The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32 CHICAGO, ILL., MAY 13, 1905. NO. 807

SPIRITS—THEIR JOURNEYS

Even While Connected With the Physical Body, They Traverse the Celestial Regions.

In some of the spiritual papers and publications I have occasionally noticed articles expressive of different writers' ideas relative to spirits journeying away, leaving the physical body in a state of repose. Recently when reading Hudson Tuttle's grand work, "Psychic Science," the article on "Hallucinations" brought to mind several instances of which I was cognizant in the mediumship of Justin Hulburd that were in that line. Some years ago his spirit leaving his physical body was of frequent occurrence. Thinking it may possibly be interesting to some of your readers I will relate some of which I have personal knowledge. Of course there will always be skeptics, no matter how positive the evidence doubting Thomas must express himself.

In February, 1848, I made my home in Morris, Ill. I soon made the acquaintance of a congenial spirit who in later years became known throughout the state as Hon Perry A. Armstrong. We became warm friends and have continued such to the present time. Disability contracted during the civil war compelled a change of climate. I never returned to make my home in Morris, but the friendship which had been cemented between Mr. Armstrong and myself was to endure for all time.

Scarcely a night passes that spirits do not come and converse with Justin, sometimes preventing sleep until near morning.

In May of last year a spirit appeared to him who gave the name of Armstrong, who said he knew me very well. I was sleeping in an adjoining room. He conversed with Justin for some time. In the morning Justin told me of the visitation, and described the spirit. I went to the library, got a book of which my friend Armstrong was the author, containing his portrait. I showed it to Justin who immediately exclaimed, "That is the man."

I immediately wrote to a mutual friend for particulars of his death. That friend replied under date of June 10, 1904: "Perry Armstrong is still alive. He has suffered from a cancer for several years. His friends would not be surprised if he passed away suddenly."

I immediately wrote friend Armstrong and received two letters from him during the summer. He came and materialized to Justin four times while still in the physical. His spirit passed away in December and has called to see us twice. Last night he came to Justin and said he had learned since going to spirit life that his spirit made those journeyings while in the body to prepare it for the life "over there."

While here last night, he made the request that I prepare this article for publication in The Progressive Thinker. He said: "In spirit life there is great interest felt in Dr. Peebles' book, Obsession, or Demonism of the Ages. It was going to revolutionize the Spiritual philosophy, and it was about time those fakers were broken up calling themselves Materializing Mediums. Where there is one genuine materializing medium, there are fifty frauds."

He did not believe any of those public materializing mediums were genuine. In company with other spirits he has visited a large number of them and found them to be frauds of the worst kind. He said: "It is about time they were broken up and sent to jail for receiving money under false pretenses."

At the home of W. W. Judson, Kansas City, Mo., one afternoon in the month of June, 1883, while the family was sitting on the front porch, Maggie, the servant maid, came to consult Mrs. Judson on some kitchen affair. Justin, who was present, saw a spirit follow and stand alongside of her while talking to Mrs. Judson. Justin described the spirit to her as being a man about sixty years of age, and had a peculiar way of holding his head.

She turned pale and placed her hand over her heart saying: "That is my father you have described. I hope he is not dead."

After lunch she went to her room, wrote to her sister asking if her father was well. In two days she received an answer to her letter in which her sister said: "Father is well as usual" Not long after that he passed from his physical body.

A merchant tailor in Kansas City, Mo., named C. B. Grabe, one day made a visit to our home. While sitting in an easy chair, he laid his head back and said: "I am tired." Just then Justin saw a beautiful female spirit standing by him, which he described. Mr. Grabe said: "I have a letter in my pocket now from that lady. She was one of my dearest friends in Philadelphia." He wrote to her asking if her health was as good as usual? He received an answer saying she was well as ever. Two weeks from that day she passed from her body, after which she appeared to him as a spirit.

In the summer of 1885, E. H. Davis, from Williamsburg, Long Island, was sojourning with us at our home in the mountains of Southern California. One day Justin was resting on his bed. He lay very quiet for some time and then seemed to awake. He said he had been to a place which seemed to be a good sized town and visited a house which he described. The plan of the house its furniture and ornaments (of which one was a large portrait of a young lady, which hung in the back parlor). Mr. Davis said it was an exact description of his father's home. The portrait was that of his sister, but Justin was mistaken in one thing: There never was a bed in the back parlor. He immediately wrote home. His mother replied they had received an unexpected visit from a relative and had been obliged to put a bed in the back parlor.

During a visit from Mr. Davis last summer, he told us this circumstance, and so interested his people that they investigated, and became Spiritualists. Mr. E. H. Davis is now a prominent resident of Mesa Grande, San Diego Co., Cal.

Dr. Thomas Jennings, of New York, would frequently place his hand upon Justin's head and will him to go to any place he wished. Justin would go, soon return, and report what he had seen, which was invariably identified. On one occasion he sent him to Philadelphia, to the home of Dr. VanAme. when he returned he described a lady whom he called Mrs. Chase. The name Chase Dr. Jennings did not remember. He wrote Dr. VanAme for a list of the guests present on that after on. Instead of Mrs. Chase the name of that lady was Case, the wife of Col. Case of Philadelphia.

While Justin was playing at R. M. Hooley's Comedy Theatre, Chicago, one morning at rehearsal, Mr. Hooley said: "Puss, I have just received a letter from Mr. Hart, in which he says he can't get here until next Sunday evening. He will leaveJersey City Saturday night for Chicago.

The following morning when Justin appeared at rehearsal on his way into the Theatre, he stopped at the box office where he found Mr. Hooley and the treasurer. He said: "Uncle Dick, last night I boarded a train, entered a sleeping car, and about the middle of the car I threw back a curtain, looked into the berth, and I saw Mr. and Mrs. Hart lying there. They will get here this evening."

Mr. Hooley said, "I don't see how that can be. Mr. Hart's letter says they won't get here until Sunday night."

Justin replied, "Uncle Dick, they are on their way now. You will see they will get here this evening.

Just then a messenger boy tapped on the window. Mr. Hooley opened it, when the boy said' "Here is a telegram for Richard M. Hooley." Mr. Hooley read thus: "Friend Dick, I will be in Chicago to-night Your friend, J. Hart."

Mr. Hooley turned around and said: "Puss, if you had lived a hundred years ago you would have been burned for a witch."

Mr. and Mrs. Hart arrived that evening sound and well.

Rehearsal was called next morning for Hart's new comedy. Mr. Hart said that evening to Mr. Hooley, "A strange thing happened last night in the sleeping car. While my wife and I were lying in the berth the curtain was thrown back, there stood little Justin who laughed at us. I said without thinking, 'Tell Dick Hooley I'll be there tomorrow evening.' It all seemed as real to me then, Dick, as it does now that I am talking to you."

Mr. Hooley laughed and said: "The little witch told me all about it this morning."

Mr. Hart said: That little creature is a strange being, and don't you forget it."

Mr. Hooley said: "He has played for me off and on for over twelve years, and I have seen and heard a gread deal of his antics."

Mr. White, the stage manager, says, "He's an uncanny being." They fuss and quarrel sometimes at rehearsal; at the same time, Mr. White holds a great love for little Justin.

Mr. Hart told Mr. Hooley he had cancelled his engagement at the Olympic Theatre on Broadway, N. Y., and that was why he was here to attend rehearsal. A question came up between him and the manager on which they did not agree; he cancelled his engagement and that night started for Chicago.

I will now relate two instances which strongly corroborate the claim that spirit can leave the physical body and journey wherever they will. As I could not vouch for their accuracy, I will let Dr. F. D. C. Meyer, who was most particularly interested and who verified them, state them in his own style:

"One evening in the year 1886, we were sitting chatting on various subjects, when the conversation turned on Spiritualism. I asked Justin Hulburd, medium, if his spirit could leave the body at will, or if he could send the spirit to any place, at any time, wherever he willed it? In reply he said he did not know, but he had known his spirit to leave the body and go visiting at different times. I then asked Justin if he would try to go to DesMoines, Ia., where I had a sister living at that time? He said he would. He became quiet and shut his eyes. In about ten minutes he spoke and said: "Your sister is packing her trunk; there is a lady there helping her whom I do not know. Your sister is going to move tomorrow. Your sister saw me and started to speak to me, when the other lady commenced talking and broke the conditions so I could not answer her.' He described the varrious things in the room. Next morning I wrote to my sister, telling her what Justin had told me.

"Four days from that evening I received a letter from my sister saying that she had moved to other rooms. She stated that on the evening before moving, while packing her trunk, a lady friend being present to help her, she saw the spirit of Justin Hulburd, and recognized it at once. She started to speak to him, when the lady friend asked her what she was talking about? With that the spirit vanished. She wished me to ask Justin if he remembered having been there. Our letters passed one another on the way. We both were astonished and delighted to know that the spirit of Justin had really visited my sister on that occasion.

"When Justin had related to me his visit to my sister, I requested him to try and go to Germany to my old home, where I was born. He said he would try. He became quiet as if asleep. In about fifteen minutes he spoke and said: 'I see a house;' and described my birth-place inside and outside better than I could have done it. He described the people who were living in the house at that time, whom I did not know. By writing I found the description to be true. While I was asking him a question he said: 'Wait a minute. I am attracted to another place.' In a minute or two he described a house which I recoguized at once. Then he described the rooms and a man who was sitting by a desk writing a letter. 'Well' he said, 'That letter is for you. It is in regard to some property. He has charge of your property; he is your guardian.' I told him it was true. He described that man so perfectly I recognized him at once. That letter turned out to be the final settlement of some property we had in Germany."

I would cite many more cases of Justin's spirit leaving his body, not only to go to places on the earth, but to the spirit spheres, but it would make the communication too long.

E. W. HULBURD.

Descanso, California.

The smiles of infants are said to be the first fruits of human reason.—H. N. Hudson.

Virtue itself offends when coupled with forbidding manners.—Bishop Middleton.

In such a world as ours the idle man is not so much a biped as a bivalve.—Horace Mann.

His face was the doubtful kind that wins the eye and not the mind.—Scott.

The most certain sign of being born with great qualities is to be born without envy.—Rochefoucauld.

I never think he is quite ready for another world who is altogether weary of this.—H. A. Hamilton.

Reason must be our last guide and judge in everything.—John Locke.

In such a world as ours the idle man is not so much a biped as a bivalve.—Horace Mann.

Genius always gives its best at first; prudence at last.—Layater.

AN IMPORTANT QUESTION.

Does the Ascended Spirit Ever Possess Any of the Animal Passions of Earth Life?—Evidence That They Do Presented by a Prominent Medium.

In The Progressive Thinker, No. 788, our Bro. Lyman C. Howe says that the animal passions and physical appetites do not pass the death line; hence, spirits never desire tobacco or whisky, etc.

At a circle held at the home of Mr. A. (as related to me by other members of the circle) I, while under unconscious control, told Mr. B. that he was smoking for a spirit man more than for himself, and though the spirit absorbed the aroma or strength of the tobacco, yet he was injuring himself and doing the spirit man no good.

I then described the spirit as almost a skeleton, and called him "Bones," saying that he was with Mr. B. on a coast vessel as a sailor, and was an inveterate user of tobacco, borrowing or begging it from everyone on board, Mr. B. himself, more than others, supplying his want. Having passed to spirit life he had attached himself to his old friend, and through him sought to satisfy his craving for tobacco.

Mr. B. recognized the spirit and promised to curtail the smoking, and thereby reform himself and spirit friend. "But," said he, "you was a sailor. Did you not use tobacco?"

"Yes," said the control; "all sailors do, but I as a spirit have outgrown the desire and would advise all users of the weed to break off while yet in the body."

"Could you not enjoy a good cigar now? I see that you, a spirit, could not smoke it," said Mr. B.

"Yes, I could cause my medium to smoke, the same as you are smoking for Mr. Bones, and though my medium has not used tobacco for many years, will do so in order to convince you, or prove my statements."

They had agreed to say nothing to me until after another circle. In the meantime, Mr. B. got a friend to make a vile cigar. He also bought a common one, and a very nice one, and brought them to the next circle.

Putting the vile one in front, he offered the control his choice. He, however, took all three, chose the best, put the others in my vest pocket and smoked the fine one (or I smoked it for him) to the stub. They all thought it would make me sick, but I knew nothing about it until the next morning, when, finding two cigars in my pocket, I asked who put them there and was told all about it.

While visiting friends in Evansville, Ind., I was asked to go to a seance held in a room over a saloon on the levee. I replied that we were not expected there, and as it was late we had better not go. As Mr. W. was acquainted, I yielded and passing through the saloon we went upstairs and found a number (mostly Germans) present, but waiting.

As we entered the room a lady said: "There, I told you to wait, and here they are." Being a stranger to all present, I did not understand, but the seance was at once opened with a song, and before the singing ceased I was under control. Personating a sailor I went to the chairman and complained that the steward had stopped my grog. I did not know the reason. Would the captain order him to issue it to me. He sent down stairs for a bottle of whisky and a glass. A common tumbler was brought which I held until it was full, and then drank it off and held the tumbler for more, which they refused to give.

After thanking the captain, the control changed and delivered a short lecture, stating that the whisky and the tobacco appetite adhered to the spirit, and it could be satisfied only through a medium on earth.

To me the full tumbler of whisky had no more effect than a glass of water, though Mr. W. thought it would make me very sick.

One evening as we sat down to supper in Mr. W.'s home, a lady medium present jumped up from the table and ran into an adjoining room in which was an alcove containing a bed. Mrs. W. asked me to see what was the matter. I found her on the bed doubled up as if with cramps. I asked if she would not have some hot drink. In reply, a man's voice said: "O, hell, give a feller some whisky." There being no liquor in the house, I sent for a pint of good rye, and poured two fingers in a common tumbler, asking if he would not have some sugar and hot water in it. "Damn it, I always took my whisky straight," said he, "but give a feller a drink." I poured another finger, refusing more. He drank it and then rolled off the bed, went in the other room and seated himself at the table, grabbed a piece of cold meat with one hand and a slice of bread with the other and commenced eating as though he had been starved. Mrs. W. asked if he would have some butter.

"Don't want any of your grease on mine."

"You'll have a cup of tea, I suppose?"

"Don't want any of your damned slop, but you might make a feller a cup of strong coffee," helping himself to more meat and bread, and stuffing it in her mouth.

The coffee was soon prepared and a cup placed beside her. He looked up at me (I was standing by her chair) and said: "I always put a little brandy in my coffee at home; put in some whisky." I got the bottle and poured in a very little, when quick as a flash he grabbed the bottle from my hand and drank every drop (a full pint in less than half an hour). He then turned to Mr. W. and said (while still eating): "Will, you ought to know me and know that I starved to death; but I've had a damned good square meal to-night and I'll pay your bill when you come where I live."

Asked where his home was, he said: "Part of the time in the big new church. You know I put lots of money in there to help build it, and now I want to get it out."

He drank his coffee, got up from the table and went to the back door. I stepped to the door and told him that he could not take the medium out doors. He said: "I used to trot her on my knee when she was a girl and would not hurt her for the world," and left.

She stood there for a minute or so and turned and said, "Why, you've all had supper!" Mrs. W. replied, "All but you and Mr. Young. There's a cup of tea on the range for you." She got the tea and we sat down to supper, she eating her supper the same as if nothing strange had occurred. I had requested that no one should say anything to her of what had happened.

The evening passed as usual. In the morning she said that she had slept well, but she did not know why she had not taken supper with the rest of us. At the table she was told all that had occurred, but it took the united evidence of all present to make her believe it.

Nothing belongs to the body. The passions, the appetites and desires all belong to the spirit, and all go with the spirit across "the death line." Therefore spirits (must) control mediums to gratify their own appetites and passions by proxy, because the means for such gratification "do not exist in the spiritual world."

Whisky and tobacco are not to be procured over there, and I think that the tobacco habit has a deeper hold on the spirit than any other, and is harder to outgrow, for many a drunkard commenced his downward course with a cigarette.

JAS. H. YOUNG.

Onset, Mass.

Education begins the gentleman, but reading, good company and reflection must finish him.—Locke.

Love that has nothing but beauty to keep it in good health, is short-lived and apt to have ague fits.—Erasmus.

The smiles of infants are said to be the first fruits of human reason.—H. N. Hudson.

Great results can not be achieved at once, and we must be satisfied to advance in life as we walk—step by step.—Smiles.

Give a boy address and accomplishments and you give him the mastery of palaces and fortunes where he goes.—Emerson.

SPIRITUALISM AND SCIENCE.

Hiding the Truth for Fear of Financial Loss.

During the third week of October last, the week of the National Association meeting in St. Louis, there was a traveling theatrical company stopped in the city of Winchester, Va., during the entire week. Two of the actors were a Mr. Wm. H. Vano and Minerva, his wife, whose part it was on the stage to be securely handcuffed with several pairs of handcuffs on hands, or wrists, and two pairs of hobbles securely locked on his feet, also, by the police and other authorities. He then had a sheet thrown over him and in four minutes he came out from under the sheet perfectly free, with the handcuffs and hobbles in his hands.

Another of his performances was to place his wife in a trunk and after having the trunk securely locked and fifty feet of rope tied around it, thus making it perfectly secure, by the police and other authorities, and after a sheet being thrown over them, in three minutes she was out of the trunk and he, Mr. Vano, was fastened secure in the trunk.

A full account of this was in the two daily papers published here in Winchester, the Item and the Star.

Seeing this publication in the papers, I went to see Mr. Vano, at his hotel, having a long talk with him. He assured me that they both were not only firm believers in Spiritualism, but were both highly developed mediums also, having the phases of automatic and independent writing, as well as that exhibited on the stage. And that they had no power at all within themselves to remove the hobbles, handcuffs and other things, but the entire performance was done by his powerful Indian controls.

I then asked him why it was that they could go into any bank in this city in the night time, and by means of his powerful Indian controls push back the bolts and throw open the doors to the vaults.

I then asked him why it was that they did not do these things in the name of Spiritual Science; when he assured me that by doing so people, being so much opposed to Spiritualism, would not attend the performances, while the clergy would fight against it, advising the people not to attend and the house would not be half full, while as it was, the Auditorium was completely packed and jammed to witness the performances.

Now, if such performances as these were done in the name of Spiritual Science they would have more influence in opening the eyes of the people to spiritual knowledge and truths than all the speakers now engaged in the work, for what the people want is something tangible to demonstrate spiritual truths and power, they not having the confidence in speakers without any evidence of facts.

But the most important fact of all, such spiritual demonstrations as these over matter would be the taking of them up and publishing by the secular papers, as this was done, and would be republished all over the country and put people to thinking and investigating in every direction, and this is what we want, for as it is, spiritual knowledge is only published in spiritual papers, and they are only read by Spiritualists.

Throw off the cloak of religion and advocate the philosophy as a science, pure and simple, which it is, and nothing else.

There is a great deal of humbuggery in this world? No end to it, but there is more humbuggery about religion than all other humbugs put together, and Gibbon, the celebrated historian, who had more opportunities of knowing than any other man living, never made a truer statement than that all religions were to the people equally true, to the philosopher equally false, and to the statesman equally useful.

That is, that not only each one of the 137 Christian sects, but each one also of the almost innumerable sects of the followers of Confucius, Buddha, Abraham, Mohammed and others believes his or her particular religion to be perfectly true. While the statesman makes use of them to collect money into the treasury of the state, and to fight for the state, making them believe that all of those who died true to the faith and the state, either Christ, Buddha or Mohammed, as the case might be, will receive them into their bosom and carry them into everlasting bliss, while the unfaithful, disloyal and cowardly will be burned by the Devil and his angels everlastingly in fires of brimstone.

Religion is certainly the great drawback to the development of progress and acceptance by the people of this grand and wonderful science. If it had not been for religion, it would have been accepted by the people and have spread over the entire civilized world as rapidly as the sciences of telegraphing and telephoning, especially the latter, which approaches nearest to it.

Our spiritual friends should know that this is not the age of preaching, which is a relic of a dark age fast passing away; but the age of printing and reading, and of every one judging for himself, and the power of the mind of man over matter.

J. I. HOLLINGSWORTH.

Winchester, Va.

AN INTERESTING SUBJECT.

Can New-Born Spirits Manifest or Control Media?

This is an important question and should be understood by all Spiritualists.

What is the condition of a spirit just born into the spirit world? We are told by teachers of the highest standing in the science of Spiritualism that the condition of new-born spirits varies according to their condition at the time of spirit birth. If it is one who has lived in the flesh till old age has thoroughly matured the spirit, and whose physical power has gradually lost its attractive power upon the spirits and the spirit is fully ripe for the severance of its connection with the flesh, it will organize itself as a spirit and become conscious in the course of a few hours. In such case it is like lying down to sleep at night and waking in the morning refreshed and with new life. But in such case, the most favorable birth possible, the spirit is infantile, and requires quiet and time to gather strength from spiritual food before it can exercise its faculties of body or mind to any considerable extent—for weeks at least. If the spirit is born by reason of violence from vigorous manhood, it requires more time for the spirit to be born, and to organize itself on the spiritual plane, and to regain consciousness and strength to exercise its faculties as a spirit.

I remember an incident that occurred when Maria was writing the first volume of "Principles of Nature" at Napa City, Cal. A murderer was executed at the jail near by who was in the prime of life, and immediately after the execution the body was taken to the cemetery for burial. The road to the cemetery was in plain view from our house for a half mile or so; and we saw the wagon with the body on its way to the burial ground. The teacher stopped dictating for our writing, and talked to us about the conditions of the spirit of that newly executed man at that time. He said, the nucleus of the spirit was moving along above the body and the spiritual and soul matter was coming out of the body and was strung along the road behind following the nucleus in a very chaotic and disturbed condition; and that while the spirit nucleus would attract to itself every particle of soul and spirit, yet, it would take considerable time to gather it all in and reform it in its proper place, and that the movement of the body and immediate burial would delay the completion of the spirit form for many hours and perhaps days. That it sometimes takes, in cases of violent deaths of those in the vigor of health and life, twenty-four hours and more for the spirit to be fully born. The attraction, in such case, between the soul and body is so great.

In such cases, he said, the spirit was unconscious sometimes for days, and did not acquire strength to act for much longer time. If a spirit has become emaciated and weakened by abuse and debauchery it may take months to acquire strength to do anything. The time required for a new-born spirit to move about in its new world, to think and act depends wholly upon its condition when born into that life; and in no case can it manifest itself to or through a medium in the flesh for many weeks.

It must be apparent to any one, that the new-born spirit must first acquire strength, which, it is reasonable to believe will take days, at least. Second, it must learn how to use its powers in the new world it has entered, which must take time according to its capacity. It has to learn how to travel and how to exert its powers to accomplish anything. It could not come back to earth till it has learned these things, except it is brought back by others. To influence one in the flesh requires much time and learning of the spirit of spiritual laws to influence and control gross matter. Therefore, the reasonableness of the above declaration.

Mediums often are told of the presence of newly-born spirits and what they say, etc. In such cases, we were taught, that they were represented by others, and what they said was like the mother talking for the child that could not talk itself. This often gives consolation to friends and mourners and justifies its practice.

In the discussion of the "Open Court," a lady (I forget the name and I am unable to find the article), claimed she was obsessed and therefore she knew it was true. This is the substance of her experience, viz: She was sick near Boston and a murderer was executed not far from her home, and at the very time of his execution she was attacked by his spirit. He pressed his knees into her stomach and choked her till she was black in the face and nearly killed, when three friendly spirits came to her rescue and tore him away from her and took him off with them. He threatened to kill her and would have done so had she not been rescued by those friendly spirits.

What a statement! What powerful evidence in view of the law just stated, of obsession! The woman was sick, and her heart probably stopped for a few beats and she felt suffocated and a contraction of the muscles in the chest, and her belief in evil spirits did the rest. It is a terrible thing to frighten sensitive people with such bugbears. There is but one redeeming feature in the whole story; that is, the good angels coming to her rescue. Her guardian was able to impress that vision on her mind and that took away the diseased conception of the evil spirit and she was relieved. Had she been instructed in the science of Spiritualism she would have known that no new-born spirit was capable of doing harm to any one.

Teachers of Spiritualism, if you would eradicate the vagaries from the minds of Spiritualists, and produce consistence and harmony in our ranks, teach the fundamental laws of the system, so that all phenomena may be squared with these. These laws are little to be doubted. Without understanding these laws, much phenomena are misunderstood and inharmony in our ranks and injury to the cause are the result.

Societies should not employ teachers who indulge in transcendentalism, incomprehensible and high-sounding nonsense. Employ only those who teach plain understandable common sense principles of Spiritualism, and then you will become educated in the science of Spiritualism and be benefited, and grow into a people respected, and be a power for good in the world.

Hammonton, N. J. A. J. KING.

The custom and fashion of to-day will be the awkwardness and outrage of to-morrow. So arbitrary are these transient laws.—Dumas.

MAY PROVE RESURRECTION.

Rev. S. Edward Young Touches on Possible New Evidences of Future Existence.

In his Easter sermon at the Second Presbyterian Church, Pastor S. Edward Young touched upon a new world of evidences for future existence, saying:

"Concerning possible new proofs of the resurrection, I know I venture upon dangerous ground; but I am held by the conviction that investigators are on the verge of demonstrating the existence of the soul after death by the scientific study of psychic phenomena. The word Spiritualism needs fumigation after such long association with knavery, superstition and semi-lunacy; but the central proposition of Spiritualism—that the spirits of the departed can and sometimes do communicate with the living—is beginning to command the respect of sober men and every year more and more cool-headed people approve of Gladstone's assertion that this line of investigation is the most important work that is being done in the world—by far the most important."

Alas that so many unsteady minds have over-believed Spiritualism and, being disappointed, have turned rank infidels. Nevertheless, the reports of the Society for Psychical Research, the incidents almost any group of friends can recall and the vast array of authenticated cases leave the old sneer of revisits from the dead less and less to say for itself.

The scientific investigations now published are my chief reason for expecting that some Easter morning the pulpits will thunder with fresh proofs corroborating the New Testament declarations concerning life after death. Communication between the spirits of the departed and the living has been accepted as a fact by at least one hundred of the foremost intellects of the past two or three generations, including Bulwer Lytton, Alfred Tennyson, Elizabeth Barrett Browning, Queen Victoria, Napoleon Bonaparte, Abraham Lincoln, Victor Hugo, Thackeray, Bayard Taylor, Camille Flammarion, Whittier and scores more in every field of thought.—Pittsburg Leader.

Herbert Spencer on Rights of Women.

Herbert Spencer, one of the greatest, if not the greatest of modern philosophers, says:

"The rights of women must stand or fall with those of men. They are derived from the same authority, involved in the same axiom, demonstrated by the same argument. The law of equal freedom applies alike to both sexes. The idea that the rights of women are not equal to those of men is akin to the eastern dogma that women have no souls. Subordination of females to males reveals its descent from barbarism. As the usages of mankind vary so much, let us hear how it is that the sphere we assign woman is the true one; that the limits we have set to female activity are just the proper limits. Let us hear why, on this one point of our social policy, we are exactly right, whilst we are wrong on so many others.

The desire to command is essentially a barbarous desire. Whether seen in the ukase of a czar or in the order of an Eton bully to his rag, it is alike significant of brutality. 'You must not do as you will, but as I will,' is the basis of every mandate, whether used by a planter to his negro, or by a husband to his wife."

These statements, and this logic of Herbert Spencer, have never been, and never can be, upset.

THE SUNSET GATES.

I have often thought when sunset
Burned on the mountain crest,
And its strange, unearthly glory
Kindled along the west,
In a vision of wonderful splendor,
That the gates of heaven were ajar,
And thro' them I caught faint glimpses
Of the land where our loved ones are.

Behold! but is it but fancy?
The sunset gates swing wide,
And I see through their parted portals
The hills of the heaven side—
The hills that are crowned with sunshine
Of a day that never ends,
In a country where no grave is
And no one mourns lost friends.

I fancy I catch through the gateway
A glimpse of the golden street,
And an echo of wonderful music,
Mystic, low and sweet,
Comes on the winds of twilight,
From the country far away,
Where the dear remembered voices
Sing in God's choir to-day.

And see!—but a shadow hides it!
I thought that I saw a hand
That beckoned me to come over
To the beautiful summer land.
Oh, loved of mine, whom I miss so,
Are you there at the sunset gate,
To watch for me down the pathway
That leads home, soon or late?

The angels of dusk are closing
The gates to my longing eyes,
And no longer I see the city
On the hills of Paradise,
But love, like the soul, is deathless,
And some day—God knows when!
I shall pass through the sunset gateway
And find my own again.

—Eben E. Rexford.

IMPORTANT QUESTION.

Is the Catholic Church Sending Out Mediums to Bring Odium Upon Spiritualism by Deception and Trickery?

To the Editor:—An article in a recent number of The Progressive Thinker in reference to the Bambams at Lily Dale, reminds the writer that two summers ago while there he got into conversation with a certain Irish lady, said to be a medium for trumpet work, who is, or was, a Catholic.

The speaker was handing out some plain talk about the Roman Catholic church, when this lady said: "Oh, she doesn't know what she is talking about!" Then she proceeded to relate how a certain priest in a Catholic institution at Dayton, Ohio, had a class of twenty young people whom he was instructing or developing along mediumistic lines.

I have often wondered if this were true, and if so what was the object? And if these Bambams or others may be some of the graduates of his class, sent forth to cast odium upon Spiritualism.

W. O. PURVIS.

Will anyone for one day apply his strength to virtue, I have not seen the case when his strength is insufficient.—Confucius.

WHITHER ARE WE DRIFTING?

A Proposition From G. Major Taber, a Prominent Member of the Southern California Academy of Sciences.

To the Editor:—To progress, we must think, and there is more in the above caption than the majority realize.

I have a proposition to make to the thinking readers of your progressive paper, and as I make no pretension to be a philanthropist, yet it is my desire to help spread the glad tidings of a positive hope for those who are asking, "After Death, What," and to aid those who have never investigated the facts of Spiritualism.

I ask, "whither are we drifting?" and after stating my position, I want The Progressive Thinker to reach a class of people who are non-subscribers, in the hope that they may become interested in the philosophy of its teachings. My proposition is this: We are drifting on our earth at the rate of 25,000 miles in 24 hours, and are whirling through space around the Sun at the rate of 68,000 miles per hour, and our whole system, including the Sun and all of the planets are traveling through space at the rate of 45,000 miles per hour, no one knows whither, and I will give the number of miles I have traveled on Earth's Celestial Railway, and the one who gives a correct answer first, I will pay for one copy of The Progressive Thinker, upon the following conditions:

The paper must be given to any one who will promise to read it through carefully, and then pass it on to another person under the same pledge, and so on until the paper is worn out.

It ought to reach at least 10 non-subscribers, and during the year this one copy will fall into the hands of at least 500 persons.

Each week the paper should be started on a new route, and if 100 of its readers would go and do likewise, in one year the paper would reach 50,000 non-subscribers, and out of that number several thousand new subscribers might be obtained. My proposition is as follows:

On the earth I have traveled 658,520,833 1-3 miles; in going around the sun, 42,988,240,000 miles; in passing through space, 28,448,100,000 miles; Total number of miles, 72,094,860,833 1-3.

How old am I in years and months? The editor will have my age, and my subscription will be paid as soon as I am notified.

Who will help to make up 100 of such subscriptions?

Send in your questions and make it instructive as well as interesting, as here is a chance to increase the number of subscribers at slight expense. Who will join my club?

Come, friends, get down to business, and give Brother Francis a chance to ride in a $2,500 automobile, and spend a few months in the winter in the "Land of Sunshine and Flowers," in order to increase his years of usefulness from 10 to 20 more years more, and which will enable him to give his readers the benefit of his long and valuable experience.

A word to the wise ought to be sufficient.

G. MAJOR TABER.

Los Angeles Cal.

IMMORTALITY.

The following beautiful poem was written by Joseph Jefferson while on a fishing trip with Grover Cleveland. It was read at the memorial services at the Players' Club:

Two caterpillars crawling on a leaf,
By some strange accident in contact came;
Their conversation, passing all belief,
Was the same argument, the very same
That has been "proed and conned"
from man to man.
Yea, ever since this wondrous world began,
The ugly creatures, Deaf and Dumb and Blind,
Devoid of features that adorn mankind,
Were vain enough, in dull and wordy strife,
To speculate upon a future life
The first was optimistic, full of hope;
The second, quite dyspeptic, seemed to mope.
Said Number One, "I'm sure of our salvation."
Said Number Two, "I'm sure of our damnation;
Our ugly forms alone would seal our fates
And bar our entrance through the golden gates.
Suppose that death should take us unawares,
How could we climb the golden stairs?
If maidens shun us as they pass us by,
Would angels bid us welcome in the sky?
I wonder what great crimes we have committed,
That leave us so forlorn and so unpitied?
Perhaps we've been ungrateful, unforgiving?
'Tis plain to me that life's not worth the living."
"Come, come, cheer up," the jovial worm replied,
"Let's take a look upon the other side;
Suppose we cannot fly like moths and millers,
Are we to blame for being caterpillars?
Will that same God that doomed us crawl the earth
A prey to every bird that's given birth,
Forgive our captor as he eats and sings,
And damn poor us because we have no wings?
If we can't skim the air like owl or bat,
A worm will turn for a' that."
They argued through the summer, Autumn nigh,
The ugly things composed themselves to die.
And so, to make their funeral quite complete,
Each wrapped him in his little winding sheet.
The tangled web encompassed them full soon,
Each for his coffin made him a cocoon.
All through the chilling blast they lay
Dead to the world, aye, dead as human clay.
Lo, Spring comes forth with all her warmth and love;
She brings sweet justice from the realm above;
She breaks the chrysalis, she resurrects the dead;
Two butterflies ascend encircling her head.
And so this emblem shall forever be
A sign of immortality.

—Chicago Examiner.

He who always complains of the clouds receives little of life's sunshine and deserves less.—Anon.

All science rests on a basis of faith, for it assumes the permanence and uniformity of natural laws.—Tryon Edwards.

Spiritualism In the Religions of Japan.

SPIRIT RETURN EXISTS THE WORLD OVER. IT IS COSMOPOLITAN IN ITS MAKE-UP, AND SO KALEIDOSCOPIC IN ITS CHARACTERISTICS THAT IT DOESN'T SEEM POSSIBLE TO MAKE IT INTO A RELIGION, A SECT OR A CREED. SPIRIT RETURN IS SIMPLY THE OUTGROWTH OF NATURAL LAWS PERTAINING TO THE MATERIAL AND SPIRITUAL SIDES OF. EXISTENCE. IT IS NO MORE SACRED THAN THE LAW OF PLANETARY ATTRACTION; NO MORE SACRED THAN THE LAW OF SPECTROSCOPIC ANALYSIS; NO MORE SACRED THAN THE LAW OF GROWTH AND DECAY; IN FACT IT IS ONLY ON A PAR WITH OTHER LAWS THAT PERMIT THE ACCOMPLISHING OF CERTAIN RESULTS FOR THE GOOD OF MANKIND. IT IS SACRED IN THE SENSE THAT ALL TRUTH IN THE MANIFESTATION OF NATURE'S MATERIAL OR SPIRITUAL FORCES IS SACRED. THE FOLLOWING IN REFERENCE TO SPIRIT RETURN IN JAPAN WILL BE READ WITH GREAT INTEREST.

Japan has leapt forth to take part [as set forth in the Harbinger of Light, Australia] in international strife with surprising suddenness, and the result as yet has been creditable to the intellect of its people. The attempt by her so-called Christian antagonist to treat Japan as a barbarous and pagan country must fail when we compare results. It is true that Japan is not a Christian country, but side by side in a newspaper appeared announcements of the despatch of New Testaments to the Japanese army, and the sending of holy ikons to the Russians. The balance of evidence is in favor of the Japanese being on a moral plane equal to any European country, despite their so-called Paganism. The forms of religion which have obtained a hold of Japanese for many centuries are Shintoism and Buddhism. Confucianism is sometimes referred to, but may be passed over, as it is really a moral philosophy and not a form of religion.

About the seventh century, Buddhism was brought from China and Korea, and was accepted as the state religion. Thus Shintoism was for a time obscured, though both forms existed together and reacted on each other. There have been, and still are, various sects in both forms, and Ryobu is one which arose when the primitive Shintoism was in obscuration, apparently to utilize the Buddhist organization for the purpose of spirit evocation. Shinto is stated to be, in the simplest form of description, "the belief that the world of the living is directly governed by the world of the dead." Mitford gives some sermons preached by a priest of the Shingaku sect, which professes to amalgamate the three forms. For instance: "By blending together the principles of the Shinto, Buddhist, and other schools, we shall arrive at something near the true principle of things."

Spirits Communicate With the Japanese.

Mr. Lafcadio Hearn says that an educated Japanese spoke to him thus: "PERHAPS BY WESTERN PEOPLE IT IS THOUGHT THE DEAD NEVER RETURN. BUT WE CANNOT THINK SO; THERE ARE NO JAPANESE DEAD WHO DO NOT RETURN. THERE ARE NONE WHO DO NOT KNOW THE WAY. THEY ARE WITH US NOW." And he gives an episode in his experience as teacher of English: "I remember one day attempting to explain why we ought not to speak as if they were living parents. Perhaps my pupils suspected me of trying to meddle with their beliefs; for the Japanese never think of an ancestor as having become 'only a memory'—their dead are alive."

We will here see a parallel with the reverence for parents and ancestors so often referred to as a Chinese characteristic, but which had its god-making side also among the Greeks and Romans. In fact, all the millions of gods so flippantly spoken of by some as worshiped in Japan, amount in the last analysis to ancestor worship practiced for many centuries, and kept in full vigor by the constant communication with those who had passed on.

Mr. Hearn is a sympathetic observer, and he thus phrases the fact alluded to: "The august house of the Kami is not so much a temple as a ghost chamber or a haunted room; many of the lesser divinities being ghosts of great warriors, heroes, rulers, teachers, who lived thousands of years ago."

Pilgrims Who Were Entranced.

Mr. Percival Lowell gives some facts of personal observation. He is a good witness, and he thus shows his position as a skeptic: "But as some good souls will still persist in believing in spooks, in spite of the failure of the not over-incredulous Society for Psychical Research to find a single really trustworthy specimen, it may be well to lay this ghost by a funeral logical rite or two." One interesting episode was his meeting with three pilgrims to Ontake, who by the side of the mountain path took turns in being entranced, and having what he terms communion with the gods. The three successively were the entranced one, the evocator, and the reverent bystander, each in his turn. All the preliminary activity was displayed by the evocator, whose activity was later on transferred to the one intended to be entranced. Violent contortions were followed by trance, when the evocator began to ask questions as to their pilgrimage and other matters. After each had his turn, they proceeded on their pilgrimage, but Mr. Lowell saw them again twice the next day indulging in communion. He states that during the two days of their ascent and descent of this 10,000 feet mountain they ate nothing and drank but water.

A Young Mother and Her Spirit Child.

Mr Hearn states that Buddhist and Shinto priests practice evocation. Various ceremonies are gone through, and the priest repeats "I have come" frequently his voice changing gradually to that of the departed one. Then questions quickly asked will be answered, but the cry will be, "Hasten, hasten! for this my coming back is painful, and I have but a little time to stay!" And he remarks that to call back the dead is not good, as it makes their condition worse, having to take a lower place on their return to the under world; hence the practice is forbidden by law, but evaded on various pretexts. He gives a pathetic narrative of a young mother summoning the spirit of her child, and being informed that the child had obtained the knowledge of his mother's impending death, and was rewarded for his prayer to die in her stead by the privilege being granted. She became a holy nun, in special favor with several generations of children, and his personal knowledge was that, after her funeral, a deputation of children asked for subscriptions for a small childish tombstone in addition to one then set up. He subscribed, and remarked that they would now have nowhere to play. To which the nine-year-old girl replied: "We shall still play in the court of the temple. She is buried there. She will hear our playing, and be glad."

Pilgrimages to Holy Shrines.

Pilgrimages to holy shrines and temples are much in vogue in Japan, and many clubs exist among tradesmen and workmen, the subscriptions being devoted to the necessary expenses of a portion of the members while on pilgrimages. Foremost among the places to which these travelers make their way is the Mount Ontake, where the highest possible class of spirit communion is considered to take place. This is the possession by the gods which was achieved in the case of the three abstemious pilgrims already described. A few members of each club are periodically developed into the equivalent of our mediums, and the whole business is carried on with earnestness and practically in combination. Many of these people, both at home and on pilgrimage, practice austerities to subdue the body so as to facilitate the development of sensitiveness, and various ceremonies are performed to induce susceptibility to the spirit influences.

Baths, Diet and the Development of Mediumship.

Among other devices for inducing sensitiveness is the cold baths, preferably a shower under a waterfall. Four or five baths a day are reckoned as producing good results, and a still better effect may follow from the screwing up of one's courage to rise at 2 or 3 a. m., for a mid-sleep cold shower. The latter is supposed to have a wonderful effect on the development of a sensitive. This is combined with a spare and strictly vegetarian diet by the more ardent devotees, tobacco, saki, and even tea being strictly tabooed. Lowell met a man who had practiced these austerities for 43 years, and his reward came to him in the shape of a constantly increasing power to predict future events. It is noticeable that he had some difficulty in conveying to his American friend any description of sensations experienced, a difficulty which can be appreciated by any one who has endeavored to speak on psychical subjects to a smart skeptical person.

Description of a Sitting.

I will endeavor to summarize Mr. Lowell's description of a sitting. In a chamber which is newly purified, if not kept permanently pure as in temples, is set up a shrine of which the leading feature is the gohei, which occupies a position akin to that of the crucifix in a Roman Catholic church. The gohei is a piece of paper cut to a shape suggestive of a flash of lightning, and is supported on a wand. Various other articles are presented, including saucers of rice and salt and a cup of sake. The chamber is purified by charms and exorcisms, and all the participants retire to bathe, and return in special robes.

A full sitting is composed of eight persons, whom whom we will call the medium and the leader, four whose office is to ward off evil influences from the four quarters, a deputy leader and a recorder. The latter two are often dispensed with, and even on occasions the four warders, but, the ceremony is of course far less impressive. After various rites, determined by the number taking part, the gohei-wand is placed in the center, and the sitters change from sitting on their heels to the cross-legged attitude of the images of Buddha. Then the medium takes the gohei-wand, which, begins to quiver as does the medium, and soon a sudden throe announces possession. The leader reverently asks the name of the god who is in possession or control, and petitions are presented and questions are asked as occasion arises.

For some time after, the medium has to be treated for recovery, what we may call massage being used to counteract the unnatural rigidity of the body, the gohei-wand being so tightly held that it takes some minutes to loose the grasp. On one occasion, in Mr. Lowell's presence, a medium whose pulse stood at 84 deg. at commencement had it raised to 120 deg. at end of sitting. This one was much disappointed when he learned that he had not spoken in his trance, for he had hoped to speak in English (of which he knew nothing) as a test.

At another sitting, when the eight participants were all shop-keepers or tradesmen belonging to clubs, all ceremonies were duly performed, including the illustration by fire of nearly everything. When possession was reached, the leader put questions arranged for by Mr. Lowell as to friends in America, which he says were answered "with Delphic oracularity," a phrase which is itself extremely vague.

A sitting is generally arranged by the more devout people for the purpose of receiving thereby a name for a child, while the majority are satisfied with a priest fishing in a bowl wherein a number of names are put, the fishing-rod being the aforesaid gohei-wand.

Trance Communications or Sittings.

The old records of Japan, dating back 12 centuries, contain narratives of trance communications or possessions at the instance of Emperors and Empresses in which no trace of Buddhist names are to be found. How much farther back these practices extend is unknown, but it is clear that they were followed long before Buddhism was introduced to Japan, and with them were associated the trials or ordeals by boiling water, by walking on fire, and ascending ladders of sword blades, all of which were in full operation until recently.

This is all absolutely foreign to the original Buddhism, but the priests of that form of faith insist upon their prior claim of proprietorship in the practice, though it is clearly borrowed by them from the primitive faith of Shinto. A curious phase is presented in the Nichiren sect of Buddhism, a sect which arose in Japan about six centuries ago, and in which only women or children are possessed or entranced. The priest conducts the proceedings with an infinite amount of ceremonies, and the woman or girl becomes entranced in a quieter manner than is the case where men are god-possessed.

This use of an intermediary in the production of the trance state leads Mr. Lowell to discuss the apparent likeness to the operator and subject in hypnotism. But he finds clear difference between the two, though he is utterly against the spiritualistic view of the matter.

Curious Practices Among the Japanese

Not the least interesting of the personal experiences which he narrates is his visit to what he flippantly terms a Sunday school. He says he was allowed to introduce another foreigner, his own purity being only just sufficient to admit him. My own opinion of his being thus privileged is that it was due to his own stupendous impudence acting hypnotically on the priests. The idea appears to be to develop sensitives while young, and is almost exclusively by the practice of dancing and gymnastics in the way of somersaults and traveling about the room while hanging to the cornice. All these are stated to be symbolical. The dance imitates the dance of a certain goddess, the somersaults represent the revolution of things, and standing on one's head in the corner symbolizes possession by the spirit of a climbing plant. But it is matter for discussion whether calisthenics have not developed into the very pronounced gymnastics I have described, and the symbolism thereafter invented to give a psychological drill.

There is a very suggestive similarity in the physical phenomena recorded to those which occurred at Mora in Sweden, in the early part of the last century, and which were manifested almost exclusively through the mediumship of young boys and girls.

Good Effects of Spirit Communion.

It is to be noted that this practice of spirit communion is part of the daily life of the people, as the clubs alluded to have sittings while at home, the pilgrimages having an element of what Lowell calls "pious peripatetic picnic parties," with the higher communion obtainable at the shrines as a reward for their travel. Even the flippant Lowell is compelled to admit that this firm belief in spirit communion has a good effect on the daily lives and general conduct of the people, impressing upon the adults the need for kindness and love to the young, and upon the young the necessity for reverence and affection for their elders. There is a narrative of one Hamaguchi, a rich farmer. All the people of his locality were away on the seashore, leaving him with his grandson. From the height he saw signs of a tidal wave, and proceeded to set fire to his stacks in order to recall them, his grandson obediently assisting, though thinking that his grandfather had gone mad. The people hurried up to assist in quenching the fire, and were saved; Hamaguchi was ruined, but happy. When better times returned, a temple was erected in his honor, and he was worshiped while living and after.

Reincarnation—A Peculiar Case.

This communion with the departed has connections with the belief in re-birth which is prevalent in Japan, except among those educated in Western science and philosophy, with most of whom all religion other than ceremonial had disappeared. Hearn gives copies of several official documents which were drawn up to certify to the fact that a little boy who died at the age of six was re-born three years later in a family residing at no great distance. At the age of nine he stated facts of his previous life, which were verified by his being taken to the place where he had lived, when he identified houses and people, and pointed out alterations made since his time.

Mr. Hearn gives a narrative of the suicide of a young Buddhist priest who was pestered by the attentions of young women, and who protected his wavering virtue by death. To Mr. Hearn's suggestion that he sought death to escape sinning, an old priest replied: "Then he will have to face like temptations again and again, and all the sorrow of it, and all the pain of it, even for a thousand times a thousand times, until he shall have learned to master himself." Which is a very hard saying, but it is repeated in substance in some other quarters.

Dead Are Not Less Real Than the Living.

The phase of ancestor worship which comes into notice in the spirit communion so largely practiced is interwoven with the belief in pre-existence or re-birth to a very large extent. The bestowal of the Order of the Rising Sun on a deceased general, has its reasons in all these. The deceased soldier is sufficiently in connection with this plane of existence to be conscious of the act of gratitude for his labors, and the whole transaction will give its coloring to the character of the honored one when his time comes for another term of earth-life. Mr. Hearn thus expresses his view:

"To Japanese thought, the dead are not less real than the living. They take part in the daily life of the people, sharing the humblest sorrow and the humblest joys. They attend the family repasts, watch over the well-being of the household, assist and rejoice in the prosperity of their descendants. They are present at the public pageants, at all the sacred festivals of Shinto, at the military games, and at all the entertainments specially provided for them. And they are universally thought of as finding pleasure in the offerings made to them or the honors conferred upon them."

As far as it is possible to disentangle the original Shinto belief from the vast amount of later growth induced by the Buddhist and other Chinese teaching, it would appear to be that the departed still dwell in the world and rule it, by influencing the thoughts and actions of men and by directing the forces of nature. Spirit communion follows as one of the most desirable episodes for those in this life, as a means for obtaining guidance in various matters and as a form of worship. To this interblending of those in the seen and in the unseen may be attributed the readiness to part with life so often displayed, as well in the wife who ceremonially despatches herself to atone for wrong done to others by her husband, or the woman who commits suicide to liberate her son for military service, as it is in the heroism of the soldier or the deliberate ending of their life by the 47 Ronins after avenging their master's death.

Though thoroughly Shinto in character, these rites of spiritism are not practiced in all the sects; in fact, it is more a popular than a priestly institution at the present tme. There are shrines at Ise, whose sacredness in the eyes of the people is shown by the fact that when a skeptical Minister of the Crown intruded on a certain specially consecrated portion of the temple, he was assassinated by a pious government officer. The murderer was executed, but the mass of the people treated him as a martyr to the faith, and decorated his grave with flowers. One of these temples is stated to be dedicated not to the spirit of the Sun Goddess, but to her possessory spirit. The priests do not understand the fact, as they belong to a sect which does not practice evocation, but Mr. Lowell's conclusion is: "So completely was possession once an integral part of the Shinto faith that it erected these temples to the possessory spirits. Nothing could well testify more deeply to belief in their existence, and nothing seems to bring them home more closely to their devotees than this fashioning of an earthly pavilion for their temporary sojourn. Among all the strange details if this god-possession cult, this perhaps is the strangest—these temples to possessing spirits."

A lengthy discussion of the philosophy of hypnotism, suggestion, the lack of individuality in Japanese, and psychology in general, is concluded by these words: "This lands us at an unexpected conclusion, to wit, that these gods really are what they claim to be. In Shinto god-possession we are viewing the actual incarnation of the ancestral spirit of the race * * * If these his ancestors were gods in the past, gods they are that descend to embodiment to-day."

It may be regarded as a debatable point whether the word "gods" quite expresses the conception of the Japanese as to the position of all the spiritual beings with whom they hold converse. In many cases, it is friends who have passed on, and it is probable that the advanced entities to whom the term "gods" would justly apply are only to be evoked by the higher class of mediums in the temples and shrines. But it is evident that the centuries of Buddhism as a state religion have not sufficed to destroy the belief of earlier centuries in the naturalness of the communion with those who have passed on. And the Japanese remain one of the bravest, most intelligent, and most devotedly patriotic people of the world, which appears to be largely attributable to their firm assurance that the seen are guided by the unseen.



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MEDIUM'S RELIEF FUND.

Report From N. S. A. Home Office, Washington, D. C.

To the Editor:—It gives me pleasure to submit to you and to the readers of your valuable paper, the following report of money secured for the Mediums' Relief Fund of this Association, to the close of April. We have now but one month in which to raise the balance of the thousand dollars asked for from the Spiritualists at large—the necessary amount still wanting is about three hundred and fifty dollars, and we implore our generous and trusted friends not to let this work fall for lack of means to carry it on. Could Spiritualists from everywhere be in this office one month and read the many letters of appeal for help from and for worthy mediums who are destitute and deserving of aid, they would hasten to pour what money they could spare into our treasury for the continuance of this most worthy benefaction. It is pitiful that any well-authenticated case of need has to be denied, but it is impossible to aid all who deserve assistance from our fund. Not only regular pensioners should be added to the list but temporary aid is greatly needed by some of our mediums who are in financial straits sometime—we do all we can, but it is only by receiving financial aid from friends of the cause that the noble work can be carried on. Only last week an aged couple was placed on the list, worthy Spiritualists and mediums, who in times past had sacrificed much for the cause, now helpless, and but for the timely aid of the N. S. A. would have had to go to the public almshouse the first of May.

The sincere and heartfelt thanks of all connected with this work are extended to every donor to this Relief fund; the beautiful letters that come with many of the contributions are in themselves a blessing and an inspiration; one good old Spiritualist, 83 years of age, himself an inmate of a benevolent Home, sends one dollar from his pension, with words of love and benediction; an aged lady, also 83, and an inmate of "An Old Ladies' Home", sends all she has, a dollar, with a tenderly written blessing for all good mediums.

The amount previously reported on the thousand, was $431.55—since our last we have collected $213.66—which includes the sum of $71.60 sent by our missionary, E. W. Sprague—we have still to raise the balance by the first of June. Dear friends, please help us in this good work.

The following sums have been received since last statement: From Ladies' Aid of the chartered society of Wheeling, W. Va., benefit social, $20.40; A Friend, Hamburg, Iowa, $10; Edward Bremer, $10; Mrs. Hanson, benefit seance, $8; Ladies' Aid, Springfield, Mass., $5; J. L. Taylor, $5; Society of Divine Truth, Louisville, Ky., $5; seance by G. W. Way, $5; Carl E. Shultz, $5; C. B. I., $5; Jacob Hey, $5; Friend in Westfield, $5; W. K., $5; Henry Brunhaus, $3.85; J. W. Emsley, $3; Dr. E. Paige, $3; Mrs. H. Brunhaus, $2.50; People's Church, Louisville, collected $2; Titusville, Pa., society collected $2; H. A. Kellogg, $2; James Lynch, $2; Mrs. A. M. Lewis, $2; G. H. Clark, $1; Lily M. Thiebaud, $1; Chas. Holland, $1; Wm. Laplain, $1; Mrs. B. T. Ollinger, $1; Friend in McKeesport, $1; Mrs. E. R. Beck, $1; Mary Chapman, $1; N. Freeman, $1; J. O. McGrath, $1; Mrs. A. Conrad, $1; J. H. Morris, $1; Mrs. Alice A. R. Kibbe, $1; Mr. J. Humphrey, $1; A Friend at Hoosic Falls, $1; Mary A. Koch, $1; inmemory of Eliza D. Hale—Mrs. Z. A. M. Allen, $1; Mrs. E. Baker, $1; Philip Lamneck, $1; Eliza Gill, $1; H. Hubbard, $1; J. Peterson, $1; Cash from Brookville, $1; A. B. Cox, $1; Lizzie A. Whittle, $1; John Lynch, $1; Cash, Wheeling, W. Va., 25 cents.

The $70.60 sent by Missionary Sprague is as follows: Mr. and Mrs. E. W. Sprague, $11; Mr. Hahn, $10; Mr. Delysle, $5; Mrs. Paul, $2; Mrs. U. Pindle, $2; Mr. Luke Lane, $2; Sarah J. Stark, $2; Collection at San Diego, $17.55; special collection, $1.55; Helen A. Stark, $1; Mrs. Egan, $1; Thos Fitzsimmons, $1; Mrs. Riley, $1; Mrs. Elizabeth Lowe Watson, $1; Mrs. B. Grant Taylor, $1; E. W. Briggs, $1; Unknown, $1; Mr. Sexton, $1; Buttercup—Gillispe—$1; Sarah Scott, $1; G. Gunnison, $1; Mr. Ringley, $1; Mr. Shaw, $1; Mr. Hemsley, $1; Mrs. Barber, $1; Mr. Dexter, 50 cents; Mrs. E. A. Damon, 50 cents; Mrs. Flint, 50 cents; Mrs. L. M. Little, 50 cents; Mrs. Howell, 25 cents; H. A. Starks, 25 cents.

As before stated our grateful appreciation is extended to all donors and we earnestly ask all who have not as yet contributed to the Relief Fund, to send their donations and blessings to this office at once.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

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ANNIVERSARY.

The First Spiritualist Church of Allegheny, Pa.

We desire to call your attention to the good work that is being carried on at the First Spiritualist Church of Allegheny. On Sunday, April 2, we celebrated the Fifty-Seventh Anniversary of Modern Spiritualism, with an all-day service, opening with a conference at 10:30. Subject for discussion, "Spiritualism?" The conference lasted until noon.

At 2:30 the service was again opened by the singing "Nearer, My God, to Thee." The Rev. Day spoke upon "Spiritualism and its worth," dating back from the time of the rappings at the home of the Fox family. Mr. Chas. Morrow and Mrs. Mary Hatton, of England followed with spirit messages, all of which were fully recognized and gave much comfort to those receiving the messages.

Mrs. Brown, daughter of Sister Hatton, rendered some beautiful selections of music.

The church was nicely decorated with cut flowers, potted plants, and palms. The president of the society, Brother Fetzer, seemed to be inspired and didn't leave a stone unturned in making the Fifty-Seventh Anniversary one of the greatest ever held in our church.

Sister Brockmore, the president of The Ladies' Aid, and Brother Fry, were early at their posts and promptly arranged the decorations. At 6:30 a circle was held, Sister Pratt, treasurer of the church, having charge of the circle, assisted by other mediums. Sister Pratt's invocation in the opening of the circle brought harmony and touched the hearts of all present. At 7:45, Rev. Day, pastor, entered upon the rostrum and opened the evening service by the reading of a scripture lesson and offering an invocation. The choir then rendered a selection, and the subjects for the evening lecture was taken from the audience. Each subject was handled to the entire satisfaction of the audience. Brother Day followed his lecture with spirit messages of the most convincing character, and all went away satisfied. In all it was a great day for Spiritualism.

The pastor announced that the services would be continued on Easter Sunday, April 23, at which time Rev. Francis would be present and address the audience from the subject of the Easter Light and Its Relation to Spiritualism. Brother Francis delivered a touching discourse, and made many friends for himself as well as for the cause of truth.

At the close of the lecture, the pastor followed with spirit messages and the reading of articles, all of which was again recognized. It was then announced that there was an evangelist in the audience from Washington, D. C. Brother Day extended the brother an invitation to make a few remarks. The gentleman arose to his feet and said he did not care to say anything, but would offer the pastor a proposition, as follows: "I have noticed your reading of articles and the recognition given to each of the readings. Now the proposition I have to offer is this: If you will read the watch I have in my pocket and give me the details connected with the watch I will think more favorably of Spiritualism, and will render a solo entitled 'My Mother in Heaven.'"

Mr. Day said at once, "I will accept your challenge. Come forward to the platform and give us your solo and the guides will read your watch with every detail." Brother Day's guides read the watch without a hitch, giving every detail, much to the delight of the audience. Dr. Day is doing much good work for the cause in this city. His wife is also developing into fine mediumship. At their home circle they have received at three different times a baptism of flowers. The last sitting, April 22, they received sweet peas, when there was not a flower of that kind in the house. Their circle is private, only the three sitting together, Mr. and Mrs. Day and Sister Pratt, treasurer of the church of which Brother Day is the pastor. God grant that the angel world may continue to shower these blessings upon our dear pastor, and that he may be spared to feed many of the hungry and starving from the store-house of knowledge.

F. W. PRICHARD.

INDUCE

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MORTAL LIMITATIONS.

BY CHARLES DAWBARN.

The scientist turns all his energies to the discovery and classification of facts. But when he has done his utmost he only gets hold of a piece of a fact. No matter what may be his genius and skill, he can deal with no more of a fact than he can himself sense. He may invent wondrous instruments by which to see, hear and feel more than his grandfather, but, all the same, he can not escape the limitations of his sense. And, sooner or later, he is compelled to admit that he himself, and everything in the universe he can see, hear or touch, is a great deal broader and deeper than his sense or his instrument can grasp.

It is an everyday phrase to call man a cosmic speck, but, in solemn truth he is only a very small piece of a speck, so far at least as the man we know who is ... ing himself scratching the surface of the planet. Every student is aware of his own limitations, usually declines to learn the lesHe knows, if you ask him, that ything of which he can conceive is in motion;—that no atom, or ion, or electron is so small that it goes to sleep in a baby incubator, and then keeps still while it grows a little bigger. He knows that when he senses anything it is because he and it are rushing about, and never getting tired. And thus when particles of atmosphere jolt against the particles of his ear drum at the rate of a few thousand jolts in a second, a lot of other particles inside him take part in the dance, and presently the man tells you he hears, and what he thinks about it. What started those particles of atmosphere, and keeps them going is quite another question to be studied later. But, as a matter of fact, we note that man is listening and thinking as the result of certain movements that make him say he hears.

Similar movements, if increased to a few millions of times in a second out in the ether make the same man say he sees, and once again as the result he says he thinks. In passing we just note the interesting fact that a man can neither see nor hear without thinking. Thus thought is itself as much the effect of this motion as any part of the process, and is limited to the vibrations he can sense.

Though man is thus limited in his perception of the cosmic vibrations of the universe, these vibrations are themselves necessarily continuous, and do their own mighty work, although silent to the consciousness of man the mortal. So the all important fact in mortal life is not its fulness and scope, but its limitations.

Intellectual development and culture are all within the few vibrations man, the mortal, can sense, and if he tries to go outside he soon gets into trouble. Energy, that is to say "motion," is cosmic. Every speck in the universe is necessarily in continuous movement, though man, the mortal, can neither perceive nor sense it. And if he even tries to sense it he gets into trouble and danger. For instance, it happens that one day he discovered a vibratory movement just outside his normal limit, and, like a child with a new toy, he proceeds to play with it. He calls it the X-Ray, and finds he can use it to see right through certain kinds of solid matter. He proceeds to harness it, and put it to work, if only to cure his diseases. But he presently discovers that such energy is destructive to his body. It burns him into malignant sores that won't heal, but does it so quietly that he does not know he has been injured for weeks after his experiments have been almost forgotten. To-day the experienced physician like Edison, and every trained physician, has acknowledged that X-Ray is too dangerous to meddle with. It proves the reality of vibrations he cannot sense, save to his deadly injury. He can make instruments that will prove the fact itself, but the operator will presently lose his hands or his eyes if he continues to experiment in such realms of Cosmos.

There is nothing, so far, the scientist can discover save the movement of the universal unit at a speed which is fearfully dangerous to the mortal. In another direction he learns the same lesson, but this time from a physical standpoint. The scientific curiosity of a woman results in another discovery, also just outside mortal limit of sensation, save at the certainty of much suffering and even death. Everybody knows the tale how Madam Curie proceeded to uncover the secret lying encysted in pitch blend. From tons of that mineral she stripped the outside covering, itself as harmless as any plaything of childhood. The process was slow and costly, but at last she captured a few grains of Cosmic Essence, which she called "radium."

Every thinker in the world was startled as never before, for he learned that the universe is based upon an energy which knows no exhaustion. But when he wanted to examine this wonderful substance he found that to even handle it was destruction to his mortal form. A thousandth part of a grain would scorch him, and burn unhealing sores, let him handle it carefully as he would, simply because it was embodied energy at work outside his sense limits. There may be, perhaps, but a pound or two of this "radium" existing as primal essence of this little planet home of man, but every speck scatters its forces with a result now known as "radio activity," in which diluted form man can at least face his own limitations.

Radium is teaching a tremendous lesson to the mortal, for if there be in existence materialized energy which needs no fuel, he is facing the eternal fact of immortality. If the present writer's claim that every unit of Cosmos must be a compound of intelligence, substance and energy, apply also to this Cosmic essence—as it must—then he is face to face with all the Divinity he can sense or imagine. And his very first kindergarten lesson teaches him that to approach too closely to this Great First Cause is destruction to his mortal form. But all the same it stands to-day as the foundation fact of the universe.

This is not an essay on radium or any other of the hidden forces of Cosmos, but an attempt to discern the meaning and lesson of this proved fact to man, the mortal. From the physical side investigation seems barred. Ask the student of matter to investigate the properties of radium and he will reply "too dangerous. The student is certain to be crippled or burned." Manhood is thus facing vibrations of units which, being outside his sense limit, are destructive to his form. But, all the same, it can be handled mentally so far as our present brain development will permit.

The scientist had figured out the probable life limit of the sun, and his planets. It was a mere matter of the exhaustion of his energy. Some day his supply would be all used up, and then there would be another Cosmic funeral. But as radium is capable of transmutation into helium, and as helium is found in the sun, as sworn to by the spectroscope, its energy may, for all we know, last indefinitely. So the calculations of the scientist are all upset.

And as the sun is perpetually distributing his property among his children, they each catch a grain or two of helium-radium as it is being hurled out into space. But the sun is a poor marksman. It is true some of his evolved energies do hit his planets, and become for them light, heat, magnetism, electricity, etc., but for the most part they are squandered in space, and do no good to anyone we can perceive. But in this fact lies embedded a whole philosophy which is the object of this article.

Take a mass of red-hot iron and you discern, as you walk around it, that it is scattering its heat (energy) in every direction. And Prof. Langley's Bolometer, that measures the heat of a candle at a hundred yards, tells you the same tale. Every unit in existence is radiating its own essence right out into space in every direction. It is not a hit-or-miss process, for everything is hit, and everything is missed in this eternal output. A speck gives out the energy of a speck, and a sun gives out the energy of a sun.

There are just two points to be specially noted and held in mind right here. The first is, that since every speck is in motion, its energy is thrown out in every direction around it, whether it be embodied in a giant sun, or remain a mere microscopic speck. The other fact to be noted is that only a very small portion of this energy can by any chance reach any other speck, planet or sun.

So much is clear, but it gives us a peep into what might be called Cosmic Geography. Let us remember again and again that a speck, or a unit, is and must be a compound of energy, intelligence and substance. Necessarily intelligence is the prime factor in whatever may be contact of one speck with another, so we see that when the scientist talks of an ether-filled space he is equally proclaiming the truth of a universal intelligence.

So much is the wondrous truth emphasized by the present peep into space beyond our sense limits, which we call X-Ray, radium, and several other names. We see that everything exhibits intelligence to its own limit of exhalation, and to the limit of reception by another speck. But we see also that it is death, or organic destruction, for mortal form to come into contact with vibrations above or below the outreach of man's normal sense.

But if it be a universal truth that the sun is perpetually hurling these higher vibrations, as well as the lower, out into the great ethereal space—if his radium and X-Rays are perpetually bombarding infinity, it is natural for the student to inquire how his own form, and every other, escapes injury by these deadly vibrations.

We must here note that there is no change of raw material in the universe. The only variation is in its rate of motion. Radium will have, like everything else, a compound unit. Just intelligence, energy, substance, for the student will perceive the three comprise everything he can conceive in God or man, or microbe. So a slight change of proportion, or of rate of motion gives its variety to the universe. Man has already noted and applied this fact in studying his own form, and its surroundings, and specially including his own sense organs. The truth may be said to be scientifically appreciated today, except that the fact of the compound universal three, the intelligence, energy and substance in every unit has long been taught only by the present writer, so far as he knows, in many published articles.

Keeping this in mind, we are ready for another thought. There can be no absolute limit in the rate of vibration of these units. We now recognize it from what we call its beginning or zero, on the one side, and on the other "radium" is probably exhibiting the present scientific limit of unit motion. From the movement of a possible one beat in a second up to countless millions and trillions is the A, B, C truth of our learned men of to-day. It rests with the philosopher to study its meaning and learn its lesson.

Man, the mortal, as we have said, can sense but few of these vibrations without destruction of his organism. The whole realm between the vibrations of sound and those of sight is to him almost an impossible field of phenomena. And beyond the radium we presently enter another realm where Nature seems to begin all over again, but a celestial octave or two higher. We thus have the fact of the emission of all rays by our sun, from .01 to radium as a demonstrated fact. The planet and the man catch what they can absorb of this mighty output. The rest goes out and out, possibly returning in one vast divine orbit. But if the sun is thus casting out its own life forces, it is still composed of units, and each unit is—to the extent of its own power—doing precisely the same as the whole molecular mass. And this is the life history of every unit, whether in sun, in man, or in microbe.

Man is a microcosm of the universal whole. He, too, is a blending of independent units, each perpetually radiating its own individuality, yet remaining "personal" because either of radium, or some radio-active substance, that can apparently give out indefinitely without destruction of form.

We are receiving proofs to-day that man is thus emitting these finer rays, casting them out into his own sphere, precisely as the sun does. Photos are taken, we are told, by the use of these emanations from the human form. Yet further, French scientists are claiming to have discovered, and to be using what they call N-Rays. They are even telling us of the special rays of passion, such as hate, love, etc., and even depicting their colors. It is thus demonstrated that man, like the sun, is perpetually sending forth the essences of his own personality.

We can go a step further than this, for we find that everything, large or small, is a "form" only to our sense limitations. It is a PRESENCE, far beyond its apparent form limitations or boundaries. The speck of lodestone is a speck only to our senses. But it outreaches to other specks and influences them at distances far beyond its form limit. So we assert, and claim as proved, that limitations are the effect of our sense limits, but we see that Nature knows nothing of any such dividing line as the form by which we swear. Man is perpetually influencing and being influenced by what we may call his outer manhood or PRESENCE. Herein lies the mystery of heredity.

Let us now apply this law of "universal emanation," if I may so call it, as we watch the coming together and blending of units into what is a "form," according to our sense limitation. The unit had its form center, but in reality that unit was a PRESENCE outreaching into infinity, but with no definite boundary of which we can conceive. We have a right to assume that the sun PRESENCE would be far more outreaching than man PRESENCE, or unit PRESENCE. We know that the intelligence, energy and substance in that unit outreach, attract, and blend more or less intimately with other like minded units. It is thus the molecule is born. But that molecule is composed not only of all the forms of its units, but also of all their emanations. That molecule has our sense limitations outline, by which we measure, test and analyze it, but it also unites and blends the several outreaching unit Presences into a new molecular PRESENCE. The sun is thus composed of unit forms and presences, outreaching into molecular forms and presences. The form of the sun, as of everything else, is just so much of its PRESENCE as our senses can grasp. If we could grasp more of the PRESENCE the form would change its shape to our enlarged sense conception.

Our direct present object is to watch the effect of this law of "outreaching presence" upon the molecular unit form we call man. It is obvious that to spirit sense more of PRESENCE will be perceived, and by so much what mortals call the human form will be enlarged to them. There would still be left an outstretching presence, but more of it would be visible to them as what we call human form. The shape of man-form will always be a matter of sense limitations. Enlarge the scope of the perception and you change the form as a matter of course. This is a most interesting and important truth, but, all the same, it is not the truth we are seeking, but only approaching it.

Let us note that the law of attraction of forms necessarily includes attraction of the entire PRESENCE of each and every unit, of whose ultimate shape we can have no present conception. A child is born into earth life. Let us now study that child. He has a form which we call human. He has also, as we have seen, an outstretching PRESENCE. His form to our eye limitation is fixed, but to the less limited eye of a spirit, especially an advanced spirit, that form will be very different, as it will include much more of the PRESENCE, into which that child is really built up. That is the first factor in our attempted study of the new-born man child. He has human form, but is really much more, which we call PRESENCE, and can only conceive as limitless. So much of this "presence" as we can grasp has become "form" to us, but the rest is all there, notwithstanding our limitations.

Scientists who weigh and measure and analyze forms know nothing of this outreaching presence, so their estimate of that babe is founded only upon so much of his form as their senses can grasp. They will tell you, first, that his form is human in the general. Next they will show you resemblances they call "racial," manifested to them as special colors and shapes. But that racial form includes also certain "family" limitations, distinct from that of other families. Yet further, it usually bears a more or less striking resemblance to the individual form from which it was an apparent outburst in outline and color. So much is obvious, but when we realize how little of the "presence" is congealed into form by our sense limitations we perceive that (a) spirit eye, by seeing more, or at least a different portion of the presence, will discern a form which will be sense limited into a shape very different from the form we mortals sense. (b) They will also be dealing with a different portion of the entire "presence," and therefore with a different manifestation of selfhood. Hence the advanced spirit must have a personality very different from that of the mortal, since it is built up out of a different portion of the presence.

Since conception is the outburst of an entire presence, a life history commences which includes far more than the form we sense. When we speak of heredity we mean much more than similarity of fingers, and toes, and other physical features of the new form. Follow out that form a little further into its "presence" and it begins to exhibit qualities that appertain to a larger form center. There may be sight, hearing, touch, but they become clairvoyance, clairaudience, intutition, etc., because working further into "presence" than our mortal limitations. Consciousness itself is always an output of far more of "presence" than is contained within our sense limit, and is therefore always cramped and confined in expression by the dense mortal form. Heredity implies the resemblance of an entire "presence" to the entire "presence" of its creator. But what mortals perceive and study as heredity is only so much of the "presence" as resembles the limited personality of the selfhood from which it sprang. Suppose the immediate ancestor of the child we are watching to have had a form expression, physical and mental, that we sense as music. That really pertains to his entire presence, and we catch only so much of it as his and our sense limitations permit. It is obvious that there cannot be in our limited form expression more than a portion of what the whole "presence" would express, but it would be of the same quality. For instance, the whole could not express love, and a mere portion of the "presence" express hate. There would simply be more love in the whole, and less love in the part. So in every phase of character which is manifested in mortal life we have but an imperfect expression of what the whole "presence" would be, if we could but sense it. This seems as obvious truth, but in reality earth life tells a very different tale. If the unlovely characters everywhere around us each represent a whole "presence" then indeed there must be both greater devils as well as greater angels in the individual "presence" than is manifest in form personality. This demands most careful examination.

It is obvious that heredity is founded on the law of attraction. The unit that bursts into molecular expression is under impulse and energy from the parent "presence" from which it springs forth. It will, of course, attract units and molecules like itself, or as nearly so as possible. In fact, no two units in the universe are exactly alike, therefore no two molecular blendings will be exactly alike. The blendings of substance, energy and intelligence seem capable of infinite variety. If no two units are exactly alike neither will any two molecular forms exhibit the same characteristics. There is, however, a difference between unit expression and form expression.

If we conceive of a perfect whole it could not be broken up into perfect fragments, for perfection is not divisible. And if no two molecular aggregations are exactly alike, then it is certain that in a part there must be either a surplus or a lack of some principle or characteristic of the whole. In other words, whereas in the whole there may be a supposed perfection, yet in each part there would be a positive imperfection. Nothing but the whole can represent the whole. When we apply this truth to the study of heredity we perceive as a truth the fact that "parent presence" is writing itself on that "child presence" as a whole, with a result that could not be repeated in "form" life, for form is only a fragment, and perhaps a very small fragment of the entire "presence."

We can conceive of Cosmos as a vast "whole presence" which could only be fully represented by another Cosmic presence." That is, of course, an impossibility, for there can be only one Cosmos. Cosmos cannot be expressed in form, for it includes the formless, universal "presence." So from no form can we get more than a conception of the Cosmic whole. It takes the whole to express the whole. But we now see that if the whole child cannot be expressed by its fragment "form" then everything we call "heredity" as expressed in form, is just an imperfect representation of the whole child "presence." And, alas! we all know that form is shaped and misshaped until it is usually but a miserable expression of "presence" fulness.

Since no two "presences" will be alike, any more than any two forms are alike, one "presence" may be musical or mathematical to a much greater expression than another. We think of that as imperfection, but we should remember that only the Cosmic whole can be perfect. So the form or fragment of any one "presence" will have more or less music or mathematics than its apparent proportion should demand. Less music and more mathematics might easily seem to us as discord, or more music and less mathematics might to us imply a weakened mentality. But, nevertheless, if we could see or realize the whole of any one "presence" it would bear a true resemblance in music, mathematics and every other quality to its forbear. Yet every "presence" is imperfect in its relation to the Cosmic whole, and every form is imperfect in its relation to the entire "presence" of which it is a part.

Here we face a great truth in nature. Cosmos is a whole, but has myriad form expressions. A "presence," although it is but a fragment of Cosmos, is yet a whole "presence," and can, like Cosmos, have several, perhaps many form expressions. In other words, the child form we have been watching may more or less resemble its ancestor. It will, at best, present only a distorted resemblance to our sense, for its form is but a very limited portion of its whole.

If there be "form sense" with its limitations, there is, and must be "presence sense" with its fulness. "Form" is a certain portion of "presence" perceptible to other like portions of "presence." Outside our mortal form there may be—we may from analogy say ARE—other forms, which are part of the same "presence," but with sense limitations that can only realize forms like themselves. The whole "presence" is composed of intelligence, energy and substance in eternal vibration, from zero to the inconceivable. The little portion we know and sense is limited to the dimension of our sense. Probably the next, and nearest fragment of our entire "presence" is, in its turn, just as limited. Its music and mathematics will be as limited as ours, but also very different expressions, and perhaps not include our mortal sense limitations.

So we now see heredity is an expression of certain qualities through a form, which to our limitations, expresses a resemblance to ancestral qualities. It may run only to fingers, toes and features—it may have organic resemblance, so far as we can trace—or it may exhibit mental similarity in, say, music or mathematics. When there is any such expression we talk of "heredity," but more often we cannot trace it all because the form is itself too imperfect an expression of the whole "presence." Heredity will thus tell the tale to our sense limitations of certain form resemblances which at best are very partial emanations from our whole "presence."

This stupendous fact of the limitation of form presents full explanation of the various cases of multiplex personality which have recently so perplexed the student of human nature. Just a little more or less of the whole "presence" added to, or taken from form, and we perceive what is now called a new personality. There thus appears two, or perhaps a dozen manifestations of the same mortal we have long known and studied. Our Mollie Fanchers, Miss Beauchamps, Rev. Hannas, and last, but not least, Mary Barnes, and myriad other such human phenomena, come, we now see, under the law that limits our sense perception of form to just a very small portion of the "presence" that belongs to every eternal unit, and therefore to every molecular collection of such units, which we then call "form."

If the reader has now made careful study of "presence" and its relation to form he will recognize that it explains far more than multiple personality. It gives us the key to the mysteries of heredity, which are mysteries only because of our sense limitation of "form." When we have once grasped the truth and actual existence of the vast "presence," of which form is but a wee fragment, we see that heredity, as seen in form, is only a very imperfect manifestation of the relation of every molecular group to its primal unit, which at some remote period, commenced to attract and gather other units like minded to itself. Such seems to the present writer to be the great lesson which he has tried to express and teach under the heading of "Mortal Limitations."

Yet further it seems possible that the fact that this vast "presence" of which form is only a small part, may give a real scientific basis to what is known as pre-existence, by the student of theosophy. We have seen that "presence" outstretching as it were in front of form may give us new form appearances according to our sense limits. But if that be so, there may be, perhaps must be "presence" just as much behind form, as in front of it, with the same quality of manifesting form only according to the sense limitation of the observer. For the one great element of "presence" is that it always manifests form to the utmost sense limit of the observer, and no further. We have seen that an advanced intelligence sees a form as our personality that is founded on more of the "presence" than mortals grasp. But that same advanced intelligence may, thus sense form behind our present form life, as well as in front of it. Death destroys nothing. It only manifests another expression of "presence." It is a great kaleidoscope, with the same material exhibiting ever changing forms.

So I repeat this study of "mortal limitations" may not prove, but it certainly suggests that the experience of the eternal unit may have commenced long before what we now sense as mortal form. Every form is really mortal form, for it changes or disappears just as sense limits change. And every "presence" is, so far as we can sense, unlimited. Therefore "form" as a partial manifestation of "presence" does to that extent seem to support—almost to prove—the doctrine of pre-existence. But that is so suggestive a theme that it demands a separate study.

(The End.)

San Leandro, Cal.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

Leaves From the Diary of a Spiritualist Medium

An Interesting and Instructive Narrative from the Pen of that Talented Lady and Excellent Medium, Mrs. I. L. Lewis, of Bethel, Vermont.

(Continued from No. 806.)

February 24.—When I came up to my room last night I did not sit down to write in my diary as I usually do, for I could not free myself from the impression I had had all the afternoon that someone was coming, but the idea seemed absurd, for it was quite late in the evening and the roads were drifted full. Just as Aunt Sue was putting the cat down cellar, and Uncle Ike was winding the clock, there came a rap at the door and Uncle Ike admitted a man who was much muffled with scarfs, and a good deal out of breath from the exertion of walking over, around and through snowdrifts, not to mention climbing a steep hill. A little later Uncle Ike presented himself at my door and with the rather vague remark, "You'll find him in the settin' room," he handed me a folded paper and departed. I opened the paper and read, "Saul desires a private interview with the Witch of Endor," and it was signed, "Saul, alias H. Cameron Parson"—the minister who is soon to vacate his pulpit in the brick church! I could hardly believe my senses, I was so surprised. It was only a year ago this very man preached a rousing sermon against Spiritualism.

"You are not offended with me for calling you the Witch of Endor, are you?" inquired Mr. Parson, as soon as we had exchanged greetings.

"Certainly not," I said. "I consider that you paid me quite a compliment. The Woman of Endor, according to the only account we have of her, was a fine medium. She gave Saul a truthful message from the spirit he wanted to hear from, and then she obeyed the law laid down by Christ a long time afterward and gave her enemy food and drink and rendered to him good for evil."

"I never thought of that before," said Mr. Parson, with some surprise.

"Begging your pardon, sir, I think there are many things in the Bible that you have failed to get the true significance from."

"Very likely," he said gloomily, "but I am not as much interested in the Bible to-night as I am in myself. I am all out of fix with the Bible, myself, my church, my religion—everything. A year ago I was perfectly satisfied with the world. Yes, a year ago I was perfectly satisfied with my religion and thought it all anyone need ask for, but it failed me utterly in my hour of trial. I thought I knew God, but now I hope that the God I have talked so flippantly about is only a morbid conception of some old heathen's brain, for if the Ruler of this universe is the terrible being I once so complacently thought him to be, then—" Mr. Parson paused and laughed bitterly, then he exclaimed, "Mrs. Drury, if you can do anything to help me, in the name of all you hold dear and sacred, do it!"

As I looked upon the boyish face before me, so sad and troubled, I became conscious of the presence of a sweet-faced elderly woman and it seemed to me as if the young man was my son, and my soul went out to him in motherly love and pity. I took a chair beside him and saw a young girl come and lay a white hand upon his shoulder, a young girl with brown curls thrown back from a white forehead, her cheeks were rosy and dimpled, her lips red and smiling, and her brown eyes looked with unutterable tenderness upon the bowed figure of the young minister. Her lips framed but one word, "Bertie." At the mention of that name Mr. Parson caught my hand in a vise-like grip, and exclaimed, "My God, it is—it is—"

"It is Alice and she calls you Bertie," I said.

He broke into passionate sobbing. What I said to him I cannot recall, but later he said to me, "God bless you, Mrs. Drury, for what you have done for me to-night. You have brought me hope and comfort, you have given me positive proof that my beloved Alice, my betrothed wife, is not lost to me if she did die without confessing Christ and was unbaptized. You have brought to me the knowledge that my mother still loves me and is near me in my loneliness, and it does not seem to me that I ever can be quite as wretched again. No one but my mother and Alice ever called me Bertie, and I am sure no one in this state knows what the letter H in my name stands for. I thought I would tell you this to encourage you in your work. Whatever comes into my life later, I know now I shall not be bound by church creeds. Whatever light comes to me I shall give others the benefit of and do the best a worm of the dust like myself can do to get all the knowledge of the hereafter possible."

"You are not a worm of the dust," I said; "you are a son of God. Stop insulting your Father and throw away your worm theory and everything else that is wrong, and stand up erect and assert your divinity and let your life testify to it."

One more led from total darkness into the light of morning? I think so. God grant that the morning may break into a perfect day. To-morrow if the roads are not too badly drifted, I go to be the guest of Mrs. Blind of Blindville.

March 5.—I am back home again and it seems good to be here. If I needed a change, I got it. I arrived at Mrs. Blind's in season for dinner and was introduced to her family consisting of her mother-in-law, Mrs. Glum, a son Max, aged twenty, and twin daughters, Lenore and Vivian, aged sixteen. After dinner Mrs. Blind took me to her room and poured out her troubles like a flood. Mrs. Glum fretted from morning until night and no one was ever known to please her. She was exacting, critical and suspicious and insisted upon bestowing advice upon everyone, and the fact she knew nothing about the matter in question never discouraged her in the least.

"You don't know anything about it," said Mrs. Blind, tearfully. "I try to be patient, but that woman is enough to try the patience of an angel, but I can stand her nagging better than some other things I have to bear."

She then told me with many tears and sobs that her son had several times recently been brought home intoxicated, and all her tears and prayers and arguments had only seemed to make him worse. I saw Mrs. Blind was very fond of her handsome boy, and I sympathized with her deeply and told her so.

"Do not feel either anxious or discouraged," I said, "for I see a beautiful light just before me, and I am sure all will be well.

"Oh, dear," groaned the mother, "I do hope so. It does seem to me that I have more trouble than anyone else ever had unless it was Job."

"The reason why it seems so is because you know your own troubles so much better than anyone's else. There can nothing befall you in the nature of trouble that is not more or less common to humanity—we are all one great family."

"Perhaps so," she said doubtfully, "but not every mother has prayed for her children and sacrificed herself as I have for mine. I am sure I have talked to them enough so they ought to know how to conduct themselves. I have done everything for my girls, but they are just as ungrateful as they can be. Lenore goes about looking and acting as if she had lost her last friend and refuses to go anywhere or see anyone if she can help it, and does not take any interest in anything but religion. She is very religious and lately has hardly spoken except to quote Bible or poetry."

"What sort of poetry does she quote?" I asked.

"Oh, something pathetic, something about heaven and dying. I am dreadfully worried about her, but she does not try me as her sister does. Vivian wants to be going somewhere all the time. I don't believe that girl would stay at home five minutes if she did not have to. She is just like her grandmother and nothing ever pleases her. They say she is real agreeable away from home, and I am sure I am glad, for she is a terror here. Why that girl will throw herself about and scream and rave until I actually think of the devils Christ cast out, and fear lest there may be such a thing as a person being controlled by evil spirits now. One day I told her this and the idea seemed to strike her fancy, and she has acted worse ever since."

I sat in silent thought for some time and then I said, "Mrs. Blind, there is a deep-seated cause for all these troubles, and if we can discover the cause and remove it the troubles will soon cease. It is natural for everyone to be happy—your religion to the contrary. We have a legitimate right to happiness, and young persons usually recognize it and are happy, and if your children are not there has been and is mismanagement somewhere. I do not see my way clearly at the present moment but I know I shall. You have many spirit friends about you who understand the situation here and are anxious to help you, and I know they can and will give me all the information I need. I do not promise that you shall jump from the hell you are in into the joys of heaven, but I do promise you that you will gain it step by step if you will follow the guiding light."

"I will follow at any cost to myself," said Mrs. Blind, firmly.

"Then," said I, "put from you all anxiety and know that you have this moment entered the path leading to peace and strength and happiness realized. I have one request to make of you. Do not mention your trials in the presence of your children, or betray any anxiety lest something unpleasant should arise, and do not take any apparent notice of their shortcomings; let them do what they will."

Later in the day I was left alone with Mrs. Glum and listened to a pathetic recital of her trials.

"Abigail is so fussin' and particular that I never could do anything to suit her," said Mrs. Glum. "I was brought up to work, and I want to work and do something besides makin' blue cats and dogs on pieces of yeller silk," and she poked contemptuously at some silk patchwork on a chair beside her. "It looks to me like a wicked waste of time and I don't think much on't. This settin around all fixed up, tryin' to look fashionable is what I despise. Abigail said the other day she wished I'd mind my own business, but I can't mind what I haint got. If she'd let me wash dishes an' mend clothes and sort pertaters, I'd mind my business, for I'd have the business an' the mind to 'tend it."

I found Mrs. Blind and told her such portions of the conversation as I thought best.

"Give your mother-in-law suitable clothing and let her go into the kitchen and do the work she is longing to do," I said. "When a person who is inclined to meddle and criticise has nothing else to do you may be sure she will make it her business and attend to it faithfully. The remedy is hard work."

"But if I do as you tell me," said Mrs. Blind, my neighbors over here will tell all over the village that I am making my poor old mother do my drudgery for me, and what will people say?"

(To be continued.)

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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

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THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, MAY 13, 1905.

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A Misunderstanding of the Text.

The Christian world has misunderstood Genesis, according to the Dean, quite as a negro preacher did the text on "Evil doers."

A great many good hits have been made because of absolute ignorance of the matter in hand. The pith of most sermons comes from an amusing unconsciousness of the true meaning of the Bible texts. Talmage, the great, made his name by the open mouthed credulity with which he received, and volubility with which he expounded the Bible, and DeWitt, the little, follows—far behind—the footsteps of his sire.

The following sermon by a negro preacher in Texas, in manner and style resembles Talmage's best efforts, the all-believing misunderstanding of the text being redeemed by the shrewdness of application. It reads like a Talmagean sermon transposed into negro dialect:

"My tex' dis ebening' am from Jerimiah or Keziriah, I disremember which, but anyhow hit says, 'Beware ob ebil dores.' Now, what do de 'spired writer mean by ebil dores? What am an ebil dore? Why, an ebil dore am de side dore dat leads into the saloon on Sunday, when de front dore am locked an' the blin's pulled down. Dat's what an ebil dore am, an' dat's what de Salmist declars you mus' all beware ob. So you see my bredderen de sacred writer, he knowed all 'bout it.

"It is de ebil dore dat no p'liceman neber kin see, but dar's one above dat do see hit, kase he kin see both sides ob ebery dore, both in de dark an' in de light, an' he's keepin' tally on all dat enters derein. De ebil dore opens to let in a sober man airly in de mornin', but when he comes out he brings a smell ob whisky wid him strong 'nuff to knock down a meetin' house. De man may be tol'bly decent when he enters, but when de ebil dore opens to let him out, what is he fit for den? He can't see straight, he can't walk straight, an' he can't stan' straight. No, he can't; he's only fit for treason, statagems, boils, measles an' murder. De good in him hab all gone fast to sleep, an' de world, de flesh an' de debil had taken him prisoner, an' dey hab full control ob him. When he 'rives home an' enters his own dore, he plays de debil full swing. He kicks ober de table, smashes de dishes, breaks his wife's nose an' heart too, at one blow, an' when he's run all de chil'en out, he runs de house to suit hisself.

"But my belubbed bredderen, de ebil dores won't hurt ye if you obey de tex' an' beware ob dem; don't neber go near dem, but try an' get all de ebil dores shet up, neber agin to open.

"If thar be ebil dores so thar be good, though my tex' speaks not ob dem. De church dore am a good dore. Git inside, my belubbed and shet dat dore an' shet de debil out in de col'. God am dis side of dat dore; he am, belubbed, an' you am safe by de blood ob Jesus, right hear behind this dore."

The Evidence of a Broad Mind.

"College atmosphere of the average institution of learning of to-day is unfavorable to the origin and development of ministerial aspirations. Religion is practically ignored in the curriculum. The scientific spirit of the day, so strongly represented in the college, is not consistent with the religious spirit prevailing in the churches."

Thus from the pen of President W. R. Harper, of the University of Chicago. It was he who was subject to a recent surgical operation for cancer, during which his great classes in the University were on their knees praying to God to make the operation a success. And so hope we all. And more earnestly when we see everywhere the evidences of his broad mind, not hampered by creed.

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That Terrible Divorce Question.

The clergy seem greatly hungered at this time for a uniform divorce law. They want Congress to usurp the prerogatives belonging exclusively to the states, and pass an act making only adultery the cause for divorce. It matters not how grave the wrong inflicted on a marital partner; if the opposite has not been unfaithful in his or her marriage vow, there is no redress, if the ideals of these malcontents can be carried into practice. They so loathe adultery they would minister to it more faithfully, by prohibiting the party guilty of the offense from marrying again.

And why do the Christian clergy take this position? "Because," say they, "the Master, the dear Jesus, made that offense the only cause for separation."

Jesus said no such thing. He did not suggest a divorce for adultery. Matt. 5:32, he is reported to have said:

"Whoever shall put away his wife, save for the cause of fornication, causeth her to commit adultery; and whoever marrieth her that is divorced committeth adultery." Fornication and adultery are different offenses. The man putting away his wife for committing the first offense, causes her to commit the second.

In Mark 10:3, Jesus is represented as inquiring what provision Moses had made for putting away a wife. The Pharisees informed him that Moses permitted a man to write a bill of divorcement. Then Jesus, verse 9. "What God hath joined together, let no man put asunder."

Where the proof that God has joined the inebriate, the assassin, the renegade, the low, vile and vulgar, with the noble, the true, refined and worthy, or who have become such? Bring the evidence of such joining in God's own hand-write, and then we will consider the matter.

Modern law, laws not founded on the barbarism of 5,000 years ago, nor devised by monks in their cloisters during the Middle Ages, have provided very good codes on the subject of divorce. The state of New York has made adultery the only cause for separation, so that offense is encouraged by law, and parties gladly avail themselves of the statutory offense to bring themselves within its provisions. It should have been entitled, an act to encourage adultery," as should any act, even if passed by Congress, restricting divorce to that cause alone.

We read in a fashionable journal the other day, the statement made by a lady, that her husband was in the habit of using his knife in passing food to his mouth. She claimed she had done her best to break up the uncouth habit; but he insisted he thought it as gross to pitch his food into his month as to shovel it. and he persisted in vulgarly shoveling it in. She wanted to know of the lady editor what she could do in the premises. To which the fair editress replied: "Get a divorce by all means. I would not live for a minute with such a barbarian."

That is what a fashionable editor of a popular journal would make a cause for divorce. Another would compel parties to take liquids from the side of a spoon, and break up the home if that recent habit is not strictly observed.

The Progressive Thinker does not trouble itself to know what Moses thought on the divorce question, and cares as little for the opinions of fashion editors. It is content to leave the subject where modern legislation has placed it.

Give the priesthood control and one-tenth of our incomes would be given to the church, for the benefit of the clergy, Every saint's day would be a sacred day, when labor would not be tolerated. Every person would be compelled by law to attend church on Sunday; no marriage could be solemnized unless by a priest; and the whole government would be run in the interest of sectarianism, to the prejudice of those who take no stock in its sacerdotal claims.

Religious Revivals and Their Source.

Says I. T. Lloyd, discoursing on religious revivals:

"Revivals can be satisfactorily accounted for without introducing God into them. They are perfectly human in every particular. They are managed on strictly business principles, and along purely scientific lines. Nothing is left to chance. The first requirement is the presence of a crowd; the next a suitable man to move the crowd; and third a band of capable helpers to deal with the individuals moved. The crowd supplies an atmosphere of excitement in which it is easy for a skillful manipulator to play upon the emotions of the people before him. A successful revivalist is a consummate actor. However sincerely and firmly he may believe in the reality of the supernatural, it is by natural means alone he produces his effects."

We would add to Mr. Lloyd's presentation of facts, as given above, the operator should be a good hypnotist. The better qualified in that direction the greater his success. To make the effect permanent the subject should only associate with those who have been successfully operated upon; he should only move in their circle; should read no books telling how the art is successfully practiced; should attend church regularly each week, so as to get a new dose, and be instructed all the time "it is the spirit of God acting on him." With all these precautions, mingling with the world and learning its ways, he is liable to come out from under the hypnotic influence, backslide, say churchmen, and become a natural man again.

This subtle influence, operated in an earlier age, the law relating to it not being understood, was the junior member in the firm of Father, Son & Holy Ghost. It was he who produced that great excitement on the day of Pentecost, narrated in the Acts, chapter 2. That the apostles practiced the art we have positive proof, see Acts 3:4: "And Peter, fastening his eyes on him with John, said, 'Look on us.'" Then a congenital cripple, by suggestion only, was cured, who stood up and walked.

Here were the successful hypnotists, who had just been practicing their arts, as narrated in the preceding chapter, and the doings were credited to the Holy Ghost, as was this cure by the apostles.

This is a point telling us who was the Holy Ghost we do not remember to have seen before.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Prince 10 cents.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price 10 cents.

Important Discussion

That Will Agitate Spiritualism From Center to Circumference.

SPIRITUALISM IS MOVING ON THE WORLD OVER. IN JAPAN IT IS IN THE ASCENDENCY UNDER VARIOUS NAMES. IN CHINA, EVEN, IT IS EXERTING ITS INFLUENCE. IN THIS COUNTRY, PRESENTED IN VARIOUS COLORS, AND CONSIDERED UNDER DIFFERENT NAMES, IT IS MAKING PROGRESS AS NEVER BEFORE.

NOTWITHSTANDING FRAUD HERE AND THERE BESETS THE PATHWAY OF MANY INVESTIGATORS, YET IN THE END THE TRUTH TRIUMPHS.

QUESTIONS ONCE IN A MEASURE TABOOED ARE NOW OPENLY CONSIDERED, AND TO BE A CANDID, CONSCIENTIOUS GENTLE FRAUD-HUNTER AMONG THE VARIOUS TRICKSTERS AND ROTTEN ADVENTURERS THAT INFLICT OUR RANKS IS CONSIDERED MERITORIOUS, AND THE FAKES EVERYWHERE ARE TREMBLLING IN THE ANTICIPATION OF EXPOSURE.

A FEW YEARS AGO, WHEN A FEW MISERABLE, ROTTEN FAKES WERE EXPOSED AT LILY DALE, AND DRIVEN FROM THE GROUNDS, MANY SPIRITUALISTS PROTESTED, AND FOR A TIME THE "FRAUD CRY" WAS HUSHED, ONLY TO BE KEPT SMOULDERING, TO BREAK OUT AGAIN WITH THE BOGUS MANIFESTATIONS OF THE BAMBAMS LAST SEASON.

AT THE PRESENT TIME THERE IS A CRISIS PENDING, AND A DISCUSSION IS TO BE INAUGURATED AGAIN FOR A BRIEF SEASON TO CONSIDER A QUESTION THAT WILL AGITATE SPIRITUALISM FROM CENTER TO CIRCUMFERENCE.

THE TIME HAS COME FOR ACTION, RESOLUTE ACTION, AND IT MAY BE WELL TO TAKE AN INVENTORY OF THE STOCK OF ARTIFICIAL "SPIRIT" TOGGERY ON HAND, TOGGERY THAT SOMETIMES SENDS FORTH A DISAGREEABLE ODOR FROM LONG USE IN THE PRESENTATION OF SO-CALLED MATERIALIZATIONS. SPIRITUALISM CAN ONLY ADVANCE ALONG THE LINES OF EXACT TRUTH. WHEN ON THE LINES OF ERROR, FALSEHOOD AND TRICKERY, THEN IT RETROGRADES, THEN IT DARKENS, THEN IT LOSES ITS SPIRITUALITY. SO LOOK OUT NEXT WEEK FOR A SPECIAL DISCUSSION OF GREAT AND VITAL IMPORTANCE BETWEEN MASTER MINDS OF OUR CAUSE.

THE PSYCHIC CIRCLE.

The Great Work to Be Accomplished Through Its Influence.

Dr. Alexander Caird and wife are well known by the editor of The Progressive Thinker. The Doctor is an exceptionally careful, critical, conscientious worker in the ranks of Spiritualism, and is an up-to-date man in every particular, analyzing with painstaking care and skill every phase of this modern movement. His wife, a splendid medium, stands by his side, and the combined forces of the two will be instrumental in doing a great work through the instrumentality of the Psychic Circle.

PSYCHIC CIRCLE.

In a recent issue of The Progressive Thinker, reference was made to a psychic circle formed in Lynn, Mass., under the direction of Dr. Alexander Caird and wife. Many letters have been received asking for particulars, to which we respond in this manner.

THE SUGGESTIONS AND DIRECTIONS FOR THIS CIRCLE CAME FROM WISE AND CLEAR-SIGHTED MINDS ON THE SPIRIT SIDE OF LIFE. THE GREAT POSSIBILITIES OF A CIRCLE IN WHICH THOUSANDS OF PEOPLE AT THE SAME TIME, CONCENTRATE THEIR MINDS ON THE SAME OBJECTS, MUST BE OBVIOUS TO ALL.

If we believe in the potency of thought, we can but believe that such a thought wave permeating the psychic lives of so many in different parts of the world must be productive of spiritual good.

The object of this movement is not for the advancement of the cause in any one place, or with any particular people, nor solely for the good of the members alone, but for the workers, the press, the spirit friends, and the upbuilding of the cause in general. We believe that much good will be accomplished; that those possessing the gift of mediumship will receive help and spiritual strength by placing themselves in the psychic wave engendered by this means. We hope every reader of this paper will send their name and become a member of this circle; no matter whether you are a Spiritualist or not, join us, add the power of your thought to ours and receive a blessing with us.

The hour of the circle is from 9 to 10, every Friday evening.

Rules for Circle.

Please sit in silence as far as it is possible for at least twenty minutes within the specified hour. If unable to sit alone concentrate your mind and thoughts on the objects and work of the circle.

First. Send a loving and heartfelt greeting to all members of the circle.

Second. Search your souls to learn if you have lived your very highest since the last circle. Have I been kind, patient and helpful to all with whom I have come in contact?

Third. Ask your spirit friends and the circle guides to draw near and assist you in the development of your highest soul powers and your mediumistic gifts.

Fourth. Send out a helpful thought to all speakers, mediums and workers; and to the press, that the divine plan may be more generally applied.

While we wish it distinctly understood that admission to this circle is absolutely free of cost to all, there is quite a little expense incurred in the purchase of books, printing circulars, etc., and each one joining should consider that matter. It also seems desirable to occasionally send notices and explanations to those desiring to join. Brother Francis has very generously offered the columns of The Progressive Thinker for that purpose. He realizes the great possibilities of such a circle, properly conducted, and he will open a psychic column in his paper in which will be published the time, objects, rules, any changes that may occur, growth of the circle, correspondence concerning it, AND IN RETURN FOR THIS KINDNESS IT IS CONFIDENTLY EXPECTED THAT ALL MEMBERS WILL BECOME SUBSCRIBERS TO THE PROGRESSIVE THINKER. The paper is worth many times the price of subscription, for the many readable and instructive articles it contains each week and it being the official organ of the circle, members will be brought into closer touch with each other by perusing its pages.

Send name and address for membership in circle to Lynn, Mass. MRS. A. A. AVERILL.

A NATIONAL SPIRITUALIST TEMPLE.

Out of the nebulae of the thought of years at last has come into being a star of such magnitude as to warrant the attention of the advancing thinker throughout the country.

A National Temple for the teaching of the philosophy and the demonstration of the phenomena of Spiritualism is to be built in Washington, D. C., and the work is well started on its way, not financially but organically.

Incorporation papers are filed and constitution and by-laws drawn up and accepted; charter members, forty-two.

Something of these facts have come to the notice of the readers of The Progressive Thinker, but of its real importance little has been said. The project is a large one, but out of the fullness it will be carried into effect. The design has not been diagrammed, but as it has come inspirationally to view, the Temple will be arranged with large and small auditoriums, six seance rooms, parlor, dining-room and kitchen, also committee and cloak rooms, with all appliances and fittings necessary for a complete and commodious building, adapted to the uses of, and in keeping with the importance of, a center of the highest type of that which is called religion.

"And when will this be built," do you ask?

When we shall grasp the fact that it is surely needed and the power of thought is so concentrated upon it as to make it strongly magnetic enough to bring within a practical radius the funds necessary for its construction.

The halcyon days of a higher Spiritualism are approaching. In the spirit realms of this planet vast preparations are being made for a fuller, stronger and more complete demonstration of the relation and powers of the different states of being which will necessitate more correct methods among the dwellers here, and better appliances for such demonstration; a fact which co-ordinates the work on both sides and requires preparation for. As a center the capital of our nation is of importance, and increasingly so. It will be the operating center of an advance movement that is coming in Spiritualism per se; and to make ready for the stupendous work the temple will be built. it is a part of the movement already in its initiative and will be a demonstration of it, so its incorporators have undertaken the task of introducing the early features by forming the nucleus of a fund which shall come into being for the great work.

The organization is tied to no other, to no society or association; it stands dignifiedly alone, to be conducted with great care and to maintain the trust with a zeal qualified by integrity and prudence. Whether the membership be large or small, its annotations must be correctly made. The interest of the fund will be safe—guarded in every possible way so that all bequests and all contributions will be held sacred to the purposes for which they are devised. The organization is provided with a legal adviser whose place will always be filled and who, like all other of the officers, gives services free, no provision being thought necessary for compensation, as the whole work is a labor of love and gladly given to so great a cause.

Through the Spiritualist papers we shall keep in touch with the friends all over the country, and over the world, too, for the matter is really an international one, and we shall be ready at any time to accept and invest funds, receive and care for legacies, and intend to do everything in our power to increase interest in the work and to add to the fund from month to month by our industry and faithfulness.

The Temple is to be built; the earth is to yield of its fullness for it, and the powers of the air will bring substance to it; it is a feature of the new era and will stamp the era as nothing else has done, so come with us to the furtherance of the grand plan and you will ever be glad when from your ether homes you behold what you have helped to build for the good of humanity and the upbuilding of Truth, for the interest of the sum and substance of all sciences and the demonstration of that to which we all look with so much anticipation or anxiety, the life that lies in the future.

Any information will be gladly given by the undersigned at any time. MRS. M. A. CONGDON.
Corresponding Secretary.
1402 L street N. W., Washington, D. C.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.

"Love—Sex—Immortality." By Dr. W. P. Phelon. Price 25 cents.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualistic Gatherings." By Mattie E. Hull. Price 10 cents.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents.

Courtesy of temper, when it is used to veil churlishness of deed, is but a knight's girdle around the breast of a base clown.—Walter Scott.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents.

Give up no science entirely, for science is but one.—Seneca.

Present fears are less than horrible imaginings.—Shakspeare.

Let the Heathen Alone.

No doubt the sympathetic feeling that animates many who give of their means to carry "the gospel to the heathen" is commendable, although we may regard it as induced by a false theology labeled orthodox.

These sympathetic adherents of orthodox dogmas concerning human beings and their destiny, will be shocked when they read the words of Professor Starr, of the University of Chicago, who is thus reported in the Record-Herald:

Does John D. Rockefeller, in giving money to foreign missions, send woe and trouble to the heathen? A professor of the University of Chicago, so richly benefitted by the master of oil, offers an unqualified "yes."

Philanthropists who give their money to mission boards for the purpose of converting heathen nations are malicious meddlers, according to Professor Frederick Starr, the celebrated anthropologist, and every dollar of their misplaced cash sinks the barbarians lower and lower because of the contact with so-called Anglo-Saxon civilization.

Disregarding the sentiment of Mr. Rockefeller and the university divinity school which trains the missionaries. Professor Starr declared in a lecture to students yesterday that foreign religious work was a huge mistake, and that even cannibals would be far better off without its influence.

Professor Starr told the students that the religious rites of the heathen were more tolerant than the Christian religion, which he termed too "intolerant," thereby working injury to the normal state of primitive peoples. Fancy drinks, rum, shoes, stiff shirts and alarm clocks he named as the only benefits Anglo-Saxon interference had given to heathen nations and those he declared "the ridiculous monuments of our meddling."

"There is not a barbarous race in the world that we have not tried to enlighten and convert," said the professor. "There is hardly to be found a population so small that we have not carried the torch of learning to it—never failing to bring back the cash.

"We wish to convert these barbarous peoples. Therefore our religion, which is an intolerant religion, holding that there is nothing but everlasting damnation for those who do not happen to have heard of it, sends its missionaries to foreign shores.

"It is all a mistake. An African living in Africa, after an African fashion is likely to be a better man than he would be after the Anglo-Saxon introduced his religion, his surface civilization and his rum.

"We think we are the chosen of God. It is my belief that the real worth of the different races is one and the same. But because we think we are in the lead we teach the heathen a great number of new drinks, for which they probably were pining.

"We are the most meddlesome race that ever existed. We meddle at home, we meddle abroad and we meddle everywhere, and it is the almighty dollar that is the reason for our meddling. That is the watchword of the Anglo-Saxons. Our missionary work is simply meddling.

"We send our merchants and literally force the products of our so-called civilization on nations that do not want them, and do not need them. The real reason for this is our everlasting greed. We pretend to be so sorry that the nations of the world are so barbarous, so we send merchants to introduce our wares—for the good of the heathen, of course."

An Objection Answered.

Recently the writer attended a lecture by a Syrian, on his country. He had been educated at Harvard and sent out as a missionary. He gave an interesting account of his sensations and thoughts the first winter he stayed in this country, when ice began to form and snow to fall. He had never seen anything like it before, and in a letter to his mother he attempted to describe it. But at the beginning he met with difficulties almost insurmountable. He could think of no words in the Syrian language for ice and snow, or to give an idea of the intense cold.

In a round-about way he told his mother that the water became at certain seasons of the year, hard as stone, yet remained clear as glass. One could walk all over the surface, and people put irons on their sandals and went flying over the rivers and lakes. When the water was thus hard, men sawed it into blocks and stored it away in houses for the next summer, when it was used to cool the heat of the too warm days. When it was doing this it became water just as at first. Rain sometimes became hard in the clouds and fell in balls that broke the windows, or again it fell in white flakes like feathers, covering the ground and glittering like diamonds on the trees.

Before the water became hard, most of the trees dropped their leaves and remained bare as though dead, until spring.

When his mother read this letter, he said her grief was great, and she immediately wrote him: "My dear son, come home at once. Your letter shows that your mind is affected, and if you stay you will become a hopeless lunatic and irrepressible liar."

Inadvertently, what a fine answer this is to the objection so frequently made against spirit communications because they do not accurately describe the world in which they live. Had this missionary returned as a spirit from some portion of the spirit world, and attempted to describe its supernal beauties, he would have been met with similar yet far greater difficulties. For the spiritual things he would attempt to describe have no earthly name and only by symbols and comparisons could he hope to convey partial and distorted ideas.

Attention Spiritualists of Ohio!

The last Convention of the Ohio Spiritualists Association, held at Columbus, May 1904, selected Dayton, O., to hold next meeting, but owing to the inability of the society there to entertain the Convention, the Official Board of the Association was compelled to make a change and accepted the offer of the Ashtabula Society, therefore the next Ohio Spiritualists Association Convention will convene at Ashtabula, Ohio, May 26, 27 and 28, 1905. All Societies have been notified by the Secretary, and are earnestly requested to send their delegates and assist in the transaction of the business of the Association, and make this meeting a grand success to our glorious cause. Good speakers and message-bearers will be in attendance. Do not forget the dates, May 26, 27 and 28. All Spiritualists of Ohio come to Ashtabula.

C. A. SOLLINGER,
Groveland, O. Secretary O. S. A.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

The most certain sign of being born with great qualities is to be born without envy.—Rochefoucauld.

Wise or Silly, Which?

Rev. John Daniels, pastor of the Mission Tabernacle, at Galesburg, recently discoursed on Spiritualism, and declared that 99 per cent of it is humbug, and the rest is of the devil.

That is a grand discovery by the doubtless learned and worthy Christian preacher. He must know where of he speaks else he would not be so positive in his assertion. All the millions of ardent believers in the truths of Spiritualism the wide world over, are victims of humbugery, his statement true! It is wonderful what a mass of knowledge that brain of Rev. Daniels possesses. And it is astonishing how many victims there are to the great delusion.

Rev. Daniels fortified his position and made points, when he declared:

"Spiritualists have no common doctrine; they do not recognize the Bible, looking upon it as any other book. The mediums are purely hypnotists, and do much harm to weak people."

The dear cleric should weep when he casts his eye about him and sees how this humbug faith has entered all the churches, and is weekly preached in some form in probably 50,000 Christian pulpits.

And worse than all, these Spiritualists find their teachings inculcated throughout that book labeled Bible, though many do not feel that fact adds any value to the knowledge they have derived direct from spirit communion.

If proved that Spiritualism is a humbug; that mediums are imposters; that there is no communion between the mortal and the immortal, then we venture the assertion, there is no proof of an immortal life. The assertion, however strongly made, or numerously believed, that the Bible is a revelation from heaven, has not been and cannot be proved. It came to us through Catholic hands, and it was the bloody Inquisition with its torture chamber that compelled its reception as the Word of God. It was kept out of the hands of the people so long as possible, that the priests might tell of the revelation, while others were reconstructing it to make it sustain their church creed.

And as to the hypnotism of mediums, we insist most earnestly the victims of church creeds give the strongest evidence possible that they are under hypnotic influence from the strongly magnetic and chicken-fed priests.

APPRECIATIVE WORDS.

Letter From the Veteran Rolla Stubbs.

To the Editor:—I consider The Progressive Thinker the best Spiritualist paper printed. It is full of instructive reading and thought from the best writers.

The cause of Spiritualism here is progressing nicely. We hold meetings every Sunday at 2:30 p. m., in our temple.

For a number of years before The Progressive Thinker started, we read the Religio-Philosophical Journal and the Banner of Light, both $3 a year; when The Progressive Thinker came out at $1 a year, all said that a Spiritualist paper could not live at those prices, but it has lived, and instead of being four pages like the first year, it has gained in size to an eight-page journal, brimful of good reading matter. One who fails to read The Progressive Thinker is missing the good things of this life, and can not keep posted in the progress of Spiritualism.

In the last forty years I have seen Spiritualism rise and fall. At two or three different periods, it would seem to rise and go to the front as a religion for a time, and then die out; but at present it is coming before the world as it never did before. The secular papers throughout the land give us an account of the meetings and the work, without so much ridicule as they gave thirty or forty years ago.

Modern Spiritualism has come to stay. It has been the false teachings and trickery under the cloak of Spiritualism that have kept it back. It has been scorned and ridiculed by the church-going people as a free-love religion, before the people properly understood its work and philosophy.

When the church or any religious society discards Spiritualism out of its Bible or religion, it has nothing to build on, as spirit is the life principle. There is no religion more beautiful than the one which teaches that our loved ones in spirit life come back to earth and manifest and make themselves known to their friends. It is a blessed knowledge to know such is true. ROLLA STUBBS.

Long Lake, Minn.

WOMAN SUFFRAGE.

Some Reasons Why It Should Be Conferred.

Woman suffrage is going to be one of the great issues of the day and must be met and settled right. The women are capable in every respect to exercise the right of suffrage, more so in fact, than many of the men to the manor born, or the foreigners who come here and are entitled to vote in five years after taking out their naturalization papers at the call and behest of the political boss of his election district.

With women voting it would tend to make cleaner politics; it would tend to minimize the influence of the ward heelers and hangers on of the party in power; it would cause politicians to bring out men for office with cleaner and better records in order to appeal to the votes of the women, who would be sure to look into their capabilities and inquire into their antecedents in a more thorough and effective way than most men do. This, of itself, is alone worth conferring the right of suffrage to women.

Indeed, anything which will tend to make our politics and candidates abler, cleaner, better, cannot be instituted any too soon; and one of the best measures to help it along will be woman suffrage. —Dover (N. J.) Index.

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

"Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, $1.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 230 pages. Price $1.

Self-conceit is the enemy of progress. —Bion.

Death has no longer a sting and the grave is but the cradle of victory.

An Interesting, Impressive and Instructive Lecture, Containing an Important Forecast of the Destiny of Nations, Given Under Spirit Influence.

JAPAN AND RUSSIA.

Is It True That the War Is Due to Planetary Influences?

A Discourse Through Mrs. Cora L. V. Richmond.

The subject this morning, "Is the War Between Japan and Russia Due to Planetary Influences," is suggested by two things: That the Japanese as a people are believers in astrology, and that the Russians as a people, while adopting a Christian form of religion, are, nevertheless, personally pervaded very largely by the Northern Mythology.

There is a legend, that "when out of the mouth of the Great Dragon the Dog Star is released, then shall the Orient arise, then shall it be redeemed."

In this sense the Great Dragon refers to the northern constellations, including Ursa Major, and it is supposed by the believers in this legend that the Dog Star has been held in abeyance for a "thousand years" because of these mighty northern powers. They are called "Rishis" or rulers of the northern planets in the Orient. The Magians, when only three stars in the constellation of Ursa Major were visible, held that the Earth was in the shadow, and afterward, when others became visible the light came forth.

In Japan it was believed that the mouth of the "Dragon" held in its thrall not only the Chinese empire, but India, and that when Japan should be released a new country would appear.

Whether this tradition is historical or mythological you may judge. But it is certain, astrological or mythological scenes are not falsehoods, but are symbols of truth. Usually traditions that have their foundations in the hearts and beliefs of a nation are traditions of spiritual value.

Astrology, of course, is to-day not an exact science. There has been a time when astrology and inspiration went hand in hand, and the astronomy of the ancients bore an astrological significance, and was accompanied by great spiritual perception.

The Chinese for many hundred years have held this Oriental knowledge in close keeping and like the ancient Egyptians have held the tables of the astronomes in their sacred archives; when fully revealed these will show that the Chinese understood the present system of astronomy long before Copernicus revealed it to the western and more barbarous nations.

All important movements or changes in the world are in cycles, and these cycles are indicated by the conditions of nations. Nations do not owe their conditions fully to the cycles, but the cycles are indications of that which will transpire; just as the Messianic cycle in the Hebraic and Egyptian records signifies the larger performance in the heavens, and this solar system passing around the great central light which, of course, was a larger cycle. But the Messianic cycle of a "thousand years" in Oriental phraseology is simply a symbol, it does not mean ten hundred years, but it means the largest number conceivable, consisting of ten and two of the smaller cycles, and ten and five (the twenty-five thousand years) of the larger cycle.

It is time now for the great fulfillment (according to the Northern and Eastern Mythologies), as Sirius has emerged from the mouth of the Dragon, for the great change to occur in the restoration of the exact magnetic pole, time for the reaction to begin that was expected to take place in the Orient. This has been predicted by us in our propheeies concerning the "Glacial Period" which will soon be precipitated upon the earth; in fact you are in the midst of the heraldings of that glacial period now. The storms, deluges, volcanoes, earthquakes and wars are indications of the commencement of the glacial period. The great belt of ice that prevents the approach to the North pole and the great cap of ice that holds the South pole in its keeping will find release upon either side of the earth and produce the glacial cataclysm. Meanwhile the nations keep pace with and correspond in their unfoldment to those cycles or periods.

The nations of the Orient, for many hundred years, indeed for thousands of years, held in abeyance have continually retrograded and, as far as your history gives any knowledge, have been isolated from all the onward march of civilization, are now, astrologically, in the ascending scale, in the awakening time. The great re-birth, of which Horus in India and the Buddhistic reaction in China and Japan was the symbol, is due to-day. Formerly the believers in the gods in Japan held that out of the mouth of Dragon this small kingdom would be set free; that it would be held in abeyance for the thousand year cycle, which really meant the larger number of 2,500 years. After this release this "Flower of all Lands," this fair "Lily of the East" would rise in her might, and would minister unto the "Mother Celestial," the Chinese empire, and would set her feet again upon a solid basis of life and advancement. All the immured treasures of knowledge which would come forth is to be found in the sacred writings both of China and Japan.

Japan is more alive to the prophecies of the Magians. She holds as sacred knowledge the traditions that at the very beginning of her war with China was the beginning of her "release." This is why she went to battle. This is why she was certain of success. This is why, having emerged from the mouth of the Great Dragon, her planetary influences are now in the ascendant and she is sure of victory over Russia.

Many people are not impressed with these traditions, but, as said before, there is always a foundation of truth in every myth or tradition, because mythology holds, usually in the form of symbolism, the inspiration and truths of a nation. Everything is "mythological," and therefore, a "superstition," of course, that is not in accordance with your particular belief. The time will come when the knowledge and great spiritual impulses of the Christian nations will pass from the realm of history into the realm of tradition or mythology. Then, whatever shall be the name of the new civilization that shall appear upon the Earth, there will not be the discredit given to your traditions that is given by Christians to the Oriental nations. These traditions that have come out of the North, the more northern mythology, form the basis, the undercurrent of the spiritual impulse of this Anglo-Saxon race. Thor, Odin and Friega are but symbols of the powers that have borne forward these northern nations to meet the southern nations.

The resurrection of the Orient is two-fold; it is not only by the astrological signs that lead to western Europe and the western continent and the mingling of southern Europe with the North, but it has a deeper significance; it comes to you to-day when you are living—you do not know the privilege of it—, you are living exactly in the great turning point of the cycles, when the Orient is to be redeemed. It was not the redemption of the Orient when Great Britain conquered India. It was not the redemption of the East when, for the purpose of acquisition and the benefit of her exchequer, she has held India in thrall for more than a hundred years. There probably never was a greater piece of iniquity than the formation of the Great East India Company. India has been ruled by that company for nearly a hundred years. Now the cycle is changing. You are in the midst of it. The Orient is rising to vindicate Japan, to release China and to set the light in the New India. This is the meaning of the astrological signs as read by the Japanese and Chinese astrologers. It means: For a time the "Celestial Mother," as China is called, must hold her peace, must listen to the "Child." It is the coming forth again of the child-life. Like the Horus of Egypt, veiled in the mystery of Isis.

Horus is born; it is named Japan, and with that name, and the impetus that is behind it, is included this great other change that is going on among the planets. The great perihelion of the planets a few years ago was one of indications of that which is occurring to-day, and that which has suddenly changed the actual position of the magnetic poles several degrees indicates the approaching cataclysm, or culmination of the cycle.

Meanwhile, the spiritual forces of the universe are at work. The nations that have been slumbering are coming to life. Peoples that have been dominant and nations that have been ruling with arbitrary power are receding. The decadence of the supremacy of Great Britain is but a question of a little time, indeed is already here. Russia as an empire will cease, and the great new Republic of the North will come forth to join hands with the great sister Republic of the Orient. Across the "Bridge of Sighs," which is Siberia, across the terrible crucifixion and perseeution of patriots, across the sleepy Mongolian Empire, across all those outlying districts that have been held as partially neutral, held by the Chinese, across that which is the battle-ground now of the two nations, this wonderful bridge is being formed; it is formed in Russia by the tears and groans and prayers of patriot exiles; it is formed by the imprisonment and murder of thousands of those who dared to speak a word for freedom; it is formed in the Orient of all inaction, of all despotism, of all the hoarded wealth of learning that China has buried for thousands of years; it is formed by the flowering out, distinctively, of this new child-nation that is to set up the new nation of the East, as a lily, with its live, wonderful new government. So this Star and the Lily, which is the symbol of the new life, will also be the symbol of the new nation. Japan is a flowery kingdom, it is a kingdom of blossoms. The lilies or lotus flowers are the symbols of its new life. It upsprings as does the lotus. Its existence, as is the lotus, is by the great mystery of the Primal Mother, by the over-brooding of the Primal Father, symboled by the sun, which in the Orient is worshiped everywhere.

The symbol of the Dog Star, which is the symbol of the rising and the setting of its life's tide, and symbol of all those southern constellations that form the Great Dragon, all are symbols of that which now is appearing.

If you only knew, if the Western mind could fully understand, if you could appreciate the lore and learning of the kabalistic and magian literature and symbolism that is held in those wonderful Oriental minds, in the wonderful treasures of Chinese learning, you would marvel at your own crudity, a crudity that also has its inspiration, which is impelling the western nations to fulfillments that are old in the Orient. While they are entering upon a new cycle, which is the cycle next beyond yours. Commerce, this struggle for material power, this infantile aggressiveness, all this is past in the Orient.

We think as a nation there is not in the world, or in the conception of man a more peaceable people than the Japanese. A people peaceable in their homes, in their communities, in their societies, in their dealings with one another and with strangers. There is no more peaceable beast in the world than the lion, he does not go out to spring upon his enemies, he does not seek to quarrel; if he is hungry he must have food, if he is at bay then he shows his strength. The Lion of the East is aroused, and that which has been for a long time considered dead reveals itself as having been only slumbering. Not only is China being aroused, but China has been the great slumbering barrier between the West and the Orient. When China has heard this Oriental awakening, who shall protect you from China? We answer, Japan! Japan!

The great new empire will not be the over-running of the West, especially America by the "little brown men," by the "Yellow Peril," but by the formation of the great new Orient.

Japan is not only the salvation of China, but the salvation of the rest of the world from China. This is what we see in the Oriental stars; this is what we understand by the great struggle. Meanwhile, she is the Nemesis of Russia. There is no other nation that has been so aggressive, so encroaching, so determined, so cruel. What Great Britain did in India, Russia hoped to do in her outlet to the Orient. But Russia will not do it, and that is because her despotism is more infamous, and her retribution is more imminent, more certain. Great Britain has responded to the call for wider freedom, for broader laws. Ever since the Magna Charta of King John there has been a studying and heeding of the demands for better laws. Just as soon as there is a riot, Parliament knows something must be done. But riots in Russia produce added cruelties, and a Sabbath desecration by the murder of hundreds of peaceable citizens brings its own swift retribution. And the Orient is the instrument for that retribution because the time was ripe for the Orient to come forth.

We do not like war, but we dislike more than war the despotism that produces it. We did not like the war that was caused by the southern slave-holders, but we disliked slavery more. We do not like the despotism of Mammon, but we would very much dislike a war or revolution to overthrow it. We do not like "strikes," we do not like "lock-outs," we do not like any of the things that show that somewhere the oppressor's hand is strong and cruel. Japan is the retribution for Siberia, for all the surveillance, the punishments and the slaughter of the innocent by Russia.

The Star of the North will shine upon, redeem and release Russia such time as its feeble monarch is freed from the influence of his military dukes and advisers. Great Britain had no release until she was free from her dukes, until the Upper House of Parliament was made powerless by the great Lower House, until Cobden, Bright, Gladstone, and a half dozen men of the people made her understand her true position among the nations.

Russia is receiving her lesson at the hands of the smallest nation almost in the world, and the nation that is the most peaceably inclined until aroused. But the great recurrent cycle of Oriental rebirth was the time for the new India, and the new China, and the new Japan to be born. This is the time for Japan to illustrate her power. When this history is read in the distant future it will read as a romance and seem quite impossible, that this small nation should rise out of the East and go forth to make war upon one of the strongest empires of the world; should have set aside and conquered the ancient Mother China, and should set up the great light of the new Orient in such a wonderful manner. Albeit, Japan does not seek for war-like prowess, has no wish, like the Yankee nation, to seize the whole world just to show that she can. Nothing of that, there is none of that spirit. It is simply inevitable, it is simply that there is a power that threatens destruction, greater destruction to the Orient, and Japan must check it.

You may have read in the Good Book once about the Boanerges, the "Sons of Thunder." No one knows exactly the origin or application of the word. But it means a certain number of people on the earth that are always ready: ready to take up the standard of right, ready to bear the cross, ready to bear whatever is necessary to defend a principle or a law. To those to whom Jesus addressed it, he meant that they belonged to that order of men, to that class of people that are ever ready and alert; that are not to be caught napping; that when the emergency comes are there. You have them in the life-saving stations; you have them in those who rescue people from the flames. They do not make the storm, they do not create the fire, but when it is there they are ready. So this great, wonderful torrent that sweeps over the earth, that today has its focal point in the far East, is that which calls upon the people who are ready. The Russians are not ready, they must be forced, conscription must take place, they must be compelled to be ready to go forward. The Japanese are ready, one life, a hundred, a hundred thousand, a million if there is need, theirs is to win the victory.

Now when this is applied to moral force, when it becomes a readiness, an impetus for moral endeavor, these Angel forces that are abroad in the world become the leaders, the Teachers of Truth, become those who are willing to suffer martyrdom, those who are ready to take their places in any phase of the conflict. William Lloyd Garrison did not want war for the suppression of slavery, but as he said, "I see that is God's way," he had to consent to his son going to the war. He was a non-resistant, but God is not always a non-resistant.

Jesus and Buddha, and the lives that have illustrated the divine victory, have given the possibility of man. But when the Boanerges are called to the front, when the Angels of war are called to conflict, it means that this is a stage of the earth's history. Just as the volcano, as the earthquake, the deluge and the glacial period mean the same thing.

We are going to have peace; there is coming a baptism of peace after awhile in the Orient. Great Britain will be driven out, Russia will be driven out, all Europe will be driven out, and there will be, as said before, a new Orient. We are not sure but what the Yankees will be driven out of the Philippine Islands—we hope so, for they have no business there, when they had fulfilled their war with Spain they should have made a bow and come home. They did not, and they never have had a thought of being driven out. But the truth is, "like causes produce like effects."

You have given a tardy self-government to Cuba, you have muddled things a great deal in Santo Domingo. What you are doing in the Philippine Islands no one is thinking about, because all thought is centered upon this war in the Orient; but whatever you have sown, that shall ye reap, every nation does, and every people and every human being. Nothing is surer than that Russia is reaping the harvest of her despotism. Indicated by her stars, indicated by her own moral condition, indicated by the feebleness of her rulers: It is the reaction, and, of course, it comes to all nations the same as it once came to Greece, Rome and Egypt.

If anything proves that successive embodiments must be true, it is because nations will not learn from the history of any other nation. No more than men learn from the downfall of those who speculate on the boards of trade and stock exchanges. Ninety-nine in every hundred fail; only one in a hundred approximates success, only one in a thousand succeeds any better, and only one in several millions becomes a Rockefeller, to be scorned at last by a convocation of Congregational ministers! That is scorn enough for anybody.

Let us look to it then, if our stars point to that kind of a nemesis according to our interpretation, for along with each pathway of the planets is the accompanying other light. Now planets do have physical influence very greatly over this Earth. You are held in your mutual places physically by action and reaction upon each other. The disturbing of the tides and various things may occur because of this or that or the other position of the different planets, but the worlds are peopled as well as the interstellar spaces; it is that law of intelligence that moves the universe, not merely the law of things. When Mars flashes his light upon the earth, or Jupiter is seeking to woo in the heavens the beautiful planet Venus, it is not the stars that are influencing human lives, but their messengers.

Mars is the nemesis of the Earth. How do you know but what the leader of the Japanese armies is a messenger from Mars? How do you know but what the retribution that comes because of these conditions of corruption and injustice is in the hands of these mighty messengers who do the work assigned them, and that the intermediate spiritual intelligences, those who have passed from earth, and that the mighty congress of nations that bends above might have sent word, or possibly have decreed that injustice must cease before peace can exist?

These spiritual congresses of nations do not sit supinely waiting for peace, are not singing songs along the banks of paradise waiting for this little quarrel or that little quarrel to be over; but with mighty power and great urgency are uplifting the hands of those who seek for liberty and the justice of the people. And the day and the hour is almost here when this great reactionary tide will sweep over your own land. We hope it will not mean war. If all the ministers of all the churches would refuse to take the tribute that Mammon pays as the price of salvation, then there would not need to be any war, the Prince of Peace would have already come, and you would sit down in your temples of worship knowing that the starving children upon the streets, that the men and women who toil for their daily bread are not oppressed by that which you are doing in receiving the bribe-money from the professed Christians who follow after Mammon.

The time will come when out of the shadow of this Eastern war will spring two new nations: The new republic of Russia, which will practicalize many of the ideals of Count Tolstoi; a new Japan that will realize many of the old ideals that you have missed. Then a new Australasia that will not only set the example of being the best governed colony in the world, but will set the fashion to Great Britain of being the best Republic. The time will come when America, swept through and through by this great reaction that is to come, will refuse to take the tribute money that Cesar offers, that Mammon offers, but will protect the humblest of these lives, and the humblest of these nations of the earth.

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I Turned Out $301.27 worth of plating in two weeks, writes M. L. Smith of Pa. (used small outfit). Mrs. Geo. F. Crawford writes, made $7.00 first day. J. J. B. Mills, a farmer, writes, can easily make $5.00 day plating. Thos. Parker, school teacher 21 years, writes, "I made $9.00 profit one day, $2.25 another." Plating business easily learned. We teach you Free—No Experience Required. Everybody has tableware, watches, jewelry and metal goods to be plated with Gold, Silver, Nickel and Tin plating. Heavy Plate—latest process. No toy or humbug. Outfits all sizes. Everything guaranteed. LET US START YOU. Write today for Agents' and Offer. Address F. Gray & Co. Plating Works, Cincinnati, O.



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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

In the World Celestial

Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherealized, materialized all through trance medium, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

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Everybody will be charmed with it, for it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold. Price $1. For sale at this office.

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By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.

CONTENTS—I. Prelude; II. The Supreme Fact of the Universe; III. The Supreme Fact of Human Life; IV. Fullness of Life—Bodily Health and Vigor; V. The Secret, Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coming into fullness of power; IX. Plenty of All Things—The Law of Prosperity; X. How Men Have Become Prophets, Seers, Sages, and Saviors; XI. The Basic Principle of All Religions—The Universal Religion; XII. Entering Now into the Realization of the Highest Riches. For sale at this office. Price, postpaid, $1.25.

WHATEVER IS, IS RIGHT.

Analyzed From a Strictly Scientific Standpoint.

I have been greatly interested in and edified by the discussion of this problem of the ages, in The Progressive Thinker. And while much light has been thrown upon the subject, it seems to me some of the basic principles underlying this dictum of England's great poet-philosopher have not been made prominent.

In our emancipation from the dualism of the past we should be careful lest our mental pendulum swing off to the extreme of monistic materialism. Idealistic or spiritualistic monism, it seems to me furnished the golden mean platform on which we can stand and successfully solve the problem.

We should remember that, strictly speaking, there is nothing either supernatural or infranatural. John Stuart Mill says: "Nature means the sum of all phenomena, together with the causes which produce them; including not only all that happens, but all that is capable of happening."

Looking at the subject from this Mono-psycho-cosmical standpoint, we must not forget that man is a most integral part of nature. Dr. Bushnell in his great work, "Nature and the Supernatural," proved to the satisfaction of himself and many others that only man, decarnate intelligences and God, were supernatural. But exact science has carried all progressive thinkers beyond this position

Haeckel says, "Our monism might as accurately be called Spiritualism as Materialism."

Man is a part of nature in precisely the same sense that a molecule or a mountain, an atom or an angel, a plant or a planet, an electron or an elephant, is though occupying a different plane from these or any other entities or manifestations of life. Being a part of nature he is subject to the same laws, mutations, changes, evolutions, devolutions and cataclysms that characterize the other manifestations of life in the universe about him.

There is a "periodic decay and rebirth" of all cosmic bodies and of everything, so far as we know, in the universe Haeckel, Spencer, Darwin, and other scientific expounders of the great law of evolution have abundantly proven this.

Man is as much a product of evolution as anything else in nature is, creationism to the contrary notwithstanding. This being true, what we call evil is not a unique phenomenon characteristic of the human race alone. In some form or other it is a great fact running through all nature, all life and all time. Indeed, it is a part of the very condition of nature itself.

Instead of evil, however, it should be called maladjustment, imperfect correlation, as of the microcosm with the macrocosm, or lack of harmony between a life entity and its environment. Such definitions as these are certainly more in harmony with the generally cepted results of modern science.

This lack of harmony resulting in a clash of nature's forces, we behold in the birth, growth, death and re-birth of worlds. We see it in the earthquakes, volcanoes and tornadoes of so-called inanimate nature about us. And all these activities do but adumbrate the constant struggle for life ever noticeable throughout both the vegetable and animal kingdoms. Struggle with a seemingly inimical environment resulting in the survival of the strongest or the fleetest, or the fittest, is everywhere seen.

Prof. Metchinkopf, in his work, "The Natural of Man," has fully elaborated and illustrated this law by a wealth of facts drawn both from the lower kingdom of animate nature and from man himself. Man's inability, through lack of knowledge, to perfectly adjust his physical system to its complete physical environment, results in bodily suffering, disease and generally premature death—in short, physical evil—to use the old term. Disease is but a Cyclone in the human system. Likewise his inability from lack of knowledge, to perfectly adjust his mental activities to the mental world about him results in evil intellectual, financial, social and moral—sin, if you please, against man and God.

John Fiske in his "Cosmic Philosophy" says, "From the scientific point of view, sin is a wilful violation of a law of nature, or, to speak in terms of the theory of evolution, it is a course of thought or action, wilfully pursued, which tends to throw the individual out of balance with his environment, and thus to detract from his physical or moral completeness of life." Anthropomorphism says, "Sin is an offence against a personal Deity, consisting in a disobedient transgression of some one of his revealed edicts, and calling for punishment either in the present or in the future life, unless reparation be made by repentance or sacrifice.

A careful study of these definitions, the first in the light of the well-established laws of scientific evolution, and the last in the light of the dominating dualistic theology of the churches, reveals the great superiority of the former over the latter in point of exactness and conformity to known facts.

In all kingdoms of nature a constant or periodic clash of forces, resulting in a struggle, is the necessary condition to evolution from the lower to the higher, from the homogeneous to the heterogeneous, from the simple to the complex, from the grosser, more materialistic to the higher and more refined manifestations of spiritualistic phenomena. Without this struggle there could be no advancement. Without it man would never have emerged from animality to humanity. By means of it the higher forms of psychical power are now being evolved, such as clairvoyance, psychometry, telepathy, magnetic healing, levitation, prophecy, etc. Knowledge is the universal key to progress. This is obtained through struggle. It costs us struggle. And the environment against which we struggle seems to us evil. But it is not. It is the absolutely necessary condition to our progress.

All so-called sin is therefore incidental to our development. Philosophically it is the temporary domination of the higher by the lower, as a necessary prerequisite to the permanent domination of the lower by the higher. Everything in the universe is good in its place, each under each, serving the higher and being served by the lower. Our supreme aim should be, not happiness but complete, continuous harmonization with our physical and mental environments. Life in its fullness and happiness necessarily but incidentally, will be the natural result, in proportion as we obtain this end. Pope was right scientifically, and philosophically, though one hundred and fifty years ahead of his day.

S. J. BROWNSON, M. D.

Elkins, Ark.

SAYS SPIRITUALIST WILL IS NOT VOID.

Justice Braley Moves, as Matter of Law, That Belief in That System Does Not Vitiate Capacity of Joseph Hamblett of Lowell.

Lowell, April 21, 1905.—Justice Braley of the Supreme Court to-day allowed the will of the late Joseph Hamblett of Lowell, in favor of his wife, Susan L. Hamblett, carried up on appeal from the Probate Court by relatives of the deceased. The will was contested principally on the ground of undue influence, and testimony was introduced tending to show that the influence of a Spiritualistic medium was a determining factor. Judge Braley ruled that as a matter of law a belief in Spiritualism did not vitiate the testator's capacity, and he did not find evidence of a controlling influence of this kind.—Boston (Mass.) Herald.

PHENOMENAL.

Remarkable Manifestations on the Body of a Little Girl.

Mrs. L. M. Garber—Dear Sister and Co-Worker:—I received my Progressive Thinker to-day and find a short article in it entitled, "Wanted Information." I will say in regard to the same that I think the parties referred to are relatives of my husband; his father was a Primitive Baptist minister, Anson Richardson, and he had a grand-daughter who from the time she was six months old until she was three, had flowers, figures, printed and written letters, and names on her body, arms and face, which were plainly seen at times; at other times more dimly.

As some of the statements in the article by E. W. Hull are incorrect, I will give you what I know to be the facts in the case, and I think some one else will write Mr. Hull, who made the inquiry. My father-in-law came to Keokuk county, Iowa, in 1844, which you see is twice the number of years given in Mr. Hull's article. He had a family of fifteen children, eight of which grew to manhood and womanhood; six are still living. He also preached and always refused to accept pay for his services.

Another incorrect statement is in regard to the age of the young lady, for such she is now, being past 21 years of age. I do not know that the spirits said when they quit making the letters that they would begin again, in eight years, but I do know that they never have.

The mother of the child received instructions how to bathe and care for the child's skin, but the letters did not come as stated in Hull's article, just after a bath, but would come at any time. After the first ones were seen, it she began fretting, which she would generally do when the letters were being made (although she would never cry out as though it was hurting, her very much) her mother would begin looking to see what she could find, and almost always she would see something.

As they lived close to our home until the child was seven months old, I saw a number of the things that were made. Once I saw a name given, one letter at a time, until the whole name of an aunt of the child, who was dead, was spelled out. Another time I was dressing the babe and saw on one of her shoulders a place that was unusually red, and while I was looking at it there came out in white a large printed B. It did not fade out gradually, but looked as if it was removed as one would wipe the figures off a slate, it went so quickly, and in a few seconds I saw a written D in the place where the B had been. Although I saw a number of the letters and figures, my husband never was fortunate in getting an opportunity to see a single thing.

After she grew old enough to talk, she told us the spirits scratched awful hard when they made the letters. She was also a natural clairvoyant up to five or six years of age, but at the present time doesn't seem to have any mediumistic gifts, nor would she sit to develop them. I would like to know if you have the knowledge where Mr. Hull got his information about this medium.

Your for the truth,

MRS. ANNIE RICHARDSON.

Hayesville, Iowa.

"The Constitution of Man." By Elizabeth Towne. Gives a clear and practical presentation of advanced mental science and embodies many new and original ideas, and the fullest teaching extant as to the nature, control and direction of desire. Price 50c.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be **written plainly, with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.**

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

ALL THE HONEST MEDIUMS IN CHICAGO RECEIVE THE CORDIAL ENDORSEMENT OF THE ILLINOIS STATE SPIRITUALIST ASSOCIATION, WHETHER ORDAINED OR NOT. AS THERE ARE NUMEROUS FRAUDS IN THE CITY, IT WOULD BE WELL FOR ALL CAMP OFFICIALS TO BE EXCEEDINGLY CAREFUL AND WRITE TO DR. GEO. B. WARNE, 4203 EVANS AVENUE, FOR INFORMATION, IF THEY DESIRE ANY PARTICULARS. SUMMER CAMP-MEETINGS, WHEN PURE IN SOCIAL CONDITIONS, ELEVATED IN MENTAL AND SPIRITUAL TONE AND CONDUCTED ON STRICTLY BUSINESS METHODS ARE POWERFUL AIDS IN SPREADING THE TRUTHS OF SPIRITUALISM. IT MUST NOT BE FORGOTTEN THAT THEY ARE ALSO THE HARVEST TIME FOR THE FAKIRS, BECAUSE THEY COME TO THE RALLYING CENTERS FOR NUMBERS OF PEOPLE, MANY OF WHOM ARE HUNGERING FOR PHENOMENA ALL THE REST OF THE YEAR AND READY THERE TO PART WITH THEIR MONEY WITHOUT PRUDENCE. SPIRITUALISTS AND THE PUBLIC AT LARGE LOOK TO EVERY ONE OF OUR CAMP OFFICIAL BOARDS TO PROMOTE DECENCY, ELIMINATE TRICKERY AND RECOGNIZE ONLY HONEST MEDIUMS. THEY SHOULD PROTECT THE NOVICE AND THE GULLIBLE FROM IMPOSITION AND ROBBERY. THEY ARE LARGELY EDUCATORS OF THE PUBLIC. CAUTION, CANDOR, COURAGE AND DISCERNMENT ARE REQUIRED BY THESE OFFICERS.

Mrs. Throndsen of Louisville, Ky., was ordained as a minister by the State Association of Indiana.

President Hassman writes: "The entertainment of the North Star Spiritual Union was held Saturday, April 29, in Perl's hall, 1546 Milwaukee avenue, with a large attendance. The opening address was ably delivered by Dr. P. M. Esser, after which the musical program started, which was fine. Recitations were given by Hassman, Jr., Edy, Jr., Long, Jr., and Mr. Long gave a fine sketch, 'The Tramp With His Little Girl.' Mr. Bauman gave a 'Song of the Sea,' after which all went to the grand supper given by the society. Fish pond and donkey games were also there. The well-known test medium, Mrs. Rennau, spoke a few words upon Spiritualism; so did President Hassman, ending with a little hop. Best thanks to those who gave the society a helping hand. The Sunday meeting was well attended; lecture by Dr. P. M. Esser and tests by Mrs. Renau. The Progressive Thinker was not forgotten, and was bought largely."

L. Agnese Moulton, president of the Leadville (Col.) society, writes: "We have just had a spiritual feast here at this spiritual altitude of ten thousand feet above sea level. E. W. Sprague and wife, missionaries for the N. S. A., stopped off enroute East, and gave us four lectures, followed with tests by Mrs. Sprague. Through Mr. Sprague's eloquent appeal and the prestige of belonging to the N. S. A., our 'Occult Society,' which is chartered under the laws of our state, decided to charter also with the N. S. A. The meetings netted $38.55 for the N. S. A., and $8.25 contributed for the Mediums' Fund. Brother and Sister Sprague expressed themselves as well pleased with their short stay in this 'city of the clouds,' and left an impression with our people that they were the right parties for their work. We trust that other workers that are endorsed by the N. S. A., going through Colorado, will correspond with the president of the Leadville Occult Society, and arrange to stop off here."

The Peoria (Ill.) Star says: "A believer in Spiritualism discovered at a recent seance that the Japanese and Russian soldiers and sailors who have passed over are still fighting their battles. However, if the Russians don't make a better showing in the spirit land than they have on earth, it won't take the Japs very long to settle the question."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

An item from A. W. Bracken, of San Francisco, Cal., was through some mistake of the type made to appear as if coming from Los Angeles, thus conveying a wrong impression.

Oscar F. Evertz writes from St. Louis, Mo.: "The Carondelet Progressive Spiritualist Society is now holding regular public meetings at Judd's Hall, 7801 S. Broadway, every Sunday at 8 p m. This little society has some noble workers, among them being Mrs. Elizabeth Burgher who officiates as medium and lecturer, assisted by Mrs. J. M. Pierce and Mrs. C. W. Judd, a well known clairvoyant and test medium. The officers of the society are as follows: G. M. Nunemacher, president; Mrs. Sarah Green and C. Umberhein, vice-presidents; J. M. Pierce, secretary and treasurer. Public circles are held every Monday at 8 p. m., at the residence of J. M. Pierce, 8302 Van Buren street, to which the public and members of the society are admitted without charge. Mrs. Burger holds developing and test circles at her home, 8309 Water street, Tuesday afternoons at 2:30. The officers and members of this society are working hard against great odds and should receive the support and co-operation of local Spiritualists and the general public as well."

Dr. A. B. Spinney has opened his new sanitarium at Belding, Mich., and already the institution has a number of patients. In an interview with the Doctor this week, he stated that he expected to keep his sanitarium open at Reed City for a time at least, where he has an able corps of experienced nurses caring for a number of patients. The Belding sanitarium is in the suburbs of the city and "quiet reigns supreme"— a feature very essential where the sick are to be treated and cared for.

Mrs. M. Miller writes from Rochester, Indiana: "The meetings held in our city by Will V. Nicum of Dayton, Ohio, were well attended, and very profitable. Had Spiritualism more exponents of the Nicum stamp it would rapidly increase adherents. His lectures are a direct appeal to the spirit within to ascend loftier heights, and no one can listen to the message he has for the world without having felt a spiritual blessing. So completely did he win his Rochester audiences, that it was the expression of each any every one, 'Let us have him again.'"

N. H. Eddy writes: "Prof. W. M. Lockwood has been serving the First Spiritual Society in Buffalo, N. Y., at the Temple, Prospect and Jersey street, during April, and has done most excellent and efficient work. He had good audiences. His private class was very interesting and well attended. He has given good satisfaction in his labors for our society."

Forty members of the Spiritualist society at Decatur, Ill., spent a very pleasant evening in the S. of V. hall on South Water street at the social given by the Ladies' Auxiliary of the Spiritualist Scientists Society. The affair was preceded with a supper. A short program followed and later in the evening the younger members present spent the evening in dancing.

The Spiritual Alliance Society, which meets every Sunday at 3 and 8 p. m., at Vincennes Hall, 3514 Vincennes avenue, corner Cottage Grove avenue and 35th street, is gaining ground, and has a splendid new home. Mr. Fraser will assist Mrs. May Elmo, and a good meeting can be expected. The next social and dance will be held Saturday May 13. You are invited.

The First Spiritualist Association of Wheeling, W. Va., met at Odd Fellows' Hall, Sunday, April 23, Rev. G. W. Way, pastor and medium, under spirit control, lectured and gave spiritual messages from those who have passed through so-called death to their relatives and friends in the audience.

Mrs. Dobson-Barker writes from San Jose, Cal.: "The First Spiritual Union met at Eagle's Hall, 40 N. First street, Sunday, 11 a. m., April, 23, conference being well attended. After a few remarks by the president, Mr. Joseph Murry, short addresses were given by Tillie Gunderson, Merle Munts, Prof. Cotton and J. Harker, the last calling the attention of the Spiritualists to the observance of Easter Sunday, saying it meant more to Spiritualism than to any other religion, as the arising of Christ is the first spiritual demonstration of which we have any knowledge; also that the word tomb typifies the spiritual birth. General inquiring after the sick, and sending them good thoughts, the meeting closed with singing. A special meeting of the board met at 6:30 p. m. to arrange for speakers and test mediums for the coming month. In the evening at 7:30, meeting opened with piano selection by Madam Ferbos. Mrs. H. L. Bigelow gave the beautiful poem, 'Roll the Stone of Self Away,' which furnished the subject of discourse by Mrs. N. P. Fox, who addressed an appreciative audience. After congregational singing, the meeting was dismissed with benediction by Mrs. Fox."

Merle L. Munts of San Jose, Cal., at the 57th anniversary meeting there, gave a detailed account of how she became a Spiritualist. In concluding she said: "I do not like to speak of fraud at this church where only grand and beautiful things should be said; nevertheless, I will try to quote a few lines: 'There is no fraud in Spiritualism, as many say, for Spiritualism is the truth and nothing else. There is no fraud in Spiritualism, it is the fraud done to Spiritualism.' As a proof to those skeptics who may be present, I will relate what happened at a circle in which I sat, so as to show or make known that a higher power does exist. We were nine in number and we all sat around a small table, each putting one hand on it. We at once heard distinct raps, and when one of the ladies present asked if the spirits would rap when we had our hands off, we heard three distinct raps. We removed our hands, and we heard the raps distnctly. We then moved back our chairs and the table commenced to move around, and bowed to several in the room. Remember, we did not have our hands on the table. Does this not prove that a higher power does exist? Thus by slow degrees I became a Spiritualist, till now I love this grand and beautiful truth."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Mrs. Alla McHenry is now located in Excelsior Springs, Mo., at the Saratoga hotel and will be pleased to meet all who are interested in occult science. Demonstrations of spirit power, test circles and inspirational lectures on any subject given at hotel parlors or private homes by appointment. Instruction in psychology and all lines of spiritual science. Special instruction as to how to be beautiful, healthy and happy.

E. W. Sprague and wife, the N. S. A. missionaries, may be addressed during the month of May, at Rochester, Ind.; after that mail will reach them at their home, 618 Newland avenue, Jamestown, N. Y. Mail will be forwarded to them from Rochester, Ind.

Geo. B. Ferris writes from Grand Rapids, Mich.: "Mrs. Marian Carpenter of Detroit, has just closed a successful engagement with the New Thought Spiritual Society of this city. Her lectures were well received and her messages all recognized. She comes to us again next Autumn, probably during October."

J. D Williamson writes from Kansas City, Mo.: "Mrs. Williamson and myself have just returned from a twelve weeks' tour of Kansas, stopping at Osawatomie, Ottawa, Hutchinson, Wichita and again at Ottawa. We made a very successful trip, and convinced a number of skeptics. We arrived here Sunday, April 30, and are being entertained by Mrs. Carrie L. Bean (Mrs. Williamson's mother) who is one of the leading mental mediums and lecturers of Kansas City, Mo.—having been in the Spiritualistic work in this city for more than five years, and formerly served the Spiritual Society of Lincoln, Neb. She is the leading teacher of Occult Science, and has brought many skeptics into the truth of Spiritualism. Your valuable paper has been read by me for some time and is one of the best published. May it live long and continue to do good work."

The Oklahoman says: "The members of the organization meet every Sunday evening at the Ripy hall, corner Second and Broadway, for the purpose of teaching their philosophy and religion, and the investigation of psychic phenomena and kindred subjects. Spiritualism demonstrates to you the fact of a life beyond the grave (through the various phases of mediumship), and that actual communication with the spirit plane of life has been established. After our services you will receive accurate descriptions of your loved ones in spirit life, with messages and names, as they are given to our mediums who are honorable and highly respected residents of the city. Investigate this; it is of the utmost importance to you."

D. G. Hill writes: "A large and appreciative audience greeted the Golden Rule Spiritualist Society at its hall, Sunday, April 30. The afternoon service was conducted in the usual way by short talks and messages by different mediums, and for the evening the talented speaker, Dr. Daniel S. Hagar, held the close attention of the large audience during his discourse, which, by the way, was his first lecture from a Spiritualist rostrum, and merited and received the hearty applause of his listeners. He was followed by Sister Sarah Thomas, the very capable worker who spoke from the subject of the Doctor's lecture in an entertaining way. The message bearers, Sisters Nora E. Hill and Sister Bloom, gave very convincing proof of the return of spirits, which was well received. The speaker for Sunday evening, May 14, will be the Hon. Ex-Judge W. L. Snell, who holds a warm place in the hearts of the people who know him. Services each Sunday afternoon and evening at 3 and 8 p. m., at O'Donnell College hall, So. Paulina street, between Washington blvd. and Park avenue. All cordially invited."

The Minonk, Ill., News says that John Rhodewald, a highly respected citizen of that place, had an experience Sunday night that he will never forget, if he lives to be a hundred years old. He is the fireman at the new coal shaft, but since they have been working at the old shaft he has to go down there three or four times a night to look after the fire under the boilers, and to see that things are all right around the works. Sunday night between 12 and 1 o'clock he went down to the old shaft. Everything was still as death as Mr. Rhodewald approached and he was nearly startled out of his wits by seeing a shadowy form enter the engine room and start the engine to going. This was kept up for some time and Mr. Rhodewald says his hair raised on end and the cold sweat stood out on his forehead. He says the man was the exact image of the old engineer, William Jackson, who died a year or two ago. Mr. Rhodewald is a truthful man and the citizens are unable to explain his vision."

Mrs. C. Kirchner writes: "One of the principal features of the meetings of the Rising Sun Mission on the last Sunday of each month, is the conference. Everyone present takes a deep interest and the services are always enjoyable, from the fact that each one has the privilege of giving his or her experience, as was done on Sunday afternoon, April 30. The remarks by Brother Dr. Hagar were very interesting, as were the remarks and tests of Brother Thompson and Sister Weaver and Sister Coombs. Quite a few strangers added their mite in the way of experiences. In the evening we had the pleasure of hearing our Sister Martha Price, formerly of Boston. Her subject was the Lord's Prayer. Prior to her lecture, our president read the one hundred and forty-third Psalm, which led up to the discussion, she handling her subject in a very able manner and to the edification of all. She awoke in the hearts of her hearers the necessity of prayer, and the proper understanding and interpretation of the Lord's Prayer. Our choir rendered some very fine selections during the services, which was appreciated by all. We cordially welcome strangers to our services which are held every Sunday afternoon at 3 and evening at 8, at Mission Hall, Peoples' Institute, Van Buren and Leavitt streets. Our speaker for Sunday evening, May 14, will be Dr. J. H. Randall."

Owosso—Charles Seidler is a retired farmer who recently sold a piece of property for $1,400 and placed the proceeds in the M. L. Stewart & Co. bank. Now Seidler had long known Charles D. Stewart, the head of the bank, and believed him perfectly safe and sound. On the night of Friday, April 14, Seidler dreamed that the Stewart bank had "busted," and on Saturday morning he told about his dream at the breakfast table. He laughed about it at first, but within an hour he had become thoughtful over his dream. About 9 o'clock he drove up to the bank and drew his total deposits and about two hours later notice of the bank's suspension was posted up. Mr. Seidler believes in dreams now.

A. J. Chapman, who was killed in Battle Creek, while coupling cars, had a presentiment of his coming death. "Boys," said Chapman a few hours before the fatality, "I believe I ought not to go to work today." All the morning it has seemed to me something was going to happen—I was going to be hurt or something." Before the next morning Chapman was dying at Nichols' hospital. Mrs. Chapman, who is here from Marshall to claim the body, says her husband has had a presentiment of death for the past week, and the last words he said to her were: "Little woman, I am going to try and get another job without so much danger, and where I can be at home with you more." Singular as it may seem, there were no evidences of serious injury at first. There were no bones broken and no flesh mutilated. When found, Chapman stood a few feet from his car, lantern in hand and told a workman, "I slipped while making that coupling and I guess I am done for." At Nichols' hospital he became unconscious and died within a few hours.

Geo. C. Dunbar writes from New Hampshire: "as the old year has almost expired for which my subscription was paid to, I am now sending you one dollar for a renewal. It is the only paper that I take that comes regularly. I wish to thank you for it. I do not know as there is any particular part in the paper I like any more than others, unless it is Brother Tuttle's answers to questions. The paper from start to finish is brim full of good things, and I do not see how you can do it for any such price. You are doing a noble work, and God bless you."

Georgia Gladys Cooley will lecture for the Psychical Research Society of Rockford, Ill., May 7, 9, 12, 14; also at Genoa, Ill., Wednesday evening, May 10.

Maggie Henry writes: "On Sunday, April 30, at the Universal Occult Society, as usual we had a very interesting meeting. In place of the lecture, our speaker, F. M. Stoller, or rather his guides, answered philosophical questions asked by those in the audience seeking light and knowledge pertaining to Spiritualism and spirit return and how to unfold the powers that are within each and every one of us. Many interesting questions were asked and very instructive answers were given Our audience through not very large, was intellectual. Strangers are especially invited to attend our meetings. Many psychometric readings were given by the Professor at the close of speaking."

The will of the late J. T. Crumbaugh, a rich banker of Leroy, Ill., provides for an endowment of $200,000 for a church for Spiritualism in that village. It also makes provision for a free library for the village, with an endowment of $50,000. The will was probated May 6. Mr. Crumbaugh died at the age of 87, leaving no children. Five brothers and sisters are given $1,000 each and his wife is left a nominal sum, but the great bulk of the estate, which may aggregate $300,000, will go to Spiritualism and to carry on a school in the interest of this belief.—Chicago Record-Herald.

Mrs. Dr. Caird, the well known medium, is visiting friends in Akron and Toledo, Ohio, during this month. She will visit Chicago about June 1, and will be pleased to meet old friends there.

Spiritualist Mass-Meeting.

A union meeting of the Spiritualists of Massachusetts was held in Cadet Hall, Friday, May 5, under the auspices of the Lynn Spiritualists Association. Large delegations were present from nearly every organized society in the state, and were entertained by the Lynn society.

The afternoon meeting was opened with an invocation by Mrs. Dr. Chase, after which President Alex Caird, who was in charge of the exercises throughout the day, stated the object of the meeting to be to try to devise some plan whereby the societies of this state may be formed into some kind of an organization, under which more and better work for the cause may be accomplished than under the existing conditions.

It seemed to be the unanimous opinion of the delegates present, that it was desirable to form an organization composed of the chartered societies of this state, to work under the same rules as prevail in some of the western states at the present time, its business being conducted by delegates from the societies connected with it. Dr. Caird was appointed chairman of a committee of five to formulate and put into operation some plan towards bringing about the desired result. Among those who took part in the discussion following President Caird's address, were Mr. I. F. Symonds and Mrs. Minnie M. Soule of the Banner of Light, Mrs. C. Fannie Allyn, Mrs. Byrnes, Mr. Fuller, Mrs. Pye, Mrs. Belcher, Mr. Wells, Dr. Hale, Mrs. Pettengill, Mrs. Cunningham, Mrs. Scott and others. About 200 were served with supper, which was followed by a concert with Miss Alison Low, Miss Eva Manning, Miss Gertrude Chesley, Mr. James Singer, Master Joseph Cuffe and Master Charles Popp, vocal soloists; H. C. Chase, pianist; W. H. Atherly, cornetist, A. E. Meader, dramatic reader. Mrs. Soule opened the evening service with an invocation, followed by messages. Address by Mrs. A. J. Pettengill, and messages by Mrs. S. C. Cunningham. At nine o'clock, which is Psychic Circle hour, a short time was devoted to silent thought concentration, thus bringing to a close the most successful meeting of its kind ever held in massachusetts. A. A. AVERILL.

Lynn, Mass.

MOTHER.

Some Beautiful Words of That Sacred name.

The word mother is the most sacred of all names, and motherhood is the closest of all human ties. Oh, Mother! when you nestle your little one to your loving breast and look into the eyes that reflect the mother-love shining from your own, do you not sometimes think with an involuntary shudder of the sorrow and grief it would be were the child to be taken from you? Or, still worse, if your tender care were removed from the helpless infant? While this thought is still with you, extend it to the bird-mother, for she surely has for her offspring the same tender love that you have for yours; she has the same affection, the same willingness to face danger to protect what is to all mothers dearer than life itself. Oh, human mother, will you again wear for a personal adornment a plume taken from the dead body of a bird-mother, the plume that is the emblem of her married life as the golden circlet is of your own, the plume that was taken from her bleeding body because her motherhood was so strong that she was willing to give up life itself rather than abandon her helpless infants! Whenever you are tempted in the future to wear a Heron's plume, think for a moment of your own motherhood, and spare the bird-mother and her little ones.—The Character Builder.

"The Present Age and Inner Life: Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, May 14, 1905, S. E. 58: "Is Spiritualism True?

Gem of Thought:—

"As brothers, commune together and enjoy the serenity of a pure and noble life."—Wisdom of the Ages.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

REVIEW OF PASSING EVENTS.

The Dean of Westminster Tells How The Bible Was Written.

The Dean gave a sermon, for the purpose, he says, "of suggesting some thoughts in regard to the inspiration of the Holy Scriptures, which may possibly be helpful to two classes of minds, which are alike perplexed by the conflict between modern knowledge and traditional views of the Bible." One of these classes is the scientists, the other those who have unquestionably received the book as infallible inspiration. "It is no ordinary task," he says, "the preacher has before him to reconcile the apparent conflictions," in which statement no one will disagree with him. He says: "The Book has not changed. We have changed. Much new light has been given to us by God in regard to our own constitution and the constitution of the world in which we live; and in this new light, which is shining all around us, and which comes to all of us at least in scattered rays here and there, we read the Bible differently. Our whole conception of the method of its inspiration has been altered. A great deal which our forefathers took literally we can not take literally to-day. The first chapter of Genesis no longer means to us that the world was made in six days. The second chapter of Genesis no longer means to us that God molded clay into a human figure and breathed upon it, or that he took a rib from Adam and made Eve. These are allegories or parables to us, but they still proclaim their original spiritual lessons. All this is untouched by modern discovery; it is the underlying spiritual truth, taught in the form of what was at first literally believed, but for us, is a parable. And so, again, we believe that God made man out of dust, not by molding clay, but through a long process of development which followed a course which he had marked out, and in every step of which he was working his will."

Here is the vital issue which the Dean seems to ignore, and evades by befogging the subject. The Bible has been claimed to be an infallible guide, given by God to mankind, because man is a fallen being and by his own powers cannot arrive at moral truth. If it is not such a guide, it is valueless. If for its understanding, two thousand years had to pass, and man by other means advanced to its interpretation, and thereby prove that all those who read it previously were in error, of what greater value is truth thus discovered, because afterwards found in the Bible? If the story of the creation and fall, "are allegories and parables," and as revealed by science—not by the Bible—"God made man * * through a long process of development," what becomes of the Christian scheme of salvation? This was built on these "allegories." The fall of man taught by Christians made the salvation through Christ necessary. Had the allegories not been received at literal, there would have been no Christian plan of redemption, for it would not have been demanded.

The Dean does not see the dilemma in which he places himself, and to make his meaning plain returns near the close of his sermon to reaffirm his position even more positively:

"For example, what man of sense will think that there was a first and second and third day, evening and morning, without any sun, moon or stars? And who would be so silly as to imagine that God, after the fashion of a human gardener, had planted a garden in Eden toward the East, and set in it a tree of life, that could be seen and felt, so that one who ate of its fruit with his bodily teeth should acquire life; and again, that one should partake of good and evil by eating what he took from a tree of such a character?"

True, no "man of sense," will believe this childish cosmogony, yet this same chapter of "allegories," forms the foundation of the Dean's theology. Take this away—prove that man never fell and what is the need of the Dean and the host of preachers, laboring to save souls—never lost?

According to him, the progress of mankind has been by means outside of the Bible. Man could not understand the Bible until "developed" by knowledge. Thus "developed," he finds that the Bible has been misunderstood. On its "allegories" and "parables," a system of religion has been reared, and for 2,000 years, preferment and honors in this life, and happiness in the next, made to depend on its acceptance. What countless martyrs have died in vain torture, by those who have made this world a hell, to gain God's favor in the next!

After thus giving a knock-out blow in the solar-plexus of his faith, the childish innocence of his conclusion is a charming example of his bewilderment.

We have not lost our faith. We move fearlessly forward toward the growing light of a larger day; confident that the Bible will always prove its own inherent power; that its further study will reveal its deeper truths; that as the human element in its composition is more clearly ascertained its divine element will be more intelligibly recognized; remembering always that it claims an authority over the human spirit such as no other book can claim, and that by our use of it, or our neglect of it, we shall be judged in the day when God calls us to our account.

Of what authority is the Bible over the human spirit, if that spirit must first gain knowledge elsewhere for its understanding, and has the granted right to throw out whole chapters, and interpret it at its pleasure?

The highest authority in the Anglican church has attempted to hedge against the issue which has already come, and unconscious that he has surrendered the citadel to the enemy, he bravely declares "We have not lost our faith. We move fearlessly forward," as a boy whistles on a long road to keep his courage up, and prevent himself yielding to the goblins of panic and starting on a break-neck run.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

A Prominent Medium Passed to Spirit Life.

Mrs. Emily Coverdale entered into rest at 4312 Langley avenue in the early morning of Wednesday, May 3, 1905, after many months of illness for whose outcome only a fatal termination was possible. She was born in Quebec, Canada, October 15, 1830, the daughter and only child of Mr. and Mrs. Reed. After her marriage to Reuben Coverdale their home was Milwaukee, Wis., for twenty years; then Clinton, Ill., for seventeen years, whence they removed to Chicago in 1882. Her husband preceded her to the land of souls in 1893, and with six of the children of their union awaited her coming. Albert L. Coverdale and Mrs. Lily Vance of Chicago, and Harry Coverdale of Los Angeles, together with eight grandchildren, are the surviving members of her immediate family.

Her personal interest in Spiritualism centered in the mental and inspirational manifestations rather than in the physical phases, but she was tolerant of all she believed to be genuine. During thirty-five years of her life she gave private readings in an unpretentious way, having a large circle of personal admirers, and through her organism counsel and comfort was divinely sent to unnumbered human hearts. She gave generously for one of her means to strangers and friends, while she carried to great degree the sorrows, misfortunes and financial burdens of her own flesh and blood. Her life was a daily sacrifice for others. Her going adds another one to the list of Chicago's faithful mediums who have been mustered out from mortal duties and serves to recall to local workers the names of Mrs. Pirnie, Mrs. Warne, Mrs. Dobson, Mrs. Cutter and other translated ones. The funeral address was given by Dr. Warne, president of the Illinois State Spiritualist Association, on Thursday afternoon. The music was directed by Mrs. Isa Cleveland and Miss Goldie McCoy. Mrs. Rushmore contributed original and fitting lines to the memory of her friend of thirty years' acquaintance, while the peaceful sleeper rested amid a wealth of floral offerings truly typical of the beauty of the life just ended on the mortal plane. Burial followed at Oakwoods Cemetery just as nature was mingling with the dew of human eyes the tear drops of a passing shower. We have lost a mother in Israel from the ranks of Spiritualism.

A Friendly Criticism of the Spiritualist League.

To the Editor:—When the Chicago Spiritualist League was organized last year the inference was given out that the league was to be a sort of bureau or clearing house, as it were; a place or gathering where discussion and exchange of ideas for the best furtherance of the cause of Spiritualism, and elimination of tricksters and frauds from the ranks. This program was at first, in a measure at least, carried out or adherred to, and did, I believe, do a great deal of good, especially in frightening the fraudulent and immoral tricksters pretending to be Spiritualists, as a cloak for fraud.

I am an earnest inevestigator, and have attended the league meetings quite regularly, and found them very interesting when debating was allowed; but now the meetings have settled down to an ordinary test meeting, with so many mediums on the programme that no one is allowed time enough to do justice to themselves and the cause.

At the last league meeting there were so many mediums (6) on the program that the speaker for the evening was so limited in time that he was not permitted to give the full discourse, being obliged, as he said, to leave out many of her personal experiences along the line of obsession, Dr. Wickland and wife, having, as he stated, devoted many years of study and research to this work. As I followed with much interest the discussions in the Open Court, on Obsession, I was very disappointed that the speaker could not be allowed sufficient time to give his interesting experiences.

From what I have heard of the work being done by Dr. Wickland and his wife in advancing the truth and philosophy of Spiritualism, I believe that if we had more of such workers the time would soon arrive when we would no longer need to blush at being called Spiritualists, as, sad to say, is now often the case.

It seems a pity that there is no place where free discussion and debating is encouraged, where we could bring our friends for instruction, and where we all could come together to learn, each from the others' experience. We certainly all feel the need of more knowledge regarding our duties and responsibilities as truth seekers. Tests we can get at any Sunday meeting.

As the league is now run, it appeals to a stranger more as an advertising bureau for mediums, the way they are pestered with card peddlers on leaving the hall. I have had many so-called tests at various meetings but few that I have been able to recognize.

What would the earnest investigators do without the priceless Progressive Thinker, with its many gems of truth?

Wishing you continued prosperity in your good work, sincerely,

JANE STEFFENSON.

A NOBLE NAME.

Through the years of toil and change,
Through sunshine, joys and tears,
My path has reached God's open range
That leads to brighter spheres.

The struggle for wealth and fame,
For sordid greed and gold,
With a worldly aim to win a name,
For the toilsome days of old.

I've come at last to truly see
There is a wiser, better way;
To feel my heart-throbs once more free
Under love's gentle sway.

I will gather up the threads of Truth,
And weave them a golden strand,
Like my rosy youth, so full of ruth,
The morning breezes fanned.

Stainless and pure are the roses fair,
Empearled in the morning's dew,
Like children's faces free from care,
Reflecting God's heavenly blue.

O beautiful days of the long ago,
O summer days that gleam and shine,
How fondly dear, but we loved them so,
Now held in memory's shrine.

Nor wealth, nor power, nor gain,
Nor aught the world can know,
Can compare with the gift of a noble name,
That love can alone bestow.

BISHOP A. BEALS.

Summerland, Cal.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

A. M.: Q. What is meant by the "Word?"

A. Perhaps no one theme suggested by the Bible has been more wrangled over than the "Word," the "Logos," and this has been understood to mean the word of God, or the Bible. This interpretation came from a want of knowledge of the antecedents of the term and its meaning. When language began to be written, first by signs, pictures, and monograms, and afterwards brief sentences, because the priests, who alone held the secret, could read them, the masses thought these scripts had life, a soul of their own, and as potent for good or evil, as the beings they represented. The name and the being were confounded, and the knowledge which enabled a person to write or speak the name was believed to confer power to invoke the God it represented, and to dictate what he should or should not do.

Among almost all savage people, it is sacrilege to speak the name of chiefs, for they fear an evil influence will be thereby gained. For if man can control the gods by knowing their names, the evil gods could make endless trouble if they knew the names of men. In some tribes this belief is so dominant, that when a chief dies, not only is his name never spoken, but every word suggestive in the language is also dropped, and hence such deaths produce a radical change in the dialect.

The Jews were devout believers in the "incommunicable name of God." The Christians had their Christogram, I. H. S., letters with divine meaning. Older yet, the Egyptian Book of the Dead, is filled with brief sentences used in incantation to evoke the gods and compel them to serve the master who held the key-word. All the necromancy, magic, etc., is founded on this belief that by a combination of words pronounced with certain tone and inflection the gods may be controlled. The lingering remnant is seen in the passwords and secret societies. Having the word the door of the lodge room opens, as having the greater word opens the gate of power and of heaven. The gods are obedient to him who has the word, for the word is stronger than they. The name of Christ, a text or the whole Bible exorcised the devil. A text from the Koran, as a word written on paper or engraved on a gem, is a talisman, driving away evil influences and warding off danger.

Starting from this misconception of ignorance the myths of the "word," the "Logos," grew until the beginning was lost sight of, completely covered over with speculations. The "Divine Word" became the second person of the trinity. This was differently interpreted as the divine Reason remaining in the the bosom of the father, and as the same sent forth to the world. The latter was platonic, the former theological. The discussion of the subject is not clear, and the matter remained in a fog, for no mind unravel its profound mysteries, for no one traced the idea backward to its origin.

Philo, a Jewish philosopher of Alexandria (A. D. 40) with the attenuation of thought which covers its imbecility with distinctions, made two forms of the Logos, that which was inherent in God, and that which emanates from God. St. John states the doctrine that this Logos was personified in Jesus Christ through whom the father assumed human form, and gave salvation to the world. As the written word reveals thought, so Christ the embodied word revealed the Father.

There has been endless discussion on this subject, and a great number of volumes written, which are among the least read and most befogged of theological literature.

As interpreted by theologians, the cryptogram which Lord Bacon is supposed to have inwrought into Shakspeare's writings, is a transparency in comparison. From the sacredness attached to a talismanc word, or the initial letters cut on an amulet, it was easy to take all that was supposed to have been written by God, as holy and sacred, and call it the Word of God. To this volume the old belief was transferred, of its inviolable honor. It was the revelation of the Divine Logos to Man, and as such must be infallible.

It is thus seen how the seeds planted by ignorance grew, and when some degree of learning was brought to the discussion it was subsidized by prevailing ideas and not allowed to go back to the time when the word was regarded as a personality with an active spirit. Hence the more these theologians discussed, the wider they were from the truth.

J. C. N. A.: Q. Paul, A. J. Davis, Swedenborg, and others talk of leaving their bodies and visiting distant localities. We have a story of a party of spiritual scientists visiting Mars, accomplishing the journey in a few hours. Is it possible for a spirit to leave the mortal body and return to it again?

A. The spirit in profound trance acts almost independent of the physical body, but it never entirely leaves it. The connection has been compared to a "Silver Cord," which when severed, is death, and there can be, under no circumstances a return of the spirit. I have not understood Mr. Davis as absolutely holding to this statement. The slightest knowledge of spiritual laws will show that a spirit cannot revive a dead body. The independence of the spirit in clairvoyance or trance leads to the inference that it has escaped physical fetters, just as it readily accepts purely subjective impressions for objective realities, and believes when the images of localities are impressed that it has visited them.

As for the "journey to Mars," it will not bear criticism. The "spiritual scientists" saw that some sensational astronomers have dreamed, and a greater share of what it is said they saw, would be impossible to materialize on that planet. If Mars is inhabited, it must be by living beings quite different from those on this earth. The length of seasons, the extreme vicissitudes, the difference in gravity, the tenuity of the atmosphere, would prevent a being like man from living there. If these "spiritual travelers tell the truth, then astronomers know nothing about the physical condition of the planets.

A great deal of attention has been of late given to Mars, and wildest speculations as to the condition of its surface, inhabitants, etc., widely published, and those calling themselves astronomers have advertised themselves by giving to the press the most startling.

When it is considered that by the highest power of the telscope yet made, the "moons" of Mars, which are six and seven miles in diameter, appear only as points of light, difficult to see under the most favorable circumstances, the folly of asserting that works of art may be seen, is apparent.

When Mars and the Earth happen to be on the same side of the sun at the nearest point they approach within 35,000,000 miles to nearly twice that number, but when on opposite sides of the sun they may be more than 240,000,000 miles distant. It takes this planet nearly two of our years to go around the sun, and to do this it has to move at an average velocity of over 550,000 miles a day. Suppose a company of "spiritual scientists" should mount a car after breakfast, intending to lunch at noon in a Marsian cafe, would they steer direct for the planet, or where it will be six hours later. As the speed of Mars is variable, this would be a fine mathematical problem.

Imagination is an entertaining faculty, but we should accept its dreams for what they are, and not for reality. It must be remembered that spiritual beings do not leave this quality of the mind with the body, but rather it is intensified, and they can romance with as startling headlines, as earthly writers.

STRANGE HAPPENINGS.

Ghosts Revive This Family Intended Dinner.—Also Burn Servant Without Use of Fire and Topple Bottles Off Cupboard's High Shelf.

A strange story of a bewitched farmhouse comes from Binbrook, a village on the Lincolnshire wolds, England. The house, which is known as the Walk farm, is tenanted by a famous Lincolnshire ram breeder, William Drakes, and is occupied by his foreman, a man named White. The foreman and his wife, according to a correspondent of the Sheffield Telegraph, tell weird tales—of a dead hare which detached itself from a hook outside the house, ran about, and went back to the hook again; of plants in pots on the window sill which mysteriously tilt on one side and then resume their former position, and of brooms which came dancing across the middle of the floor while the family were at dinner.

No Fire; She Burns.

Then one day the clothes of the servant started to burn, although she positively affirmed that she was nowhere near a fire at the time. The girl was so severely injured that she had to receive medical attention. The "witch," in whose existence the neighbors are firmly convinced, is said to have commenced her visitations by breaking the legs of a number of fowls at different times.

Mr. White has given correspondents an account of the most recent extraordinary occurrences. His story was corroborated by his wife, children, mother, and servants. When Mrs. White saw bottles toppling over one by one and falling from a shelf to break on the tiled floor she called her husband and servants, and they also watched the completion of the astonishing spectacle.

Shove Bottles Off Shelves.

Two dozen bottles leisurely went to destruction in this way. Some of them contained paint and others oil. In the dairy three strings of home-made sausages were hung on a line, but refused to remain there and after being hung for the third time they fell and broke in small pieces. A dozen large dinner plates moved from a high shelf and were deposited in a large earthenware dish. A dish of milk set for cream overturned, and a large pot of cream ready for the churn performed a similar feat. When the family were having tea, water poured into the kitchen from under the storehouse door until the floor was completely flooded. Investigation showed that a large flat-bottomed tub had emptied itself. Offers to "lay the witch" have been received from all over the country, and Mr. White has accepted that of John Dunn of Grimsby.—Chicago Inter Ocean.

HIS MOTHER'S FACE.

It Frequently Appeared Before Him.

A convert at one of Dr. Torrey's meetings was a young American who is a ship's steward, and has been a sailor for fourteen years. He had been attending the meetings for fully ten days, and worker after worker had dealt with him, but to no avail. Finally on Saturday night, as they were singing "Tell Mother I'll Be There," he broke down and confessed Christ. When speaking of his decision the following day he said: "You will scarcely believe me when I tell you how frequently my mother's face appears before me while at sea, although I only remember her as seen in a photograph, for she died when I was seven months old. When they sang 'Tell Mother I'll Be There,' it broke me all up, and I yielded myself to God, and now I am trusting him to keep me." He expects to shortly sail for South America.—Evening Express, Cardiff, Wales.

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A GLIMPSE OF SPIRIT LIFE.

And a Breath of Spirit Atmosphere.

When I was very young I found myself wondering about life, death and this great universe. Those old, old questions constantly recurring to my mind: "What are we here for?" and "After we die, What?"

I went to Sunday-school and heard about Heaven and Hell, but it all seemed vague to me, and I longed to know the truth, to solve for myself the great problem of life, "If a man die shall he live again?"

Lowell says, "Many loved Truth and lavished life's best oil, amid the dust of books to find her." And that is what I did. I read all the books that I could find that I thought would help me—the works of eminent philosophers and scientists, and the standard works on Spiritualism. But after all I seemed to lack something to fully satisfy me, for I was indeed a skeptic. And I said, "I wish God would give me a special revelation," and, dear readers, it came.

One day my hand was controlled by an invisible power, and I involuntarily became a writing medium.

My mother took my hand and wrote that she had never left me, but that she had always been near, guiding and helping me. She told me about the spirit world and her beautiful home.

I said, "Mother, tell me, have you ever seen Jesus?"

She replied, "No. He is far above me, but He sends his love down to me and to you."

My father also came and wrote beautiful words of love and cheer to my sister and me. He told us of his life and work in that beautiful land. He said he was more alive than when on earth in his old physical body; and that his spiritual body was just as real and tangible to him there as his material form was during his life on earth. He said he was studying the lessons of life with a great spiritual teacher, who lived in Texas when on earth. He said there were great colleges and institutions of learning in spirit life, and that all spirits were busy.

I said, "Pa, have you ever found any Hell, any lake of fire and brimstone?"

He answered, "No, I have been in spirit life a long time but have never seen nor heard of any such place. God loves his children and would not hurt a hair of their heads, but He does punish for sin." He said it was true that, "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man, what God hath in store for us."

I was very sensitive to spirit influence and my mediumship developed rapidly, and in many different phases, and for a time I almost walked and talked with my dear friends. I could sense their conditions and feelings. When they spoke of love and their great happiness, a perfect flood of light and love would pour over me.

One day, I sat alone in my sitting-room, conscious of my friends around me, and then a strange sensation came over me, my physical senses seemed to close, and then I was standing in a beautiful place, and there right before me sat my mother, and by her side stood my baby, my little Herbert, looking so sweet in his little white dress; and at my left stood my dear old father, and I looked at them all and then down at myself, for I was indeed myself, in a real body, but not my physical one; and then I breathed in the glorious love atmosphere. Oh! It was so beautiful! it permeated my whole being, and my soul was filled, and I said, "O, mother, it is all love here!"

She smiled, and I said, "Mother, I know it is God's love."

Oh, if I could only describe it, but no, I never can. St. Pierre says, "The terms for describing nature are not yet invented," and so it is with this wonderful life to which we are all hurrying. Human language is inadequate, words are too weak and meaningless to describe its beauties. I can only say the atmosphere was full of life and love. But I said, "Mother, I must go back," and then my senses returned and I was once more in my little home on earth, and everything seemed dark and cold and crude.

O, I don't need to read any more to find Truth. Those sweet moments with my dear ones, and those soul-thrilling glimpses of spirit life have taught me more than all the books I ever read.

In one of my conversations with my father I said, "Have you ever seen God?" and he replied, "No, He is only felt in Nature;" and when I stood there in that beautiful place, breathing that glorious atmosphere, my father's meaning was all very clear to me; I did not see God, but I felt His Infinite Presence, and I can understand Paul when he said:

"O, death, where is thy sting? O, grave, where is thy victory?"

If everyone could know God's great love he would never more sin, and then "When the perfect man is come
Earth and Heaven shall be his home;
In alternate periods he
In them both shall seem and be.
Heaven by night and earth by day
Shall behold his wonder-way."

EMMA GLOVER BROOKS.

"Don't Do It."

It was a great pleasure to read your "Don't Do It," in the editorial, where you call attention to I. Cor. 7:36.

Fourteen years ago, when I began investigating the phenomena of Spiritualism, the bible was a great help to me in discovering the motive for the manifestation, and I marked many of its passages, among which being I. Cor., 7:36 to 39. Afterward I was visiting my father, who, while not a church member, was a believer in the orthodox rendition of the bible, and of course, thought I was going astray. I called his attention to the passages referred to—read them to him in fact—and he disputed they were in there. I handed him the book and he asked me where I got it? I told him it was one I had had ever since I was a school-girl. He told me he believed I had had one printed to order and would not accept the facts until he took down his own bible and found the passage referred to.

Perhaps when I say the bible was a great help to me in discovering the motive for the phenomena, I should explain.

I had experimented with phenomena enough to know that the knowledge and power possessed by those who have once been in mortal life were unlimited, so when I took up my bible again which I had lain aside as being of no more use to me—by the advice of a spirit relative—I soon had the key to all its mysteries and all its inconsistencies were easily accounted for.

But as I have touched upon the subject in a previous article to The Progressive Thinker, perhaps it is not necessary to refer further to the subject now, lest I make repetitions, though to accomplish the desired end one must account for the discrepancies in the bible on logical reasoning.

When people learn that what they suppose is inspiration from God is produced by our spirit friends, and that they are often giving us our own beliefs, and that it is not their purpose to tell us how much they know nor how much power over nature's forces they possess, then we can reconcile all inconsistencies.

MRS. A. B. COOPER.

Indianapolis, Ind.

THE SOUL OF THINGS.

An Analysis of an Important Question.

Here we find ourselves with an earthly body; within it is an active force. These bodies wear out and eventually moulder in the ground, and its material goes back to mingle with the material from which it sprung. Let us leave it there to see what becomes of the force that actuated intelligent motion while earth-life lasted. Experience and sufficient proof have established the fact that an indwelling or surrounding spirit or etherealized spirit body has been the instrument through which the above mentioned force was carried, which actuated the physical body. Call this spirit body the spirit, if you please, ought we not to have a name for that intelligent force that actuated said spirit? We may call it soul life force, eternal actinism, or any other name, to distinguish it from the etherealized spirit body (or spirit). The spirit body is but matter, and the intelligent force that actuates it must of necessity be of a still higher material.

Modern Spiritualism may not have taught us all of the wanderings of the ego of man, in one half century; and the spirit body may have to pass away similarly to our earth bodies, while the indwelling force passes on, clothed in still more etherealized form.

Experience and proof have also established the fact that as the spirit advances, its habiliments and general appearance changes in a similar manner, as either education or degradation changes the form and features of man on earth; but with all these minor changes the earthly form in time is laid aside, and so undoubtedly our spirit bodies will be; or, in other words, that a death of the spirit body, analogous to the physical body, is but a parallel action of everything in the universe, with the exception of the soul of things.

In the childhood of the world, and in our own childhood, all earthly things and beings were the only tangible things known; all beyond that was mystery. The philosophy and knowledge of certain ancient schools was either buried or confounded, and the word "witchery" marked on all things not taught within the pale of the schools and sanctuaries.

Intuition and the spirit of progress urged man into fields beyond prescribed forms. He stumbled often and was overtaken by disappointments, while at every stage the teachings instilled in the child's plastic brain of the "mysteries of godliness" would haunt like a ghost of the past, and bar further investigation for awhile. Eventually the spirit world that had linked hand with man, unknowingly to him, for ages, renewed its efforts, and the spirits were made manifest, their faces and forms seen, and their words sounded in many tongues, till the experience of thousands were related, and a literal understanding about the spirit and the spirit world was arrived at. The philosophies of old were brought to light and compared with the result of modern investigations. The world looked up toward the spiritual, which gave the spirit world the opportunity anxiously awaited for ages.

We find also a counterpart of soul existence in the vegetable matter. Its soul, essence, actinism, or whatever name it may bear, is never lost, though often manifested in different forms, according to its indwelling forces, climatic conditions and environments. Now if man as an individual ego has ever priorly existed, as he naturally must have, will our philosophers insist that he had exactly the same form, the same opportunities, and his aspirations and earlier environments admitted of present possibilities? The clothing or form is not the man! the spirit body is not an acting principle, but an instrument or vehicle like our own, through which to manifest. Now what will we name this central force? Will we name it spirit within spirit, or will we call it soul? Thus far only force has been mentioned, but behind every force there is a power that impels and compels all things into action. Dormancy to a considerable degree is the prevailing tendency of the lower strata, or of uncivilized man, but as intellect grows, his aspiration grows in an increasing ratio, until man becomes what the world terms wise; then, and not till then, does he actually see how much there is yet to learn.

It must be the very essence or soul within man which forces this aspiration, for the spirit body, which is but etherealized matter, is but like the cosmic dust of our planet, which diffuses and reflects the sun's rays and makes his light possible and bearable.

C. J. JOHNSON.

Pocatello, Idaho.

A SPIRIT APPEARS.

Subordinate Notified of Death by Ghostly Visitation.

Chester, Pa.—That there are more things in heaven and earth than are dreamed of in his philosophy is the experience of Charles K. Melville, managing editor of the Morning Republican. Until recently he filled the chair of city editor of the morning paper, but during the illness of Victor H. Klett, the managing editor, he performed the duties of that desk.

After sending the last edition to press a morning or two ago he left for his home on Madison street, which he reached at 4 o'clock in the morning. Just as he was removing his clothes, preparatory to going to bed, a shadowy figure came before his eyes.

Thinking it but the vague creation of a weary brain he was about to turn out the gas light, when the figure of Mr. Klett appeared at the foot of the bed, lingered a moment, then vanished.

"Klett is dead," said Mr. Melville, as the specter disappeared.

When he reached the office at noon the next day Mr. Melville was not at all surprised to find a bulletin announcing the death of the late chief, with the further fact that he had passed away at 4 o'clock.

A few days before this incident William Moore, a young man, died at the Croser hospital. Just before he died he rose upon his bed. His face lighted with a smile, and, exclaiming, "Why, there's mother," he passed away. His mother died thirteen years ago.—Chicago Inter-Ocean.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.

THINKS FOR HIMSELF.

A Letter From an Old Spiritualist.

It did my soul good to see the article in The Progressive Thinker of December 17, contributed by that advanced thinker, A. H. Nicholas. I need not say it is a "stunner," and meets my approbation. I have made the same statements—when arguing with my Christian friends,—about the teachings of their bible, and their God, and when the paper came to hand I could not refrain from reading the article to them, to show that I was not the only fool or lunatic—from their standpoint—in the world. As long as I have the power of speech I will use it to the best of my ability to counterbalance the evil effects of the pernicious teachings of the Christian churches and Christian bible.

It will take five hundred years by the most advanced and liberal minds of the times to destroy the baneful influences that eighteen centuries of Christian rule have fastened upon the human intellect.

The whole number of The Progressive Thinker containing this article is bristling with diamond points of truth from advanced minds of the galaxy of your contributors, which cannot fail of finding lodgment in all students of the occult, who have been freed from the superstition and bigotry of old theology. This one number is worth more than a year's subscription of the paper, and so all along through the year, every month there is one number or more that flashes out diamond thoughts from the pens of advanced minds from all over the civilized world. You deserve and no doubt have, the best wishes and assistance from the advanced spirits over the divide, as well as the spirits in the mortal. How any one that pretends to be a Spiritualist can afford to be without The Progressive Thinker passes my comprehension. The amount of reading matter you spread before your readers each week cannot be digested in the short space of seven days (always enough left over for a lunch).

Mrs. Clara Watson's contributions are very fine, and I hope she may be induced to "put in her oar" very often. She speaks to the point and is not afraid to call things by their right names. No hypocrisy there. Many Spiritualists want to affix or prefix somo of the obsolete Christian doctrines, sayings or beliefs to Spiritualism, in order to make it more palatable to the taste of a few "milk-and water" Spiritualists, and curry favor with the bigots in the church.

I, for one, believe in asserting what we absolutely know to be a truth beyond the possibility of a doubt, in regard to spiritual communion. Others can satisfy themselves of the truth of it, if they will take the time and trouble to investigate.

I have been a Spiritualist for more than forty years. I never lose a chance to investigate or learn all I can in regard to spirit communion. I am nearing the seventy-fourth mile-post, and consequently have but a short time to stay on this side the divide—and I want to say right here, as long as I do stay, I want every number of The Progressive Thinker.

It seems Dr. Lyman Abbott stirred up a big hornet's nest in his criticism of the bible. What a bad fix to be in, to be declared outside the "pale of Christianity." But this is nothing to be compared to what our good pious Christian puritan forefathers inflicted on those who did not worship their God at Plymouth Rock, in 1625, and Boston, 1640—a free dance at the end of a rope, on thin air—a very effectual quietus to the culprits.

May you long be spared to batter the citadel of bigotry and superstition, is the wish of your friends on both sides of the divide. Yours for progression, humanity and Spiritualism.

O. M. AMBLER.

Stowe, Vermont.

M. F. Hammond Going to Mexico.

Brother Will J. Erwood, president of the Wisconsin State Spiritualist Association, took my place for the Progressive Spiritualist Church the last Sunday in April, speaking to large and enthusiastic audiences. He is always good. He was in this city last October, and again in March last, speaking on those occasions at the convention of the Indiana State Association. He has endeared himself to the Spiritualists here, as he does to all the people he meets. He is a most entertaining speaker, and the best of all, he has no use for fakes, and like all honest advocates of our cause, he would drive them from our ranks. He goes to St. Louis for a time to occupy the place of that other advocate of reform in our ranks, Brother Grimshaw, who is at present in England.

I finished my work in this city last Sunday, and will start on May 15 for Jalisco, State of Chiapas, Mexico, where all are Spiritualists, even to the Governor of the State, and President Diaz, the world-renowned president of the Mexican Republic. With the permission of the editor of The Progressive Thinker, I will send a letter occasionally to tell the state of our cause in that land where one can have all the fruits of the temperate and semi-temperate zones every day of the year.

My stay in Indianapolis has been very pleasing, and the Progressive Spiritualist Church is true to its name; its members are most hospitable, and I bespeak for the speaker who follows me, a home that will be such as is not found with all societies. I leave them without a speaker engaged, and would say that any speaker with open dates could most likely make engagements if they opened correspondence immediately, if they write to their most affable secretary, Mrs. O. S. Crane, 232 Sheldon street. But any speaker coming here must be progressive, and up-to-date, as the Spiritualists here have heard the best and can not listen to any other.

The grand old Progressive Thinker is taken by many, and often I hear the remark, "I can hardly wait from week to week to receive my Thinker."

M. F. HAMMOND.

Indianapolis, Ind.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price 25 cents

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price $1.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. 10 cents.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

The Aristocracy of Health. A Study of Physical Culture, and Our Favorite Poisons. A masterly work on the subject, by the gifted writer, Mrs. Mary Foote Henderson. Price, $1.50.

The Bible. New and Revised Edition. By John Remsburg. Price $1.25.

The Candle From Under the Bushel, or Thirteen Hundred and Six Questions to the Clergy. Nuts that are hard for them to crack. An interesting book. By Wm. Heart. Price 40 cents.

The Constitution of Man. By Elizabeth Towne. Price 50 cents.

The Crisis. By Thomas Paine. Price, 25 cents.

The Demonism of the Ages. Spirit Obsessions so Common in Spiritism, Oriental and Occidental Occultism. By Dr. J. M. Peebles. Cloth bound. Price $1; postage, 19 cents.

The Descent of Man. By Charles Darwin. Price, 75 cents.

The Development of Spirit—After Transition. The origin of religions, and their influence upon the mental development of the human race. By the late M. Faraday. Price 10 cents.

The Discovered Country. A very spiritual book, given through the mediumship of the late Carlyle Petersilea. Price $1.

The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Dr. Thomson J. Hudson. Price $1.50.

The Dream Child. Reads like an inspiration. Treating clearly upon the laws of affinity, love and the attendant pain and sorrow invariably experienced therewith. By Florence Huntley. Price, cloth, 75 cents.

The Fairy Land of Science. This beautiful book fills a niche in the hearts of the young people. Lyceum library literature. By Arabella B. Buckley. Price 50.

The God Idea of the Ancients, or Sex in Religion. A sensible, logical statement of opinion, but not of a revolutionary or sensational nature. A good book all through. By Eliza Burt Gamble. Price $2.25.

The Greatest Thing Ever Known. A dainty, helpful book. By Ralph Waldo Trine. Price 35 cents.

The Great Psychological Crime, which claims that subjective mediumship is injurious, is edited by Florence Huntley, author of "The Dream Child" and "Harmonies of Evolution." Price $2.

The Idea of God. By Dr. Paul Carus. Fourth edition. 32 pages. "An effort to purify our 'Idea of God' that it may be greater, sublimer, and more awe-inspiring to future generations than it has ever been yet."—Literary World, London. Paper cover, 15 cents.

The Infidelity of Ecclesiasticism. A Menace to American Civilization. A trenchant and masterly treatise. By Prof. W. M. Lockwood. Price, 25 cents.

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The Living Decalogue. From Sinai to Zion. By W. J. Colville. Price 50 cents.

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The Relation Science Holds to Natural Philosophy. By Prof. W. M. Lockwood. Price 15 cents.

The Romance of Jude. A story of the time of Christ, given through the mediumship of Mrs. Longley. Cloth bound. Price, 50 cents.

The Soul. Its Nature, Relations and Expression in the Human Embodiments. This is clearly a book on re-embodiment, or the principles of reincarnation. By the guides of Cora L. V. Richmond. Price $1.

The Soul of Things. These three volumes are among the most popular works ever written in explanation of the Spiritual philosophy. By William and Elizabeth M. F. Denton. Price $1.50 each; postage 15 cts.

The Soul's Song of Triumph. A prose poem by Harrison D. Barrett. Price 10 cents.

The Spiritual Alps, and How We Ascend Them. A few thoughts on "How to reach that altitude where spirit is supreme and all things are subject to it." By Moses Hull. Price, cloth, 40 cents; paper, 25 cents.

The Principles of Light and Color. Including The Harmonic Laws of the Universe, The Etherio Atomic Philosophy of Force, Chromo Chemistry, Chromo Therapeutics, and The General Philosophy of Fine Forces, Together with Numerous Discoveries and Practical Applications. Illustrated by more than two hundred engravings and four-colored plates. By E. D. Babbitt, M. D. Price $5.

The Spiritual Birth, or Death, and Its To-Morrow. The Spiritualistic idea of Death, heaven and hell. A logical statement, proven both by facts and the Bible. By Moses Hull. Price 10 cents.

The Religion of Spiritualism, Its Phenomena and Philosophy. This work was written by that noble modern savior and grand man—Rev. Samuel Watson. A marvelous work. Price $1.

The Spiritual Significance. By Lilian Whiting. This book is all that the name implies—a spiritual book. Price $1.

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The Story Hour. For Children and Youth. A book of short stories, written expressly to interest and instruct the young. A good work for Lyceums. By Susan H. Wixon. Price $1.

The Sunday Question. A historical and critical review, with replies to an objector. Its motto: All time too sacred to do wrong; no time too sacred to do good. Price 15 cents.

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Life in the Spirit Realms.

A Series of Letters From Spirit Carlyle Petersilea, Through the Mediumship of His Wife, Mrs. Amelia Petersilea.

Letter Number Eleven.

The earthly bodies of Carlyle Petersilea and Abby A. Judson were both cremated. Mrs. H. W. Hildreth writing to The Progressive Thinker, would like to know what Abby A. Judson now thinks of cremation, also, how it affects the spirit body?

Now, I want to be very confidential with the readers of The Progressive Thinker, and tell them every little thing just as it happens; and then they may judge for themselves whether there is any truth in my mediumship or not. I was sitting, sewing very busily, and not at the time thinking of spirits at all. In fact, I was thinking deeply of a person in the mortal form who was causing me a great deal of unhappiness, when, all at once, my darling husband's spirit came to me and said: "Put down your sewing, dear, I want to write." I immediately laid my sewing aside.

"Will you write," I asked sorrowfully, about the one who is causing me so much unhappiness?"

"No, no;" he replied. "Not about that; but I want to answer a question that a lady has asked through The Progressive Thinker."

"I would much rather you should answer my question," I said.

"No," he replied, "It will be better that I answer the lady's question."

I did not know what lady he referred to, so he compelled me to get a back number of The Progressive Thinker and look it up; and he said it was Mrs. Hildreth's question about cremation. She would like to know how cremation affects the spirit of the one who is cremated; also, if a spirit can gain anything from the material body it has left?

Abby Judson is not here at this present time, and it is Carlyle Petersilea who is now controlling his wife.

Mrs. Hildreth: My dear lady, my earthly body was cremated, as was also that of Abby A. Judson. After my spirit was out of my body, my material body was no more to me than a decayed tooth would be to you after it had been extracted. A badly smelling, decayed tooth, is rather a disgusting object, and should be either thrown away with other garbage, burned or buried; otherwise the diseased germs from it are liable to find their way to the sound teeth of others or the one from whom it has extracted.

The material body is constantly throwing off effete matter while the spirit still inhales it, and the farther we can get away from such matter the better. Nothing can be more abhorrent or disgusting. Filth and garbage of all kinds should be utterly destroyed by fire, and the human body, after the spirit has left it, is a mass of bloated, decaying filth. The spirit who has left it; after looking upon it once turns away in disgust, and never desires to look upon it again. When once the cord is broken that holds the spirit to the body, the spirit has no further use for that body.

To bury human bodies is very unCleanly, and most unhealthy to those who are still living within material bodies. All such bodies should be burned—that is, cremated—utterly destroyed by fire, and nothing is more delightful to the spirit than to know that such filth as it may have left behind in the form of a body is utterly purified and scattered by fire.

O, if we could but make you all understand that no one should ever cling to or feel the slightest affection for a dead body. Cremate it as soon as possible. Do not bury it.

Now I shall write to you of the feelings of my own dear wife; and no wife could have loved a husband more than she loved me, and as I hope still loves me.

She says to herself, and it is a great comfort to me also—"I do not have to think of my darling as being away off, buried up in the cold, damp ground. No; all there is left of his material body is here, sealed up in an urn. It is very small, not weighing over two or three pounds; and oh, how glad I am that all that is left of me materially has become pure and clean, and nothing left which can infect or poison any who are still inhabiting material bodies.

This is my answer to Mrs. Hildreth's question; and Abby Judson's would be the same. All spiritual beings who love purity and cleanliness would make the same reply.

Then, again, if all were cremated, no one would be buried alive as is sometimes the case. It would be far better for one who was in a trance to be burned alive than buried alive; but great precaution should always be taken that none could meet with either fate. Be sure that the spirits of your loved ones have really departed from the body before they are either buried or cremated.

* * * * * * * * *

There are some things that seem a little odd to me since coming to this life. All broken threads, or what appeared to be broken, are taken up here—as though in order to make a beautiful pattern some threads had to be dropped for awhile and then taken up once more to perfect the pattern. I have renewed, or taken up all my former acquaintances that were once upon the earthly plane. All our hopes and aims that were relinquished, as we thought, forever, are once more carried forward, now, with the certain knowledge that we shall bring them to pass.

On earth we all looked forward to old age and death, and one by one our aspirations and hopes dropped away from us. Here, old age and death are left forever behind and fright us no more. All that is required now is patience and perseverance.

How many on earth start out with high hopes and ambitions. One may meet them a few years afterward and find them dejected and unhappy. If one were to ask them why they were so, they would say that their hopes had all been blasted and their ambitions were dead. Mothers will weepingly tell of the death of their little ones. Fathers will dejectedly say their sons are no more on whom their hopes rested. Disconsolate widows stretch forth their arms and cry out for their departed husbands: "O, my husband! Where are you?—Oh, where?" And husbands sit lonely and dejected mourning for their wives.

Peace, be still! The threads will all be taken up again, even to the most casual acquaintance.

It seems strangely odd to me sometimes, and when we meet we talk of the old times on earth—and how we straighten out all our former misunderstandings.

My poor wife now sits sorrowfully, asking me some questions; and as all who have lost near and dear ones ask the same questions, I think it will not be amiss to answer her questions, for in answering hers at the same time, answers thousands upon thousands of other bereaved ones.

She says: "Dear Carlyle, if I have to remain on earth ten, fifteen, or even, perhaps, twenty years longer, how shall I ever be able to overtake you and be joined to you as formerly? I fear, my dear, that you will get so far ahead of me that I can never overtake you."

Now, my reply is this: "My dear wife, if I could thus selfishly leave you, and go on into glorious fields of happiness without you, I should not be worthy of your love. When those who truly love each other, and promise to be true to each other through time and eternity, marry and join themselves together for time and eternity, nothing can separate them; the union is of the spirit and soul, and the death of the material body cannot affect the spirit and soul union. No soul union can ever be severed. When those on the earthly plane marry simply for material consideration, not taking the spirit nor the soul into consideration at all, such an union may, and nearly always does, fall apart when one or the other departs the earth life. Perhaps the one left behind, on the earthly plane, in the course of a year or two marries again. Now if one could do so it is positive evidence that the first union was not of the soul, for if it had been, to marry another would be equivalent to polygamy.

And now permit me to tell the world, that there can be but one true union, and that union must be of the soul; and if such a union is not consummated on the earthly plane, it surely will be here in the realm of the soul.

My own dear wife and I are soulmated—we are counterparts of each other. Neither she nor I can possibly unite ourselves to others, no matter who may say to the contrary; and when I say this of ourselves, I say it to all others. Hand in hand we went while on the earthly plane; hand in hand we go together now. Soul responds to soul and spirit to spirit. I have not the slightest desire to leave my wife and go on into glory without her. Never, no never! It would be utterly impossible. The cord, or soul union between us, can never be broken. The heights of heaven would be the depths of hell to me without her.

But some of you may say: "How is it, professor, that you are running a spiritual conservatory of music?"

Well, I run an earthly conservatory of music; but that did not separate me from my wife; in fact, it was one thing that cemented our union. You must all understand that the husband and wife do not take the same positions, neither here nor on the earthly plane. While I managed a conservatory of music, she managed the home; and that is the way it will be here in the spirit world if we still desire to go on as before. At any rate, I shall still go on with my teaching, as I formerly did, and make my home with my wife until she lays aside her material form, then we may conclude to travel among the celestial worlds for awhile.

Now it is not my wife who is writing this message, but myself, and I know whereof I write.

Before I left my material body my wife and I talked of taking a trip around the world, and I was exceedingly pleased with the idea and fully intended to carry out our plan. Now, all I have to say is this, and I tell you truly:—I will carry out that plan with my wife as sure as that I exist, and every wish of her heart shall be fulfilled.

We may have to wait until she joins me here. Well, "learn to labor and to wait." If she waits, so must I. But we can still work together as one, just as we always did. Hand in hand we go. Since coming here I have learned that there is a great purpose to be subserved. She must remain on the earthly plane a while longer that I may continue my work through her; and, presently, the soul sun shall burst forth in all its glory.

I have given the lower world a truthful account of all my doings thus far, and now my spirit is growing very strong. Of course, like a new-born babe, I could not be very strong at first; but I have been here now nearly two years, and I am waxing very powerful, and am bringing a great many others to my aid. Many of you say that a spirit takes up its life just where it laid it down when on earth, and this is so, but it is one grand remove higher. Of course, all must see that this is so. A conservatory of music in the spheres must be one remove higher than one on earth, and so of all other things. I took up my life just where I laid it down on earth. I had a large conservatory of music, elocution, languages and art, and as soon as I regained my spiritual strength, after the dissolution from the material— I took up my life here just at that point. I joined my forces with my old partner, Dr. Eben Tourgee, and started in again, one remove higher—that is our conservatory is larger, grander, higher, more beautiful and perfect, and our energies, together with our music, the same. We are attracting thousands of our old friends to us, as well as the old masters who love to visit us.

(To be continued.)

A SUGGESTION

To Place Statues of Thomas Paine and Col. Robert G. Ingersoll in Public Places.

To the Editor:—Would it not be fitting and proper to make an organized effort to honor the memory of Thomas Paine and Robert G. Ingersoll, by placing a 14-foot bronze statue of them at the National Capital; also a statue of each of them at the capital of every state in the Union?

It seems to me an organization might be effected at Chicago or New York City for the purpose of taking up this grand work. After the statues are modeled and the casts are made, any number of statues can be cast at a very reasonable expense, not much more than the cost of the bronze and labor. Men and women should be selected for this work, who believe that every human being is entitled to perfect freedom and equal rights, with every other human being, free to read and think for themselves, on any and all subjects. The organization could select the right man or woman at the capital of every state in the Union, to solicit fund to place these statues as near as possible to the capital of that state. No doubt a large number of these statues could be sold to societies for public parks, and to adorn other public places, in all parts of the United States. If this plan could be carried out, I am sure it would be a wonderful inspiration to present and future generations to read the writings of those grand men.

WM. B. [illegible]

Mendota, Mo.

The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

Give Us the Truth, the Whole Truth, and Nothing but the Truth

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Auxiliary every Thursday afternoon at 2:30.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

Spiritual Church of All Souls, in Hope Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday evenings at 7:30, conducted by Mrs. R. Squire.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. S. J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

Meetings every Sunday at 10:45 a. m. at hall 210, Masonic Temple, under the auspices of Walter DeVoe, the well-known lecturer. Miss Cora M. Nafe, soloist.

The Rising Sun Spiritualist Mission holds regular services every Sunday at 3 and 8 p. m., at the People's Institute, Van Buren and Leavitt streets. The Rising Sun Lyceum meets at 2 p. m.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium.

Church of the Soul Communion holds meetings every Wednesday evening at 8 o'clock and Sundays at 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 543 E 55th street. Entrance to hall, 319 E. 55th street.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is requested to furnish refreshments for 6:15 supper. Coffee tickets 10 cents.

The Chicago Spiritualists' League holds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B. Warne, president; O. E. Kropp, 5481 Kimbark avenue, secretary. The League wishes every Spiritualist society of the city to send in the names of all their mediums, stating their particular phase of mediumship. Address all communications to the secretary.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S. Western avenue, under the direction of Mrs. Nellie Kusserow.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loli, pastor, every Sunday, in German and English.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

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Annie Lord Chamberlain's Card.

Dear friends, you can greatly help me care for my blind sister, Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with $1, and I will try and get reply by independent writing or whispers. Address Mrs. Annie Lord Chamberlain, Milford Mass.

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H. F. POOLE,
48 Evanston Ave., Chicago, Ill.

Dear Mr. Poole:—Your spectacles are perfect. I can say perfection. I shall recommend them to my friends. Ever your friend. E. B. Robertson, Los Angeles, Cal.

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Each is building his world from within; thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title-page.

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This is a work of thrilling interest. It has excited great attention in this country and in Europe. Price $1.50.

LIST OF CAMP-MEETINGS.

Send in Your Dates and Name of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates can be made.

MT. PLEASANT PARK, CLINTON, IA.

The twenty-third annual camp-meeting at Mt. Pleasant Park, opens July 30 and closes August 27. The very best talent has been secured for the season, and Opening Day promises to be a red letter day in the history of the camp. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

ONSET CAMP.

Onset camp commences its twenty-ninth annual meeting, July 23, and closes August 27. Onset is one of the most beautiful seashore resorts in the world, and is in close proximity to other noted summer resorts. It is connected by a bridge with Point Independence, and close at hand lies Monument Beach, and beyond Gray Gables, formerly the summer home of Ex-President Cleveland, and at the head of the bay is located "Crow's Nest," owned by Joseph Jefferson.

The water supply, introduced by the Onset Water Company from Sandy Lake, could not be purer or better.

No summer resort is better supplied with well-regulated hotels, with rooms and board at reasonable rates. Also rooms can be obtained at cottages, and meals at either hotels or restaurants in close proximity.

Letters addressed to the proprietors of the following hotels, Onset, Mass., will be promptly answered, giving full statement with regard to prices of rooms and board: Hotel Onset, Glen Cove Hotel, Glen Echo Hotel, Union Villa, Washburn House, Bullock's, Hotel Marcy, Highland House, and Mrs. Ronald's.

CHESTERFIELD, CAMP.

The official board met at Camp Chesterfield, April 9, to perfect arrangements for the coming camp session, beginning July 15 and ending August 27. The grounds are in fine condition and we want to make this the best camp ever held here. We have secured the very best talent and will have them well advertised. The programmes will be ready for distribution in a month. Mrs. Lydia Jessup, secretary, Anderson, Ind.

SUNAPEE LAKE CAMP, N. H.

Sunapee Lake Spiritualist Camp-meeting Association will hold its 28th annual meeting at Blodgett's Landing, N. H., commencing July 30 and closing August 27. We have a good list of speakers and test mediums. Address all letters to Thomas Burpee, Sutton, N. H., or the secretary, Lorenza Worthen, Hillsboro Br., N. H.

VICKSBURG, CAMP.

Vicksburg camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeannette Fraser, Vicksburg, Mich.

MINERAL PARK CAMP, CAL.

The Spiritualists of Southern California have engaged Mineral Park, the camp grounds in the Arroyo Seco, just below Garvanza, for their annual camp-meeting, from June 25 to July 25. Many improvements are to be made at the park, and fourteen cottages will be erected. Mrs. Nettie Howell is the head of the executive committee. Address her for programmes.

NEW ERA CAMP-MEETING.

The New Era camp-meeting begins July 9, and continues over four Sundays. We will have with us during the meeting those grand workers, Harry J. Moore, Mrs. McCoy, Mrs. Ella Royal Williams, sure, and hope other good workers will also attend from all parts of the compass. We expect many of the lecturers and mediums from the coast (and we have many good ones) to attend during the meeting. Everybody come and help make this coming camp-meeting a grand and glorious one. The hotel will be under the management of the president, and everything possible will be done for the comfort and welfare of the guests. Camp ground is only 22 miles from the great Lewis and Clark Exposition at Portland, Oregon. Address Rev. G. C. Love, president, 354 College street, Portland, Oregon.

UNITY CAMP, SAUGUS CENTRE, MASS.

The season's work at Unity Camp, Saugus Center, will open on Sunday, June 4 and continue every Sunday until the last of September. These meetings will be fully up to standard of former seasons, with many added improvements. One of the most important items is the fact that visitors can come direct from Boston to the camp without change of cars, which will be a decided improvement over the old method of changes and many times long waiting. Cars will leave Scollay Square every half hour, for Saugus, by way of Cliftondale.

There will be some slight changes in the time of services. The conference will be at 11 as usual, and all speakers and mediums are cordially invited to assist in this service and make it what its name implies, a conference.

The next service will be at 2, song service at 4:30, concert and entertainment at 5 and regular service at 6. By this programme those wishing to stay to the last service will have ample time to reach their homes in good season.

A strong effort will be made to have better car service to Lynn than in the past. The officials promise that as many extra cars as may be needed shall be furnished to accommodate visitors to the camp.

The concert and entertainment which will precede the evening service is an innovation which we think will be appreciated, being conducted on the same lines as those in Cadet Hall, Lynn, which are proving very popular.

Some of the finest talent procurable will assist at these concerts. A study of the program will convince you that the speakers engaged will be worth coming a long distance to hear. Gas will be introduced into the kitchen to be used for cooking purposes, and the seating capacity of the restaurant enlarged, so that all who wish to remain through the day will have no difficulty in being served well and promptly. All seekers for truth and pleasure combined are cordially invited to visit Unity Camp.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, $1.75.

MY EXPERIENCES.

Demonstrating Spiritualism to Be a Grand Truth.

My baby Ralph was born the 27th of May, 1894, and died at 6 p. m. He lived only 13 hours. On Tuesday, June 5, 1894, just after dinner he appeared to me.

On Thursday, July 11, 1895, at night about 8 o'clock, he came again, but this time he was in his coffin, and there was a light about him and the coffin at the side of the bed where I was lying down. Two days later I got word that one of my nieces had died. The first time Ralph appeared to me, two months later, I was taken so sick that my husband had to be sent for; he was away at work.

May 11, 1895, a very close friend of mine died. I have seen her three or four times since, in the same year that she died, but she always appeared in her coffin, just as she was when I last looked at her.

In May, 1902, it was a cloudy day and was raining. I was out doors wringing some clothes out of the water they had been soaking in. I was just a little way from the well box, when there appeared a bright light between the well box and me, and I raised my head to see whether the sun had come out or not, but no, it was just as cloudy as ever and raining, too.

On November 22, 1903, I went out to my father's to attend a prayer-meeting, and after it was over, I was standing just about a foot or two in the house, from the door, when there appeared nothing but the blue sky over my head, and I felt like I was lifted off of the floor.

On October 4, 1904 my baby Guy was born, and when he was three days old I heard a voice at the foot of my bed, where I was lying, telling me to name him Guy, and I so named him. That was on Friday afternoon at 4 o'clock. I wasn't afraid, but I had a happy feeling at the time.

On October 10, 1904, when Guy was six days old, on the ceiling there appeared a square hole with a light shining through it, and there appeared some red roses in the hole in the east side. I was awake. It was in the morning just after the children had gone to school, and the other two were outdoor playing. It was just west of my bed, and you must remember the ceiling is all lathed and there is no hole of any kind in the ceiling. My bed is set in the northeast corner of the front room, with the head to the north. When I saw the light and roses, I felt like I was lifted off of the bed, but I could feel and see my body lying on the bed.

MRS. WM. T. LAMBERT.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life, April 16, Mr. C. Nelson Wood of Stoneham, Mass. He was a patriot who sacrificed his health for his country in 1861-65. During his years of patient suffering, his wife has been his constant companion and nurse, having been separated but a few days for over twenty years. Mrs. M. S. Wood was one of our earliest speakers, and is remembered for her brilliant, earnest work. Both being conscientious Spiritualists, his preparations for transition were written in 1900. In compliance with his request, the services were simple, and his form was cremated, while his soul, still grows in knowledge, and aids in thought the loving and loved ones, who travel on to join him.

C. FANNIE ALLYN.

Passed to higher life, on Wednesday, April 19, Samuel W. Marx, president of the Bible Spiritual Society of Portland, Oregon. While walking along the street, he suddenly fell to the sidewalk, and when assistance reached him, he said, "Take me where I can rest." He was carried into a building near where he fell and in a few moments his spirit took its flight. Mr. Marx had many warm friends in Portland and his sudden flight to the realm of spirit cast a gloom over those with whom he was earnestly working in trying to better the conditions of humanity. The Bible Spiritual Society loses an earnest worker from its ranks. His wife is a medium, earnest and true, and the sympathies of those who know her best is hers in the hour of need. Rev. G. C. Love conducted the funeral services on Sunday, April 23, from Holman's undertaking parlors.

COR.

J. P. Ford of 404 Kaweah street, Hanford, Cal., passed to spirit life, April 24, aged 79. He was a firm believer in the truths of Spiritualism. He saw his parents as they came to take him to their home in the beautiful beyond.

MRS. MARY J. FORD.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 70 pages of racy reading. Price 25 cents.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.

The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. Price, 15 cents; $1.50 per dozen.

"Harmonics of Evolution. The Philosophy of Individual life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley.

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32 CHICAGO, ILL., MAY 20, 1905. NO. 808

FRAUDS AND CAMP-MEETINGS.

How Shall We Separate the Sheep From the Goats?

Much has been said lately regarding the alleged encouragement of frauds at the camp-meetings. One writer, more noted for forcefulness than accuracy, went so far as to charge that at one time the board of managers of the Clinton, Iowa, Camp made a practice of inviting known frauds to their grounds for the sake of revenue. The only reply that need be made to that charge is to name some of those who were members of the board at the time specified. When I name Alonzo Thompson, Hiram Eddy, Stella A. Fisk, N. G. Omstead and Geo. B. Warne, no one who is acquainted with either will require any further evidence of the absurdity of the allegation.

Few of those who criticise the officials for not excluding all tricksters from the camp grounds realize the perplexities and difficulties which beset them in the effort to render exact justice to all, or the amount of time and nerve-racking labor spent by the management in the quiet investigation of charges and complaints in order to exclude as far as possible, improper characters, while giving the fullest protection to those who deserve it.

No Spiritualist needs be told that every medium has his partisans as well as his enemies, and as no careful official regards his argument as infallible he must needs proceed with the utmost caution in deciding the genuineness or otherwise of any particular case.

Take, for instance, the case of Winans, whose exposure at Hot Springs seems so thorough and complete. Near twenty years ago I satisfied myself by certain careful tests that while Winans is undoubtedly a fine medium in some of his phases, his "materializations" were all—so far as my experience went—merely impersonations by himself. On being taxed with deception he assured me in all apparent candor that as he was always entranced during the cabinet seance he knew nothing as to how the phenomena were produced. (No wigs, beards and masks had been found in his possession at that time).

Last summer he spent a couple of weeks at the Clinton Camp. Some of his sitters pronounced him a fraud; others just as emphatically declared that they had received the most convincing tests of his mediumship. Here the usual dilemma was presented. Who was to be the judge between the contenders? Mindful of its responsibility, the management had resolved to call him to account when he evidently suspected that something was afoot and suddenly left the camp.

The saddest thing about such cases as Winans' is, the different effect upon such estimable, intelligent and earnest investigators as Mr. and Mrs. Boving, people who would be a real power for good in our ranks. I earnestly, I may say, prayerfully, trust that those good people have already realized in their own being too much of this glorious truth to be set back a single step by their late disheartening experience.

But to return to the question. How shall we—to quote the editor of The Progressive Thinker—"eliminate trickery and recognize only honest mediums" at our camp-meetings? There is not a camp-meeting association in the country whose officers would knowingly encourage fraud; to intimate such a thing is a gross insult—a reckless libel. They recognize the importance of protecting their guests from imposition and trickery; but they also realize their duty to protect mediums, without whom there would be no camp-meetings.

The question, and the whole question, is how to determine who are honest and who are not. Is there any infallible rule to govern all cases? Can a reliable list of honest and dishonest mediums be made out by any one? A list that will meet the approbation of even a majority of Spiritualists and investigators? Will The Progressive Thinker or the president of the Illinois State Association make out and publish a list of honest mediums for the guidance and protection of investigators? Or, on the other hand, will they publish a list of the frauds, and thus inferentially endorse all others as genuine?

Mark, I am not criticising in the slightest degree the words of The Progressive Thinker, in trying to rid our ranks of these pernicious tricksters. The necessity for such work seems to me of paramount importance, and deserves the support of all true Spiritualists. As the chief officer of one of the leading camps I am simply trying to make clear the difficulties that beset us in the effort to keep our gatherings free from the taint of fraud.

If it were possible to prepare and publish a list of absolutely reliable mediums the matter would be greatly simplified. That there are mediums who are as true as truth, we all know, but who would be brave enough to publish such a list and thus inferentially designate all others frauds? If the editor of a Spiritualist paper, with his great facilities for obtaining information, is unable to make such a catalogue, why should those with far less opportunity be expected to draw the line with perfect exactness?

Mediums are human beings with the same faults and frailties that beset other people, and should be dealt with—except with more consideration—exactly as we deal with other classes. A few people are absolutely and strictly honest in all their dealings. A large number are honest or dishonest according to the degree of incentives and temptations which confront them, while a few, again, are devoted almost entirely to fraudulent pursuits and practices. It is precisely so with those who profess mediumship. A few would die rather than be guilty of deception. Many give the genuine when they can and supplement with make-believe when they want to make out a case. A few are out-and-out frauds with no genuine mediumship whatever.

In business we would all prefer to trade entirely with the strictly honest but, perforce, must deal more or less with those less conscientious, keeping a sharp watch on them meanwhile. The out-and-out frauds we avoid altogether, and sometimes imprison them. It seems to me that it is precisely thus we should deal with mediums. Cherish as beyond rubies those who are strictly genuine. Watch closely and encourage to better things the weak and wavering, and banish completely the unmitigated fraud.

It has always been the policy of the M. V. S. A. to extend the utmost hospitality to mediums for all phases of phenomena. And that will continue to be [illegible]. That its hospitality has been violated in the past is doubtless true. That tricksters may attempt to do so in the future is quite likely, but the public may rest assured that the management will use every reasonable precaution to insure only genuine phenomena upon our camp grounds.

W. F. PECK,
President M. V. S. A.

THE JUDGMENT DAY.

Thoughts Suggested by a Funeral Discourse.

Thoughts suggested by remarks made over the remains of a dear Aunt, at the funeral services by one looked upon as an educated minister of the Gospel of God.

"She lies asleep, the sleep of the dead, until God sounds the trumpet which awaketh the dead, and the dead shall arise from their sleep upon the *Judgment Day.*"

Did he understand the great far-off meaning of the words which he spoke to those who mourned the departure of a dear one from their midst, and the result of his words upon those in the earthly body, if what he said was true?

Let us reason on these thoughts, and see if they are true, what is really the effect of this reasoning, that they sleep until the Judgment Day.

If this condition really does exist, there are no inhabitants in heaven, or what is called hell, because God has not yet judged man according to his deeds, for as yet He has not sounded the trumpet which is to awaken them upon the Judgment Day.

Heaven is barren of human life, if this condition really exists.

Hell is not filled with the suffering ones of error.

The devil is left alone in the bottomless pit, the fires of hell are burning only to be endured by him.

There are as yet no persons to sing praises, or play on golden harps to their God, for He alone is in heaven, waiting for the right time to come or the right condition on this little earth (which is only one of the numberless worlds which have been created) before He awakens them (the so-called dead) from their sleep.

There are no angel friends to help us carry our earthly burdens.

There are no guardian angels, of which so much is sung and written, and which sustains so many bereaved ones, if these conditions really exist.

Those who passed the change called death, one thousand years ago, and those who passed from the material body yesterday, are both in the same spiritual condition, if the trumpet should sound on the morrow.

I thank God there is a religion which teaches us differently from that.

There are no dead. Those dear ones who pass away from our mortal vision, do NOT sleep the sleep of the dead, but they live in the spiritual world and are all the time gathering wisdom and understanding of the spirit and earnestly seeking in every possible way to benefit those dear ones they have left for a brief season on earth. I say they have left us, but I mean they are not visible to the masses, for their vision is not developed spiritually.

They do come back to their own, and teach of the things of the spirit, if they can find the right condition which will enable them to do so.

Truly, we are like those over whose earthly vision cataracts have formed, we are unable to behold things clearly if at all, but death gently lifts the veil, then we can behold all things in the clear light of the spiritual sight.

I thank God that the Aunt who has left us, may return to her devoted and noble son, who now walks alone upon the journey of life.

She will help him over the rugged pathway, for I cannot believe she sleeps until the Judgment Day, when her fond mother's heart still yearns to be with him during the dark and lonely hours that are before him.

Through the laws of mediumship and the revelation of the spirit, the stone has been rolled away from the door of the sepulchre; we behold the garments which have been lain aside, but the spirit has departed and goeth before us, but the angel of the Lord hath spoken unto us and commanded us that we go and tell the disciples that Christ has risen.

If he lives we shall live and will appear to them as He did on their way to Jerusalem.

He did not sleep until the Judgment Day.

We, too, shall not sleep, but enter at once upon the duties for which we are best fitted.

"Sweep up the debris of decaying faiths;
Sweep down the cobwebs of worn-out beliefs,
And throw your soul wide open to the light
Of reason and knowledge. Tune your ear
To all the worldless music of the stars,
And to the voice of Nature, and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truths and grasp the whole."

Norwich, Conn. L. M. COBB.

A GENEROUS BEQUEST.

It Was Made by the Late J. T. Crumbaugh, of LeRoy, Ill.

The will of the late J. T. Crumbaugh, of LeRoy, Ill., was probated on the 6th inst. It bequeaths property valued at $150,000, the income from which is to be used in founding and maintaining a public library, and also a Spiritual church in LeRoy, Ill. The property consists of productive farm lands, the net income from which will easily reach $5,000 per annum.

But this bequest is not available during the life of the widow who is seventy years old, unless she so desires.

The will of Mr. Crumbaugh was made some four years ago under the inspiration and direction of his friends on the other shore, just as the Leland Stanford, Jr., University was founded under the direction of the spirit of the only child of Senator Stanford. These magnificent bequests are some of the fruits of Spiritualism that will increase in benefits to the human race as the ages go by.

S. H. WEST.

LeRoy, Ill.

The Power of Thought.

Flashing Scintillations From the Philosophic Pen of Henry Morrison Tefft.

"Everything is infectious in this world good and bad."

"Society exists by chemical affinity, and not otherwise."

"We do not live under a government of law, but of public opinion."

The earth is the thought of God embodied. The castle, the cathedral, the picture, the statue, is the thought of man given form. There is nothing strange about this principle,—the expressions are common; but when we come to speak of the embodiment of a feeling, a desire, and an intense emotion, so that it takes form and can be seen, we hesitate, deny, and cannot understand and yet some day this may be the settled belief of science and philosophy. It is claimed that thought can mold the form, beautify the face, and tint a flower. The desire to see developed the eye, and the necessity for hearing developed the ear.

Every thought, belief or act on the moral side of life, however erroneous and false, that expresses a man's true convictions and comes from the best impulses of his heart must be to his advantage and growth. There is no other way of arriving at truth except through following the guidance of the soul. From what source does the mind of man draw its knowledge? Somewhere there must be an unfailing supply, for out of it cometh his wisdom.

Truth gushes forth spontaneously like water from a fountain. It is not manufactured; laws are not made; all that man does is to discover these principles for he finds them ready for use at his hand. "The thought is sensed from the unlimited, primitive substance of intelligence. In the eternal thought substance all future happenings are known now. Telepathy, prophecy, clairvoyance, psychometry and other soul-powers unfold without will, purpose or effort."

What is right morally, what is true scientifically must in the end triumph, else humanity is a lie and all reasoning is naught. Truth has been beheaded, burned at the stake, tortured upon the rack, hung upon the gallows, made to bear false testimony, but never killed. When a great moral question comes before the people it takes years of discussion and argument before a final agreement, but when the public mind becomes crystallized and firmly fixed it is all dominant and powerful.

The smallest obstruction changes the current of the stream. There are points in the lives of men and nations, and in the course of a great political, social and moral movement, when the most trivial circumstance or a mere incident, or some startling event tips the scales for or against, and hopes are blasted or fruition won, a cause is gained or a battle lost.

The writing of a letter prevented Henry Clay from being elected president of the United States, and some think the same was true of General Hancock.

The words, "Rum, Romanism and Rebellion," unwittingly uttered by a clergyman at a gathering in New York City defeated James G. Blaine in the presidential race of 1884 and placed Grover Cleveland in the executive chair instead.

A moment of time, sometimes, calls into activities all the pent-up feelings, the smothered indignation, the outraged moral sentiment of a community, state or nation that has been long slumbering in the hearts of the people. A single spark is sufficient to put a whole city in conflagration. The firing upon Fort Sumter sounded the death knell of slavery. The blowing up of the Maine precipitated the Spanish-American war, and wrested from Spain, Cuba, Porto Rico and the Philippines, and opened them up to wider possibilities and greater progress.

There are times when error seems to triumph, when wickedness is in the ascendant,—but this is an illusion,—falsehood is always on the road to detection. A meteor sweeping across the heavens, lights up for a moment the whole firmament, but its brilliancy soon disappears. In the crucible of time all questions, principles and characters at length become clarified.

John Huss was excommunicated by the Roman Catholic church and then burned at the stake. Now it is said that a petition has been made to the Holy Synod of the Greek church asking that he be canonized. It is the people that canonize men and not the church, cardinals or popes. They only add the seal to the verdict of public opinion.

The public is made up of single individuals. Public sentiment is the aggregate of individual sentiment. It is like putting together infinitesimal particles of matter until you have a large body. What one man thinks or believes is not of much account but what a million of men believe becomes an important matter. One man alone is weak, but ten thousand men together, bent on one common object, become an uncontrollable force. A man standing alone and in a crowd is entirely a different creature. The same harangue that would not move a person in the least alone, in a crowd might excite him to the most desperate deeds as well as to the most benevolent acts.

When great objects are to be obtained people are gathered together in large assemblages. It matters not whether it is for a political, moral or religious purpose,—whether for peace or war. The dedication of churches is often made the occasion of gathering large congregations, for the purpose of raising money to pay off the church debt,—when, under the excitement of the hour and the fervid eloquence of some pulpit orator—the most miserly of men give freely of their substance.

In heated political campaigns, brass bands, torchlight processions, and all the ingenious methods politicians possess are brought into operation, to move and excite the multitude, knowing that the party who makes the most noise, not the party who makes the best arguments, will be most likely to succeed.

During the war of the Rebellion, war meetings were held all over the country, when thousands of men became so wrought up under the patriotic appeals of eloquent speakers as to risk their lives in the service of their country, who, if approached singly and alone at their homes could not have been induced to take the step.

The more ignorant and superstitious people are the more easily they can be moved. It matters not on what lines you desire them to be led. The same power that would arouse them to works of revenge, robbery and murder, would, when differently applied, direct them in the ways of charity, benevolence and religion.

The more cultivated and educated people become the less liable they are to be moved by any sudden impulse or emotion. This accounts for the fact that those large religious revivals that in the early history of the country used to sweep over whole communities, bringing hundreds into the church in a very brief space of time,—are every year becoming of less frequent occurrence. Men of culture and refinement are not so easily moved by excitement or swayed by passion. But the power that mind has over mind, and mind over matter is something wonderful to contemplate.

None so strong as not to be influenced. The judgment and action of great and deliberative bodies of men are often shaped and controlled by influences entirely outside of themselves.

Mr. Blaine in his "Twenty Years in Congress," speaking of the nomination of Mr. Lincoln for the presidency at Chicago in 1860 says: "In a final analysis of the causes and forces which nominated Mr. Lincoln, great weight must be given to the influence which came from the place where the convention was held, and from the sympathy and pressure of the surrounding crowd. Illinois Republicans, from Cairo to the Wisconsin line, were present in uncounted thousands. The power of the mob in controlling public opinion is immeasurable. In monarchical governments it has dethroned kings, and in republics it dictates candidates. Had the conditions been changed and the national convention of the Republicans assembled at Albany, it is scarcely to be doubted that Mr. Seward would have been nominated. It is quite certain that Mr. Lincoln would not have been nominated."

No one event ever had more meaning to the people of the United States than the nomination of Abraham Lincoln. He was a divinely appointed instrument in the hand of God for leading us triumphantly through the bloody war of the Rebellion and striking the shackles off of four million of people.

Henry Watterson in a lecture once said, "Where did Shakspeare get his genius? Where did Mozart get his music? Whose hand smote the lyre of the Scottish ploughman and stayed the life of the German priest? God, God and God alone; and as surely as these men were raised up by God, inspired by God, so was Abraham Lincoln, and a thousand years hence no story, no tragedy, no epic poem will be filled with greater wonder, or be followed by mankind with deeper feeling than that which tells of his life and death."

Yet so trifling a matter as a change of place where the convention was held would have defeated him. Some one has said of Garfield that he once claimed "that a roof of a certain house was so absolutely a watershed that the flutter of a bird's wing would be sufficient to decide whether a particular rain drop should make its way into the Gulf of St. Lawrence or into the Gulf of Mexico."

On what slender threads hang the destinies of individuals and nations. So unstable are the moods of men, so changeable and uncertain are the courses of states and nations that to the casual observer the whole world appears to be run by chance, but the eye of the scholar, whose search for knowledge has broadened his vision, sees in all this apparent chaos of matters, one grand concert of action, and agencies. According to his vision there has been from the earliest dawn of time one goal to which all things have been tending. That each generation of men, each period of time has paved the way for the one that succeeded it.

"The centuries are all lineal children of one another." But as yet there is nothing permanent in sight. The world is in a state of great unrest, socially, politically and religiously. There is no settled condition of thought. We have no form of government, no system of philosophy, science or religion that can be called stable.

Henry George says, "Though we may not speak it openly, the general faith in republican institutions is, when they have reached their fullest development, narrowing and weakening." "In the presence of the infinite problem of life," says David Starr Jordan, "science is dumb, * * * The poet sings of what he feels, but Science speaks only of what we know. * * * Science knows no ultimate rules. * * * All that man knows must be stated in terms of his experience."

From whatever point we view man's existence here, the lights and shades in the picture quite balance each other. Every known force, power or principle has its antagonist. The war of contrarieties is continually going on. The visible and invisible forces around us are always at work building up and tearing down. Society, like nature never stands still. To control and utilize the forces of nature and to harmonize the conflicting elements that enter in and make up the political and social life of a people is what the world has ever been trying to do.

"Every institution of human society," says one writer, "is on the defensive, changing or resisting tendencies to change. * * * Property also, the earth and its treasures once admitted to be the inheritance of the fortunate ones * * * was first modified, then challenged, then claimed as being the inheritance of the people, * * * Socialism, communism, nihilism, anarchism are only specific and unusual forms of a new feeling which has spread throughout the world, * * * Commerce, the greatest of civilizers, * * * To pagan nations it carries benefits tempered with vices, * * * Civilization is no doubt to the race a blessing; to the individual it may be a calamity. To whole classes and nations it may be a calamity. No progress is possible that does not involve destruction. * * * We are entering upon an epoch in the development of free institutions which is inevitable, but full of peril to every interest of mankind. Darwin and Spencer, Carlyle and Ruskin, Emerson and Wendell Phillips, Turgenieff and Tolstoi have not been talking about progress, struggle, human rights, the power of the people, the oppression of the few and the wrongs of the many, without having an audience larger than they knew. As servants know what is going on behind closed doors and read the secrets of every household, so do even the uneducated know by subtle instinct what their betters are thinking; * * * Rulers, ecclesiastics, captains of industry, and political economists will mistake the facts if they omit to notice the operation of certain impulses of sentiment now working with strange power in the minds of the majority. * * * * Whether it be a disease or a sign of vigorous life, there is a world fever of democracy new in history."

Norwich, N. Y. HENRY MORRISON TEFFT.

Slander is the revenge of a coward and dissimulation his defense.—Johnson.

Who plays for more than he can lose with pleasure makes his heart.—Herbert.

Few men are so clever as to know all the mischief they do.—Rochefoucauld.

"AN ENTIRELY NEW VIEW."

Mrs. Lois Waisbroker Trying to Place the World on the Right Track.

Just received The Progressive Thinker of April 22, and there are so many things in it of which I would like to say a word, I hardly know where to commence, but finally conclude to take the article with the above heading.

Friend Doane is right as to the obsession of ideas, and to my mind there is no greater obsession than that of the idea that Christianity is to possess and rule the world, or as expressed through one hypnotized medium: "Jesus Christ is the legitimate ruler of this planet." I wish Spiritualists were wholly free from this obsession, but I never read one of our papers but I find evidence that they are not.

Even my old friend, C. W. Stewart, says Spiritualism was "The foundation of Christianity." Brother Stewart ought to know that the fact of communication between the two worlds of existence is the "foundation of every religion, but Spiritualism proper, Spiritualism as developed today was not the "foundation of primitive Christianity," and why belittle it by saying so?

When I say Spiritualism I do not mean Spiritualists, for they, we, are the result of an existing system which rests largely upon the obsessing power of the Christian idea.

The following incident occurring at a camp-meeting in Washington, will help to illustrate what I mean:

During the noon recess a lady had gathered around her quite a number of people who were listening to her radical remarks. During a pause an old gentleman said: "If Jesus was here I believe he would sanction every word you say."

"I do not care whether he would or not; I am one person and he another," was her quick reply.

That woman had become free from every phase of Christian obsession. Christianity is the aggressive religion.

"Jesus shall reign wherever the sun
Doth his successive journeys run,"

is the language of its every movement. The war between Russia and Japan is due to that claim. The Czar in connection with the spirits of his obsessed ancestors is working to get control of all of Eastern Asia—this as the representative of Jesus; but it is said of those on the other shore who desired the suppression of chattel slavery, that they wanted a leader and the Southerners sent them John Brown.

There are other leaders who have been over, both from this country and Europe, leaders who are educating the crushed millions on the other shore, crushed out of this life to prevent the unseating of Czars, Emperors, etc.; all these are being educated above the plane of revenge, but their purpose is to overturn all institutions, all systems that make the people victims; all such will throw their influence against Russia's Christian assumption.

Obsessed, yes, and the Greek and Catholic hierarchies on the spirit side of life, particularly the Catholic; and such spirits obsess mediums to practice fraud. All things are double, have two phases. In obsessions we have that of the idea on which powerful organizations are built, and that of the individual. A poor soul who had committed an awful crime sent me word through a medium that he was obsessed. I had been impressed with the same idea.

While wondering why this spirit, of whom I had known nothing in the earth life, should come to me, I found Dred Scott standing beside me. "I brought him," he says. "I remembered what you had done for me, and we gather up those we can reach and educate them." I had not heard from Dred for ten years and I asked why he had stayed away so long. "Oh, I have been busy and you did not need me," was his reply. I have not heard from him since.

Your word of warning, friend Francis, about Catholics colonizing the United States, is timely if it would only be heeded, but the obsessing idea of the masses that we are all right, that there is no danger, prevents proper protection from the worst of foes. But in your note headed "Two Soul-savers Equal to One Man," I felt when I read it, like asking, are our "Rev." Spiritualist speakers who travel on half-fare any bigger?

I never see that title applied to one of our workers but I feel humbled and ashamed that Spiritualist speakers should so dishonor Spiritualism as to place themselves on a level with Christian ministers. I am as poor as a "church mouse," but no amount of money would tempt me to that.

When "Observer" says "The world's reformers are making unsatisfactory progress, because their efforts are directed largely against effects instead of causes," he tells what is lamentably true, but in order to a better heredity, woman must have better conditions than man has yet furnished, and that is why I demanded unqualified freedom for woman as woman, and that all the institutions of society be adjusted to such freedom.

Hudson Tuttle's reply to the question as to the reliability of spirit communication is quite right, in that it throws us back upon our own responsibility and thus aids our reasoning powers. I have said that all things are double; in the human these two inseparable and eternal factors or forces are called male and female, and in the Universal Life the two factors have been called Father—Mother—God. They are certainly that "in which we live and move and have our being."

In the mental world we have two methods of reasoning, the deductive in which we take our stand by truth and reason out to facts. This is sometimes called intuition. The other method is taking facts and following up to their cause. This is called the inductive method.

The first taken alone leads to superstitions, to religious bigotry; the other depended upon alone leads to materialism.

Some of my Theosophical friends wonder that I cannot accept Theosophy, but I have said to them: "I am looking for a higher truth than has yet been born upon this planet, and the mingling of the magnetisms of the Orient and the Occident will bring it."

I believe I have found it; not so much perhaps, as to the fact stated as to their application. The bible declares:

"He that overcometh shall inherit all things," and the other religions give the same in substance. Overcometh what? In the little booklet I call "The Secret of Life," is the explanation—one that fully warrants the premise, and makes re-generation as natural as generation.

Now, friends, do not write and ask me for an explanation, unless you send at least $1.00, and then I will send that and "Woman's Source of Power;" these will be worth more than many dollars when the conditions for the realization of what they teach can be had.

LOIS WAISBROOKER.

Home, Washington.

THE MULTIMILLIONAIRE.

Do you think because of riches, in the great eternal plan,
That you'll be much more respected than the "Rags-Old-Iron-Man?"
Do you think to hoodwink Nature and old Justice where you go?
Do you think the dear St. Peter will not send you down below?

Do you think the gates will open when your visage there appears?
And your presence up in heaven will a signal be for cheers?
Do you think the loving angels will be glad to meet you there,
With your greed still clinging to you, in those "Mansions bright and fair?"

Do you think that God will vacate that old crumbling golden throne,
And lay down His crown and scepter at your feet, to be your own?
Do you think that you can purchase all those twinkling little stars,
And control the silver moonlight just the way you can the cars?

Do you think the power of motion in the universe will pause,
When you take your place in heaven with your heel upon the laws?
Do you think all things will kowtow to your spirit when you die,
When you stand before your record with your dollars all laid by?

Do you think because you have it, that your wealth will pull you through,
And no matter how you get it, it will bring all things to you?
Do you think that gold in heaven is the medium of exchange?
Do you think that that old heaven you will buy and rearrange?

There's a voice within the silence, *there's an echo from the deep,*
And it plainly tells the story: "As ye sow, so shall ye reap."
There's a whisper in the breezes; *there's a murmur in the sea,*
"All thy virtues and thy vices, will sometime return to thee."

DR. T. WILKINS.

Notes for Reflection.

Peter the Great has been quoted as saying: "It was well to learn the art of war from the enemy." This saying should be well pondered by the powers involved in war at the present time.

Then, again, Napoleon became great. He had tact, art and ambition to spare. He was vain and his visions of military glory were almost boundless.

History is made for those coming after to learn from and profit by, but alas! the most important lessons are not heeded. Napoleon adroitly assailed Alexandria and with his tact and policy informed the Arab population that he had come to protect religion, restore their rights and punish the usurpers, etc., but his dream of Oriental conquest was somewhat dispelled by contact with a British warship. Still he pressed on, grew more cruel in his despoliation and plunder, but ended his first war period pretty much to his desire. The second period, though opened with Great Britain, involved many nations. Napoleon covered his name with glory. He became not only Emperor of France, the Pope crowning the new sovereign, but he was later also crowned sovereign of Northern Italy. The iron crown of Charlemagne which had quietly reposed a thousand years, was brought forward and Napoleon placed it upon his own head with the words, "God has given it to me, beware of touching it." But, his power waned, his glory vanished, he reached his Waterloo and had a sad ending of his proud career, as an exile.

Now it seems there is a repetition of each thing in progress now, somewhat changed as to forms and pursuits, but still the same spirit is manifested in ambitious advances to despoil, etc.

MRS. M. KLEIN.

Van Wert, Ohio.

MOST REMARKABLE.

Spirit Return Without a Particle of Doubt.

While in Oklahoma on business last March, I learned from responsible parties that one Mr. Parrott, on his death bed requested to be buried in a certain cemetery near the road; but he was, contrary to his expressed wish, placed back in a woods. Several months after this a Mr. Star, a neighbor of Mr. Parrott, while plowing in a field, saw some one coming across the same. He looked so much like Mr. Parrott, that he waited for him to come up. The form proved to be Mr. Parrott, and Mr. Star asked, "What do you want, Mr. Parrott?"

Mr. Parrott replied, "I want you to have my body moved to that cemetery." This so dumfounded Mr. Star, that he dropped his head for an answer, and when he looked up, Mr. Parrott was gone.

When Mr. Star went to the house, his wife asked him who the man was that came to him in the field. So there was no imagination on the part of Mr. Star in that deal.

Several weeks later Mr. Parrott came to Mr. Star again, and insisted that he have his body moved to that cemetery. Mr. Star asked him why he had come to him to have that done, instead of going to his own folks, and he answered that he knew Mr. Star to be an honest man and if he could get his promise, he knew it would be done. So Mr. Star promised, and did the work.

My brother gave me this story while on the road to the railroad station. He pointed out the cemetery and grave where Mr. Star placed Mr. Parrott's body.

I am not positive about having the names correct in the above, but I can find out; also give the address, and any one doubting the story can write Mr. Star and get particulars.

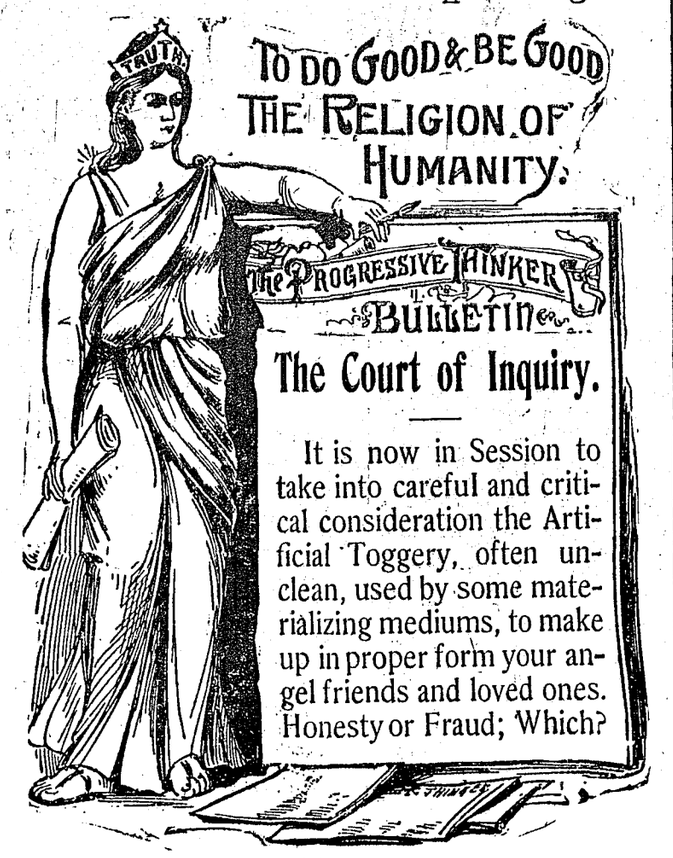
W. P. BRITTAIN,
Martinsburg, Va. (Investigator.)

The temple of fame stands upon the grave; the flame upon its altars is kindled from the ashes of the dead.—Hazlitt.

Faith is letting down our nets into the transparent deeps, at the divine command, not knowing what we shall take.—Faber.

Care is no cure, but rather a corrosive for things that are not to be remedied.—Shakspeare.

Court of Inquiry.



Crisis Pending in the Ranks of Spiritualism.

THERE HAS AT LAST COME A VERY SERIOUS CRISIS IN THE RANKS OF SPIRITUALISM.

MANY MATERIALIZING MEDIUMS, EMBOLDENED BY THEIR SUCCESS IN THE USE OF ARTIFICIAL TOGGERY IN THEIR SEANCES, HAVE AT LAST FORCED AN UNPLEASANT CONDITION OF AFFAIRS INTO THE RANKS OF SPIRITUALISM.

EVER SINCE THE DAVENPORT BROTHERS TRAVELED THROUGH THE UNITED STATES WITH THEIR MYSTERIOUS CABINET FEATS, MYSTIFYING THE PEOPLE, LEGERDEMAIN, CONFEDERATES, ARTIFICIAL TOGGERY, DRESSES ILLUMINATED WITH PHOSPHORUS, FALSE WHISKERS, WIGS, CHEESE CLOTH, FEATHERS, AND EVEN KNIVES HAVE BEEN BROUGHT INTO REQUISITION TO HELP THE MEDIUM OR SPIRIT IN WHAT IS EVIDENTLY A WORK OF DECEPTION OF THE DARKEST KIND.

THIS ARTIFICIAL TOGGERY IS OFTEN UNCLEAN, AND REVEALS UNDER THE MICROSCOPE, MICROBES WHOSE ONLY PLACE IN THE ECONOMY OF NATURE IS IN THE FILTH OUTSIDE OF THE RANKS OF PURE SPIRITUALISM.

ALL THESE ROTTEN TRICKSTERS HAVE GOTTEN IN THEIR PESTIFEROUS WORK UNTIL EMBOLDENED BY THEIR SUCCESS IN THEIR DECEPTIVE METHODS, THEY HAVE ACTUALLY NAUSEATED THOUSANDS OF HONEST SPIRITUALISTS, AND DRIVEN THEM INTO THE VARIOUS LIBERAL CULTS AND CREEDS THAT HAVE ASSUMED GREAT PROMINENCE IN VARIOUS PARTS OF THE COUNTRY.

COMMENCING WITH THE EXPOSURE OF MRS. GRIFFEN, IN MILWAUKEE, WIS., OVER TWO YEARS AGO, DRESSED IN A HOME-MADE INDIAN COSTUME, WITH A HEADGEAR ORNAMENTED WITH FEATHERS, TO REPRESENT AN INDIAN CHIEFTAIN, THERE HAS BEEN A DOZEN OR MORE EXPOSURES, AND IN EVERY CASE THE "SPIRIT" PROVED TO BE THE MEDIUM DRESSED IN GROSS MATERIAL, OFTEN DIRTY, AND ESPECIALLY PREPARED FOR THE OCCASION BY MORTAL HANDS INTENT ON DECEIVING.

EVEN ELSIE REYNOLDS, THE GREAT LEADER OF A CERTAIN GANG WHO USE ARTIFICIAL TOGGERY IN DECEIVING THE PEOPIE, WHEN EXPOSED IN LOS ANGELES, CAL., HAD ON A MASK AND GOGGLES, WITH HER SKIRT ROLLED UP, REPRESENTING HERSELF AS THE SPIRIT OF "AUNT BETSEY."

SUCH BEING THE CASE MR. DUNN HAS SOME FOUNDATION FOR HIS STATEMENT THAT ALL MATERIALIZING MEDIUMS ARE GUILTY OF PRACTICING THE SAME DECEPTION, HENCE THIS COURT OF INQUIRY HAS BEEN CALLED, WITH THE OBJECT IN VIEW TO ARRIVE AT THE REAL FACTS IN THE CASE.

Judge Dunn in Defense of Mr. C. E. Winans.

In the issue of The Progressive Thinker of March 25, 1905, large prominence is given to a detailed statement of alleged irregularities in the demonstration of the materializing phase of spirit power, indulged in, as is claimed, by one of the oldest, most trusted and best accredited mediums in the ranks of the workers and demonstrators of physical phenomena of Modern Spiritualism, Mr. C. E. Winans of Edinburg, Ind.

The articles consist of statements made by Mr. F. C. Boving and Dr. E. H. Eastman, concerning the alleged facts, comments thereon by the President of the Illinois State Spiritual Association and Vice-President of the N. S. A., Dr. Geo. B. Warne, and concluded by rather caustic editorial matter ostensibly by the editor of The Progressive Thinker.

Of course, the significance of the editorial matter and comments of Dr. Warne must depend largely upon the force of the alleged facts, for their standing. I have no desire to enter the arena of polemics, or to measure a lance with any one, but in the interest of candid inquiry, fair play and a square deal, and at the risk of being classed with defenders of fakes and frauds, I am impelled to continue my inquiries and search after more light and fuller knowledge of the wonderful phenomena that have come into our life, so to speak, in these later days.

It seems from the alleged facts, that last summer Mr. Winans was at the camp at Clinton, Iowa, where he has been for many years, and was engaged in demonstrating the alleged fact of spirit return to the campers through his development as a materializing medium.

That at that camp and as a witness at his seances was Mr. F. C. Boving of Hot Springs, Ark.

That so well pleased and so thoroughly convinced of the truth and genuineness of the demonstrations there witnessed was this Boving, that he exacted a solemn promise from Mr. Winans to visit him at his home in Hot Springs, in the near future, for the purpose of demonstration of spirit power to the people of the vicinage.

It seems then that in the month of December last, Mr. Winans, in fulfillment of that promise, visited Hot Springs and was met with open arms by Mr. Boving and taken to his hospitable home, but unfortunately Mr. Winans was there stricken with severe illness and lay close to the spirit side of life for some months, during which time Mr. Boving and Dr. Eastman and others were most kind and aided and assisted him financially by advancing him funds and sending stated amounts home to his wife, furnishing him medical and other attendance, doing what any well-intentioned good Samaritan would do under like circumstances, of course being disappointed in not being able to exhibit the phenomena to the people all this time.

But after much delay Mr. Winans was sufficiently recovered in his bodily health to permit of an attempt at demonstrations from the spirit side of life. Accordingly a seance was arranged for at the home of this good Samaritan Boving, at which was present a few friends, including the good Dr. Eastman and the colored nurse.

During this seance it was discovered, as is stated, that the manifesting spirit was arrayed in borrowed plumage; that is, in materials of the earth earthy; not all recently materialized, but apparently shop goods, such as the vulgar multitude might purchase at any second-hand store in Hot Springs—wigs, false hair, whiskers, masks, etc.—and that when this discovery was silently made, the medium and his guides seemed to sense the dissatisfaction occasioned thereby in the sensitive souls of Boving et al., and the manifestations ceased, the seance coming to a rather abrupt ending on account of claimed bad conditions.

The next day Mr. Winans was called to account by these searchers after TRUTH—Boving, Eastman & Co.—openly accused of being a fraud and a fake, and ordered to produce the borrowed plumage in which he had been endeavoring to represent spirits from the beyond, which he accordingly did under a threat of immediate arrest and incarceration (but under what charge is not told). Then we are told, without further investigation or endeavor to ascertain the meaning of the presence of these so-called false articles, this sick man was ruthlessly thrust from the door of this good Samaritan Boving into the inhospitable streets of Hot Springs, penniless, forlorn and disgraced; his trunks and belongings sent post haste to the railroad station, and the hands, and probably feet, of these good, kindly Spiritualists, Boving and Eastman, were washed clean of this gigantic fraud, fake and false medium, Winans.

But the poor colored nurse who had cared for him during his illness was touched by his infirmity and necessities, and kindly harbored him and gave his weary stricken body a resting place for the night in her humble home, and she, too, had witnessed the great fraud, but was not convinced of its reality, or if she was, it failed to make such an impression as to obliterate those feelings of kindness for a fellow being in distress, that seemed so easily blotted out in the Boving and Eastman sort of Spiritualists.

The next move was that Mr. Winans was forced to come out of his place of hiding, so said, in order that he might be identified by his good friend Boving at the bank, so that he might obtain the needed funds upon a draft sent him for transportation home; but we are told his trunks and belongings were still kept attached to secure the payment of the moneys so kindly (?) advanced, as well as for medical services so kindly bestowed during his illness, and which we are told will be released upon payment of the sum of $100—a bargain sale price, so said,

Verily, the "way of the transgressor is hard."

I have no desire to enter into any prolonged discussion of the extremely kind manner in which this poor sick man was treated; and the extremely large amount of spiritual fellowship displayed by these good Samaritans, Boving and Eastman, in dealing with the situation, but a perusal of the articles by them, as well as the comments by Dr. Warne, and also the caustic editorial, would seem to show that each and all of them ring true and clear in the chime of brotherly love and spirituality, and we humble searchers after light and truth may well take courage and keep on in our course and search; being assured thereby that our cause is a living one and its beacons are brightly burning and exemplifying our creedal corner stone, "Whatsoever ye would that men should do unto you, do ye even so unto them."

But as an investigator for over ten years, and one who will always be an investigator, who never expects to be aught else, who will never claim to know it all, much less to be able to measure, determine and define the limits and the power of the Spirit forces, I am in search earnestly of knowledge, and after carefully reading and digesting as well as I am able to this series of condemnatory articles, I am constrained to ask loudly, "What constituted this so-called FRAUD? In what manner was any fraud disclosed? How was any fraud or deceit perpetrated? I am at a loss to discover the fraud from the facts stated, EVEN ADMITTING THEM ALL to be true, and I challenge the right of any one to pass judgment of fraudulent practice upon the evidence found in the statement of facts by these good Samaritans, Boving and Eastman.

IT MAY BE THAT I AM WRITING MYSELF DOWN AS A FOOL OR AS A DEFENDER OF FRAUDS AND FAKES, but at the risk of losing caste in that regard I will say: Come now and let us reason together a bit.

I will speak from personal experience from personal observation, from the testimony of other credible witnesses, and from the printed pages of scientific researchers as well.

1st. As to the medium, Winans himself, all Spiritualists who have encountered the demonstrators of physical phenomena, especially the phase called materialization, within the last ten years, have at some time been found sitting in the seance room where this medium has been used as the instrument of Spirit forces to demonstrate the continuity of life and the possibility of spirit communion, and to all such I appeal for confirmation when I assert that he never yet opened a seance without in the first instance insisting that all skeptics as well as believers who had not attended his seances should make a careful and minute examination of his cabinet for the purpose of guarding against confederacy; should place himself in such test conditions as seemed to be sufficient to guard against conscious impersonation, and finally informed the sitters that in seances presided over by his spiritual guides there were three forms of manifestation usually presented, to-wit:

Materialization proper, transfiguration, and impersonation. In the last two, where the forces being unable owing to conditions not understood to form a spirit body or counterpart of human form through which the spirit could manifest, they would use the personal organism of the medium, take him from the cabinet and dress him as they chose, or use his form without extra habiliments and manifest through that organism without his being at all conscious thereof.

Now, the first form of manifestation above spoken of is of course the one really most desirable, for in it there should be nothing of an earthy nature, and in that form only could the spirit be able to demonstrate its integrity by the process of dematerialization in presence of the sitters, and which by the way is to my mind the only true method of distinguishing the transfiguration or impersonation from the materialization.

It is the two last named forms of manifestation which give rise to the apparent committal of fraud and deceit by the medium, and this form is seemingly the one upon which our good Hot Springs Samaritan friends base their charge of fraud. They rest it entirely upon the fact that the manifesting spirit was arrayed in some articles of apparel which were not materialized for the occasion, but were ready-made and hand-me-downs, so to speak, wigs, whiskers, etc., and perhaps robes, and also upon the further corroboratory fact that certain like articles were afterwards found to be in possession of the medium, and were concealed from easy search, but which under pressure of threatened arrest the medium discovered to them, which articles they claimed had been used in disguises and simulations of departed friends, by the so-called manifesting spirits.

It would seem that they entirely overlooked the announcement made by the guide of medium Winans at the outset of the seance that they might expect just such a show as they found, in certain contingencies, which doubtless arose and made it necessary.

AN EXTRAORDINARY STATEMENT.

NOW TO MY MIND THERE IS NO SORT OF DOUBT THAT ALL OF THE MATERIAL THINGS WERE FOUND JUST AS STATED, AND THAT THEY WERE CONCEALED FROM THE EYES OF ANY PAUL PRY WHO MIGHT BE FOUND WANDERING IN FORBIDDEN PASTURES AND EXAMINING NOOKS AND CORNERS WHERE HE HAD NO BUSINESS.

AND THERE IS NO DOUBT, EITHER, THAT THESE SAME SO-CALLED OR SIMILAR EARTHLY PARAPHERNALIA WERE USED BY THE GUIDES AND CONTROLS OF MEDIUM WINANS AT THAT SEANCE, AND HAVE BEEN USED IN EVERY SEANCE WHERE HE HAS BEEN MADE USE OF AS THE INSTRUMENT OF SPIRIT FORCE, AND ALSO THAT SIMILAR PARAPHERNALIA IS USED BY OTHER MEDIUMS DEMONSTRATING SPIRIT FORCE THROUGH THIS PHASE CALLED MATERIALIZATION; at least my experience leads me to that conclusion, and I think the experience of every other investigator will upon a thoughtful consideration of what was seen lead to the same conclusion.

But the crucial question which determines the true from the false demonstration is:

WAS WINANS CONSCIOUS?

Was the medium at the time of the manifestation of so-called spirit presence, in possession of his normal faculties so as to be conscious of the fact that his own person and this borrowed plumage or accessories was being used, and also used for the purpose of DECEIVING the sitters?

If this question shall be answered in the affirmative, then the charge of fraud and simulation is well founded and there can be no punishment too severe to visit upon the head of the offender.

But if the medium was at the time deprived of his normal faculties in any manner whatever, either by being entranced, controlled, insane or otherwise, so that he did not have a conscious knowledge of the situation and was not aware that his organism and raiment were being used to deceive and defraud the sitters, or was being used at all for the purpose of spirit manifestation, then, according to all rules governing the commission of offences, the medium can not rightfully be pronounced guilty of perpetration of a fraud or deceit, and our friends, including Dr. Warne the commentator and Bro. Francis, the editor, have apparently done a wrong to this old-time medium, Winans.

The medium himself, and all materializing mediums claim, and it would seem to be well founded, that they are never conscious of any manifestations that occur after they enter the cabinet, being fully entranced and therefore unable to sense the things that occur. How that is, of course I am not able to fully determine, but will rely upon their word as honest people, and as all investigators are compelled to do until the contrary fully appears.

To some investigators, as to the writer, the manifestation by the transformation, or use of the physical organism of the medium in an UNCONSCIOUS CONDITION, is one of the most sure and satisfactory evidences of spirit control and spirit power, and when accompanied by intelligent communication affords the best evidence of spirit presence.

But right here is where it is difficult for a new investigator to discover the seemingly real from the sham, and is the place where the cry of fraud is often improperly and apparently in the present case raised.

TO ILLUSTRATE.

Some years ago this same medium was giving demonstrations of spirit power through his instrumentality in the city of St. Paul, Minn., at the home of a private citizen and apparent friend, when THE SAME SORT OF PARAPHERNALIA WAS FOUND IN HIS POSSESSION by some of the family upon making search through his unlocked trunk. At once the same effect was produced, though not in so strong degree as was evidenced at Hot Springs. The medium was invited to vacate, and with the same threats of arrest, but with the alternative of acknowledging himself a fraud. He declined the alternative and quietly departed, but did not cease his work.

ARTIFICIAL TOGGERY A GREAT AID TO THE MEDIUM.

In talking some years afterwards with a gifted Psychic whose mediumship has always been unquestioned, she related the circumstance and informed me that she was one of the sitters who discovered the fraud, and she then assured me that since that occurrence, she having become further spiritually unfolded and developed in her clairaudience and clairvoyant powers as well as her inspirational and trance states, she had become convinced that a great wrong was at that time ignorantly done to the medium Winans, for, as she asserted, she had found from experience and contact with the spirit world through her own mediumship that FURNISHING CERTAIN EARTHLY MADE ACCESSORIES, SUCH AS ROBES, WIGS, etc., etc., for use by the spirit forces in the transformation and impersonation of the medium, was a GREAT AID TO THEM, and prevented the unnecessary use of spirit power and force in materializing the same class of matters and things so necessary in this class of demonstration, and in fact ANY demonstration in a materializing seance; and I was then informed by her, and it seemed then to me, as it does now, to be reasonable, that where such accessories are used by the manifesting power UNCONSCIOUSLY by the medium while his organism was being used or otherwise, that there was and could be no legitimate ground for a charge of fraud.

I have personally attended many seances for materializing given through the instrumentalities of some of the best known media in the work, some of whom are now on the brighter side of life, and I am certain that in no seance I have attended was there EVER LACKING THE USE OF PURELY EARTHLY MATERIALS in demonstrating spirit power and spirit presence, and at the same time the evidence was seemingly conclusive that the medium was entirely unconscious of the means used in demonstration.

To understand the difficulties lying in the path of the investigator and how possibly we may be deceived, take the case related by Professor Crookes, the inventor of the Crookes Tube, whereby the ray called the Roentgen Ray is made useful, and to whom all Spiritualists point with pride as one who has brought to bear the true scientific method of investigation in things spiritual, and who after such investigation became and is thoroughly convinced of spirit communion and the persistence of life after the shock called death. He investigated the phase known as materialization, having the young child medium, Miss Florence Cook, as a member of his own family for some months, thereby being able to thoroughly study as became a true scientist this phase in all its various ramifications. He is on record in the little book called Researches in Spiritualism, London edition, at page 110, as follows:

"I have the most absolute certainty that Miss Cook (the medium) and Katie (the manifesting spirit) are two separate individuals, so far as their bodies are concerned, several little marks on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark a brown as almost to appear black; a lock of Katie's hair, which is now before me, and which she allowed me to cut off from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it actually grew there, is a rich golden auburn. One evening I timed Katie's pulse. It beat steadily at 75, whilst Miss Cook's pulse a little time after was going at its usual rate of 99. On applying my ear to Katie's chest I could hear a heart beating rhythmically inside and pulsating even more steadily than did Miss Cook's heart when she allowed me to try a similar experiment after the seance. Tested in the same way, Katie's lungs were found to be sounder than the medium's, for at the time I tried the experiment Miss Cook was under medical treatment for a severe cold."

One would suppose after reading this account, as well as the others found in this little book, that the scientific world would have accepted the conclusions drawn by the eminent professor, but not so; the fellows of the Academy laughed him out of court, so to speak, and in some instances refused to receive and file his reports, on the ground that they were of no value whatever. He, however, persisted in claiming their verity, and does so to this day.

But now we find some of the best informed people upon this subject, among them, if I mistake not, is included our editor at large, Mr. Hudson Tuttle, doubting the integrity and genuineness of this seance so graphically described by Professor Crookes, upon the ground that if the hair cut from the manifesting spirit's head was really materialized hair, it would not have remained INTACT, but would have dematerialized, returned to its original elements when the spirit body of the Spirit-Katie was so resolved, as it was at close of seance.

But Professor Crookes relates facts, and our doubting friends proceed upon theory, and I must confess the theory seems to me to be more plausible than the claimed facts, and is another evidence that in these matters one must, as did the Doubting Thomas, see and feel for himself.

I am not able to decide between these thinkers and investigators except so far as to say for myself, that if this hair cut by the professor was real, natural hair and not materialized for the occasion by spirit power, as the professor thinks it was and declares, it must have been provided in some manner otner than by a process then employed, and unless the medium was unconscious of its use at the time, she was liable to a charge of fraud and simulation, as well as Mr. Winans; and yet no one would be so wanting in confidence in the young medium, Miss Cook, or the professor, as to charge that she was CONSCIOUS of the use of false materjal in the manifestation, even if it could be shown (as is claimed in the case under consideration), that she had such properties in possession during her normal condition.

Myself and many others to my knowledge have sat in seances operated by the guides of the late Mrs. Buchanan, and have witnessed the presentation of the most beautiful flowers brought into the room without the aid of human hands, apparently through the solid walls of the apartment, and yet they were earthly material entirely.

With many others I have witnessed the presentation of most beautiful pictures, perfect likenesses of our arisen friends, painted through the powers of the gifted Bangs sisters, without the aid of human hands other than to furnish the canvass stretcher upon which the picture was impressed.

I and many others have sat at the seances of Mrs. Isa Wilson Kaynor and have received messages written, printed, impressed, and carved, upon slates, by spirit power, without the aid of human hands, except to furnish the material slates and sometimes the pencils.

Myself and many others have sat in seances presided over by the guide of the medium now under fire, Mr. Winans, in various states of the Union, and have seen beautiful flowers plucked from the very atmosphere above us by pure spirit power and presented to the sitters, myself among the number, and they were material, not materialized on the spot, but were evidently brought there from outlying gardens and hothouses, of which the medium was entirely and absolutely apparently unconscious.

The same scenes have been witnessed thousands of times by all who have endeavored to make full investigations fairly and honestly of the power of the spirit forces. These instances are given to show that the spirit world does not hesitate to make use of earthly materials when necessary for proper demonstrations, sometimes by the knowledge and consent of the medium, and sometimes without such knowledge.

Now Mr. Winans has been before the public as a medium demonstrating the truths of Spiritualism for, I am informed, over twenty-five years, certainly to my own personal knowledge nearly ten years; he has been arrested and threatened with arrest; been hauled before courts; been thrown into jails; but if I am rightfully informed has never been convicted of the commission of (conscious) fraud or deceit.

He has been persecuted and maligned by people who have not been able to account for the manifestations that occur at his seances on natural or non-spiritual grounds, yet he hesitates not to appear before the uneducated, skeptical, hostile public and permit his guides to make use of his organism to give such exhibitions of the power of the spirit world as seems best to them, he being at all times apparently unconscious of the occurrence. He enters his cabinet and goes to sleep, as it were, under the control of his guides, and what takes place is without his conscious volition.

So far as I have been able to observe at his later seances attended by myself it has seemed to me that his guides did most of the manifestations, and that his organism was used in transformation and impersonation to a greater degree than in my earlier experiences with him; this perhaps may be due to the fact that his bodily powers which form the magnetic force, humanly speaking, so apparently necessary to blend with the spirit force in producing the manifestations, may be by reason of age or infirmity, waning; so that sometimes the material necessary is not forthcoming for true materialization, and accessories are used. It is very probable that owing to his illness such was the case at Hot Springs.

So it would seem to me, after consideration of the whole matter, that, admitting that Mr. Winans actually had in his conscious possession all of the material things which these brethren of Hot Springs claim he produced to them, and that they were used by his guides at the seance in question, and were so palpable as to be discerned by them, yet if the medium at the time of the manifestation was UNCONSCIOUS of their use, as before stated, such facts do not cause me to join in the charge made against him by the Hot Springs friends, by Dr. Warne or by the gifted editor of The Progressive Thinker, to the effect that he has WILFULLY DECEIVED and DEFRAUDED those who had a right to expect better things.

I DO NOT ASSERT THAT HE IS GUILTLESS, but merely that, understanding as I do the philosophy of the materializing phase of spirit force, the evidence submitted falls far short of convincing proof as should be forthcoming before our old friend should be branded to the world as fakir and fraud.

I am aware that this letter will probably be the occasion of charging me with being an apologist for fraud, a condoner of fakirism in the name of Spiritualism; and may also be the occasion of charging the writer with being a defender of this particular medium, Winans.

Yet for all that, I am ready at all times to meet such charges, and think they can be refuted with all ease.

Have not our public men been too ready to condemn our mediums upon too little proofs? Have those who have so glibly cried fraud as respects some of our oldest mediums not been a trifle hasty in their actions? Have they not given heed to the cry of some few people who, not understanding the laws governing the manifestations, have been led to denounce what they did not understand? And has not this very question that I have sought to discuss here to-wit, the unconsciousness of the medium, been set aside, and has it not always been assumed that the medium was conscious of the surroundings and therefore guilty of wilful deceit?

Is there not danger that in the desire to weed out fraud and deceit from the midst of us, we run into the other extreme and evince too little of calm judgment, and too much of the quick action which generally, as does all ill-digested matter, work injury to some one?

Our cause is too sacred to be tampered with, but until we can say we POSITIVELY KNOW the laws that govern the spirit world in manifesting its presence physically and psychically, ought we not to be very careful in passing judgment? I find myself in position frequently, when witnessing phenomena of the physical character, of one who is willing to say: I don't understand that sort of manifestation; it may be all right, but it is new to me. And I feel better towards myself in that position than if I rushed along with a hue and cry of "stop thief." The simulator and the fakir in our midst will soon run their course and meet their end, if let alone, especially when it is so difficult to stop them by force.

I personally am well satisfied from my own observation that the mediums who have been denounced the most in the Spiritual press as frauds, to-wit, Mrs. Mabel Aber Jackman, Mrs. Elsie Reynolds, and now Mr. C. E. Winans, are endowed with rare psychic powers, and are capable of the highest and most satisfactory demonstration of spirit return and presence, and yet I am fearful that in saying so in this place I RUN A GREAT RISK of losing caste with many of my friends in public and private life, spiritually speaking.

Our gifted mediums, the Bangs sisters, have been accused of monstrous frauds, threatened with arrest, and I do not know but have been arrested, and yet their well wishers and sponsors are legion in our ranks.

So, Bro. Francis, let us have peace in our ranks, and try and see if we can not arrive at conclusions from solid testimony, and if we find what is suspected as a fraud has existed, let us see if we can not harmonize it with what some other good brother will declare is truth; and if we find a difference of opinion let us refrain from giving cry publicly to our individual thought, fearing we may do an irreparable wrong to some sensitive who is but an instrument in the hands of the spirit world.

ANDREW C. DUNN.

Winnebago City, Minn.

The Court of Inquiry.

The Court of Inquiry will convene only in case of a Crisis in the Ranks of Spiritualism. There seems to be a Crisis now prevailing in our ranks, and the Court of Inquiry is instituted for the purpose of arriving at Facts involved in that Crisis, arising from the use of artificial paraphernalia, in which your spirit friends are supposed to appear. Andrew C. Dunn, a prominent Lawyer, leads off in the discussion.

MUSIC HYPNOTIZES HEARERS.

Curious Effect of Opera Melodies Played on a Harp.

Peoria, Ill., May 10.—Rosetti, a French harpist, a modern Svengali, worked a hypnotic spell Sunday evening, in which seven local Germans, adepts in music, were wafted to an unnatural sleep by his wonderful playing of his instrument. Herman Sanders, tenor, and Herman Bauer, zitherist, prominent residents, were among those who fell under Rosetti's spell. He played an Italian opera and the music fell from his finger tips so deftly that it fairly entranced his hearers.

Finally the old man left his instrument and went to his quarters. He awakened six hours afterwards and said he had traveled in a wonderful country of music and flowers. His subjects awakened at the same time and marveled over the strange circumstance. To-day Rosetti returned to Sanders for his harp and said he had almost forgotten where he had been Sunday night. Rosetti is 68 years old. He has been in America fifteen years and thirty-eight years ago was arrested in Paris for playing the "Marseillaise" on the street.—Chicago Chronicle.

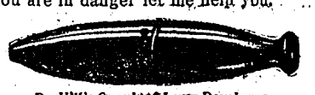
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THE COURT OF INQUIRY.

Shall We Cultivate Honesty In Mediumship?

The above question is before the Spiritualists of this country. A large and growing class wants Spiritualism undefiled with artificial toggery, illuminated dresses, and subtle trickery and legerdemain. Another class objects to having mediums exposed who dress themselves in dirty cheese-cloth and other paraphernalia for the purpose of representing themselves as spirits. The breach between the two classes is widening. The Progressive Thinker represents the former class, which will only accept a pure, angelic and undefiled Spiritualism, always insisting on absolute honesty. The necessity of cleaning house comes from all parts of the United States. Moses Hull, now in the extreme West, writes of Portland, Ore.: "The Spiritualists are, or have been nearly faked out of existence. Some who were the best Spiritualists in Portland when I was here a dozen years ago never go near the meetings now, simply because of frauds. Spiritualists have sustained frauds for fear that in driving them out they might 'root up the wheat also.'"

THE PRESIDENT OF THE N. S. A.

Acting In That Responsible Capacity Ever Since the Inception of the Organization, and Having Had a Long and Varied Experience In Connection With the Phenomena and Philosophy of Spiritualism, Being One of the Ablest Lecturers, His Opinions Will Be Read With Great Interest In the COURT OF INQUIRY.

It was with great surprise, keen regret and a painful sense of humiliation, that I read Judge Dunn's elaborate defense of Winans and others of like ilk in respect to the mooted question of materialization. Surprise that such sophistry and nonsense should be advanced by such an erudite man as Judge Dunn; regret that this able jurist should lend himself voluntarily to the defense of wrong and outrage unspeakable; humiliation that our cause must needs be defended and apologized for by such poor logic as the old infamous Jesuitical doctrine, "the end justifies the means." No lover of truth and no person anxious to demonstrate the truth can ever accept that horrible dogma. If it is right for Winans, and (as Judge Dunn declares), all other materializing media to take their toggery into their cabinets with them, then it is right for lawyers to hire witnesses to go into court to swear to the innocence of their clients, even though said clients be red-handed murderers.

Judge Dunn errs in his very first paragraph in saying that Winans is one of "our most trusted and best accredited media." If the people who know what Winans' work really is, would tell the truth as it is, my good friend, Judge Dunn, would find to his surprise, that very few intelligent Spiritualists trust him or give him credit for even a modicum of honesty.

In truth Judge Dunn's own words convict Winans of having been a fraud through all of the years he has been before the public. He was caught in Hot Springs and obliged to exhibit his paraphernalia to the parties who detected him. He was caught in St. Paul years before and obliged to do the same thing there. He has been caught in other places and has always had his full supply of wigs, beards, masks, cheese cloth, etc., to exhibit to those who caught him. If he was to use these things while in the unconscious trance, was he unconscious when he bought them, concealed them about him, and had them always so conveniently at hand? Out upon such rank nonsense! "If the dear spirits" want to use wigs and cheese cloth in "making up" (?) they should call upon the more than "omnipotent" cabinet chemist," who would materialize them out of nothing, of course, in about one-quadrillionth of one second!

Brother Dunn's argument in favor of Winans' honesty, because of his willingness to have his cabinet examined and his own person searched, is simply amusing. Of course, he is willing to be searched, once, twice, thrice, or even a half-dozen times. His paraphernalia is never on his own person, but he always knows just where it is. Searching never avails anything, for the committee invariably searches the wrong person. If the one who has the toggery concealed about him were to be found, great would be the surprise of those present. It would not be the ubiquitous manager—it would not be the organist—nor anyone directly associated with the medium. It would be the man who posed as a skeptic, "present for the first time in his life at a place like this," or the modest, hollow-eyed little woman, who wants to see if she can get a message from her loved ones. It is too easy for anything, to do these things, to say nothing of the paid confederates, who attend the average seance to help the "poor, sick medium out." Confidence of the honest sitters is gained by the searching process, and by the courteous request of the medium to examine his cabinet. Then he is at liberty to fleece his victims without mercy.

As for Brothers Boving and Eastman, of Hot Springs, I have this to say—they certainly did what was right by Winans when he was ill, and if they had permitted him to defraud and deceive them, Judge Dunn would have found no fault with them. Because they had common sense and honor and the courage to use them, they are made the target of Judge Dunn's bitterest satire. Even supposing they were in fault on one side, was not the act of Winans in trying to deceive them in the name of their precious dead a much greater one? Was it not really the blackest of crimes? It hardly seems possible that a negro woman could or would be admitted into a seance of any white man, North or South. If such was the case in this instance, she was probably there at Winans' request, and was evidently the one whom he had hired to help him with his paraphernalia. The "poor, colored nurse" would be found to be after the cash, could the facts be determined as they really are. If our brothers in Hot Springs wish to clinch this matter they could do so by securing this woman's statement under oath, as to her true part in this conspiracy. I honor these men, as I do Brother Hale in Los Angeles, for their manly courage in exposing a wicked crime.

"Was Winans conscious?" Do ducks ever swim, Brother Dunn? Will anyone claim that Winans was unconscious when he purchased his wigs, cheese cloth, and other material used in his seance? Of course, Winans left a loop hole for his escape if caught in his trickery. "It might be materialization, etherealization, transfiguration, or impersonation!" Such was the broad ground he assumed at the outset, and if caught he was merely being used by the "dear spirits" to impersonate! Even in my palmy, "dead-easy" days, this quadruplet of possibilities became rather nauseating, and every sensible person finds it a thousand times more so to-day.

To justify the use of artificial paraphernalia in a materializing seance, is to ask man to stultify his own intelligence. To argue that the presence of such stuff is asked for by the spirits in order to husband their forces is to presume that all men are fools, and ready to believe that they are soon to have a large slice of that monstrous green cheese, the moon. No such material was allowed by Prof. Crookes in his seances with Miss Cook. No honest investigator, could feel that any evidence of honest fact were being given him, if he knew of their presence in the medium's cabinet. No intelligent spirit seeking to establish a great truth or principle would ever consent to the introduction of anything of the kind into a seance room or laboratory. It is truth and truth alone for which the honest excarnate spirit really stands, and his brother on earth ought to be equally as honest to find truth here. Prof. Crookes' work is the one hope of the Spiritualists of the world in respect to materialization. It was open, honest, above board, scientific. It stands alone in its class until substantiated by evidence equally clear, or overthrown by demonstration of absolute fact.

No doubt artificial toggery is a great help to such a medium. It helps him to put up a quicker show and a more perfect fraud. Legerdemain is now a fine art, and the material flowers brought into the seance room mentioned by Judge Dunn, are but one manifestation of its wonderful prowess. Legerdemain can, and does, account for many of the bogus manifestations of materializing fraud. Trickery is easy when confidence is once gained, and there are thousands who really enjoy being fooled. It makes them feel so good, don't you know?

Judge Dunn, however, has rendered Spiritualism a good service in one respect in his article. He has torn the masks from the faces of those harpies whom he so innocently defends, by admitting that they all use artificial means in producing their phenomena. This will open the eyes of many honest dupes and give them a chance to free themselves from all such influences. His argument that mediums have a perfect right to use artificial help, is no new one. I have heard it advanced for many years by people of low mental calibre and small spirituality, but never before by a man of culture who has worn the judicial ermine and is mentally equipped to know better. For the others there was the excuse of ignorance; for him—what excuse is there?

The writer does not claim to "know it all," neither does he assert that one failure or a dozen failures is evidence of fraud. A dozen counterfeits only prove that there is a genuine article somewhere. Therefore, I am a truth-seeker—not a fraud-hunter. When managers of seances go into seance rooms, armed with revolvers, bowie knives, sling-shots and brass knuckles, I feel that such paraphernalia is there for a purpose.

On the 5th day of the present month a gentleman told the writer that he once had a Colts' 45 navy revolver drawn on him at a certain materializing seance. He was "from Missouri, and wanted to know," hence the manager tried to shoot him. The party mentioned chanced to be a man of both courage and muscle. He caught the rascal's wrist and invited him to step outside of the house where both of them could have a chance to shoot! This case does not stand alone. There are hundreds like it, yet, according to Brother Dunn, the media and their managers had a perfect right to take these weapons into their seances in order that the spirits might do quicker and better work—that there was no harm in their use, provided the media were unconscious of having shot, stabbed, slugged, or killed one of more of their patrons!

For shame that such an argument could be, or has been, advanced! If wigs, cheese-cloth, coats, hats, ladies' wear, etc., are necessary for the spirits' use, no one can reasonably complain when revolvers, bowie-knives, sling-shots, and brass knuckles keep them company. The implements of murder are as "spiritual," "refined," "uplifting," "wholesome," and as justifiable as are the implements of deceit, spiritual dishonor and soul assassination! God help Spiritualism when it is reduced to this low level, and angels protect us when it comes to this—that we must accept fraud and rascality with as much complacency as we do truth and honesty!

Yours for Spiritual Spiritualism,
HARRISON D. BARRETT.

"Love—Sex—Immortality." By Dr. W. P. Phelon. Price 25 cents.

IS THERE ANY EXCUSE?

Hudson Tuttle, the Well-Known Author and Lecturer, and Editor-at-Large of the N. S. A., Presents His Views for the COURT OF INQUIRY In a Manner That Will Attract Great Attention.

During the time Spiritualism has been before the world, there has been a swarm of mountebanks who have pushed themselves to the front by brazen advertising, and by sleight-of-hand produced "manifestations," which have been impossible for the genuine medium. The result has been a succession of exposures which have disgraced the cause and driven away in disgust many who were otherwise attracted to it.

Yet in all these years there has never been a fakir exposed, even when the proofs were unanswerable, or self-confessed, but there were many champions ready to defend them. Always some plausible theory has been brought in explanation.

When the trumpet was blackened, and the paint was found on the medium's hands and lips, an unequivocal evidence of his part in the performance, the good believers said the black color was "transmitted from the spirit," and was rather proof that the spirits used the trumpet!

When spirits came out, making the floor creak under their tread, with breath tainted with onions or whisky, the believers said the spirit drew from the medium or attendants.

Yet of all the thousand theories brought in explanation of what to most people is transparent fraud, that of Mr. Andrew C. Dunn is the most ingenious and broad, FOR IT COVERS DECEPTION LIKE A BLANKET, AND SILENCES CRITICISM.

Mr. Dunn is a lawyer, reported as of more than usual ability, and surely has a remarkable gift to present his side with plausible address. He does not doubt that Winans had in his possession ALL THE PARAPHERNALIA claimed to have been found. He has no doubt Winans used them, or that they were used to impersonate spirits. Winans confessed that he carried this toggery for this purpose and used it.

Mr. Dunn further thinks all materializing mediums exactly follow Winans' method. They have three methods: "materialization," "impersonation," and "transfiguration." When they fail to have spirits materialize, they put on the toggery, or the spirits put it on them, and they parade as THE SPIRITS. Transfiguration is a phase few undertake, for it is impossible to imitate, or deceive in this high sphere of influence.

Mr. Dunn says: "What constitutes this so-called fraud? In what manner was this fraud disclosed? How was any deceit perpetrated?"

These questions reveal the peculiar mental condition which has made possible such frauds.

If Mr. Dunn was pleading the case of a burglar, who was caught not only with a housebreaker's kit in his possession, but in the act of using them, and afterwards he confessed that he used them for burglarous purpose, would he consider it sound argument that his client was innocent because he could not break into the house without his tools? What constitutes the fraud? How can this question be asked?

If pretending to have spirits materialize, to come before their friends in material form, while it is a sham, a masquerade, in toggery prepared for the purpose, is not fraud, what is fraud? How was it "disclosed?" If confession is not sufficient, what is more?

It is not satisfactory to say that the spirits take this way to assist themselves in "materializing," and the medium is not responsible because "unconscious." The medium is conscious while gathering his wigs, robes and tarletan raiment. He knows for what purpose he takes them into the seance. If the spirits advise this deception and assist in it, they are the greatest knaves of all.

THE THEORY IS A NEAT EXCUSE FOR FRAUD. IF THE SEANCE IS UNINTERRUPTED BY ADVERSE OBSERVATION, IT IS "WONDERFUL MATERIALIZATION!" IF THE SHAM IS EXPOSED, THE MEDIUM IS "PERSONATING!"

To affirm, in order to shield Winans, that all materializing mediums pursue his methods, we do not believe can be supported, but it undoubtedly is of the great class who advertise their shows, and have a set programme.

THERE IS NO NECESSITY OF A "CABINET" OR OF DARKNESS. The great medium, D. D. Home, had the most astonishing manifestations in the light and in parlors without any fixtures. Investigators should demand a light sufficient to see plainly, and let those who prefer the conditions imposed by deception revel in the "dark circle."

IT IS ALL WELL TO SAY, "LET US HAVE PEACE IN OUR RANKS," BUT IF PEACE IS TO BE GAINED BY UPHOLDING SUCH RANK DECEPTIONS, BY CONSTANTLY APOLOGIZING WITH BLUSHES OF SHAME FOR THE EXPOSURES OF SHAMS AND FRAUDS, BY ALLOWING THE MOST SACRED FEELINGS OF THE HEART TO BE TRIFLED WITH BY CONSCIENCELESS RASCALS, BETTER BE A CONFLICT UNTIL THESE VAMPIRES ARE CUT OFF.

It is such as these that have been a curse to the cause, and constantly brought it into disrepute. If you search for the reason for the decline in interest, it is readily found in the obloquy these shows have cast on the cause. Such an exposure accompanied with confession, should once and forever carry the criminal out of the ranks of Spiritualism, and to condone and excuse, is to sacrifice the cause to assist those whose place is behind prison bars.

Spiritualists have one course, and only one, and that to demand TRUTHFULNESS AND INTEGRITY. If they do not, if they excuse and palliate the mountebanks they must expect to be judged by the world by these vampires who represent them.

If they do not cut them off, they must expect the disgrace of having it done for them by the police, and to be identified by the outside world with the frauds.

As long as these fakirs are supported by professed spiritual journals, who give space to correspondents who write in their interest, extolling their "wonderful" performances, and disparaging all attempts to enlighten the public as to their real character, they will flourish, and be representative. Let the line between the true and the false be sharply drawn, and maintained and things be called by their right name.

HUDSON TUTTLE.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

THE PRESIDENT OF THE I. S. S. A.

A True Friend of All Honest Mediums, an Eloquent Advocate of the Phenomena and Philosophy, and Ever Watchful for the Interests of Pure and Undefiled Spiritualism, He Adds Much Interest to the COURT OF INQUIRY, by his Comprehensive Views.

Our genial brother, Judge Dunn, is so loyal to his self-styled certainties about physical phenomena as to invite the application to himself of the ancient prophet's words: "Ephraim is joined to idols; let him alone." Eighty-nine years have passed since Commodore Decatur uttered at Norfolk that famous toast to our country: "May she always be in the right; but our country, right or wrong." Our Winnebago City sage seems to almost paraphrase that sentiment into, May materialization always be honest; but materialization, honest or false.

Not so very many months ago Bro. Dunn favored The Progressive Thinker's readers with a glowing eulogy of a Chicago medium whose materializing seance he attended at the Clinton camp. Last August Bro. W. E. Kellogg, of New Boston, Ill., who shared with Winans' attorney by volunteer assignment, the honor of being mortal escort for the spirit which in its peregrinations from the cabinet on that occasion so enraptured our astute judge, privately gave the other side of the story of that evening, and more recent developments about that identical medium at the same center afford ample ground for believing that it was not Bro. Kellogg who was fooled at the seance, which filled Bro. Dunn with an overflowing faith in both medium and manifestation.

We hear at times much from press and stump about the "Iowa idea" upon a political and economical question. On two different occasions, to our personal knowledge, there has been expression of what might be called a "Minnesota idea" of materialization. A dozen years ago a Spiritualist who had just moved to Chicago from Minnesota, gravely explained the presence of robes, wigs, dummies and masks in a cabinet, during or after a seance, by saying the spirits produced them independently of mortal sources—that on each occasion this assortment of misfit toggery came fresh from spirit looms and factories—that spirits never wore one another's garments. Now another inspired Minnesota brain finds that "ready-made" clothing supplied by mortals greatly conserves spirit power by enabling it to be wholly devoted to production of the forms, which can instantly slide into their waiting wardrobes.

I am grateful for this information. Recently in a Michigan will case a rasping attorney called upon me to explain whence the clothing worn by spirits came. On second thought I am glad I did not then know, for the figment of fanciful explanation endorsed by our excellent Brother Dunn would not have strengthened the side of Spiritualism with the Presbyterian judge, or hostile jury, in whose keeping the issues of that case lay.

EVERY MEDIUM CAUGHT WITH PARAPHERNALIA OR IMPLEMENTS OF TRICKERY, IN HIS POSSESSION IS NO MORE ENTITLED TO CONFIDENCE THAN THE BURGLAR WITH HIS SKELETON KEYS, JIMMY AND DARK LANTERN; THE THUG WITH HIS BLUDGEON, OR THE COUNTERFEITER WITH HIS SPURIOUS COIN OR FRUITFUL MOLDS. WINANS WAS NOT ONLY CAUGHT WITH ARTICLES IN HIS POSSESSION WHICH NO MEDIUM NEEDS FOR GENUINE MANIFESTATIONS, BUT WAS DETECTED IN WEARING SOME OF THEM.

Judge Dunn, with the habit of his profession, multiplies words to create the impression that Winans was unconscious when he made conscienceless use of his deceptive outfit and therefore wholly blameless. Facts do not bear out that baseless assumption. In The Progressive Thinker of April 22, appears a "Defense of Winans." Among its signers was "Prof. Leith Old, Lecturer New Thought Society." After he left Hot Springs, I with a few friends met Prof. Old at a private home in Chicago and he there said that Winans admitted that he did practice trickery upon Dr. Eastman and Mr. Boving and gave as his reason therefore that he was called upon to work before his strength was sufficiently regained—which has been fully refuted by the above gentleman. Consciously, deliberately, wilfully he played the game, as the cold facts show, but specious pleadings deny.

Let me suggest that no one but materializing mediums themselves will be moved to apply the epithet of "fool" to Judge Dunn for his defense will prove a veritable bomb for their phase, among thinking people. The rest of us concede his sincerity and think too highly of him personally, to indulge in any individual abuse.

The most radical reformer in our ranks has never gone to the limit of charging that all phenomenal mediums carry and use paraphernalia. Truly they should join in prayer for deliverance from such friends as this valiant defender. Spiritualists from ocean to ocean will carefully note whether the physical workers endorse his statement by remaining silent under its imputation, or rise in indignation to an emphatic refutation of the charge. It is only one additional step to the endorsement of the use of professional cabinet confederates, for mortals should relieve spirit intelligences of all need for exertion. We will then have "ready-made" clothing and implements together with "ready-made" and inhabited bodies and the celestial denizens can loll in perfect laziness and mortals be the entire "push." DO NOT ASK US TO BELIEVE THERE ARE NO MATERIALIZING MEDIUMS WHOSE WORK IS ABSOLUTELY GENUINE! BUT LET US HAVE THE TRUTH AT ALL HAZARDS. We stand ready to donate our cast-off trousers for use of the angels.

Let us all study Sir Wm. Crookes' testimony upon materialization—the phase sadly needs the prestige of his endorsement and the support of equally careful methods. He concluded about it that it was an error to hold darkness essential to its phenomena, and his best results, with few exceptions, were in the light; they were given in his own house, at times appointed by himself, and under circumstances which absolutely precluded the employment of the very simplest instrumental aids instead of only in the rooms of, or, at hours named by the medium in advance; the sitters did not need to be selected by the medium, or be believers in the doctrine the latter taught, and he chose his own circle of friends, introduced any hard-headed unbeliever he chose and generally imposed his own terms to prevent fraud.

Presumably he or his friends had relatives in spirit life, but he does not tell of any of them appearing.

With Home as medium, a dark, shadowy, semi-transparent form like that of a man, seen by all present, stood near the window, waved the curtain and faded away, or a phantom form visible to all present for many minutes came from the corner and glided about the room playing an accordion picked up therein. Not a word, spoken by the spirit forms and no record of their recognition by the sitters.

In Florence Cook's manifestations no one but her guide, Katie King, appeared, walked, talked and was embraced. Minimize the probability of one's own lost ones materializing to mourners and overweening devotion to the phase will be checked and it will be studied in the light of sober reason. Prof. Crookes omits all mention of his spirit visitors requiring human-made garments, wigs and bowie knives. What force they must have wasted in providing their own clothing!

All phases of phenomena must be spontaneous in their manifestations to be genuine. Etherealization undoubtedly occurs at infrequent intervals and under the operation of forces not understood on the mortal plane. It can not be commanded by the will of the medium, the wish of the sitter, or by the financial necessities of either or both. I am not prepared to say that it may not so vary in density, or degree of solidification, as to reach the stage called by many materialization, but in that case its occurrence is still far less than the number of times it is offered for sale as a certainty. The same conditions apply to impersonation and transfiguration, the former occurring more frequently. I imagine Bro. Dunn is just a little too ready to accept so-called phenomena, and many of us have passed through the same stage whose completion required double, or more, the years he has given to investigation.

Daniel Dunglass Home, the great Scotch medium under oath said: "I have no control over them (physical phenomena) whatever—they occur irregularly, and even when I am asleep. Sometimes I am many months, and once I have been a year without them. They will not happen when I wish, and my will has nothing to do with them."

We will all join with Judge Dunn in a search for "solid testimony," but may differ from him in the use to be made of it when discovered. We have tried the plan of refraining from "giving cry publicly to our individual thought" for one-half the lifetime of Modern American Spiritualism. As a result the most certain thing about the character of our phenomena is their uncertainty. Moses Hull described the widespread condition of our cause when he wrote from Ashland, Oregon: "Spiritualists are, or have been nearly faked or frauded out of existence." The day of their deliverance approaches. Wrong will not always be upon the throne. Our individual differences of opinion are but the travail of enduring truth into birth.

GEORGE B. WARNE.

Leaves From the Diary of a Spiritualist Medium

An Interesting and Instructive Narrative from the Pen of that Talented Lady and Excellent Medium, Mrs. I. L. Lewis, of Bethel, Vermont.

(Continued From No. 807.)

"Sensible people will say nothing," I replied, "and those who are not sensible are not worth noticing. If you are ever to find peace and happiness you must do what you know to be right and pay no attention to the idle talk of idle people. If you will give your mother a few words of praise every time you can find a chance you will find it will work wonders. Remember what the Bible tells you, and don't give grudgingly, but cheerfully, and do it heartily as unto the Lord. You have never got anything out of the Bible yet that was really worth having, and now is a good time to begin. I have no idea that any course of treatment will transform your mother-in-law into an angel during this incarnation, but you will find that she will be a much more comfortable woman to live with if you follow my advice."

"I will follow it and begin at once," was the reply.

Having disposed of the mother-in-law according to the best light given me, I went into the deserted sitting-room and sat down to think out the young man's case. I am not accustomed to dealing with young men, and I was at an entire loss to know what to do. I felt my ignorance and inability painfully, and it was plain to me that I would have to rely upon spirit guidance. After some minutes occupied in intense thought I noticed a slight tapping upon the book shelves, and looking, I saw a woman's hand resting upon one of the books as if to remove it. I arose to go to the shelves and the hand vanished. The book was a well-worn manual of botany and the fly leaf told me that it belonged to Mrs. Blind. A light broke in upon my mental darkness and I went in search of Mrs. Blind. I found her engaged in altering a frock for Miss Vivian, and as I approached I heard that young lady say, "You have not half ironed my lace and I hate the dress anyway. I always have the meanest-looking old things to wear—" Here she caught sight of me and left the room abruptly.

Mrs. Blind looked tearful and harassed.

"You can see for yourself what an ungrateful child I have got," she exclaimed impetuously, "that girl just wears the life out of me with her fault-finding, and here I am making a slave of myself every day for her."

I drew a long, deep breath. "Mrs. Blind," I said gently, "lay down your work, lean back in your chair, fold your hands quietly and let the light of truth illumine your soul and mind. Now listen to me. You have a God-given right to freedom and it is yours of you will claim it, but if you will make a slave of yourself you have no cause to complain if others accept of your slavedom and insist upon adding to your bondage. You are doing for your daughter what she ought to do for herself. If she does not know how, it is high time that she was taught. No superior power is going to do for you what you can do for yourself if you will."

"Next time your daughter finds fault with a piece of work you have done for her just say to her kindly but firmly: 'If I have not done it to please you, hereafter you must do it for yourself'; and then see that she does it and does it well. This is a duty you owe your daughter as well as yourself. You have no moral right to encourage her in her ignorance and selfishness. But it is of your son I wish to speak. Is he interested in botany?"

"He used to be, but he filled the house so full of weeds and litter that I couldn't stand for it, so I just put a stop to it," was the careless reply.

I went to my room thinking how much easier it is to make a mistake take than it is to rectify it, and how often we fail to recognize the way leading to the attainment of those things which we most desire. It is only through the cultivation of the spiritual nature and perception that we can hope to see clearly what is best for ourselves and others.

On my way to Blindville I stopped at the office and got my mail and in one of my letters I found some pressed flowers from the far South, and as soon as supper was over I produced them for Max Blind's benefit and soon had him engaged in animated conversation. The family soon left us to ourselves and for two hours we talked botany and kindred subjects, or rather he did, for I only made remarks to draw him out and listened attentively. During this conversation I learned that it was a hard blow to the young man when his mother refused to have his "litter," as she termed it, about the house any more.

"It's no use," he said gloomily, "I can't have anything I want here at home. I can't even ask one of the boys to come and see me without there's a fuss. If one of them happens to call, it's always, 'Be careful, Max, and don't step on my pansy rug with your dirty feet! O, look out! you'll jamb my silk pillow!' I am always getting tangled up in some blamed thing or other."

I laughed. "You have my sympathy," I said. "I love the beautiful, but I do not propose to be its slave."

Just then Mrs. Glum bounced into the room, and with her habitual straightforwardness, said to me: "Be you a Spiritualist medium?"

"I am," I said, wondering what next.

"Wall, the Widder Riley, she that was Becky Jane Harvey, that lives down here in the yeller house, has jist been in and she told me you was, but I wouldn't believe it. I guess Abigail don't know it, but if ye can call up dead folks and hear 'em and see 'em as the Widder Riley says you can, I want you to call up some for me."

I hesitated for a moment and then I said: "I cannot call up the dead, but if any of your friends you call dead are here with you to-night it is quite probable that I may be able to give you some message from them, provided we can make the conditions right."

"We'll make 'em right," she exclaimed excitedly. "Here, Max, you clear that truck an' dicker offen that table so that it can tip if it wants to, and I'll put out the lights."

I put out a detaining hand and said, "It is entirely unnecessary to do either. Before I proceed any farther I must consult Mrs. Blind, for I do not want to overstep my privileges."

Max who had regarded me with great interest during the conversation with his grandmother, now left the room but soon returned with his mother and sisters. Mrs. Blind seemed pleased with the turn affairs had taken.

"Run out, Vivian," she said, "and close the shutters and put out the light in the hall."

"What do you want to do that for?" said her son. "Haven't you a right to have a circle in your own house? You are not going to commit a crime, are you?"

"No," said Mrs. Glum, slyly, "she's only goin' to take a bath." At this they all laughed, and harmony was restored.

We had our little circle and I know by the conversation I heard afterward that I must have done extra well. Whatever they got it was something that took hold of them powerfully and they needed it. When I was going to my room Max slipped into the hall and sinking his voice to a whisper, said:

"That was my grandmother who came to me to-night, and I know it, and so does my mother. My grandmother thought the world of me, and if she had lived—O, Mrs. Drury, I— I—"

I knew just what he wanted to say and I land my hand upon his arm and said gently, "Yes, I think I understand; you have made some mistakes but you will never make the same ones again. Your life lies before you bright and beautiful if you will make it so. You are building your future now hour by hour, and you can make it grand and noble if you will. The grandmother who loved you so well loves you better now and watches over you fondly. You will not grieve her again, I know, but strive with all your power to make the noble man she wants you to make, that you yourself want to make, and will make. From this hour you will find you have begun a new life. Give good and seek for good and good will come to you."

The next day I talked with Mrs. Blind and spoke very plainly to her, and in conclusion I said: "Your son will make a man you may well be proud of if you will do your duty by him. Scolding and fault-finding never did any good yet. They only serve to strengthen the habits you wish to destroy. The one remedy for evil is good, therefore apply it and attend to it faithfully and let the evil entirely alone. Encourage your children to invite into their home those who ought to be their associates. Your son knows far better than you do what young men are fit to associate with his sisters, and you can trust him to choose wisely. Let them have their games and their music and throw your troubles to the wind and join in with them and renew your youth in the society of youth; then if you see a tendency to anything you consider evil you will be the better fitted to suggest the good that will overcome it. Make those who gather here feel that they are welcome, and if you have anything in your rooms that you consider to be too good to use, put it away. What are a few fancy articles, however beautiful, to the welfare of your children? Let your son pursue his studies in botany, and be very thankful he has the desire to do so. Take an interest in his work—you can if you will—and help him all you can. I would suggest that you give your son a room to fit up and use just as he pleases and place no restrictions upon him."

Mrs. Blind loves her children devotedly—there is no doubt about that—and some of my enthusiasm seemed to fire her and she at once began to plan, and when her son came home to dinner she told him what she had decided to do. The boy gave me a look of gratitude I shall never forget, and went and kissed his mother. I left the two alone together. What passed between them I do not know, but I am sure there is a bond of sympathy established between them that was never there before, and God grant that it may grow ever stronger and more precious as the years roll on.

That afternoon Mrs. Glum went out making calls and the result was four ladies came that evening and asked Mrs. Blind's permission to join our circle, and Max brought a motherless youth home with him.

Right here I will note the fact that the last night I was there, twelve besides the Blind family attended our circle, and several urged me to go to their homes and hold circles.

The next day Mrs. Blind asked me to go with her and look at the chambers occupied by her daughters. Miss Vivian was in her room and as we entered she hastily concealed a paper-covered book in the folds of her dress, but she was not quick enough to escape her mother's observation.

(To be continued.)

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THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

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Thirteen Weeks..... 25cts
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Truth and Error Should Not Combine.

In the "National Review," London, of a late date, from under the head of "Agnosticism and National Decay," we extract the following:

"Religion, for a very large number, and those in stations of influence, is no longer on its trial; it has ceased to exist. Doubt, positive and paralyzing, has taken hold of so many that a protest in the shape of revivals, accompanied by intense excitement, is spreading among the less educated, who feel that the clergy themselves have too often opened the gates which they were sworn to defend and are letting in the enemy. The future of England, as of other countries at a like degree of culture depends on its attitude toward the secularist or agnostic view of life and action."

All who read know agnosticism has taken a powerful hold on the educated classes. The age in which we live is based on knowledge. Faith, on which popular religions were built, had its rise in an age of ignorance, when the statement of a priest was the voice of God. Confidence in priestly clamor having failed, and the mind free to reason, doubt comes to the front, and is succeeded by denial.

Spiritualism furnishes the only proof of an immortal life. It supplies the evidence agnostics demand. This evidence came to the church; but it was repudiated by them, and this the cause Christianity is in decay.

But it is well. The popular religions were loaded down with the errors of paganism. To engraft the truth on it, a hybrid would be the product, and that product would not be worthy of preservation.

They who are striving to imitate the errors of Christianity, to unite the knowledge of the one with the faith of the other, are only hastening to destruction the creedless truth the immortals have taught us.

Truth and Error cannot dwell together in unity. Creeds are made to perpetuate ancient thought, and contract knowledge, not to expand it.

The mind, disenthralled from creeds, can roam through a boundless universe at will, gathering wisdom at every advance; but tied down and back to a narrow church creed and progress is ended.

Probable Origin of the Deluge Story.

They who wish to bolster up the idea of a universal flood, covering all the earth, and destroying all life, save such as was preserved in the ark, so as to strengthen belief in Bible narration, quote the universality of such belief by widely separated nations, as proof of its genuineness, forgetting, or never knowing, that all the great Western civilizations had a common origin in Central Asia, and in their emigrations carried with them traditionary accounts of such flood.

Geology gives evidence that there was a time when a great deluge did inundate both the valleys of the Euphrates and Tigris, and even covered the high land between those rivers, known to the Greeks as Mesopotamia. These rivers have their rise in the Taurus and Armenian mountains. With many tributaries they flow south-east, the last five hundred miles nearly parallel to each other, finally uniting and entering the Persian Gulf through a delta common to both rivers.

Probably nearly if not all the emigration which subsequently entered Europe, bringing their religion, a multitude of traditions, and some portions of the Sanskrit language with them, by which scholars are able to trace their migrations, passed through those valleys, and there learned of the great flood. The account was magnified by each narrator, until it was finally rendered stable by the sensational historian whose account is now received by many as divine inspiration.

Let us all weep if that is the way our oldest histories were written.

A New Kind of Revival.

Wm. T. Stead, the able editor of the London Review of Reviews, says: "A revival is a veritable moral epidemic. It spreads like the plague. Its coming is as mysterious as an outbreak of influenza. Its departure is as inexplicable. While it lasts there is no doubt about its infectiousness. It spreads like cholera by contact. To those who have long since divested their minds of all belief in anything supernatural, who have outlived their religion as they have survived their measles, the revival must present a fascinating subject for study."

We have greatly abridged Mr. Stead's article, but have carefully preserved his words and ideas. They were introductory to his mention of the recent great revival in Wales. The victims of that revival, he informs his readers, are the ordinary sensual kind of an animal. "They were as illegitimate in their birth-rate as the worst of their neighbors, and were at least as much addicted as other men to the grosser forms of intemperance and the crimes which drunkenness engenders."

Then Mr. S. said, "The apparently extinct volcano is in full eruption, and South Wales is in the throes of a religious revival." But note:

"It is a revival of a new kind. Heretofore a great outburst of religious enthusiasm has usually been due to a similar cause to that which produces eruptions of Krakatoa and the like. But in South Wales there has been no application of hell-fire to the explosive imagination of mankind. The note of the revival is love. These rude miners, not less than the smooth townsmen, have rediscovered love as the supreme law of life. For them conversion means the acceptance of a Divine Love hitherto pressed upon them in vain; and the religious life to which they publicly pledged themselves means but the daily application of the same law of love in all the relations of life. Forgiveness of all injuries is the watchword of the revival. If you forgive not your brother neither will the good God forgive you."

It must be admitted this is a new kind of a revival, and if fully carried out in practice it will not be a bad epidemic to be afflicted with. We commend it to Rev. Billy Sunday, to the Rev. Sam Jones, and to all others of that ilk. Instead of love as the inspiring influence in revivals, fear has been the agent employed, and hate has been the outgrowth. Fortunately the ailment has another resemblance to small pox. It rarely or never attacks the same person twice. Once afflicted, followed by recovery, and the patient is immune from a repetition of the contagion.

The Right Triumphed.

The late pending bill in the French House of Deputies, providing for the separation of church and state, has been adopted and become a law, so far as to proclaim: "The Republic neither recognizes, provides stipends for, nor subsidizes any religion.' The vote stood on its final passage, 337 for, to 233 against, a handsome working majority of over 100 in favor of the measure.

All the ancient governments, back as far as we have history, claimed to hold authority from the god they worshiped. The kings were the heads of the church, the supreme pontiffs, as is still the czar of Russia, and as is the Protestant king of Great Britain, with the amended title of Defender of the Faith. The kings of Austria, Spain, and until the late revolution, Italy, and most of the other nationalities outside of Germany and Switzerland, are subordinate to the pope, the supreme pontiff at Rome, all pledged to do him homage, he being the liege lord of all. It was an inheritance to that functionary from his pagan predecessors.

Great Britain has been laboring for many years trying to divorce its civil and ecclesiastical departments; but thus far without success. The United States, under the masterly direction of the fathers of the American revolution, were the first to lead in this great reform.

With the spread of intelligence all nations must necessarily fall into line, and leave the churches outside of civil governments, allowing them to manage their own institutions in their own way, so long as they keep hands off from the secular government, and do not trespass on the rights of individuals. This, however, seems almost an impossible thing for them to do.

The Kaiser on the Japanese.

A peculiar man is the German kaiser, and his speeches and actions are many times of a rather startling character. An instance is thus reported, of a recent date:

Berlin, May 8.—The Evangelische Kirchen Zeitung to-day prints a detailed report of Emperor William's remarks when swearing in the naval recruits at Wilhelmshaven on March 9, in which, according to the very brief report published at the time, he cited the Japanese as a luminous example of patriotism and soldierly fidelity. The Kirchen Zeitung's resume of the speech is as follows:

"The emperor referred to the heroic deeds of the Japanese and added that these are born of Japanese patriotism and love for children, which in turn resulted in splendid discipline in the army and navy. One must not, however, draw the conclusion from Japanese victories—victories of a heathen over a Christian people—that Buddha is superior to our Lord Christ. The Russian defeat, in his opinion, was due to the fact that Russian Christianity was in a deplorable condition. The Japanese, on the other hand, could show many Christian virtues. A good Christian makes a good soldier. Among the German people, too, Christianity is in a sad condition, and he doubted whether we Germans, in case of war, would have the right to pray God for victory—to force it from him like Jacob wrestling with the angel. The Japanese are the scourge of God, like Attila and Napoleon. It devolves upon us to take care that God does not chastise us some day with such a scourge."

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THE LIBERTY OF PROTESTANTISM

By an Orthodox Minister.

The following article was first published in Scribner's Monthly, July, 1873:

Protestantism arose not only to protest against the papal corruptions, but also against the papal tyranny over the minds and consciences of men. But in this last respect there is also need of protest against Protestantism; for there is neither liberty of thought nor of conscience allowed to those within the pale of orthodox Protestantism.

If left to adult years to choose for themselves, they have the liberty to adopt one of many different creeds. But, having once done so, their liberty of private judgment ceases; for henceforth the judgment of their creed framer becomes the limit and measure of their own. They may not transcend the limits of thought fixed by their creed, except at risks which few will dare to take. The conscience, too, is bound, for it demands an utterance for profound convictions which they dare not give.

The liberty of Protestantism is, therefore, simply the privilege of choosing a sect. It is said, the communicant has the liberty of leaving the church. But that is not liberty, for he is compelled to do so if he differs from its creed. It is said, also, that he joins the church on confession of faith, thereby agreeing to adhere to its sreed while he remains in it. Is not that a fair compact? And what infringement of his liberty is there in requiring him to take himself off when he can no longer adhere to it? If he was capable when he espoused the creed of examining it and understanding it; if he knew the nature of the compact he was entering; and if, in dismissing him, the church imposed no disabilities, then there is no wrong done him. But there is rarely a case where all these conditions are fulfilled. If the point in which he differs from the chosen sect be one merely of difference between orthodox sects, he may be dismissed from one to the other without serious disadvantage to himself. But if his doubts concern a point in which all orthodox sects agree, then he must leave orthodoxy entirely, and incur the odium of heterodoxy, which involves always the suspicion of moral delinquency. Doubt is considered a sign of depravity; and orthodoxy treats the doubter as though he were immoral, not only by the withdrawal of confidence but by visiting upon him the same penalties as are executed against gross immorality, viz., arraignment and expulsion if he does not recant.

If this mode of treatment is unjust towards those who have entered the church intelligently and responsibly, it becomes a gross abuse of liberty in the case of a large majority of doubters who join the church in early youth, before they are capable either of investigating or understanding its creed. Probably ninety-nine out of every hundred doubters are of this class. While too young to doubt they accept, and profess honestly to believe the creed of their fathers, because they have been taught to do so from their infancy. They grow up in the church and learn to love it as the mother that has watched over and reared them. They are loyal to it and make sacrifices for its maintenance. More than that, they are loyal to Christ, devout and faithful Christians. But with growth and culture they come to the ability to think and investigate for themselves, and so to doubt the creed they accepted unquestioningly and blindly at first. For them there two courses possible. One is to give an outward adherence to doctrines they disbelieve, and the other to separate from the church they love, and around which are entwined the fondest memories of their childhood and youth. It is not strange that the majority prefer the former course, and consent to suppress their convictions, and maintain an outward allegiance to a creed which in their heart they repudiate, rather than leave the church.

There can be no doubt that there are thousands in the Protestant churches to-day who, if required publicly to render the same confession of faith which they made when they first entered the church, could not do it conscientiously. But the church accepts their external adherence, though cognizant of their heart-defection, and thus becomes a particeps criminis to a system of deceit which effectually undermines all integrity of character, sacrificing that for which alone the church was established, for the sake of an appearance of doctrinal soundness; preserving the shell, but destroying the kernel; debauching the conscience for the sake of preserving the creed intact.

But if the doubter will not suppress his convictions, and maintain an outward adherence to the creed he blindly accepted when he was too young, to investigate it, he meets the same fate as if he had been a knowing, responsible party to the compact; that is, he is excluded from the communion he has loved and supported from his childhood. Surely that is not liberty which hedges the thinker about with disabilities, which though not so malignantly cruel, are yet just as effectual in repressing liberty of thought and conscience as were the fagot, the thumbscrew and other tortures of the Inquisition.

Orthodox Protestantism is avowedly opposed to all theologic thought that does not harmonize with the creeds. It says to its adherents, "You may think, but within the limits prescribed by the creed. You may investigate, but you must always come to the same conclusion."

This is not liberty, but bondage.

And this bondage is felt more or less by every private member who thinks; but to the ministry it becomes a grievous burden and hindrance to efficiency. For while they are held to a stricter account for their opinions, they also suffer greater loss in case their orthodoxy is impugned. A slight suspicion of heterodoxy is usually sufficient to hedge up the way of a minister in any of the orthodox churches.

Any serious divergence from the prescribed and beaten track of theologic thought is sure to provoke grave discussion and threats of dismission on the part of the church, or his conference hastens to test his soundness, and if he is found to hold any obnoxious opinion he must renounce it, or he is declared a dangerous innovator; the pulpit and "official organs" of his church are closed against him, and he relegated to silence and obscurity.

Few ministers are willing to incur such penalties, even for the precious boon of liberty. Hence the majority suppress their best convictions, trim down their sermons and other productions to a rigid conformity with the creed.

The hope of preferment is also a powerful motive to conformity. In all orthodox churches, soundness in the faith is a sine qua non to preferment. The great temptation of every minister is to barter his liberty for success. Many do this, and having paid the price, get the leading positions. These, with the always large number seeking preferment and anxious to prove their fitness for it by a cheap zeal for orthodoxy, are able to greatly embarrass or wholly repress the few who prize their liberty more than preferment. This is precisely as it ought not to be. It is of the old Adam as distinctly, not to say as disgracefully, as possible, and not at all of Christ. If brethren cannot dwell together in unity, hoping all things, and bearing all things, it is because they are not yet fairly converted to Christ, and need the lesson which was given to the disciples about becoming the least of all and the servant of all. When shall we hear the leaders of a sect say to each, "Go not away from us to find freedom for your conscience, but let us serve even you in forbearance and charity, until we all come into seeing no more darkly."—Lord Salisbury.

But as things commonly stand, if a brother is providentially betrayed into stepping heavenward ahead of his sect, he is compelled to take himself off directly, lest his divergence stir up an evil spirit of difference, and make trouble to the communion. The Bampton lecture for 1871 says truly of a leading demonstration: "Any serious deviation from the common faith, on the part of any one of these thousands (of ministers), is sure to lead to his separation from the teaching ministry." And the editor of an official paper of this denomination says: "We are not a free thinking church, and if ministers will persist in putting on their thinking caps, they must be deprived of the ministerial office."

Thus the genius of orthodoxy and the interests of its adherents conspire to hold it in an attitude of opposition to liberty of thought and conscience. The result is a narrowness of the average theologic mind which makes orthodoxy the gibe of scientists and all other progressive thinkers.

In other departments of thought the freest discussion is allowed. Agitation is considered the surest method of exposing error and arriving at the truth. Political reformers are permitted liberty of thought and of the press. In science he is hailed as a benefactor who explodes old error and discovers new truth. But in theology, the broadest and most progressive of all sciences, he who denies the infallibility of the creed, or advances a new doctrine, receives only objurgation and anathemas for his pains.

In all this orthodoxy assumes that its creeds are perfect, entirely free from error, and containing the whole of theological truth, and therefore that there can be no such thing as progress in the science of theology. But wherefore? Has wisdom died with the creed-framers? Were men wiser five hundred and a thousand years ago, when the creeds were built, than they are now, or than they ever will be? Is age in a creed any conclusive evidence of accuracy? Must science and all other departments of thought go on progressing, and theology remain forever in its swaddling garments? Shall the Protestant conscience and thought be forever limited and bound by the dicta of Augustine and Calvin, while the opinions of their contemporaries in other departments of thought have been long discarded and forgotten? And yet each sect thinks its creed contains the whole truth, and nothing but the truth. But how many such creeds can there be? It is very unfortunate for this assumption of orthodoxy, that there are so many different creeds directly opposed in many points.

The fact is, that while orthodoxy contains much truth, it also contains much error. Most of its creeds are very old, and contain many articles of belief which are the bequests of the ages of ignorance that God winked at. There is room, therefore, for progress and improvement in the orthodox theology. There is also great need of change in the creeds in order that the essence of truth may be preserved. And theologic science cannot be perfected by one change nor by many; but will need frequent renewals of its creed-statements as the human race advances.

But believing its creeds to be infallible, and that everything contrary thereto is dangerous error, orthodoxy conceives it to be its high calling to guard its creeds with a flaming sword, and suppress every other form of doctrine, lest the truth committed to its keeping should suffer thereby. Accordingly its constant effort is to prevent freedom of thought, of investigation, and of discussion among its adherents. It prescribes for them all, young and old, what they shall read, what they shall think and believe, and proscribes everything else. The aims of all its theological teaching is to indoctrinate the pupil, and fortify him in a peculiar mode of belief; rather than to make him a student and a lover of the truth wherever it exists. What would be thought of a school of medicine in which the professors aimed to convince the student that the existing modes of treatment admitted of no improvement, or of a school of natural science which treated the discovery of new facts as a fault? But theology,—in its proper nature the noblest and universal of the sciences, the child of liberty, the lover of all truth, the leader of the human race—"theology has been manacled and guarded, and the first and last injunction to its votaries has been to stand aside."

One reason for the opposition of orthodoxy to liberty is the danger of its abuse. This danger equally besets all liberty. The right use of personal freedom is probably the most difficult of all things to learn. It is not merely that men are liable to abuse it, but that multitudes are certain to do so. But we do not therefore oppose civil liberty and advocate despotism, as the only means of preventing abuse. We believe it is better to have liberty notwithstanding the great perils attending it.

So in religious matters, there is great danger of an extreme use of the right of private judgment. But it does not follow that men should be deprived of religious liberty for fear they will abuse it. They must rather be taught that it is theirs of right, as a gift of God; that they are accountable to him for the use they make of it, and may not therefore abuse it with impunity. Admitted that many will ruin themselves by abusing their liberty, yet there can be no doubt that more would be ruined by an intolerance that drives them out of the church into a hatred of all religious truth.

Orthodoxy cannot keep men from thinking, nor can it keep the thinker within the prescribed limits. Mind is inherently free. It cannot be chained, nor kept in ignorance of its liberty. Sooner or later men will find out that they have an inalienable right to freedom. The question is, shall orthodoxy recognize their freedom and encourage it by making them feel that Christianity, the great liberator of mankind, is not the enemy, but the friend and foster-mother of freedom, and thereby hold them under its influence, where it can teach them how to use their liberty temperately, reverently, in the fear and service of God?

Or shall orthodoxy continue to teach men that free thought and investigation are wicked and lead to hell, and that if they persist in the exercise of their liberty they must be turned out of the church, and deprived of its sympathy and help; and thus force them into opposition to Christianity, and a hatred of the very name of orthodoxy as a synonym for bondage? If so, the result will be impious defiance instead of reverence, contempt instead of investigation, license instead of liberty, and utter recklessness instead of the fruits of a holy life.

The church has no right to drive men from its altars by intolerance, for in so doing it loses its power to benefit them. The church was not established to deprive men of their liberty, but to teach them how to use it. But in order that men may know how to use it rightly they must have it. It is only by the possession and exercise of liberty that men can learn its proper use. It is therefore the duty of Protestantism to win men to its altars and keep them there, by guaranteeing perfect freedom of thought and conscience, that it may be able to benefit them, and guide them out of their doubts into a higher faith beyond.

INDUCE

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THE MORRIS PRATT INSTITUTE.

Words of Gratitude and Sincere Appreciation.

To the Officers, Professors, Teachers and Students of the Morris Pratt Institute, Whitewater, Wis.—Dearly Beloved Friends:—Your very appreciative and fraternal article published in the current numbers of the Spiritualistic press has been read by me with a joyful and grateful heart: Joyful that you have during my recent visits to deliver lessons in Higher Psychology to the students and teachers in the Morris Pratt Institute manifested, more and more, your appreciation of my work as an instrument of the unseen ones, and have, personally, made me feel the true friendship and fraternity, the cordial greetings and kindest hospitality and earnest enthusiasm ever accorded to co-workers in a great cause; grateful that my busy life has been spared these many years to bear forward the work assigned me when a child, and that I have been privileged to be thus chosen to do such work as has been recently performed through me in your midst and which is so warmly appreciated by you.

When I consider the scope and grandeur of our beautiful philosophy and its sublime mastery over every department of the mind, as dominated by the spirit—the soul—I rejoice in a school that enables students, teachers, and professors to meet on a higher plane of education than that usually offered in the academies and universities of our land. For not only is true psychology (knowledge of the Soul and Spirit) not taught in other schools, but that which passes as "psychology"—recently introduced—is but physical, or at best mental philosophy.

The introduction into the class room—and I trust into the curriculum—of the Morris Pratt Institute, of every phase of training in higher thought and Psychological truth is a step in the right direction and an example to other institutions.

I wish it were in my power to express how much I value the work of the president, the principal and all the workers in the Institute for the work already done there, and for the untiring and unselfish zeal with which all connected with the school, whom I met in my recent five visits, have borne forward their work.

I bespeak for the future sessions of the school an ever-increasing interest on the part of the Spiritualistic public in sustaining with pupils, subscriptions, and endowments, a school so admirably conducted and so well founded in the principles of a correct and liberal education.

Hoping to be with you again in form, as I am ever one in the spirit of your work, I remain, ever sincerely and fraternally yours,

CORA L. V. RICHMOND.

Annual Convention of the Morris Pratt Institute Association.

The third annual convention of the Morris Pratt Institute Association will meet June 3, 1905, in the institute building, in Whitewater, Wis., at 2 o'clock, p. m.

Members of the association and friends who are interested in its welfare, should, if possible, be present. There is much to be done in this convention. By-laws are to be adopted, the constitution to be amended to allow the convention to be called at a more convenient time and earlier in the week. Other important matters relative to the work, the workers in and out of the house, the best methods to be pursued, etc., must be considered—all of which should be a matter of personal interest to the members of the association.

After three years of experience, the officers are in a position to suggest such changes as they deem advisable for the good of the school.

It is sincerely hoped there will be a good attendance. Remember the date, June 3, at 2 p. m.

CLARA L. STEWART,
Secretary.

GUILTY AS CHARGED.

That Is the Opinion of Dr. Eastman.

In reviewing the Winans case, Mr. Dunn has presented a masterly article, and given it the view one would naturally expect from a legal man. He has presented the case, as it were, in the form of a brief, in defense of his client, and in considering the same, it would only be fair to do so on the same lines.

First of all, Mr. Dunn admits that Winans uses paraphernalia, but the question at stake is: Was he conscious when the same was used? If he was conscious, Mr. Dunn admits that he is guilty, and that there is no punishment too great for him, whereas if he was unconscious, which he believes to have been the condition, he was not guilty of fraud, and is being innocently persecuted.

The case then hinges on whether Winans was or was not conscious of what he was doing, and comes under the legal head of involuntary commitment of crime.

The involuntary commitment of an illegal act, does not make the defendant any the less amenable to the law. Legal libraries are full of reports of such cases—some instances where the punishment has been severe. However, let us grant that Winans may have been unconscious of what was transpiring when attired in those garments, whether conscious or unconscious, he knew the paraphernalia was there, had it ready to use and VOLUNTARILY gave himself up for their use, and is therefore guilty as charged.

DR. E. H. EASTMAN.

Hot Springs, Ark.

A PLEA FOR THE AFFLICTED.

Insanity or Obsession, and its Remedy Whatever the Difficulty or Disease Human Treatment Is Required.

One of the great, if not the greatest problem of the age, is the constant increase in the number of victims to the malady termed insanity and the almost utter failure to restore them, and yet we know the day is past to say, "Ye are all physicians of no value," because the records prove at least some facts, and that the different treatments in vogue have not always been in vain; still there are too many cases of insanity under protracted treatment, which baffle the skill and efforts of the most expert, and why? Is it not behaps, because the diagnose failed to reveal the cause, and so the patient is subjected to the wrong treatment?

Physical ailments may readily yield to physical treatment; mental ailments to mental treatment, and so may spiritual ailments yield to spiritual treatment, and while the materialist may be very successful in treating his patient for physical ailment, he may be of little or no help to the mental sufferer, and worse than useless for the spiritual one.

On the other hand, mental and spiritual treatment may utterly fail to restore a patient from a physical ailment, while the mental or spiritual sufferer may be speedily and most thoroughly relieved by mental or spiritual treatment.

The astonishing results and undisputable facts of numerous healings of insanity is partly revealed in the experience of obsessions by Dr. Karl Wickland and brought out in an interview with Dr. Funk, of New York, should be looked into, and set the minds of men thinking especially in those of authority over Insane Asylums throughout the world.

It should be borne in mind that Dr. Wickland is not a novice in this noble work, nor stands he isolated in the same; foremost of all in the field is Dr. J. M. Peebles, of Battle Creek, Mich.; then Dr. Lester Lane, of Boston, Mass.; Dr. Kimball of Maine.; Mrs. M. Bergen Brown of Morgan Hill, Cal.; Dr. W. Yates, now of Madison, Wis.; and many other spiritually gifted, and who know and are ready to prove that insanity, so-called, is in most cases simply obsession by spirit influences which lie beyond the grasp and comprehension of the mere materialist.

The over-crowded condition of asylums, poorhouses and penitentiaries is alarming in the extreme, and should incite the proper authorities to study its real causes, not alone from a material point of view, which is well enough to furnish data and statistics on economy, sociology and criminology, but fails to find the root of the evil, or its remedy, unless its spiritual base, the foundation of all material, is reached, which, by the way, is the most dumfounding conundrum to the materialist, the belated scientist, the premature critic, and to the many misfits in theology. Only such men and women as mentioned previously, endowed with rare gifts mental, physical and spiritual, whose integrity of heart is only excelled by their love and devotion for a suffering humanity, have found and are fit to apply the remedy.

But what about the Apostles, the first or last, and all the rest of the disciples? Has the Man of Nazareth died in vain? Did He not teach them to heal the sick and to cast out demons? Have they all forsaken Him and worship Mammon? Even Dr. Dowie, who had boasted of having more healings in his Zion than were at Jesus' time done in all Palestine, refused a poor but obsessed woman in his presence!—The venerable Dr. Peebles has been instrumental in restoring many hundreds of such afflicted, yet lays no claim to any presumptive titles nor masquerades about in gaudy gown like a circus clown in an educated bonnet.

Multimillionaire philanthropists, like Mr. Rockefeller, Carnegie and others, have done much, especially for the education of many, yet the ever-increasing stream of unfortunates into public places of refuge, correction and restraint is unabated, and will eventually swell into a tidal wave destined to swamp with destructive force its feeble banks.

Yet there is hope when no delay. What is at present immensely more needed than Libraries, is Sanitariums in all principal cities, with men and women at the helm who are blessed with the necessary gifts of the spirit, and able not only to deliver the obsessed from the torments of undeveloped, earth-bound and unfortunate spirits, but to bring them to a better understanding of their destiny, and to induce them to work out their own salvation as missionaries among their own on both sides of the divide, which is often most cheerfully done in a sense of profound gratitude. Vice, crime, poverty and insanity would soon cease its abnormal proportions and dwindle down to its proper minimum and final extinction.

Chicago, Ill. G. A. WOLTER.

IMPORTANT NOTICE.

The Ohio State Spiritualists Association convention will be held May 26, 27 and 28, at Ashtabula, Ohio. We are certain to have one of the best conventions ever held in Ohio. We shall have our programs completed next week. Among the talent already engaged and those yet to hear from, are Mr. George B. Warne, president of the Illinois State Spiritualists Association, and Laura G. Fixen, vice-president of the same; Lizzie Harlow, F. D. Dunakin, Anna E. Baird and Elizabeth Schauss.

We wish to extend to all mediums and Speakers of Ohio and our sister states a most cordial invitation to attend the convention.

The Ashtabula society and citizens know just how to entertain the convention. Their society is one of the banner societies of the state, constantly adding to its membership. All delegates will be entertained during the convention by the Ashtabula Society members, urging that all societies send their delegates.

To all members of the O. S. A. Board I wish to give notice; that there will be a board meeting, Thursday evening, May 25, at Ashtabula, Ohio.

MRS. CARRIE FIRTH CURRAN,
President O. S. A.

FOURTH ANNUAL MEEETING.

The State Spiritualist Association of Kansas will hold its fourth annual convention in Topeka, June 1, 2, 3 and 4, 1905, at Security Hall Seventh and Kansas ave.; meetings each day at 3 and 8 o'clock p. m. All local societies are urged to have delegates at this convention. Good speakers and mediums will be in attendance. All out of town visitors made welcome.

A. SCOTT BLEDSOE.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 600 pages. Price, $1.75.

EQUALITY.

Heard I not an angel sighing?
Or perhaps, she lightly wept.
And a silver star was gleaming,
Strangely in my room it crept.
On the east and western pendants
Hung two scales of measured size;
Two words shone in the darkness—
"Brotherhood," and "Equalize."

"Angel, thou didst come from heaven,
What mean these words and balanced scales?"
Answer came, as opening flowers:
"Minus these, all justice fails."
Slow her snowy wings she lifted,
Transformed the air to lustrous gold.
"See," she said, "the yellow metal?
For this, our human lives are sold."

"This," she said, "you've made your idol,
You're worshiping a golden god;
But work and wealth will be united,
Both must pass beneath the rod.
White slaves no more shall kneel to masters,
Poverty's bell no more shall ring;
Dark age of mammon's reign will vanish,
And none will crouch before that king."

The golden light softly faded,
Flames ascended of blood-red hue.
"Hark, you people, living mortals,
Would you Christ's great work undo?"
Fell the scales from trembling starbeams,
"Conditions broken here,—behold!
Symbols of sacrificial blood-streams
Flowing over beds of gold."

Came the words with holy sadness
From the lips of the angel fair,
Then the blood-streams turned to darkness,
The bitter darkness of Despair.
She pressed her hand on her bosom,
Showed a heart of broken light;
Piece by piece she joined the fragments,
Saying: "Thus shall all unite."

"Beauteous angel, why these symbols,
Why these words of mystic worth?
Why hast thou from heaven descended,
Back again to dismal earth?"
She said, with accents firm yet tender:
"There is so much for me to do;
The poor must have a strong defender,
The rich must hear the message, too.

"God has waited long and loving,
Waited for some potent sign
For the heart of man to open,
And receive his Word divine.
Wondrous powers he gave his people,
Gave them heaven, in trust, forsooth;
The world He gave to all created,
For brotherhood, and right, and truth.

"He gave to man, progressive wisdom,
Universal love to claim;
And breathed on all living mortals
His own, eternal, holy name.
He gave the moon the nights to lighten,
The stars he gave, and kept not one;
Not life to burden, but to brighten,
He gave the wondrous, central sun.

"'Twas not enough," said the angel, weeping,
Man asked still more of God Supreme.
Then He gave all in all He cherished—
The son of man—the Nazarene.
But man is selfish and coldly thankless,
Oblivious to the strength of giving.
God taught life's most essential Law—
Equality, to each one living.

"Justice and peace to all mankind
Can be achieved without dismay;
Love's sweet embrace circling all,
With Reason's torch to light the way.
The strength of all is Unity,
Soul of freedom—faith of lover;
Not heaps of gold for pampered pride,
But true wealth—sharing with each other."

Fell these words from the lips of the angel,
"Hear me," she said, "I plead for you;
Listen: All this gold, and blood, and darkness
Will be changed to life anew.
And e'en cold doubt—man's ruling passion—
Doubting his God and fellow-men
Will be no more, for wealth and labor
Will be written: 'Brotherhood,' with mighty pen."

The heavenly vision slowly vanished,
Leaving the world in wondrous light;
United in Freedom—united in Power—
Proving the truth: "Equality is Might!"

In all the scenes of the world's great staging,
Will be heard the soft voice of returning dove;
On mother earth's bosom, God's law will be chiseled:
"Equality is Justice, Peace and Love."

LAURA M. HYLAND.

Ocean Park, Cal.

Woman Suffrage in the Philippines.

The census of the Philippines has now been concluded, and it is to be the basis for the establishment of a legislature in the islands which shall convene two years hence. Who are to vote for the members of that legislature, and who are to be entitled to seats in that body?

During the spring of 1902 the United States Senate Philippine commission summoned before it a number of persons competent to give expert testimony as to conditions existing in those islands. Among them was Judge William H. Taft, at that time Governor of the Philippines, and he spoke with higher authority than was possible for any other person. Governor Taft said to this committee:

"The fact is that, not only among the Tagalogs, but also among the Christian Filipinos, the woman is the active manager of the family, so if you expect to confer political power on the Filipinos, it ought to be given to the women."

Another witness summoned was Archbishop Nozaleda, who had been actively connected with the Catholic church in the islands for twenty-six years and archbishop since 1889. He testified as follows:

"The woman is better than the man in every way—in intelligence, in virtue, in labor—and a great deal more economical. She is very much given to trade and to trafficking. If any rights and privileges are to be given to the natives, do not give them to the men, but to the women."

There has been a great deal of similar testimony from correspondents and, others who have studied personally the conditions existing in the Philippines, all uniting in the opinion that the women in general are superior to the men in general. The census which has just been taken shows the proportion of women engaged in gainful occupations to be double that in the United States. It will be an outrage if these women are denied all representation in their government and arbitrarily relegated to a position inferior to any they have ever before occupied, but it is an outrage which the Congress of the United States is quite capable of committing—Ida Husted Harper in Indianapolis News.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price $1.

Inspiration Elucidated.

A Lecture by the Guides of Mr. J. Clegg Wright, Before the First Association of Spiritualists, Washington, D. C., Sunday Morning, April 23, 1905—Reported Expressly for The Progressive Thinker, by Walter P. Williams.

Mr. F. A. Wood, president of the society, said:

A little more than half a century ago the door between the seen and the unseen world began to be opened more widely, making it possible for ministering spirits and teachers to come to mortals; now, if it be practicable this morning, will the Intelligence who wishes to use the medium tell us something of what was the work of these ministers and teachers and what their methods before we were able to be conscious of them as a factor in the world's progress?

The entranced medium responded as follows:

Venturing again on the silent pathway of inspiration, I will strive to detain you while elucidating the problem presented by your worthy representative. It is impossible for any mind in the mortal confinement of capability to have the slightest conception of the nature of the relationship existing between myself as a conscious entity and the medium articulating for me. I wish I might be to you, for the purpose of this elucidation, just an intelligent voice.

There never does begin, in the processes of natural co-ordination, any new principle of relativity. In 1848 no new spiritual law came into existence and no new stratum of intellectual power and activity came to man. There was no organic change in the constitution of man. For the convenience of historic reference to certain abnormal manifestations of intelligent force, you speak of 1848 as the epoch year of Modern Spiritualism, but in truth it was not the beginning of any new process, of any new manifestation in spiritual relativity to mankind or to the general phenomena of nature.

To elucidate the true relationship between the activities of mortal life and the mental and spiritual capabilities of consciousness in the spiritual world will necessarily lead me into the field of definition. The personality that survives death is certainly a persistent and a great personality, and has been surviving death from the very period when life began to manifest in cosmic energy, for, however elemental the manifestation of life may be, it is a spiritual manifestation, a co-ordinating manifestation with matter under the conditions and expression then existing. The spiritual world in its elemental relationship direct with man is an inspirational relationship, and the expression is confined to those faculties of the mind which are the most powerful, whether those faculties which are the most powerful are closely related to the generative or to the vegetable side of soul activity, for I would call those faculties of the mind which lie below the floor of consciousness the vegetable or generative forces of the mind. Inspiration can touch these faculties.

Inspiration can touch another set of faculties which are sentimental in character, not thought-creating faculties, but impulses in consciousness. There can be an inspiration of this plane of feeling. The perceptive powers can be intensified and quickened into great energy by co-relation with spiritual force. The intellectual powers pure and simple can be intensified under the influence of spiritual power and the intuitive faculties are those faculties which lie nearer to the consciousness of the soul than the inductive and deductive powers of the mind, for the soul has a consciousness larger in its field of action, in its phenomenal reach and in its clairvoyant concepts, than reason. I have no terms to describe a consciousness that is above reason. The soul has a consciousness above reason and the mind expressed in brain organization is but a limited expression of the consciousness of the soul. It is a personal consciousness, this consciousness of the brain life, and that is then the first field of inspiration when the soul is the inspirer of the mind. This inspiration is closely related to all those mental phenomena which lie in the general social, intellectual and philosophical activities of men.

The poets are inspired, inventors, historians, orators, generals of armies, mechanics, adventurers, fathers and mothers, children, all men in their ratio of sensibility are inspired first by the soul manifesting in the organization. Consciousness itself is a personal function manifesting in the organization, and sometimes the soul's consciousness will carry the characteristics of the physical personality on to the subjective side and the outward mind in man will not be conscious of the manifestation, and the personality of the man will manifest on the spiritual plane.

The soul has the power to manifest its personalities on planes of sympathy where the relativities of psychical and etheric forces balance, so that you raise your conception of man personal to the plane that the power of the soul—a great master workman—can handle its personalities and inspire according to the development of psychical states in the organization.

Now, the poets of all ages are inspired by the soul and the spiritual sphere. By the "spiritual sphere" I mean souls independent of actual physical representation. There is a world of consciousness not expressing in matter states directly by personation; that is, there are souls in the spiritual world that are not now related to any bodily organization, and they on the plane of soul can sympathetically and consciously correlate. The correlation in this state is more perfect than any personal correlation you can make even in the trance consciousness. The development of the elemental power of clairvoyant consciousness puts the personalities of the soul on the spiritual plane in a closer relationship than that soul through its personalities can have with man and his states.

So in the development of inspiration from the soul incarnate, expressing in the body, a large field of inspiration can be touched and details of life and work can come under the potency of this inspiration. Now, in all ages of the world, and since man came there has been what you call a poetic power. What is a "poetic power"? Poetry, with the expression of the ideal in feeling, in passion, in perception of external nature, in the perception of historical sequence or time, for the concept of time is a great field for poetic inspiration, for the deductive capabilities in the attributes of the ideal of poetry come in so that we may summarize the poetic power as the faculty of inspired and realized ideality.

In all ages of the world this inspiration has been manifest. To make any review at this time would be impossible, but take the literature of India. The field of philosophical and religious inspiration has been very large, and, philosophically, the inspiration has tried to reach the genesis of causation. In the Hebrew cult, some of the finest inspiration that ever came to the human brain, you have the sublime ideality of some of the writers of the Psalms; philosophically imperfect but poetically beautiful; the grasp of ideality in the inspiration of Isaiah; the tragic and sublime sensibility of Jeremiah almost makes you feel that Thomas Moore, the Irish poet, stood in harmonious relativity with the plaintive patriotism of Jeremiah. The inspiration of Homer, majestically gathering the phenomena of the dramatic ardor of his ideality from time relativity rises to the grasping of nature and presents the operations and forces of nature in the carnal personalities of gods and heroes.

A Babylonian poet gave to you the tragic and magnificent didactic poem of Job. You see in the personality of Job the creative ideality—force represented in the operations of nature—at a time when the state of mental honor in man met in causation the moral attributes that passed judgment in good and evil. The ethics of the abstract had two forms, and so in that inspiration the philosophical thought is carried, but the ideal is an inspirational epic, and so down the ages, the spiritual world correlating with the soul has been inspiring the human race.

Up till this stage, and for a little while yet, the god of Mars will be the God of advancing civilization; it will be Thor as divinity for a while yet; the force of nature will be military because the attributes of the soul's personalities are manifesting in time when the soul could only express in animal monsters preying on each other in shallow seas and dense tropical forests; the animal propensities gather on the soul plane of expression and will represent themselves in the grand light and glory of the evolution of soul consciousness in experience and in its general expression, and with the realization of this there will come the epoch looked for in the earliest ideals—in the ideals of Christianity when peace and love shall sit in the sanctuary of human consciousness, when the low animal propensities of conflict and destruction shall be lessened in the instinctive constitution of the personality of man. These instincts of man are instincts; they are in man because the soul brought them from prior experiences in its contact with nature, in its power of expression; so that instinct is that power under the threshold of consciousness which is not enlarged by experience nor diminished by inactivity. Instinct is not progressive, it is the product of personality and hence in the touch of the soul on material states of expression it must bring with it its personalities. Oh, what a time it took to make mother love as an instinct of consciousness! Generation after generation it caused the soul to make the highest pleasure in animal existence the function of procreation before it could attain to the beautiful instinct of mother love, and even to-day the struggle goes on. Mother love is still personal. The mother loves her child—her child, not necessarily her neighbor's child.

It took ages of suffering for the benevolent instinct, the altruism in the ethics of conscious nature—it took untold ages of conscious personal evolution to make that altruistic emotion. It was born in pain, in suffering. If man had never suffered he never would have been kind. It is suffering which develops kindness. Siberia in Russia is rebuilding the altruism of the Russian peasant. The birthplace of Liberty is Tyranny, Oppression and Wrong. The birthplace of virtue is the blackness of vice, revulsion from satiety. And so the moral emotions,—moral adhesiveness—unroll in the expression and necessity of the human race.

For ages the spiritual power struggled for the manumission of man. The slave born into heaven sends back unto man the love of freedom. The singing bird at the gate of glory stirs the notes of the bird in slavery. The heaven of emancipated mentality sends back its power to stir the emotions of intelligence and of liberty. Dear and consecrated affections of family send back the force of pride and ideality on family descent. Aristocracies are based on the sentiment of family veneration and pride. The Daughters of the Revolution will make an aristocracy of mentality in America if that power alone could be dominant; but in the broad inspirations of your day such retrospective folly will be swept away under a grander ideal. The ideal of the inspiration of America will be and to a limited degree is that governments exist amongst men for the convenience of the men, women and children for whose special existence and protection they are, and collaterally for the development of the highest instincts of emotion and moral ideality for all nations.

If I were—or, rather, if I could be—an American statesman—if I could dominantly and effectually inspire an American statesman, I would make his moral ideal humanity, I would make it educational, I would make it a force to carry to every man, woman and child on earth the truths of nature and of life. I would make it easy to be good and difficult to do wrong. I would make the power of intellect moral, and love the education, for I would educate the love nature of man and women; I would educate the moral nature; I would educate the avarice, I would educate the imagination of man and woman, and I would make the study and ideality of nature supreme that the people of the earth might dwell together as one people. I would seek to abolish sectionalism; I would seek to bring genius to the expression, I would make genius the power, but as democracy cannot make genius I would make genius the elevator of democracy. It will always be that the man who stands on the frontier of inspiration and of thought will mold the fabric, the character and the law of a new civilization.

Can you measure the influence of the moral mentality—of the Pagan—so-called—Seneca? Can you measure in your day the brilliance of the inspiration and its effect on the civilization of the Augustinian age? Can you measure today the effect of the revival of classical and artistic art and learning in the middle ages? Can any man measure the magnitude and force of the artistic inspiration that came from the spirit world in the force of character and life of Lorenzo de Medici? Is it possible at this time of the day to measure the effect of the wars of the crusades? Going farther back, can you measure the force of inspiration that was at the back of Charles Martel when he rolled back the Mohammedan invasion of Europe? A sword-blade saved you—almost an accident in history. But for the sword blade of Charles Martel you would have been a Mohammedan; Christianity would have been obliterated from the face of Europe. How different would it have been in the history of the United States of America if the brilliant Lee had been victorious at Gettysburg; how different would have been the history of the United States of America if Lloyd Garrison had not been born and the generous genius of Abraham Lincoln not seen on earth? The mighty co-ordinating inspirations of the spiritual world in generation sent these men, for verily heaven can make a man when man needs that man. The epoch man is sent, and through the inspirations of instinctive generation the life appears to do its work, for at the back of historical phenomena of life and of heaven there is an Intelligence that holds the phenomena of this universe in the hollow of its hands, and I, as a soul, stand related to that Infinite Intelligence in the power of co-ordination as I stand in relation to the conic souls of the spiritual world. The lowest manifestation of intelligent life on earth is touched by the fire of divinity in its own order as you are touched by the fire of the infinite—life in the Infinite, life one eternal uncaused power. I am lost. How can I speak of that which lies in inspiration? How can I delineate the operations of divinity? How dare I try to bound my god when I cannot express my ideal? Why should I? I should ever be trying to express. I want to express. I want to express the infinite. I want to be infinite, not because of a mission, not for power, but that I may know. I have the thirst to know, and the thirst to be is eternally unfolded in the dreamy sphere of my progressive life.

I want to leave you with the idea that inspiration from the soul sphere began when the first cell of life appeared and filtering through the gyrations of phenomena, historical in time and physical in sphere, came on and on, and the Sphinx of civilization is opening to yonder central light, and as those dreamy eyes of the Sphinx look out on the wilderness of sand impassive, dreamy Sphinx eyes, so I look and behold only what I can realize; but distant, in the unexpressed, the Sphinx's eyes are luring me to the chambers of a consciousness I have not reached, and traveling in the weary wilderness I am, in the evolution of my consciousness, where sand and stones cut my feet, but I am rising to the light of my higher power. Where tears were falling and sadness abode I look and flowers from tears have sprung, and joys from broken dreams arise, the misery of one experience becomes the source of a new pleasure, and so I rise to your field and suggestively turn to the subject with delight as it marks the age, the epoch and the time.

In all ages the spiritual world has expressed in man. In all of the flight of time, in all the struggle, invention and development of conscious mind as well as cosmic form, the majesty of the infinite, the power of the infinite, the thought of the infinite, have been written on cloud, on mind and heart. So then let me say that in a day like this, dedicated to immortality, after a few more days have fled, you will take your flight to gardens fair, there to meet your loved ones, the darlings you have known before. Your tears will then be but sprinkling showers to raise new flowers at night, and in that greater state where wisdom blooms in conscious mind you will rise to realize that somewhere in the heart of this universe is a father who loves you and who will care for you in all the changes of endless time.

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Below we print extracts from testimonials such as are received by us daily.

Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 73 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

Hundreds of other testimonials can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the New York and London Electric Association, Dept 3H, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on the Eye and on Disease in General.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

In the World Celestial

is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherealized, materialized and through trance medium, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement.

He says: "This book will give us courage to pass through the shadow of death to the sunlit clime of the world celestial."

Rev. M. J. Savage says: "It is intensely interesting, and gives a picture of the future life that one cannot help wishing may be true."

The Medical Gleaner says: "It lifts the reader into enchanting realms, and leaves a sweet taste in his consciousness.

Hon. C. A. Windle says: "It is inexpressibly delightful."

President Bowles of the National Liberal League, says: "It is one of the choicest pieces of literature of this marvelous age of books."

Everybody will be charmed with it, for it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold. Price $1. For sale at this office.

The Boy Medium's Methods Exposed.

It is with great sorrow that we admit to our columns this exposure of the methods of this young man Baker. Gifted in many ways, it is too bad, that he should resort to deception. An exposure of the boy at Smithville, Texas, came to this office, but we refused to publish it then, desiring to wait for further evidence, which has now come from Los Angeles, Cal., and seems to be complete in all respects. We have published many favorable reports of this boy, and it was with feelings of deep regret that we have heard of the deception he practiced in Texas and California.

BOY MEDIUM EXPOSED.

It Is Accomplished Before a Large Audience—He Is Driven From the Stage by a Well-Known Man Who Detects and Traps the Youth.

"Prof." M. Baker, the "boy medium," who has been electrifying a trusting public from one end of the country to the other with his alleged wonderful psychic powers, came to grief last night, falling an easy victim to a party of fraud hunters that had been lying in wait to show up his methods.

This young man is not yet 17 years of age, but has been before the public for some time, claiming to do marvels in the way of "independent slate writing." He assumes power to receive messages from beyond the grave, bringing back departed relatives at so much per head for anybody willing to pay the price.

The youthful "professor" reached Los Angeles a short time ago and was carrying on his mysterious slate-writing apparently without opposition from any source, while the gullibles were voting him a marvel. He had spoken before the Truthseekers' Society at Burbank hall, and was to appear there again night. A large audience turned out to see his slate-writing, and the fraud hunters were there, although the boy medium was blissfully ignorant of their purpose.

When the time arrived for Baker to appear everybody was on tiptoe of expectancy.

The lights were turned low and the audience was requested to examine the slates, which were held in the hands of the operator, but must not be touched. Then the medium and another man mounted the rostrum and stood each holding onto one end of the pile of slates. The medium quaked, groaned, wiped a bit of imaginary perspiration from the nape of his neck—and the business was done. "You can all see," he remarked, "under what a terrible strain I have been." Then the slates were opened, and behold, the writing.

Names were signed to the messages, and the boy medium encouraged his audience to recognize what loving friends had sent, but there was no response. Nobody claimed the test.

Exposure of Fraud.

When Baker had finished, Robert T. Hale, well known as a business man in Los Angeles, advanced and took the boy's breath quite away with one of the most sensational exposes that ever have been made in the interest of driving frauds from Los Angeles.

"Little boy," said Mr. Hale, "hold up your hand here before this audience; confess that you are an unmitigated fake, then turn over a new leaf, be a good child and grow up to be an honest man."

Baker was non-plussed and paced back and forth while Mr. Hale continued to unfold the carefully-laid plan by which the youth had been trapped. In the first place, he stated that he had been able to overhear a conversation in which Baker had acknowledged the methods used by him for deceiving the people, and being convinced from the boy's own words that he was a fraud, Mr. Hale had employed the services of a detective.

This is not Mr. Hale's first experience with the fakers which abound in Los Angeles and other parts of the country, and he has learned many of their secret signs. One of these, the sign of recognition, exchanged between strangers, he had given to the detectives, and with it the officer trapped Baker. Passing the sign, the detective drew the boy into conversation and offered to give him a list of stock tests, such as are exchanged among the fakers, and bestowed for cash consideration upon a visiting "medium," who intends to show his powers in a community where it is understood that he has no acquaintances and therefore cannot know the life stories of the people before him.

Bogus "Tests" Sold.

The boy medium was looking for these same stock tests; in fact, he could not do business without them, and he caught eagerly at the bait, going with the detective to a neighboring hotel and receiving the information which he desired about the gullibles who would, no doubt, be at last night's meetings.

The "tests," however, were all fictitious and not in any case near the truth. Besides this, the detective took the precaution to keep a type-written copy of what he had given out.

This copy Mr. Hale proceeded to read, showing that in substance it was the same as the tests on the slates. He also read for the edification of his hearers an agreement which Baker had signed, saying that he would not exchange with non-members of the "S. E. A. P. F." any of the tests received. This "S. E. A. P. F." it should be explained, was supposed to be a California association which the boy medium had not known before, but which he recognized as an order of his own kind. In reality the letters, set down in a spirit of merriment by the fake hunters, stand for "Southern Educational Association of Professional Fakers."

There was almost a panic in the hall when Mr. Hale had finished, and everybody wanted the method of the slate-writing shown up. This was undertaken and explained to the satisfaction of many, although the boy and his mother, who was with him, sought frantically to prevent the complete exposure.

How Trick Is Done.

When the slates were laid upon the table they were placed on a black cloth and as one after another was raised, the cloth was folded up gradually and finally removed entirely. The actual process, as seen by persons near the table who were on the alert, was this: The slates were covered with silica slabs, which is thin and slate colored and cannot easily be detected in a dimly lighted room. Under the silica was the writing already prepared, and after the audience had made its examination, the slate being held up by the medium, for that purpose, they were laid upon the cloth, the silica dropped down and the cloth folded over it.

"The satchel, the satchel! We want to see its contents!" came from every part of the room, but the boy medium made a dive for the telltale grip, and stood over it like a tiger. Finally he escaped with it, a detective shadowing him as he passed down the street. It is believed he will leave town at once. If he does not he will be further pursued by Mr. Hale and his friends.—Los Angeles (Cal.) Express, April 24, 1905.

Reads Messages Furnished in Advance, From Dead Persons Who Never Existed—Confessed to Fraud to Audience

Spirit messages to prominent Los Angeles Spiritualists from departed relatives who never lived were the downfall of Milton Baker, boy medium from Texas, whose psychic powers, manifested in slate writings have been the feature of meetings of the Truthseekers' Society the past fortnight. Detective work by members of the society who suspected the genuineness of the youth's manifestations also contributed to a most sensational expose at a session Sunday evening of the Truthseekers in Burbank Hall, and his subsequent repudiation by the society, as published in the "Examiner" yesterday.

Baker came to town armed with credentials from the National Spiritualists' Association and was immediately hired by the Truthseekers to give exhibitions at their meetings. He made good as a "boy wonder" from the first and would doubtless have left town with that reputation only that he is boastful, and Robert T. Hale and other members heard him remark that he had fooled Harrison D. Barrett, president of the National Association of Spiritualists, leading clergymen all over the country and even newspaper men. In fact, he declared he could fool anybody if he could only get his subject alone in a dark room.

It then occurred to the Los Angeles Spiritualists that the young Texan was fooling them, and they set about to accomplish his downfall.

Fakirs among mediums have an organization with secret signs and grips. They co-operate in securing from the unsuspecting facts about deceased friends and relatives which are made use of in slate writing.

Baker was given the "fakirs'" grip, which is three pinches on the left arm at the elbow; also a secondary sign to show he is "on"—three slaps on the left shoulder—and he responded. Mr. Hale then had the boy sign an agreement never to use professionally any fake tests he might receive; also never reveal to anyone where he got them. He was then given the following tests written on a typewriter and which he agreed to reproduce on slates at the next meeting of the Truthseekers.

"John McLane—Mother, named Margaret, died in Glasgow of heart failure thirty years ago; has two wives in spirit, one by name of Jane; second wife died in Cleveland June 1899.

"Robert T. Hale—Mother died in an insane asylum in England twenty-two years ago; sister died in Boston five years ago and her husband got $5,000 from railroad company after hard fight; has brother in spirit named frank, killed in Crimean war.

"Stephen D. Dye—First wife drowned in New York harbor; has spirit daughter by second wife, who always sends love to papa and mamma; she was only 16 when she passed away from typhoid fever and had much long hair down her back.

"F. A. Stowe—Has brother in spirit who was killed at Gettysburg and who sends word that the future will be a great deal brighter than the past has been; this brother Charles will be always with Frank and help him in every undertaking."

The above messages, each of which is addressed to a prominent Spiritualist, Mr, Dye being president of the Truthseekers, appeared on the boy wonder's slate last Sunday evening. They created a sensation, which, however, was mild when compared with the sensation when R. T. Hale led Baker to the front of the stage and made him admit he was a fakir, and that he had received the "messages" from a typewriter and not from spirit hands.

Baker's exposure is more than likely to cause a split in the Truthseekers' Society. Those who hired the Texan and who profited by the crowds he drew are angry, those who conspired against the boy declare he was furnished with stock tests at a dollar a test by members supposed to be sincere.

A report of the affair will be made to the National Association of Spiritualists by both factions.—Los Angeles Examiner, April 25, 1905.

The Truthseekers' Club of Los Angeles, Cal., Issues Resolutions Apologizing for Introducing Milton Baker, the Boy Medium.

Owing to the discovery on the part of the spectators at the meeting of the Truth Seekers' club yesterday afternoon that the officiating medium, Milton Baker, was using tricks to write the spirit messages on the slates used in the reading, the following resolution was adopted:

"To the public in general and Spiritualists in particular:

"We the undersigned, trustees and officers of the Truthseekers' society of Los Angeles, respectfully submit this apology to the public.

"For the last two Sundays we have introduced to the public Milton Baker, the so-called boy medium, as a slate writing medium. Being satisfied from what occurred at our meeting this evening that said slate writing was fraudulent, we hereby apologize to the public in general and Spiritualists in particular for having vouched for said medium by introducing him to the public.

"S. D. Dye, president; F. S. McPherson, secretary; Nettie Howell, treasurer; D. E. Lyons, M. T. Mann, Mrs. M. T. Mann, D. L. Newcomb, trustees."

Exposure of Baker—Dr. Curham Follows the "Materialist" to a Complete Expose—Last Night's Work Showed the Red Hand—The Carmine Did the Work.

The Spiritualist society of Smithville was organized here a little more than a year ago, and the organization has been controlled every week by members whose names were placed on the charter, with the aid of new members. The membership is made up from some of the best people of the town, and the society embraces good reliable citizens.

For Tuesday night of this week it was announced that Milton Baker, a 16-year old Spiritualist, of Dallas, would appear at the opera house and give spiritual manifestations from the stage. The night was a dark one and the ground was covered with mud, but the audience was a big one and filled the seats back to the two last rows. A cabinet covered with cloth, had been erected on the stage, and a committee of reliable citizens was selected to see that the work was fairly done. Young Baker addressed the audience at some length on the doctrine of Spiritualism, after which he was bound with a strong rope by the committee and placed in the cabinet. Dr. Curham, one of the committee, stated that he opened the corner of the cabinet and saw Baker loosen his right hand from the rope, take up the bell and rang it, dropped the bell, stooped and picked it up again with his right hand, dropped it the second time and could not reach it from his tied position, but took the mandolin from the table, reached with it for the bell under a chair, where it had rolled, and failed to get it; his hands supposed to have been tied all this time. He says he showed Baker's free hand to Prof. Bond, Mr. Maney, Mr. Gresham and Mr. Tom Dougherty.

In the second act, in which he was supposed to produce the voice of the spirit, to prove that he did not do the talking Baker took a mouthful of water, which he was supposed to hold in his mouth to prevent talking; that he swallowed the water and did the talking himself; that Baker placed his right hand in the inside pocket of his coat and produced a 4-ounce medicine bottle, from which he re-filled his mouth with water, then he replaced his hand back in the rope.

Dr. Curham says he searched Baker and found the 4-ounce bottle in the pocket and notified Dr. Hickman and Messrs Chase, Dougherty, Hudnall and other members of the committee; that he asked them to search and said he would give $20 if the bottle was not found in the pocket.

Second Meeting.

There has been much interest manifested to find what success was had in subsequent attempts by the young man to give manifestations.

Wednesday night, at a seance held at a private residence Mr. Chase and Mr. Moore used tape and tied Baker so firmly that he was powerless in the use of his hands. One of the members of the society, a gentleman who has strong faith in the doctrine of Spiritualism, in answer to a query, said that there was nothing accomplished; that the work was not satisfactory.

Third Meeting and Completely Exposed.

The third meeting of the society, beginning with Tuesday, was held last night and to this meeting Dr. W. R. Curham was invited. Baker and two members of the society took seats in front of the cabinet. A curtain was drawn in front of the three to cover their bodies to the shoulders. Baker and the gentleman placed their two hands on, each, an arm of the lady. The mandolin came into view above their heads. Dr. Curham had previously handled the mandolin as if to examine it, but during the formation of the "battery" and the progress of the performance he sat among the collection of members in front, watching every movement of Baker. Curham stepped forward and said to Baker: "Give me your hand." He held the hand and turned to the members and said: "Ladies and gentlemen, I did not come here to denounce Spiritualism, but to denounce fraud." Raising the palm of the hand up to the view of the people, he said: "You will observe that it is stained with the same carmine that is contained in the bottle which I pull from my pocket, and you will find carmine from the bottle on the handle of the mandolin." The lady assisting in the "battery" said to Baker: "I am a Spiritualist, but I know you are a fraud." Baker replied: "Did I take my hand from your arm?" and she answered, "Yes, you did!"

Every person that handled the mandolin was stained.—The Times, Smithville, Texas, March 10, 1905.

"The Constitution of Man." By Elizabeth Towne. Gives a clear and practical presentation of advanced mental science and embodies many new and original ideas, and the fullest teaching extant as to the nature, control and direction of desire. Price 50c.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

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A Study of Elizabeth Barrett Browning.

By Lilian Whiting.

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price $1.25. The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:

LIVING WITH VISIONS. "Summer Snow of Apple Blossoms;" Music-Flow of Pindar; Friends in the Unseen.

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LILIES OF FLORENCE. Poetic Rank; Spiritual Laws; Modern Scientific Thought; The Consideration of Genius.

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In Tune with the Infinite

By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.

CONTENTS—I. Prelude; II. The Supreme Fact of the Universe; III. The Supreme Fact of Human Life; IV. Fullness of Life—Bodily Health and Vigor; V. The Secret, Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coming into fullness of power; IX. Plenty of All Things—The Law of Prosperity; X. How Men Have Become Prophets, Seers, Sages, and Saviors; XI. The Basic Principle of All Religions—The Universal Religion; XII. Entering Now into the Realization of the Highest Riches. For sale at this office. Price, postpaid, $1.25.

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Results of Psychical Research.

By Minot J. Savage.

Dr. Savage, in this book of 243 pages, discusses problems that have vexed intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a great number of well-authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and merits the widest reading, for he deals with facts and experiences. Price, cloth, $1.00.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be **written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.**

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

ALL THE HONEST MEDIUMS IN CHICAGO RECEIVE THE CORDIAL ENDORSEMENT OF THE ILLINOIS STATE SPIRITUALIST ASSOCIATION, WHETHER ORDAINED OR NOT. AS THERE ARE NUMEROUS FRAUDS IN THE CITY, IT WOULD BE WELL FOR ALL CAMP OFFICIALS TO BE EXCEEDINGLY CAREFUL AND WRITE TO DR. GEO. B. WARNE, 4203 EVANS AVENUE, FOR INFORMATION, IF THEY DESIRE ANY PARTICULARS. SUMMER CAMP-MEETINGS, WHEN PURE IN SOCIAL CONDITIONS, ELEVATED IN MENTAL AND SPIRITUAL TONE AND CONDUCTED ON STRICTLY BUSINESS METHODS ARE POWERFUL AIDS IN SPREADING THE TRUTHS OF SPIRITUALISM. IT MUST NOT BE FORGOTTEN THAT THEY ARE ALSO THE HARVEST TIME FOR THE FAKIRS, BECAUSE THEY COME TO THE RALLYING CENTERS FOR NUMBERS OF PEOPLE, MANY OF WHOM ARE HUNGERING FOR PHENOMENA ALL THE REST OF THE YEAR AND READY THERE TO PART WITH THEIR MONEY WITHOUT PRUDENCE. SPIRITUALISTS AND THE PUBLIC AT LARGE LOOK TO EVERY ONE OF OUR CAMP OFFICIAL BOARDS TO PROMOTE DECENCY, ELIMINATE TRICKERY AND RECOGNIZE ONLY HONEST MEDIUMS. THEY SHOULD PROTECT THE NOVICE AND THE GULLIBLE FROM IMPOSITION AND ROBBERY. THEY ARE LARGELY EDUCATORS OF THE PUBLIC. CAUTION, CANDOR, COURAGE AND DISCERNMENT ARE REQUIRED BY THESE OFFICERS.

Mrs. Carrie Firth Curran writes: "I wish to announce that I am not a candidate for the presidency of the O. S. A.; neither can I accept that office for another year. I take this way in answering my friends' request, thanking them for the support they have given me in the past two years. I regret that I was unable to do more for the state in the past year, but owing to ill health was compelled to leave the state work and go South where the sunshine and the rest has been a great benefit to me."

Harry J. Moore serves the Montana State Spiritualists Association during May and June. He delivers fifteen lectures for the New Era camp, near Portland, Oregon, during July. It may be that he will decide to remain and lecture in the West during August and September, but he will again work in Iowa during October and probably return to St. Joseph, Mo., for November. His present address is Cottage Inn, Billings, Mont.

Our correspondent at Sandusky, Ohio, writes: "Mrs. Marian Carpenter, of Detroit, addressed the Psychic Research Society, Sunday and Monday evenings, May 7 and 8. Mrs. Carpenter is one of the most brilliant and entertaining speakers who has visited our city, and has a large number of admirers here. Following her lectures, she delivered many messages from spirit friends of the audience, nearly all of which were acknowledged correct."

Professor-Doctor Uhlenhuth, of Germany, an eminent army doctor, definitely claims to have discovered the "missing link" by a long series of investigations, having established the similarity in every respect of the blood of the high apes and human beings. "If the blood serum of one animal be mixed with that of any other, the mixture remains clear. If, however, blood be taken from an ape and injected into the veins of a rabbit the blood subsequently taken from this rabbit becomes troubled when mixed with more ape's blood. A similar result is obtained if human blood be injected into the veins of a rabbit, and this simple experiment is often relied upon to prove it if a spot of blood found on the clothes of a suspected murderer is human. The phenomenon is observed only when the blood of some living animal is used, and the higher the ape in the scale of development the more pronounced is the reaction.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

H. Smith writes: "The Society Students of Nature holds meetings with varying success every Sunday evening, at 1565 Milwaukee avenue, corner Western avenue. Last Sunday, the meeting was unusually interesting; Brother H. Koeller, M. D., assisted the worthy pastor, Mrs. M. Schumacher. Sister McIntire gave us remarkable tests. Do not fail to attend the last Sunday evening service, May 28, the closing of the season until September. Prof. W. Lynn, the Hindoo, Prof. Hunt and his string orchestra of twenty juvenile musicians, will be present, which will be light of the evening to all. We predict a large gathering. All will be made welcome."

Mrs. C. Kerchner writes: "The services on Sunday afternoon, May 7, at the Rising Sun Mission, was fraught with pleasant surprises. The absence of our president necessitated Brother Montgomery taking charge of the meeting, which he did to the satisfaction of all. He delivered a forceful lecture upon spirit return, making the comparisons of demonstrations during bible times, which are recorded in the bible, and the present time. A great many Christians were in the audience, and it had a tendency to convince them that our Spiritualism is true, if they believe what their bible teaches. Demonstrations of the phenomena were given by our Sister Weaver and Mrs. Hamilton Gill, and a beautiful inspirational poem was rendered by Mrs. Virginia Bryan, a very talented spiritual worker from Ohio. No commendation is necessary on the messages given, as they brought consoling thoughts to all who received them. In the evening our hall was well filled by an eager throng of anxious strangers who were seeking after the philosophy and phenomena of our belief. I am glad to say they were not disappointed, for our speaker, that grand orator, Bro. Dr. J. McFarland, formerly a Presbyterian, now an ardent Spiritualist, enlightened them all. He took for his subject, "The Witch of Endor." He showed plainly that in her time there were demonstrations of spirit return, and if it were true then, the laws of the Great Spirit have not changed, so it must be true now, and all the creeds and dogmas of religions cannot contradict it if they place their faith on the bible, or on the phenomena as it is presented at this time. At the conclusion of his lecture he was heartily applauded. Spirit messages were given by Brother Burgess, Sister Weaver, and Brother Thompson, all of which bore out our speaker as to the truth of spirit return. Our choir rendered some beautiful selections which added materially to the services of the evening. We welcome strangers and investigators to our services every Sunday afternoon at 3; evening at 8, at Mission Hall, People's Institute, Van Buren and Leavitt streets. Our Second Annual May Hop will take place at our Pleasure Hall, People's Institute, on Saturday, May 20, and our lectures on Social Economy will take place the same evening in Mission Hall."

Professor Ernst Haeckel, scholar and exponent of Darwin, has delivered a most interesting lecture on the subject of evolution and the church. He had been induced, he said, to revoke his decision, made several years ago, never to lecture in public again by the appearance of a book which he claims marks an era in the history of evolution. It is the work of Erich Wasmann, a Jesuit father residing at Luxemburg, who has made a special study of ants. Wasmann acknowledges his conversion to Darwinism, except as regards the genesis of man, who, as he says, differs from the entire animal world in that he possesses a soul or the spirit of God. In spite of this reservation, Professor Haeckel sees in Wasmann's statements an admission on the part of the Catholic church that the Darwinian theory is correct, and he regards the present position as a compromise as important as that made by the church with Copernicus. The consequence will be, adds the savant, that church teaching will now gradually adapt itself to the Darwinian theory.—Special dispatch to the Chicago Inter Ocean, from Berlin, Germany.

Mr. Hassman, president, writes: "The attendance of the regular Sunday meeting of the North Star Spiritual Union was satisfactory. The opening prayer and lecture was delivered by Dr. P. M. Esser, after which Dr. L. C. Koehler followed with a short address on the Spiritual Philosophy. Tests were given by Mrs. Miller and Mrs. Rennau. The last mentioned medium has just opened a new society, "Light, more Light," at 1802 Ashland avenue. The sick were treated and flowers given to them, donated by the society. Any Spiritualist desiring to become a member of the society will get true instructions in the philosophy from Dr. P. M. Esser at his residence, 82 Willow street. The Progressive Thinker, a gem of thought, is at hand every meeting."

E. J. Schellhous writes: "On May 7, Arlington Hall, Kansas City, Mo., a large audience assembled to witness some very interesting spirit manifestations. Mrs. Margaret Vestal of Indiana, gave an exhibition of her mediumship in a full clear light. She holds the large end of her trumpet with her arm extended at full length, while the small end was held to the ear of the listener, and voices varying from a small child to that of a man, were distinctly heard by the whole audience, greatly to the satisfaction of the listener and interesting to the audience. This continued for an hour, and many went to the trumpet. Then W. W. Aber, the well known materializing medium, gave a light seance consisting of the ringing of bells and throwing them out from an improved cabinet while the medium sat in front of it in full view, so confined that he could not move. Then handkerchiefs taken from the audience were put in the cabinet one by one, and soon thrown out with a message on it addressed to the owner of it. About twenty messages were thus delivered. Then a blank tablet was put in the cabinet, and the leaves containing messages written thereon, addressed to persons in the audience to the number of over twenty were thrown out; all were recognized. A knife was then put into the medium's mouth and the spirits cut him loose. The trumpet medium received a round of hearty applause, and Mr. Aber's manifestations gave universal satisfaction."

Mrs. A. Turbett writes: "The Band of Harmony held its annual meeting at the residence of Mr. and Mrs. Richmond, Rogers Park, May 4, this being the 21st anniversary of the Band of Harmony. The officers for the ensuing year are the following: Mrs. Cora Richmond, president; Mrs. Louise Goodrich, vice-president; Mrs. Mary Hill, secretary; Mrs. S. Ashton, treasurer; Mrs. A. Turbett, corresponding secretary. The afternoon and evening was spent in a pleasant manner."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

A seance will be held on Friday evening, May 19, at the residence of Mrs. Geo. Lincoln, 626 East 63rd street. This well-known medium has volunteered her services, and desires other mediums to join in making the occasion a delightful and instructive one. Private readings will be given to those wishing the same. A small admission fee will be charged, and the proceeds of the entire affair will go to the Sunflower Club, Auxiliary to the Illinois State Spiritualist Association. Come one and all and enjoy this rare treat.

Mrs. O. S. Crane writes: "The Progressive Spiritual Church of Indianapolis, Ind., met May 3 for its first annual election of officers. The following were elected: President, C. A. Allen; vice-president, Mrs. O. S. Crane; secretary, Mrs. Eudora Compton; treasurer, Mrs. Chris Hartman; trustees, one year, O. S. Crane, J. A. Humphrey; trustees, three years, S. A. Zeigler, Mrs. J. E. Rehme and J. C. Barnes."

Mrs. B. Scherer writes from Louisville, Ky.: "The Ladies' Aid of Mrs. Anna Throndsen's Spiritual Church, gave her a surprise on April 4, she having been absent for five weeks, serving the friends in Indiana. It was a complete surprise to her. Refreshments were served. About forty ladies were present and all went away delighted. Our Aid is progressing nicely, and we hope to do better in the near future. During the five years Mrs. Throndsen has been in Louisville, she has endeared herself to the many people, bringing comfort to many homes. On Sunday night we will begin our usual Sunday services. We held services in the pastor's home during her absence."

Fred D. Dunakin writes: "The Ladies' Society, auxiliary to the Spiritualist Society of Elyria, Ohio, held a memorial meeting at its hall on last Sunday evening, May 7, in memory of Aunt Lydia Steel (as she was familiarly called by all), of North Amherst, Ohio. The little hall was well filled, for Aunt Lydia was a friend to everybody, and everyone loved and respected her, and sought by word and deed to show their respects to her whom they loved. The ladies had their room beautifully decorated with lovely flowers for the occasion, emblematical of the pure sweet life of the one they held so dear in their memory, and whose transition to the spirit world was like the breaking away of a dove-like spirit from its prison house of clay, and passing out to a more perfect condition, where all things are lovely like herself. The writer, assisted by Mrs. Carrie Firth Curran of Toledo, and Mrs. Anna E. Baird, of Elyria, Ohio, delivered the memorial addresses."

Flora Hardin Millspaugh writes: "The committee appointed by the Ladies' Bazaar Society, auxiliary to the Camp Chesterfield, Ind., and organized by Amelia Colby Luther, desire to close up their business pertaining to the Luther monument or marker for her grave, a notice of which was given through The Progressive Thinker last fall by Mrs. Louise Murphy, of Crown point, Ind. At the recent spring meeting of the committee, I was authorized to again announce through the Spiritualist press the purpose of this committee and to ask the friends and acquaintances of Mrs. Luther who desire to assist in this duty to her memory, to send at once their remittances to Mrs. Susan S. Mong, 325 West Adams street, Muncie, Ind. The committee have not yet enough funds to meet the expense. They desire to have the memorial service at her grave in the Muncie cemetery; also at Chesterfield as early during the session of camp-meeting as possible."

Mrs. H. L. Bigelow writes: "Married, in San Jose, Cal., April 25, 1905, L. W. Dexter and H. Anna Travis, Mrs. Hendee Rogers officiating. The writer of this and husband, also Mr. Rogers, witnessing the ceremony. The contracting parties have been Spiritualists for many years. Brother Dexter has filled the office of treasurer of the First Spiritual Union satisfactorily for several years. We congratulate them on their new relation most heartily, trusting they may walk together in peace and harmony for many years to come."

E. R. Fielding writes from Washington, D. C.: "The First Spiritualist Association has discontinued its meetings until October. The lyceum, under the supervision of Mrs. M. J. Stephens and Mrs. W. Miller and Mrs. Price, will give a picnic, which will be held at River View, down the Potomac River. The Temple League will hold meetings all through the summer, at Mrs. Farrows', 216 I street, N. W. A very interesting meeting was held on Sunday, May 7. After a musical selection by Miss Farrow, Mrs. Congdon addressed the meeting, assisted by Walter P. Williams, Mrs. Farrow, J. Potts, Mrs. Angel and others. The auxiliary of the First Association meets as usual at Mr. F. A. Wood's, 402 A street, S. E., every Thursday evening. Mrs. Stephens holds classes Thursday afternoons; Mrs. Emil Nabbe, as usual, at Woon's Hall; Mrs. Hinkle, No. 11 4th street, S. E.; Mrs. Price every Sunday evening; and the Educational Association at Smith's Hall, through the month of May."

Emma A. Newton writes from Glens Falls, N. Y.: "Mrs. Tillie U. Reynolds has just finished a five weeks engagement with the first Psychical Society of Glens Falls. We feel a pleasure to speak regarding her work. She has been coming to Glens Falls every November and April for twelve years, and every year we realize a growth in her powers. She is a conscientious and indefatigable worker. This month there seems to have been a change in the guides to do a much more positive as well as scientific work. The Ladies' Aid gave a social in honor of Mrs. Reynolds, and it was a perfect success. If she has as many friends elsewhere as in Glens Falls. The cause seems to be growing in a substantial manner. Thinking people are admitting the truth. The president, Mr. M. B. Little, gives fine lectures when no out-of-town speaker is here, and he holds the standard high and demands the best, knowing that there is none too good for Spiritualism. We will look forward eagerly to November that will bring our sister to us again."

Reporter writes: "The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, held its annual meeting last Sunday morning. The treasurer, on making his report, said it was the best financial report ever made by the church. The following officers were elected for the ensuing year: President, Mr. Waldo Dennis; vice-president, Mrs. S. J. Ashton; secretary, Mr. A. W. Austin; treasurer, Mr. J. Gieselman. Mr. Janse was the only new member elected on the board of trustees. The Sunday services will be held in the same hall, 309 Masonic Temple, the coming year. The Sunday services will be continued during the month of May, beginning again the third Sunday in September."

Mrs. Virginia Bryan, one of our most eloquent trance mediums, will lecture at Star Lodge Hall, 378 South Western avenue, each Sunday evening.

Mrs. Laura G. Fixen, the vice-president of the I. S. S. A., has received the following from Mrs. Lizzie Moore, of Wellington, N. Z., speaking of Mrs. Lole Prior, as follows: "Mrs. Prior is without exception the best medium we have had. She is drawing crowded audiences, and hundreds have to be turned away, though our hall has been considerably enlarged."

Maggie Henry writes: "On Sunday, May 7, at the Universal Occult Society, Evangelist F. M. Stoller read for the scripture lesson a portion of the 12th chapter of I. Corinthians. Then in place of the usual lecture he answered philosophical questions. Some very interesting questions were asked and answered. We have fine meetings, perfect harmony, and good music, Madam Lucile DeLoux presiding at the piano. She always favors us with spirit messages. Then Prof. Stoller is a fine psychometric reader and many get messages or readings. So all are blessed by attending our meetings. A cordial invitation is extended to strangers to attend our meetings. On May 24, Wednesday evening, Madame DeLoux will hold a test social in her parlors at 2952 Cottage Grove avenue; an invitation is extended to all. Refreshments served."

L. N. Walling writes from Lawrence, Kansas: "The First Spiritualist Society has recently had the pleasure of entertaining the public with a feast of good things by way of lectures from the gifted speakers, Mr. A. Scott Bledsoe and wife, of Topeka, Kansas. They spoke to appreciative audiences on Friday and Saturday evenings, and Sunday afternoon, the 5th, 6th and 7th."

Mrs Johanne Rennau writes: "The North Side Spiritualist Society will give an entertainment and May party, May 20. A good time is expected. All are invited. Come and see for yourselves. There will be a short program, after which there will be music and dancing. Admission 15 cents."

Dr. Beverly writes: "Free meetings continue at Arlington Hall, 31st street and Indiana avenue, and large crowds are coming to investigate this new truth. Sunday, May 21, the president of the society will give a lecture on Vibration, using the blackboard and two megaphones, in illustrating. He teaches telepathy and is demonstrating some very useful truths that all should know. We have secured a new musician, and with Florence Daniels' lovely solos, our program cannot be excelled. All workers in the truth are welcome to come and help. We stand for honest demonstrations and the highest truths."

Emil T. Vaas writes: "The German English society, Bund der Wahrheit No. 18, will have a May Festival on Sunday, May 21, to be held at Heuser's Hall, 576 Larrabee street, near Wisconsin, beginning at 3 p. m. sharp. In the afternoon a very elaborate program will be carried out, consisting of songs, instrumental music, recitations, etc., as well as a lecture by E. T. Vaas on the subject of 'Obsession,' and tests and messages by Frank Joseph and other mediums. Supper will then be served, 25 cents per person, and the evening spent in dancing and general good time to everybody. Admittance 15 cents at the door. Come everybody, and enjoy the day with us, and remember the place, Heuser's Hall 576 Larrabee street. Come and help crown the most winsome lassie as May Queen for 1905."

D. G. Hill writes: "The Golden Rule Spiritualist Society's services for Sunday, May 7, were greeted by a large attendance, both afternoon and evening. The speaker for the afternoon, Mrs. Alice Sexsmith, delivered a most pleasing address, her subject being 'Spirituality,' which she handled in a very instructive manner. Your correspondent foretells for her a most promising future as a teacher of the truth of Spiritualism. She was followed by messages by those well-known mediums, Mrs. Nellie Kusserow and Mrs. Mary McIntyre. The evening lecture was by Mrs. Nora E. Hill, who always holds the close attention of her audience. The message bearers were Mrs. Alice Sexsmith and Mrs. Nora E. Hill. The speakers for Sunday, May 21, will be for afternoon, Mrs. Martha Price of Boston, Mass.; for the evening, Mrs. Isa Wilson Kayner, missionary for the State Spiritualist Association of Texas. All seekers after truth are cordially invited to attend these meetings each Sunday at 3 and 8 p. m., O'Donnell College Hall, So. Paulina street, between Washington Boulevard and Park avenue. The reception and dance given by this society, Saturday evening, May 6, was a financial success and was heartily enjoyed by all. On Saturday, June 17, this society will give an entertainment at its hall, at which time a prize drawing of a complete set of books, the writings of John L. Stoddard, which was donated to the society, will take place. An enjoyable time promised on that occasion."

Joseph Challand writes from Topeka, Kansas: "I am pleased to be able to say that the First Spiritualist Society of Topeka is in quite a flourishing condition. The lectures are well attended, and are highly satisfactory as well as the tests given after each lecture. I have never seen a Spiritualist meeting conducted in a more becoming manner. I have had the pleasure of listening to many eloquent platform speakers but have never heard any, in any way, superior to Mrs. Bledsoe, and as to Mrs. Inez Wagner's perfect reading which is conducted under absolute test conditions, will say, they are perfectly satisfactory to all who are not influenced by prejudice or envy."

Simon Emery writes from Maine: "I was very much interested in an article by Julia H. Johnson in The Progressive Thinker of April 29, in relation to the great influx of spirit communication among the Shakers. I lived with them in Alfred, Maine. At that time I was quite young, not over 15 or 16 years old, but remember many of the communications, predictions and beautiful heavenly songs through their mediums. It only seems a little while since, and I am now past my 80th year. I have lived to see many of those predictions fulfilled to the letter. I remember when the spirits told them they were going to leave them for a while and commence on the outer wheel, and in a short time the tiny raps were heard at Hydesville, which have since gone to all nations. Nearly every family and sect has become honeycombed by these spirit manifestations."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, May 21, 1905, S. E. 58: "Story of the Letter O.

Gem of Thought:—
O tells of morning, of glory and power,
Of oft open doors,—
Opportunities that crowd to the hour.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

A paper published at Hutchinson, Kansas, says: "The Psychic Research Society held a very interesting service Sunday afternoon, the subject of the lecture being 'Spiritualism, a Moral and Ethical Teacher,' which was handled with skill and care by the Rev. E. E. McCarthy, whose natural powers of explanation is unsurpassed. She lifts one out of his environment to dwell for a time at least among the blessed. She goes to Sterling with best wishes and hopes of her return."

Mrs. C. J. Dixon, secretary, writes: "The secretary of the Spiritual Association of Springfield, Mo., would be pleased to communicate with some good speaker bearing proper credentials, who may contemplate a trip through the Southwest. Under satisfactory terms, arrangements may be made for a short engagement. Address me at No. 529 West Linn street."

Maurgerite Mac writes: "In her parlors at 3019 Vernon avenue, on Thursday evening, May 25, Mrs. Jeffery Burland will hold her regular monthly social. If you want to have a good time and get a good cup of coffee, just attend one of her socials. After you have been to one, you will not forget to invite your friends to the next one. You are sure of a message or a palm reading, as Mrs. Maggie Henry is always with us to read the lines in your hands, and other psychics are always present."

Dr. Dobson-Barker writes from San Jose, Cal.: "The First Spiritual Union was greatly favored Sunday, at their morning and evening meeting, by having with them Prof. Geo. Perkins of Oakland. A large and intelligent audience gathered to hear him, the deepest interest being manifested at both sessions. Prof. Perkins' specialities are speaking and singing, and giving readings from a scientific standpoint, bringing prominently to the front questions pertaining to the domestic economy, the sacredness of home and the responsibilities resting upon father, mother and child. His lecture before our society was, 'See Thou Character,' analyzing Shakspeare's delineations, and pointing out the absence of the home teachings. Mr. Perkins emphasizes the necessity of having phrenology, astrology and psychometry taught in our public schools. The president calling for a rising vote of thanks, a unanimous vote was given by the entire audience rising to their feet, in response to their appreciation of the instructive lesson taught. We hope to have the Professor with us again in the near future. Sunday, May 14, we are to have an address by Mrs. N. P. Fox, followed by Mrs. R. Cowell, of Oakland, who will give tests, and during the evening session, will christen the infant grandson of Mr. and Mrs. W. D. J. Hambly, son of Mr. and Mrs. Theall, having recently returned to San Jose from New York City."

In a letter received from Dr. Peebles, in London a few days since, we learn that he is lecturing every Sunday upon Spiritualism in Nottingham, Birmingham, Leeds, Sheffield, Manchester, Glasgow, Merthyr in Wales, and so forth. He desires us to state that he cancels all his engagements with the camp-meetings to which he had been invited, except the Chesterfield, Indiana, camp-meeting, and one in Michigan, near Battle Creek. His outlined literary work prevents his spending time at these camp-meetings. He returns from England some time in June.

Eva McCoy, the excellent test medium, writes from Sheridan, Wyoming: "I am engaged for the month of May and June at this place, and through Montana, to serve the state association. I serve the New Era camp at Portland, Oregon, for July and through Iowa in September."

Moses and Mattie E. Hull will be at home not later than the 23rd of May, and ready for work in the Spiritualist field. Mrs. Clara L. Stewart is going to the Pacific Coast to work in the interest of the Morris Pratt Institute. She begins her work in Seattle, on Sunday, June 18, and in Portland, on Sunday, July 3. She can be addressed after June 16, Hotel Vendome, Seattle, Wash., and after June 26, at 311½ Stark street, Portland, Oregon. Mr. Hull writes: "I am now holding a great debate with Elder Steers, a great Adventist Minister of Vancouver, B. C."

THOMAS GRIMSHAW.

A Letter From His Home in England.

Dr. Geo. B. Warne says: Brother Thomas Grimshaw's many friends, both East and West, will read with interest the following lines from him, and knowing his innate modesty will not mistake his freedom of expression in private correspondence for seeming egotism. He wrote from Burnley Lane on May 1:

Here I am in the land of the free and the home of brave, at least that is what Englishmen say, and of course it must be true.

Well, we arrived safely after a most delightful voyage. The sea was almost as calm as the scriptural sea of glass. No sea sickness. I managed to dispose of four good square meals each day, and—tell it not in Gath—I gained eight pounds of flesh in eight days.

Since our arrival the weather has been beastly, raining nearly all the time. Speaking socially and spiritually I have had a delightful time. After a brief visit to my old home where the Spiritualists gave me a grand reception, we journeyed to London and spent a week in seeing the sights, and the friends I met were very agreeable. I met good old Dr. Peebles, who is paying one of his flying visits. Easter saw me in Manchester, where we had a splendid time. Good Friday they celebrated the Anniversary. In the afternoon we were entertained with a choir contest; several choirs connected with societies in different parts of the country participated. In the evening we had a tea party, about a thousand people partook of the feast of good things, after which we adjourned to a large hall and had the pleasure of meeting and hearing many of the leading workers of the movement. Your humble servant was the honored guest, and I met with a magnificent reception.

Sunday I lectured in Manchester before the central Society, the hall was literally packed, many being turned away. Easter Monday found me present at a demonstration of Yorkshire Spiritualists in Dewsbury. Yesterday, Sunday, April 30, found me back in my home town, Burnley. Although it rained all day, we had an audience of over six hundred last evening. If the weather would only clear up, I am looking forward to having some delightful times. I am engaged every Sunday in different parts of the country, and if I was not here for rest I could talk every night.

There, I have blown a long blast on my own horn, and I suppose you are tired. Sorry I could not be with you at May board meeting—hope you have accomplished great things and that the triumphant march of the cause is assured for the next six months.

EXPLANATORY.

Dr. G. B. Warne's Reply to Jane Steffenson's Criticism.

Jane Steffenson's criticism of the Chicago Spiritualists' League and its May meeting particularly, published in The Progressive Thinker of May 13, calls for a word of explanation.

The settled policy of the body has been to limit the main address of each public programme to thirty minutes in its time of delivery, from a conviction that the average audience feels that it is generally willing to dispense with all a speaker cannot compress into that period and from a desire to do justice to all participants who have a part in the evening's entertainment. Dr. Wickland was granted ten minutes in excess of that limit, and without doubt could not have exhausted his experiences and conclusions had the entire evening been at his disposal. His work in all psychic lines bears the stamp of candor and of painstaking studiousness.

Your lady correspondent is the first one whose complain against the suspension of five-minute speeches on the evening's subject has reached the executive board of the league, while on the other hand many exceptions to that feature have been expressed, because of the lateness when it was reached, because the speakers often bestrode some individual hobby foreign to the pending question, and because free criticisms preceding the messages often created an atmosphere of friction which hampered the mediums for that phase.

The executive board is simply seeking to learn what is most interesting to the audiences and use the knowledge thus acquired. Each meeting adds to its fund of experience. It has already so nearly abolished the unpleasant advertising feature by private notification and platform protests that criticism upon that point is too belated for present consideration. Three message mediums are enough for any one evening.

GEO B. WARNE,
President C. S. L.

Evolution as Defined by Dr. Austin.

Dr. B. F. Austin, pastor of the First Spiritual Church, Baltimore, Md., lectured on "Evolution," Sunday, April 30.

In part, the doctor said that evolution, once so unpopular with religious people, is now the dominant philosophy of the scientific world, and is rapidly invading the theological colleges. It has been defined as a "continuous progressive change, according to definite laws and by means of resident forces." Three great steps upward in human thought have been taken in the past: The recognition that the sun is the centre of our system; the law of gravitation and the evolution theory. Copernicus, Newton, Huxley and Wallace are names "not born to die." It is said that evolution is not logically proven; neither is the law of gravitation, nor the assumed fact that the sun will rise rise to-morrow.

It is said that evolution does away with God; not so. It does destroy those puny and unworthy conceptions of the Great First Cause, those anthropomorphic ideas of God which men formed in the childhood of the race. Whence came the "resident forces," and whence the "definite laws," if not from God? In place of an "absentee God" who toiled six days and then rested, evolution shows us the living and present God at work in all nature's operations.

Evolution enlarges our conceptions of revelation, making it world-wide and age-long, and showing us that nature is full of divine truth and every "burning bush" ablaze with God. Evolution, fully understood, is not antagonistic to true religion, whatever its relations with and effects upon theology. It asserts the great antiquity of the earth, and many of its expounders tell us man has been an inhabitant of this globe a full quarter of a million years. It declares that there has been no disastrous fall, but a constant rise in human life and character. It is supported by a vast array of corroborative facts in geology, astronomy and kindred natural sciences.

In place of degrading man by giving him a lowly origin, it represents nature as at work for millions of years in making preparations for his coming, through that gradual organization and sublimation of matter in vegetable and animal forms, which rendered the human body and brain a possibility. Man embodies in his form the results of all lower forms of life; in him the whole animal world is represented. This truth is taught in Markham's poem, "The Making of Lincoln," in Boyesen, Tennyson and other great poet philosophers. Evolution makes man's future inexpressibly glorious and sublime.

D. FEAST.

JOSEPH JEFFERSON.

The Noted Actor Visits a Former Actor Friend.

Last evening Dr. F. D. C. Meyer, Justin Hulburd and E. W. Hulburd were in the home of the latter, reading a recent spiritual publication entitled, "Death—The Meaning and Result," by J. K. Wilson, and conversing upon its contents. About 9 o'clock Justin was observed to be under some influence that was endeavoring to obtain control of his organism. He arose and walked about the room in an unsteady manner, finally approaching an open door, staggered and fell against the door casing. Dr. Meyer and E. W. Hulburd sprang to his assistance and led him to an armchair.

After a few minutes the spirit extended the medium's hands, shaking ours in a cordial manner, saying, "Good evening, gentlemen. Well, well, well. He is nearly as broad as he is long. What has become of those beautiful curly locks and that petite form? Where is his pride now? All gone. I am rather weak on my pins. I thought I would walk around until you stopped reading, but I staggered and come near falling. You have a nice, comfortable home here in the mouuntains. Everything looks beautiful outside.

"I suppose you would like to know who I am. My name is Joseph Jefferson, I passed into spirit life a few days ago. You may think it remarkable that I have come so quick, but I have known of this for many years. I am a thorough Spiritualist and knew all about the change.

"How do you suppose I got here so quick? I met Charlotte Cushman. She said, 'Joseph, don't you want to go and see Puss? (the nickname of the medium when on the stage) You can talk through his organs of speech.'

"I said, 'Yes,' and she brought me here.

"I knew I was going to leave the body—at one time I thought I might get up again, but it was not so ordered. I am not altogether myself. I cannot get my thoughts together and am somewhat weak.

"Charlotte wanted me to come and give my first communication through little Puss. I will come again and hope to do better next time."

Dr. Meyer asked the spirit if he found it over there as he had anticipated. He said, "Not quite. In some respects it is not exactly as it had been represented or as mediums had described it to me, but it is all right. I will soon be straightened out."

The spirit ceased talking and apparently left. Presently he returned and said: "I nearly forgot to say good-night. Remember me to Puss. I will come again."

Owing to his diminutive form, Justin was by his theatrical friends called Puss; that nickname was applied to him while he remained upon the earth.

The passing of Joseph Jefferson leaves Justin the last of that old school of actors.

E. W. HULBURD.

Descanso, Cal.

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**"The Spiritual Signific

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Roy Barcal: Q. If God created all life, is it not sinful to take the life of animals ever for food? Are there any particular passages in the Bible on this point?

A. The Bible by designating the kinds which may and may not be eaten, gives the religious law, which is supposed to give the right to man to use a portion at least as he pleases. The Bible further is understood as placing the animal world subservient to man, and thereby made him lordly, unjust and cruel to the animals with which he comes in contact. It was believed that they had no feeling, or reason, and no rights man was bound to respect. Not until science came and declared that man was only one remove from the animals beneath him, and instinct a less developed reason; that all the various species of animals were united by their plan of organization, alike in all, that all had nerves that felt the thrill of pleasure or of pain, was humane sentiment possible.

This correspondent puts his question from the standpoint of theology. In answering it, we must dispose of the idea that God "created" animals or man for any purpose. There has been no creation! there has been evolution. The old story of God creating the world, is a child's dream, and is like the other tales of the childhood of the world.

The matter of "sinfulness" would turn on the point of whether it was God's will that man should kill—that is in a religious sense, for sin means acting contrary to the will of God expressed in religious dogmas. According to the Bible, God was an insatiate lover of smoking flesh on the reeking altar. He commanded his chosen people to sacrifice (kill) the best for Him. But this has nothing to do in deciding the question of right and wrong.

It is "right," that is in accord with their organization, for the carnivora to eat flesh, as it is for the frugiverous to eat fruit, or the herbiverous to live on vegetation. It would be wrong if either attempted the diet of the other.

Hence the answer depends on the class to which man belongs. If his teeth and digestive tract show that he was evolved from the carnivora, then flesh being his natural diet, he like all flesh eaters must obtain it by the slaughter of animals. The carnivora simply obey the impulses of their organization.

If man has partially evolved out of the carnivorous state, and become omniverous, then his flesh food must be obtained by killing lower animals.

There is, however, a radical disagreement as to man's early estate. The anthropoids immediately below him are frugiverous. The orang outang, chimpanzee, etc., live on fruits and nuts, with now and then birds' eggs, or young birds. Man came from frugiverous ancestors and not carnivorous. His history proves this, and it is confirmed by his anatomy. At some time in his advance, either by failure of his natural food, or the perversion of his appetite he became a flesh and fish eater.

Among savage peoples, the struggle for food is the dominant incentive, and starvation is an ever-present menace. Whatever will appease hunger is seized—insect, reptile, or animal. Especially is this the case with tribes, driven away from the more fruitful regions. While those living in the tropics may have a continuous supply of fruits, nuts, and vegetables, those pushed into the temperate regions, would find it impossible to sustain life, without taking other life. In the dire visitations of famine cannibalism had its origin, to continue after its necessity had passed.

Few there are who would relish flesh, if they came fresh from the slaughter house, having witnessed the cruelty and pain, and disgusting operations.

Man has a right to protect himself against venomous and destructive animals, but he has no right to cause unnecessary pain, even to the lowest creature.

We believe that the growth of humane sentiment, will eventually lead man to prefer the diet which his organization clearly indicates.

T. A. Wentworth: Q. Does religion harmonize with science? What is worship in a scientific sense?

A. If religion is the truth, it must harmonize with science, which is demonstrated truth, for truth wherever found is a unit. Whatever dogma of religion does not harmonize, must then be false. There may be supreme worship in a "scientific sense," though not that worship which comes from cringing fear; the begging prayer of the slave who regards God as a tyrant master to be appeased and turned from his purpose. Consecration to knowledge—to know the principles of nature, and the sublime capabilities of the spirit, is the highest form of worship. We know that not the least law of the physical or spiritual universe can be changed. That prayer and intercession will not change the course of things in the least. We know we must then, place ourselves in line with the laws of our being, and if we do so there is harmony, and whatever the power beyond, if we call it God, we thus become in harmony with him; we obey his commands and fulfill his purposes.

This is true worship; the adoration of knowledge. If we pray, intelligently, it is not that the laws of the world be changed, but that we understand and conform to the laws physical as well as spiritual.

Can deeper reverence come to the human soul than is felt when, under the dome of stars, it sees in each gem-like light a sun and stretching into infinitude of space continuous suns and systems, all held in mazy orbits by the hand of law? When it contemplates the universe thus presented as looking off into space from the headland of this earth, feeling as an atom in immensity, yet it is conscious that it is superior, as a being comprehending the forces on which this complex immensity depends.

It does not worship by a confession of weakness, of incapacity, and imbecility, but by admiration and the ennobling consciousness of being the one product of this evolution having the possibilities of comprehending the universe.

Peter Valentine: Q. What is the difference between magnetism and hypnotism?

A. Magnetism, in the sense given the word by this correspondent is "animal magnetism" as distinguished from physical magnetism. There is no difference in the meaning of the two words. Hypnotism is less objectionable than magnetism, but both convey erroneous ideas, and in no wise are expressive of the phenomena. The early practitioners of mesmerism found that when they held their hands near the foreheads of subjects, there was apparently an attraction exerted by the hands, drawing the forehead as a magnet attracts iron. They changed the name of mesmerism to magnetism, prefixing "animal," to distinguish it. Later investigators saw in the phenomena resemblance to sleep, and to escape the odium which had been cast on these names, invented a new designation, hypnotism. But as this state is sleep only in faint resemblance, the term is misleading.

M. S. B. Greenwald: Q. Is it necessary to have "Rev." prefixed to a person's name, when engaged in speaking on Spiritualism?

A. Unless ordained, really you have no right to affix "Rev." to your name, although many do. It is a false pretense. Ordination by the N. S. A. confers advantages, such as the law gives all ministers of the gospel, such as half-fare on railroads, power to perform the marriage ceremony, and makes the meeting which they address unquestionably protected by the laws in common with all religious gatherings. But if ordained, no one is required to write "Rev." before his name. That is entirely a matter of taste. As used it is now a meaningless term,—however much it meant to a past generation. There is no need of writing L.L. D., or Rev. with the name of Savage, or A. M. S., F. L. S., F. H. S., Ph. D., and a dozen other abbreviations to the name of Thomas Edison. It is a streak of vanity which exhibits such appendages, and the really great man is belittled thereby.

Prominent Spiritualist Passed On

Our arisen sister, Mrs. Mary Schwenker, 98 N. Front street, Columbus, Ohio, crossed the border line, just as the sun went down at 6 o'clock, Wednesday evening, April 26 in her forty-seventh year. A true, noble woman, unselfish, and an ardent worker for Spiritualism. The writer visited her often during her last illness, and her face was most beautiful and radiant—so beautiful that I had to express to her how beautiful she looked, and I told her that it proved to me that her mind was at rest. She said, "Yes, Sister Webster, I am ready to go when the angels come for me. Every wish is gratified; there is nothing in this world that I want but what I can have for the asking. I know I must go soon, and I am ready." Mrs. Schwenker is the beloved wife of Mr. Chas Schwenker, one of Columbus' most influential business men. He is also a true Spiritualist, and had her funeral conducted under spiritual rites, Miss Elizabeth Harlow of Boston, officiating. Miss Harlow was assisted at the home by H. E. Boerstler, president of the West Side church, and at the cemetery by the writer. Miss Harlow was fully inspired and delivered an eloquent and beautiful address that was soothing and comforting to those who were near and dear to our arisen sister before passing to higher life. Mrs. Schwenker made a gift of three hundred dollars and more to the West Side church, having her lawyer pay off the mortgage and cancel the remaining notes, leaving our church free from all indebtedness, saying, "Now, Sister Webster, I have paid off the debt; now those of you who have worked so hard can raise money and beautify the inside for the angels." She had been interested in the church since its organization. She was very energetic, and helped us to decorate the board of trade auditorium for the state association last May, and spared neither time nor money to have it a success. She was a good, true woman, always trying to do something for the upliftment of humanity. Her funeral was largely attended and the floral tributes were grand in the extreme.

MRS. HATTIE G. WEBSTER.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than $3.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washing Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men. JOHN F. M.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

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"How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

Life in the Spirit Realms.

A Series of Letters From Spirit Carlyle Petersilea, Through the Mediumship of His Wife, Mrs. Amelia Petersilea.

Letter Number Eleven—Continued.

Now, I wrote the foregoing that it might be somewhat of a test, and to let you all know that we know your thoughts and also what is written about us. This afternoon, since the foregoing was written, my wife has received The Progressive Thinker, dated April 8, wherein a lady refers to Abby Judson, and that the idea of her being united to the other half of herself must be very erroneous—that she thought of little else but her brother Elnathan, and that her greatest happiness would be to make him happy.

My wife has a letter in her possession that Miss Judson wrote to us previous to her departure to the spirit world, in which she says: "I have read your books with great delight and satisfaction. They make clear to my mind many things that I have long desired to know. Two points, especially, have come home to me as great truths—eternal verities. One is the spiritual germ theory, the other the great question of soul counterparts. I am convinced that what you wrote on those subjects is true. I never could believe that animals ceased to exist at the death of the body, nor that angels were sexless. The spiritual germ theory explains everything, and clears up the mist. Your showing up of the eternal counterpart seems as true to me as it is delightful. I, myself, have an inkling of how it will be with me who have never been married. I also feel certain who my true other self may be; but he passed into spirit life many years ago. No doubt that is the reason why I never married."

The above is the gist of what Abby Judson wrote, and the letter, as previously stated, is in my wife's possession; and now I shall allow Abby herself to take the control.

CARLYLE PETERSILEA.

My dear friend and all other friends, who may read this message. Is there one of you who can suppose that simply to witness my brother's joy would be joy enough for me throughout eternity?

My brother's joy belongs to him, and my joy belongs to me. I may be delighted and sympathize with my brother in his joy, but I cannot sink my own individuality within that of my brother's, or either one of my brothers, for Elnathan is not my only brother. Elnathan suffered much while in the earthly form, but he was not entirely conscious of his sufferings. One of the first to meet and greet me when I arrived here was Elnathan, together with my father and mother. My father had already been instrumental in restoring my brother, for at first he was little more than a child in spirit, his real self had been buried so long in a crazed brain and weak, impotent body. I found him an inmate of my father's house, once more taking up his life where he left it in early youth, for his spirit had really made very little progress after his brain became so useless to him.

He visits me now often for great lengths of time, and is interested himself in my work and that of my dearly beloved husband.

The love of a brother does not in any way interfere with that of a husband, neither will either one of us remain within the home of our parents throughout eternity. No, nor for any great length of time. Each soul has its own particular work to do—its mission to perform—and my father, Adoniram, would not consider either Elnathan or myself worthy of him if we selfishly remained within his home, simply that we might enjoy ourselves.

My friend says she doesn't think it like me to slip off and marry an old lover. Well, to say the least, such a way of putting it is very undignified. I surely did not slip off, but my husband was brought to me by my own parents, and Elnathan's joy was greater than all the others, apparently, for he was the most child-like in the manifestation of it. Elnathan himself, when the proper time arrives, when he is fitted for the true union, will be united as I have been. This, he already knows, and the event no doubt, will soon take place. If his spirit had been fully developed in earth life it would have taken place some time ago, and when it does happen, his work, together with his own other-self, may be far away from me. It is just as erroneous to suppose that families come together here, and remain thus throughout eternity, as the old idea of heaven, God sitting on a throne, and the angels singing psalms and playing harps forever and ever. Earth is a type of heaven, and all you have there we have here on a grander scale, one grand remove higher and all that we have missed or lacked on earth the great law of recompense and strict justice restores to us here.

I became very weary of my brother Elnathan's obscene and abusive ravings before he left his body, and felt that unless he were greatly changed I should not care to see him; and, can any sensible person think that I should be forever tied to my brother's side? I love my brother as dearly as any sister ever loved a brother, but a brother is but a brother and not a husband. My spirit is so far ahead of Elnathan's that he is almost like a child to me, and we are extremely far apart—that is our souls are! Where would be my own joy and recompense if I were to remain by him forever? Moreover, he would be the first to shake me off.

Spiritual beings sometimes feel almost discouraged at the obtuseness of the lower world about these things, and if after great endeavor we write to them, they will not believe us if we do not continue to say the same old things we used to say, without being one step in advance, then in their estimation it cannot be ourselves. O, how strange it seems to me now!

Ingersoll must still believe and write the same things he did when in the earth life or it cannot be the redoubtable Colonel, forgetting that Ingersoll now knows what he before did not know, and consequently is changed.

Charles Darwin must still continue to teach evolution just as he believed it to be when in the earth life, forgetting that his eyes and spiritual knowledge are opened to a greater truth; and that truth is involution, together with evolution, and you will not accept them and that which they have learned. Still you all preach progression—eternal progression—but if they may not be allowed to tell of the things that they have learned since coming here, where is the progression?

Others will talk about creating life by joining certain chemicals together, forgetting that the germs of life reside within the ethers and are attracted into matter from thence, when the proper conditions are made. If life could be created in the way before mentioned, the credit might be given to any neglectful housewife who left messes to sour and become putrid; in this case life appears at once and the messes are a mass of living creatures, but the germs were within the air or the ether, and were attracted to the messes on account of this condition.

And so, when I, Abby A. Judson, wrote to you of that which has taken place with me, some of you scout it. I must talk and write exactly the same as before, not having gained a particle of knowledge or experience. I do not know how any will progress at that rate.

Now I am doing this writing, and not Mrs. Petersilea, I am now within her aura and able to write that which I wish to write, and we are now, this moment, talking together. Her spirit is talking with my spirit, but I am doing the writing.

She says: "Abby, if I thought I should never be again united to my husband, I would much rather be annihilated." But one would think to hear some of you talk in earth life that true marriage was rather disgraceful than otherwise. Such people ought to turn Catholics and become priests and nuns. The great eternal perfect law is: "And they twain shall become one flesh;" or, rather, spirit, as it really was rendered in the olden language.

Would my old-time friend desire that I should remain an imperfect half throughout eternity? If she so desires and thinks, nature does not; and the perfect law must be fulfilled. Because I remained unmarried in the earth life is no reason why I should remain thus forever. I had a good reason for remaining single when on earth, and well knew that my life there was only a half life, but maiden-like concealed my real feelings from curious and unsympathetic eyes; but now need no longer blush, for a true union has changed me from a shrinking, sensitive female to a courageous and wholesouled woman, for the other half has been added to my life, consequently do not expect to find me exactly the same as I was in my undeveloped, single, earthly state. We are trying to give through this medium as well as through many others, but we do not expect that all will accept it.

All nature is male and female or positive and negative, and even when in the lowest forms of life it appears as though there were but one principle, it is only in seeming, the two principles reside within one form to be evolved into two forms later on. If my captious friend will send to Mrs. Petersilea for a book entitled "Mary Ann Carew, or Wife, Mother, Spirit, Angel," she may become somewhat enlightened as to our mode of life here.

Mrs. Petersilea says that she would rather be annihilated than not to rejoin her beloved husband here, and I now say that I would rather be annihilated than to be separated from my own. But this can never be, for if one half were to be annihilated the other surely would be, for one half cannot die and the other live. When in earth life I said but little on the marriage question, fearing that I might be misunderstood, and being a maiden lady I could not fully understand, not having lived it, what true marriage really signified; but after reading the Petersilea books my eyes were opened, and where before I saw through a glass darkly, now all that appertained to true marriage became clear, and I now know by experience that the principles therein expounded are true. That there is no propagation in this life is also true. The material earths are the only places wherein propagation takes place, and from thence fill and sustain the spirit realms.

Justice and equilibrium are two great eternal, unchangeable laws in nature, and all that the soul has missed on earth is restored and equalized here.

If sex simply belongs to the material body, then, indeed, one might say that there was no sex in the spirit world; but yet, you all say, or at least Spiritualists do, that the death of the material body changes nothing—that the spirit takes up its life precisely where it was when it left the body—and this is true, and sex really belongs to the soul and spirit and not to the material body, for that body was but the covering of the soul and spirit. Then how can one say there is no sex in the spirit world? All who say this are wrong, for the male is the male forever, and the female is the female forever, and they twain make one.

Many earthly marriages are fleeting, I know, because they are not founded on the right bases; and that is one great reason why I remained single while there, for I would not enter into an ill-assorted marriage, preferring to wait until I should find the one great, eternal and true union.

I am led to think that nothing ever takes place in vain, for I am now very glad that I wrote that letter to the Petersileas, as it proves what I really did think on the subject; and, also, is another or added proof of my identity. But what I said, or may have thought, does not change eternal law one iota, for natural laws are unchangeable.

Hoping to give nothing but truth to a hungering and suffering world, I remain as ever, yours for humanity and spirituality.

ABBY A. JUDSON.

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New Remedy Discovered Which Absorbs Acid Impurities Through the Large Foot Pores.

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THE HOWLANDS.

An Earnest Defense of Their Mediumship, In Defiance of Their Positive Statement That They Are "Not Mediums or Spiritualists, God Forbid."

I am in favor of everybody being just and honest. Honest ignorance is common. Honest ignorance is one of the most unjust manifestations in Spiritualists. You published an editorial from the Banner of Light about Mr. and Mrs. Howland in Boston. Did the editor of the Banner of Light visit and study the manifestations through or by Mr. and Mrs. Howland while they were in Boston in 1905? He did not report that he did. That editorial is an opinion without justice, as no trial was held, and the editor, as judge, had not seen any fraud. I went to see the Howlands three times during their stay in Boston in 1905. They invited the brightest and smartest people in their audiences to detect them in any trick. They gave six men and six women liberty to examine them and all their work by closest examination at all public meetings. The first part of the meeting was a lecture by Rev. Howland. His ideas were good and pleased Boston audiences close to Trinity church, Boston Public Library, and Copley Square, to such extent that all seats appeared to be taken at 35 and 50 cents per seat, while at the free meeting where Mr. J. J. Morse was medium, only a few hardened Spiritualists assembled—also near Copley Square, Boston. Many seats that were free were unoccupied by any material human. I attended the place and heard J. J. Morse, and my opinion was with the larger audience that went to hear and see Mr. and Mrs. Howland. We have better test mediums than Mr. Howland, but none at present to equal the manifestations through Mrs. Howland after and under the closest examinations.

I went to a private meeting with the Howlands in 1905. They invited all the audience to examine the cabinet and meeting room. I used this invitation to the full extent of my ability. Women examined Mrs. Howland and removed all her garments and placed garments that were all black, and stranger's on her. We had remarkable manifestations, and I did not discover one sign of fraud at this or any other meeting held with Mr and Mrs. Howland in 1905. I knew they were called frauds by some people, and I was watching for fraud. I found more dishonesty, fraud and ignorance among some called Spiritualists in Boston, than with Mr. and Mrs. Howland. If their manifestations are material tricks of material humans—expose them. Tell us where they kept the white garments? Tell me where they kept the flowers that appeared and remained with us in my home?

I am an agnostic about spirit manifestations. I have walked and talked with materialized ghosts under careful test conditions. I had with me associates to discover tricks of spirits in human material bodies, and of spirits from dead human bodies. I accept the facts I found and concede Spiritism is a fact, a truth—the only evidence of immortality or a continued intelligent individual existence of a soul after its leaving a dead human body—Spiritualism. Spirits love to deceive and love to please. Expose the Howlands in an honest and just way. Expose the man who closes his eyes and advertises to speak entranced or in a trance. Push the expose into the ranks of inspired writers and public speakers, etc., etc. I am writing for honest and just treatment of all mediums in Boston, and all who will visit us. AURIN F. HILL.

Boston, Mass.

We publish the above views of Mr. Hill in compliance with the request of Mr. Howland, who claims there are other Howlands before the people, and that he is in no wise responsible for the latter's conduct, and that he and his wife were never driven from any place as set forth in the Banner article, and they "never posed as mediums or Spiritualists, God forbid."

We take pleasure in correcting the misstatements, and hope that future investigations now being carried on in Philadelphia, and various other places, in the West, will lead to more fully sustaining the statement of Mr. Howland, and establish his innocence in all respects.

Now read the following letters, exactly as written, one to the Banner of Light, and the other to The Progressive Thinker, and then you can more properly estimate the real character and literary ability of Mr. Howland:

Threatens the Editor.

Buffalo N Y April 17 05

To the Editor of the Banner of Light:

The Article Published in your paper in reference to my wife and self and our work is made out of whole Cloth and is a Lie from beginning to end. your Editorial is worse than the Article itself To think you as an Editor would be guilty of such an ungentlemanly attack on Innocent people is proof enough to all fairminded people, That you are not fit to hold such a position my wife & self are not Spiritualists (never claimed to be) But we are Spiritual Scientists, if you will get your dictionary and look up the Words perhaps you will See your mistake, But you havent a medium in your ranks who can (claiming to be materializing and flower mediums) duplicate our seances under the same test conditions, nor can any magician legerdemain or sleight of Hand man do it either You will hear from our manager on this subject. Such men as you have been horsehipped by Ladies for such unjust attacks I as Mr Howland wish to deny the statements made by The woman styling herself Madame Hubbard she as you is a fabricator & a coward ashamed to publish her name. The titles of "Dr. & Rev" were conferred on me as "honor" by your leading Spiritualists, I never asked for them and care nothing for them, your statement that we refused to give a seance is false The seance was declared off By the Parties themselves who telephoned to our Manager, Now then Mr. Editor if there is any law in Mass. to reach you I'll make you do justice to my wife. I'm a new Englander myself of "The Green Mountain Boys stock (The Allens & Howlands) who made history & helped to make the Republic, you know what fighters they were, If you had a spark of sense you wouldent listen to A "Clairvoyants" and old womans twaddle

yours as a Spiritualist Scientist

Clarence C Howland

The above letter is printed exactly as it reached the hands of the editor.—Ed. "B. L."

Now read the following written to us:

Buffalo N Y April 26 05

J. R. Francis

Chicago.

In your paper of April 29th you publish article from ("Banner of Lies") not Light) and also dare to head it "The Notorious Howlands" you are aware of the fact no doubt that you have layed yourself liable to a damage suit, your statements like the Banners are false and made out of whole Cloth—all Lies We never posed as Mediums or Spiritualists (God forbid) We were never driven out of a city or Exposed in our lives. If you were a little smarter & wiser (and surly you are old enough) you might know that The notorious Howland not Howlands' (of California was another man, what about "The Fox Sisters did they not sign an affidavid That they were fakes & frauds & afterward the spiritualists took them back and used them as foundation stones to found their religion on your paper is a living lie & you know it. We will be in Chicago before long we are through with The Old Bay State & have a pocket full of money The only trouble with you is we dident give you & "The Beautiful Banner some of it, Tuttle comitted Suicide & robed the Banner after I told him he was anything but a man We have hundreds of wealthy Spiritualists in Boston who know what lying papers yours is & The Banner too. We are about to begin suit against the Banner It will be different, Than, yours & Mable Abers' (who posed as a medium) & we dont & never did. your attacts on my wife who is not a miss This or that (as so many of your so called women mediums are) but a respectiable Lady a married woman a mother,) Is to say the least cowardly & ungentlemanly Have you ever seen our work, How do you know (we are fakes did you ever see us exposed, A beautiful Editor, A wolf in Sheeps Clothing, I hope you will publish this But of course you wont I Bet you $1000 you cant get any medium on earth who can duplicate our work Their are Thousands of Spiritualists you never know who believe in us who wouldent have your paper in their house. Thanking you for free advertising Clarence. C, Howland.

Mr. Hill's defense of the Howlands as mediums, loses its force when confronted with their emphatic declaration, "We never posed as mediums or Spiritualists, God forbid!" If not mediums then legerdemain produces all the materializations, all the doves and all the flowers at his meetings. Mr. Hill's allusions to J. J. Morse, one of the finest speakers today on the rostrum, a noble man, a medium, too, of the highest order, greatly esteemed in this country as well as at his home in England, is in extremely bad taste in saying that while the meeting of the Howlands was well attended at 35 and 50 cents per seat, the one held by Mr. Morse, where no charge was made, "only a few hardened Spiritualists assembled." Then God and the angels pity the spiritual culture of Boston, its Spiritualists preferring a show to the elevated, spiritualizing teachings of Mr. Morse.

The statement that Mr. Hill makes, that the flowers were materialized at Howland's meeting, and remained "with us in our home," only exhibits his childishness—if not his extreme intellectual weakness—in the investigation of Spiritualism. Flowers never have been, nor can they be materialized, especially before a large audience, and thereafter remain in the home of mortals. God and the angels pity Spiritualism, if those who say they "are not mediums or Spiritualists—God forbid!" are to be sustained by gullibles as being really genuine mediums.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

At her home, in Jacksonville, May 1, Mrs. Betsie A. St. John, widow of David E., was born into spirit life. She was a consistent Spiritualist for fifty-five years. Music by the members of the Zuleika Society. The writer conducted the services at the house and the grave. The floral offerings were numerous and beautiful. AMY BUCHANAN.

Passed to spirit life, May 25, 1905, after a lingering illness, Samuel Ulst, a pioneer of Marion county, and later a resident of Marion, Ohio, and almost a life-long Spiritualist, having reached the ripe old age of 79 years. Services were held at the residence on Sunday. Prof. L. M. Lydy, a noted Spiritualist of Columbus, Ohio., delivered the discourse. A large concourse of people attended the funeral. COR.

On April 4, William Thomas Graham passed to the higher life—a soldier serving through the entire war, and at its close receiving an honorable discharge under the title of Major. A Spiritualist of twenty years' standing, he goes joyfully to meet his beautiful spirit daughter Pearl, and serenely looks forward to a reunion with a wife and daughter left behind. His soul has gone to answer the last bugle call while his body lies beside his old comrades in its last camping ground. Esther Thomas Bosley officiating minister.

The removal by death of Brother Allen of Lansing, Mich., takes another veteran of our cause from among us. His funeral took place April 16, at the Universalist church of the above-named city. Mrs. A. E. Sheets, assisted by Rev. Bard, conducted the services.

Brother O. H. Soules passed to spirit life, May 3, at his home in Ionia, Mich. He and his companion who survives him were among the early Spiritualists, and have been well known by attendants at camp where they were accustomed to go each year. The services were conducted by Mrs. A. E. Sheets, of Grand Ledge, Mich. His long and painful illness was borne by patient fortitude, and his aged wife was given strength to minister to him to the last. He leaves also two daughters, who are consoled by the teachings of our philosophy. MRS. A. E. SHEETS.

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A Rank Insult to Spiritualists and Mediums.

TESTING SPIRITUALISTS AS A BODY.

The Light of Truth is engaged upon the only purpose spirit return has in this world's affairs. That purpose is to free the spirit man here and now and make earth a fit dwelling place for him.

In this work the Light of Truth appeals, for the present to Spiritualists, because they are supposed to be the people that know about these things.

The Light of Truth is testing the Spiritualists of North America specifically, and the Spiritualists of the world generally.

This test will go on until the fiber of the goods is thoroughly known and understood.

For the MOST PART the STUFF SO FAR TESTED IS EXCEEDINGLY SHODDY. Some of the PACKAGES TIED WITH FANCY STRING and BABY RIBBON offered for inspection WILL NOT BEAR IT AT ALL.

A FEW SMALL PACKAGES tied with the ordinary binding cord contain big values. They are the kohinoors among the diamond fields of things Spiritualistic. On them the Light of Truth depends for courage to continue the test.—Editorial in Light of Truth.

Trenchant Criticism, by Guy A. Cherry.

Guy A. Cherry of Los Angeles, Cal., criticises the above editorial in Light of Truth, which calls the Great Mass of Spiritualists "Shoddy." It will be read with deep interest, and Spiritualists generally will agree with Mr. Cherry, who says: "For rank imbecility, it excels anything I have ever seen in what claims to be Spiritual literature."

It is well known to the readers of The Progressive Thinker that my communication in defense of Mr. Hale was published in this paper several weeks ago. Some time previous to this he was attacked for several weeks by the Light of Truth in a most shameful and cowardly manner, abusing and misrepresenting him in every conceivable way, in the use of the most scurrilous invectives, without offering any reason or mentioning any cause for such dastardly treatment, for they, as we know, had none.

Mr. Hale was personally unknown to the owner and editor of the Light of Truth, and had done nothing ungentlemanly, dishonorable, unkind, or unjust. Notwithstanding all of this, Mr. Hale was selected as a target for J. B. Townsend and Hull to unmercifully and libelously slander through the columns of their paper, thus inviting the just criticism we feel it our duty to return. There may be others hurt before we are through with the criticism still "held in remembrance dear."

The only one thing that Mr. Hale did do, was to incidentally hurt the finance of the Light of Truth in exposing the fraud mediums that infest the ranks of Spiritualism, by offering, unsolicited, in all honesty, as a lover of the truth, the generous contribution of one thousand dollars to be paid to any person who would come to Los Angeles and produce one single materialized spirit under a test condition, so simple that no reasonable intelligence in all the world could object to. This startled all the fakirs in this line of work, who, not accepting this proposition, have acknowledged that it is all trickery in which nothing they claim is genuine, and therefore dare not expose themselves to a man who is aware of their tricks. Whereupon the cohorts of this sacrilegious profession of the materializationists rose up in one accord in its defense; among whom, the most prominent are these who are responsible for the existence of this pretended Spiritualist paper inappropriately called the Light of Truth. In the columns of this paper is published glowing accounts of this pernicious work of darkness, lauding its heartless, cruel, and dark perpetrators by representing them as mediums of Spiritualism of the highest type, thus defrauding the people of their time and money, and blinding them to the light of truth by deceiving with their tricks, into the belief of a lie.

CHAMPION OF FRAUD MEDIUMS.

It is very palpable that this paper, called the Light of Truth, is the champion of all fraud mediums that will yield financial returns to its proprietors. It is the organ patronized by the fraudulent element found in the ranks of Spiritualism and then comes out with the editorial which stands prominently at the head of this communication. It was printed in caps and therefore specially prominent, and FOR RANK IMBECILITY excels anything I have ever seen in what claims to be Spiritualist literature. Notice what it says: "The Light of Truth is testing the Spiritualists of North America specifically, and the Spiritualists of the world generally." We do not suppose that a single Spiritualist has felt the vibrations of this "testing."

WHO ARE THESE TESTERS?

By what right and authority do they undertake the task? Who has requested them to do so, and what are they going to do about it if they find the stuff "shoddy"? There is not a true Spiritualist who, when he reads the above quotation, but will feel indignation for the arrogance and assumption of this mysterious clique that has set about testing Spiritualists; not testing Spiritualism, but the great body of Spiritualists. The test has found them a very "shoddy" lot, but a few "tied with ordinary binding cord," "are the kohinoors among the diamond fields of things Spiritualistic."

DOLEFUL PACKAGES OF TRUTH.

Who are these "kohinoors" that have been found by this wonderful testing? Why, Elsie Reynolds is one, whom the Light of Truth has lauded to the skies as an angel upon the earth when clothed in her robes of white, DAZZLING IN THE LIGHT OF PHOSPHORESCENT paint in a dark seance. But, alas! Poor Elsie, who has been exposed many times, has fallen too low in her last exposure in Los Angeles to ever rise again. Not alone with mask and goggles, with skirt rolled up posing as the spirit—"Old Aunt Betsy"—which was witnessed to by eight reliable persons under oath and many others whose oaths were not taken, all testifying that they saw her in a clear light as above described masquerading as a spirit. This she could have overcome with most of her following by beating the devil around the bush, as she has many times done during her wild career, when caught; but the letters she wrote and signed with her own hand in confidence to one who had learned of her, will forever stand as a sure record on earth, a living witness, CONDEMNING ALL HER WONDERFUL MATERIALIZATION OF SPIRITS TO BE ALL FRAUD. This is one "package of truth" in testing Spiritualists found by this infallible court called the Light of Truth. This is what they call a "kohinoor" of things Spiritualistic. Oh, God and Angels!

Another "package of truth" is Harry Crindle, the son of Elsie, who with his wife was exposed in Los Angeles and taken to jail, where they confessed their guilt; and upon promise of leaving the city were dismissed by the authorities.

Again we have Fallis, the spirit artist of Chicago, whose methods were exposed by Dr. G. B. Warne, President of the Illinois State Spiritualist Association.

Another small "package of truth" consists of Willard J. Hull, editor of Light of Truth, who refused to lecture on the rostrum with the venerable Moses Hull (no relation to Willard), who is his superior in all respects that pertain to sterling character, genuine manhood, and ability. All such "packages" have been tested by the Light of Truth and found to be genuine, "tied with ordinary binding cord" and "contain big values." Willard in his own opinion is a kohinoor, while Moses is shoddy! What presumption! What idiocy! A specimen of the deference paid to such "packages of truth" is that of eulogizing Elsie Reynolds as a refined, courteous "lady."

With his definition of a lady, a genuine lady, Mr. Hull had better secure her attendance at the coming camp meeting in Los Angeles, with her mask and goggles used when posing as Spirit Aunt Betsy. These two dainty "packages of truth," walking arm in arm to a seat on the rostrum would add grace and beauty to the other "packages of truth" of which this camp will be composed. It would be well, however, for Harry Crindle (Elsie's son) to be there with his wife as another "package" tested and found to be kohinoors. These would advertise the camp and give it a boost.

The questions here naturally arise: Who is this Light of Truth? Have all the leaders in the Spiritual movement formed an association in that name? Is that the one and the only source of truth? The paper from which we copy the editorial that stands at the head of this article, called the Light of Truth, is under the direct management of one man, J. B. Townsend. He is a promoter, and promotes this paper as he does other schemes. It has another man who is a tool of the promoter. This tool, Willard J. Hull, when picked up by the promoter was one of the most rabid of radical lecturers, who left all, to help promote.

Too shameful to tell; but if the promoter wants Spiritualists "tested" and has already reached conclusions from his tests, is it not well to apply the "test" to him, and determine if he is what he pretends to be? The promoter Townsend is not all. He only stands in the front, for behind him in the background is a woman, a "genuine lady," through whose pretended mediumship the whole scheme is given.

The scheme under the cloak of a bastard altruism, appealing to the most spiritual aspirations, but really to promote a mining scheme by which for every dollar that comes back to the stockholder, ten will probably go into the pocket of the promoter, as "expense" on his part. What the first stockholders get as dividends, the later buyers pay in. Possibly (?) the great King Solomon Mines may be worked. The poor deluded victims have entrusted their savings with this promoter because of his Christ-like representations, viz., that he did not want the millions that would flow from the mines for his personal use, but that every dollar profit would go to the cause of Spiritualism. Those who have will regret their credulity. The whole business scheme is a concoction of the medium who has directed the details of the business of the paper, and now uses her influence by "spirit advice" (?) to friends to invest in mining stock. Her record ought to be spread before the Spiritualists of America. If this were done, it would shake the confidence of the over-credulous in the honesty and ability of this tribunal to test Spiritualists.

WAS THERE EVER CONCOCTED A MORE CUNNING, A MORE CRUEL SCHEME TO GET MONEY IN THE NAME OF RELIGION? TO MAKE ITS DUPES BELIEVE THEY WERE ASSISTING THE SPIRIT WORLD WHILE HELPING THEMSELVES?

Spiritualists, how do you like the scheme of being "tested" by such a tribunal (Townsend, Willard J. Hull and Josephine C. Stowell)? IT HAS BEEN APPLIED AND YOU ARE FOUND "SHODDY," only now and then a rough diamond!

Why are you called "shoddy"? Why have you proved a failure?

Because you have not given your belief over to the keeping of the promoter Townsend and his submissive servant, Willard J. Hull. That is one reason. Another one more potent is that you have failed to respond to the lurid advertisement of "King Solomon's Mines," and have not invested your hard-earned dollars in support of the promoter, his cringing servant and his "medium." Those who have fallen into the trap are the "diamonds," the "kohinoors" who have given their all—not to the Lord, but into the pocket of the promoter. Of course the Light of Truth depends on these "kohinoors" for not only "courage," but the cash by which to meet its increasing deficit. Its publisher need not worry about its subscription list as long as King Solomon Mine investors are dropping money into his pocket.

If to be "shoddy" means to have sufficient common sense to keep out of the clutches of the get-rich-quick speculators, we are glad there is plenty of shoddy among Spiritualists, with good, plain knowledge which enables one to spot a trickster at sight, and not be caught in his net, however artfully spread.

I desire here to say that I am a full-fledged Spiritualist and have been for many years—one of the too credulous kind until my eyes were opened by the pernicious practices of Elsie Reynolds and others. There are times when silence is golden, when even in the presence of a great wickedness it is better to wait in patience. There are other times when to be silent and inactive is a crime. If a wolf comes into the fold concealed as a sheep, it should be destroyed, and the shepherd who did not do this would regret his folly. If a viper coiled itself on the hearth, it would be unwise parents who allowed it to remain. We believe in charity. We pity the most degraded criminals. We pity yet more their victims.

There is one thing superior to all, which really is the highest charity in its outworkings, and that is Justice. In the end, however much we may give to mercy, pity and charity, justice will be outwrought and the right come uppermost. We do not think that the Spiritualists of "North America," or "The World" will consider an apology necessary for what we have said about the above paragraph. If they have read the flood of similar matter which has been labeled Light of Truth, they will wonder why we have not come to the rescue of the Cause before.

Now that judgment has been passed, what is this court of three, the promoter, servant and woman going to do with the Spiritualists? They have the "kohinoors" hooked fast by investments, but the "shoddy" (?) mass, why they will remain as unconscious of the sentence of this delectable trio as they were of the investigation.

A gnat once alighted on the back of an elephant. "I fear my weight is a great burden," it said.

"Had you not spoken I should not have known you were there," replied the elephant.

Don't be a "kohinoor" nor a "diamond," or perchance with others you will contribute to the sham altruistic movement by making a necklace for that woman's neck.

GUY A. CHERRY.

1232 E. 36th St., Los Angeles, Cal.

A BROAD-MINDED CRITICISM

Of the Scurrilous Attack on Spiritualists, Designating the Great Mass of Them as Being Shoddy.

To test is to judge, and one judges others by himself. A rascal naturally thinks all men are rascals. For any one to set himself up as the UNIVERSAL CENSOR OF SPIRITUALISTS THE WORLD OVER, and in North America specifically, is for that one to arrogate to himself all the Spiritualistic virtue there is: "I AM IT, AND BY MY CRITERION, OR FOOT RULE, I MEASURE ALL THINGS."

Egotism undoubtedly has a place in the mental make-up of men; but when it runs riot and becomes the dominant motive, it makes of the man A BRAGGART OR AN INSUFFERABLE MEDDLER.

Spiritualists are such by virtue of their knowledge of spirit return; a recognition of this fact makes them Spiritualists. Per se, they are made neither better nor worse by such knowledge; yet they stand to become far broader, more charitable and perfect in their views of, and conduct in, life, by reason thereof.

Such knowledge naturally tends to quicken the conscience and to set the judgment more nearly right on many of the perplexing problems of life. This is desirable and commendable, and naturally must bear fruit, and he who cannot discern it must either be purblind, spiritually, or have some material axe to grind at the expense of the large majority who in some way have disappointed his sordid expectations.

A. M. GRIFFEN.

"Wedding Chimes." By Delphs Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents.

Honesty of Purpose Brings Its Own Reward

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This is a work of thrilling interest. It has excited great attention in this country and in Europe. Price $1.50.

LIST OF CAMP-MEETINGS.

Send In Your Dates and Name of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates can be made.

MT. PLEASANT PARK, CLINTON, IA.

The twenty-third annual camp-meeting at Mt. Pleasant Park, opens July 30 and closes August 27. The very best talent has been secured for the season, and Opening Day promises to be a red letter day in the history of the camp. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

ONSET CAMP.

Onset camp commences its twenty-ninth annual meeting, July 23, and closes August 27. Onset is one of the most beautiful seashore resorts in the world, and is in close proximity to other noted summer resorts. It is connected by a bridge with Point Independence, and close at hand lies Monument Beach, and beyond Gray Gables, formerly the summer home of Ex-President Cleveland, and at the head of the bay is located "Crow's Nest," owned by Joseph Jefferson.

The water supply, introduced by the Onset Water Company from Sandy Lake, could not be purer or better.

No summer resort is better supplied with well-regulated hotels, with rooms and board at reasonable rates. Also rooms can be obtained at cottages, and meals at either hotels or restaurants in close proximity.

Letters addressed to the proprietors of the following hotels, Onset, Mass., will be promptly answered, giving full statement with regard to prices of rooms and board: Hotel Onset, Glen Cove Hotel, Glen Echo Hotel, Union Villa, Washburn House, Bullock's, Hotel Marcy, Highland House, and Mrs. Ronald's.

CHESTERFIELD, CAMP.

The official board met at Camp Chesterfield, April 9, to perfect arrangements for the coming camp session, beginning July 15 and ending August 27. The grounds are in fine condition and we want to make this the best camp ever held here. We have secured the very best talent and will have them well advertised. The programmes will be ready for distribution in a month. Mrs. Lydia Jessup, secretary, Anderson, Ind.

SUNAPEE LAKE CAMP, N. H.

Sunapee Lake Spiritualist Camp-meeting Association will hold its 28th annual meeting at Blodgett's Landing, N. H., commencing July 30 and closing August 27. We have a good list of speakers and test mediums. Address all letters to Thomas Burpee, Sutton, N. H., or the secretary, Lorenza Worthen, Hillsboro Br., N. H.

VICKSBURG, CAMP.

Vicksburg camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeannette Fraser, Vicksburg, Mich.

MINERAL PARK CAMP, CAL.

The Spiritualists of Southern California have engaged Mineral Park, the camp grounds in the Arroyo Seco, just below Garvanza, for their annual camp-meeting, from June 25 to July 25. Many improvements are to be made at the park, and fourteen cottages will be erected. Mrs. Nettie Howell is the head of the executive committee. Address her for programmes.

NEW ERA CAMP-MEETING.

The New Era camp-meeting begins July 9, and continues over four Sundays. We will have with us during the meeting those grand workers, Harry J. Moore, Mrs. McCoy, Mrs. Ella Royal Williams, sure, and hope other good workers will also attend from all parts of the compass. We expect many of the lecturers and mediums from the coast (and we have many good ones) to attend during the meeting. Everybody come and help make this coming camp-meeting a grand and glorious one. The hotel will be under the management of the president, and everything possible will be done for the comfort and welfare of the guests. Camp ground is only 22 miles from the great Lewis and Clark Exposition at Portland, Oregon. Address Rev. G. C. Love, president, 354 College street, Portland, Oregon.

EDGEWOOD CAMP, WASH.

The annual camp-meeting of the Spiritualists of the state of Washington, will be held at the Edgewood camp-grounds on Surprise Lake, commencing July 30 and ending August 20. These grounds are owned by the state association and can be reached either from Tacoma or Seattle by the Interurban electric cars. The annual state convention will also be held at the same place on August 21 and 22. Spiritualists from the East who intend to visit the Lewis & Clark Fair at Portland, should time their visit so as to stop over for a day or two at the camp, where they will find a hearty welcome from their western co-workers. All railroads give stop-over privileges at the different Sound cities. GEO. E. KNOWLDEN.

Tacoma, Wash.

UNITY CAMP, SAUGUS CENTRE, MASS.

The season's work at Unity Camp, Saugus Center, will open on Sunday, June 4 and continue every Sunday until the last of September. These meetings will be fully up to standard of former seasons, with many added improvements. One of the most important items is the fact that visitors can come direct from Boston to the camp without change of cars, which will be a decided improvement over the old method of changes and many times long waiting. Cars will leave Scollay Square every half hour, for Saugus, by way of Cliftondale.

There will be some slight changes in the time of services. The conference will be at 11 as usual, and all speakers and mediums are cordially invited to assist in this service and make it what its name implies, a conference.

The next service will be at 2, song service at 4:30, concert and entertainment at 5 and regular service at 6. By this programme those wishing to stay to the last service will have ample time to reach their homes in good season.

A strong effort will be made to have better car service to Lynn than in the past. The officials promise that as many extra cars as may be needed shall be furnished to accommodate visitors to the camp.

The concert and entertainment which will precede the evening service is an innovation which we think will be appreciated, being conducted on the same lines as those in Cadet Hall, Lynn, which are proving very popular.

Some of the finest talent procurable will assist at these concerts. A study of the program will convince you that the speakers engaged will be worth coming a long distance to hear. Gas will be introduced into the kitchen to be used for cooking purposes, and the seating capacity of the restaurant enlarged, so that all who wish to remain through the day will have no difficulty in being served well and promptly. All seekers for truth and pleasure combined are cordially invited to visit Unity Camp.

CENTRAL OHIO CAMP.

This camp opens Sunday, June 4 (and closes Sunday, June 25), at Buelen Park, eight miles southwest of Columbus, directly on the B. & O. railway, and Columbus, Grove City and Southwestern Traction Lines; one-half hour's ride from Columbus and 20 minutes from Morgans; will land everybody at the park. Many talented speakers engaged. All are welcome. Officers: H. E. Boerstler, president; L. M. Lydy, vice-president; A. W. Dennis, treasurer; Hattie G. Webster, secretary. For further particulars, address the secretary, 55 McDowell street, Columbus, Ohio.

GRAND LEDGE CAMP, MICH.

The Grand Ledge Spiritualist Camp-meeting opens July 21, 1905, and closes Aug. 21, 1905, with Mr. Oscar A. Edgerly as presiding chairman. As the programs are now being printed they will be distributed as soon as possible, and all those wishing further information regarding the camp, address J. W. Ewing or W. R. Divine of Grand Ledge, Mich. The association extends a cordial invitation to all.

Parkland Heights Spiritualists' Home and Camp-Meeting Association.

To the Spiritualists and friends of the cause everywhere—Kindly Greeting:—Realizing that in union of high purpose there is strength, the members of Parkland Heights Spiritualists' Home and Camp-Meeting Association take this mean of informing you of the fact that our society—organized on the 30th of August, 1903, for the dissemination of the religion and philosophy of Spiritualism, and also for the purpose of establishing at this beautiful rural spot a home and orphanage for Spiritualists—is now an incorporated body, with a membership of 100, and that we do sincerely, most earnestly, desire your co-operation in this work, to which we are giving the best of our lives.

At our annual meeting held in Philadelphia, Pa., on the 21st of January, 1905, by unanimous vote, the following were re-installed in office for the ensuing year:

Richard F. Adams, president; Frank E. Luce, vice-president; Elizabeth M. Fish, secretary; William R. McGlenn, treasurer; Julia R. Locke, corresponding secretary; and by virtue of their respective offices, they are also Directors, and to work in conjunction with them, as such, the following were also elected: Thomas M. Locke, Frank H. Morrill, William A. Grossick, Helen F. Adams, Ida V. McGlenn and Augusta Volk, all of Philadelphia, Pa., except the secretary, whose summer and winter home is at Parkland.

Last summer grove meetings were held during July and August, with two services each Sunday, with good attendance. The high spiritual thought which permeated these meetings was inspiring, and we feel they augur well for the success of our project; that the name of Parkland shall yet resound with honor and glory through the whole of this broad land.

At present the society is in possession of the following property: Six lots, with an auditorium thereon; nearly 500 chairs, an organ, a seal with full name of society, a few books, some dishes and tools—all free of encumbrance—and about $100.00 in cash, all of which we feel to be a good showing for the first eighteen months' work.

Parkland, Pa., is on the New York branch of the Philadelphia & Reading Railway, about 20 miles from Philadelphia (this line dividing the lower grounds from the Heights), with several trains stopping daily. It has many natural advantages for the purpose now designed. It is beautifully situated on a high eminence, commanding a fine view of the surrounding country for many miles. With its lovely groves, with the brook running through, and the historic Nishaminy creek gently flowing at its feet, Parkland is, indeed, a lovely spot in which to build up a prosperous Camp-meeting, and also to establish a "Home," for with its pure air and fine spring water, there is no more healthy location in the country.

During the past year nine new houses were built on the Heights, making a total of 32—besides, about seventy on the lower grounds, where there is also a large hotel and dining room, a commodious pavilion, and a chapel, the latter the property of the First Association of Spiritualists, of Philadelphia.

A public school was recently started here, poles have been placed for electric lights, and a trolley line is in prospect for the near future.

It is our aim to conduct our meetings along a progressive, educational line, serving from our rostrum only such food as will inspire to higher, more noble living; that beautiful Parkland may yet become a great center of high spiritual thought that shall radiate its light of Truth far and near.

In connection with this Camp, it is also our desire to establish on these Heights a Home for worthy mediums, and Spiritualists who have given their lives to the Cause so dear to their hearts; also, an Orphanage, where the dear little blossoms of humanity may be gathered in and lovingly sheltered, and given proper conditions to unfold their innate powers to grow into noble men and women, and so take their rightful places in the progressive march toward making of mother Earth a real heaven, on which coming generations shall yet live in peace and harmony.

And now, oh friend of Progress! realizing that we have entered upon a most sacred work, we earnestly ask for your co-operation, for we do most sincerely desire the assistance of those who have awakened to the realization that Spiritualism is truly a religion of an every-day right-living; that our Cause is the cause of humanity; and having themselves tasted of the sweetness of the living waters of Life, recognize the Fatherhood of God and the Brotherhood of Man, and aroused to their own individual responsibility are not willing to selfishly enjoy alone the fruit of their higher understanding.

We have recently started a special fund to be known as the "Home Fund," and all who give proper thought to this matter must realize the great need of such a Home, and we feel the time is fast drawing near when we shall not appeal in vain for the needed donations and endowments to carry on this great work.

We would be glad to have societies announce at their meetings the foregoing, and devise ways and means to assist in this work, which as truly belongs to them as us, and all assistance, whether great or small, will be thankfully accepted and duly acknowledged by the secretary through the Spiritual press.

ELIZABETH M. FISH, Sec'y
Floral Heights, Parkland, Eden P. O.
Penn.

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32 CHICAGO, ILL., MAY 27, 1905. NO. 809

RECEIVED WITH OPEN ARMS.

Mrs. Lole F. Prior's Grand Reception by the Spiritualists of Wellington, New Zealand.

By the last steamer from San Francisco a noted medium and lecturess came to New Zealand from the United States to fulfill an engagement with the Wellington Association of Spiritualists, Registered. The lady's name is Lole F. Prior, and she gave her first address at the New Century Hall, Wellington, on Sunday evening, 9th April. The spacious hall was crowded, and many were unable to obtain admission. Mrs. Prior's kindly face and quiet, yet earnest manner captivated her hearers, and she was listened to with close interest.

On the Tuesday evening following, the society gave a "reception" to their visitor at the hall. A large number of invitations had been sent out, and on the evening in question the hall was filled with an intelligent gathering. Mr. William McLean, the president, occupied the chair. A few songs were rendered at the commencement of the proceedings, the guest of the evening occupying a seat on the stage under the folds of the Union Jack and the Stars and Stripes.

The chairman said it was a memorable occasion, for two reasons. First, it was their privilege to welcome one of the bravest and best women in the cause of Spiritualism. He most cordially welcomed Mrs. Prior, not only to New Zealand, but to a free platform, and he could tell her that she was in a country where, before the law, women stood equal with men, and at election time her vote had the same weight. With regard to mediums the law was not satisfactory, but he hoped their legislators would soon perceive the necessity of amending the present law. The Chairman next referred to the enormous strides Spiritualism was making in all countries, the sympathetic attitude of numbers of scientific men, and the press and in the Church, where a bitter spirit had been shown, there was not such marked antagonism. He thanked the Wellington papers for their lengthy notices concerning Mrs. Prior and her work. The second reason why the occasion was memorable was because they were gathered in the hall after considerable alterations and additions had been made. It was now one of the most comfortable and best appointed halls in the colony. In welcoming Mrs. Prior the Chairman assured her that there was a very kindly feeling existing in this colony towards their American cousins; and he felt sure that her visit would cement the friendship.

Mrs. Prior then stepped forward amid warm applause. Such occasions, she said, left her without words, for she felt that the welcome was the outburst of warm hearts. As she stood beneath the Stars and Stripes on Sunday evening she realized that there was a strong bond of sympathy between the two peoples—that they were more brothers than cousins. She came with fraternal greetings from across the sea, and her welcome had been warm and touching. Mrs. Prior then spoke at some length on the philosophy of Spiritualism, the teachings of Jesus Christ, and lastly, of the unprincipled persons who posed before the American public as materializing mediums and trifled with the tenderest feelings of humanity. These fraudulent persons were coining money by their deception, and she felt it a duty to warn the Spiritualis' of New Zealand, so that they might ware of these adventurers, who were not Spiritualists, but posed as such. The lady resumed her seat amidst another shower of applause.

Mr. John Duthie, M. H. R., at the request of the Chairman, said a few words. Though not a Spiritualist he believed the organization was doing what it could to benefit humanity.

A very young lady delivered a recitation with good elocution and grace.

Mr. W. C. Nation, of Levin, joined in the greetings to Mrs. Prior. She was now in what had been called "Wonderland"—a land of rippling streams and mountain torrents, of fields of ice in the South and subterranean fires in the North. He was glad to join in the welcome and he believed that Mrs. Prior's mission would be productive of much fruit, and when she returned to her own land she would be followed by thankful hearts and good wishes. He was glad the visitor had spoken of the frauds practiced upon unsuspecting inquirers. He could tell the audience he had received a circular from the United States detailing a complete outfit for materialization seances, and offering to supply such at a price. He would publish the particulars, he said, in The Message of Life, so that Spiritualists throughout the colony could see what was in store for them. Mr. Nation spoke of the different schools of thoughi. He said he felt he was amongst students of New Thought, the Subjective Self, Mental Scientists, Theosophists, Spiritualists, and other students of the occult. All were climbing up the mountain side, in different tracks may be, but they were trying to gain the summit. By and by they would reach the height they were striving for, and he could imagine the greeting after this style as they met in the purer atmosphere, "Oh, you here too? I didn't expect to meet you!" The summit attained they would all be closer together. The speaker urged patient investigation and a deeper spirituality in the lives of all, so that the close ofthe mortal career might be like a beautiful sunset of blue and gold.

The whole company then adjourned to the spacious supper room, where refreshments were provided without stint. There was a marked display of good feeling, and Mrs. Prior got in touch with many warm-hearted, intelligent, and earnest seekers after truth.

Since this gathering Mrs. Prior has had well-attended meetings. As a lecturess and as "message bearer" from friends who have passed on she has been highly successful, and her work in New Zealand will produce rich fruit.

Speaking of one of Mrs. Prior's meetings, a Wellington paper said: "After the lecture she devoted half an hour to giving tests, most of them remarkable. No questions, either oral or written, were addressed to her, nor were the lights turned down. Standing on the platform she described various spirits which she said were present, was impressed with the ailments with which they had died, and indicated the part of the hall where sat the persons for whom their messages were intended. In certain instances where no response was made, Mrs. Prior stepped down from the stage and successfully identified the persons who knew the spirit in this life. They were evidently taken by surprise.—"Message of Life."

Life has no blessing like a prudent friend.—Euripides.

A PROPHETIC DREAM.

A Spirit Gave Him the Impressive Vision, Showing Him the Burning Home.

Waukesha, Wis.—Dreams sometimes come true.

The dream of little Louis Spechtenetsky came true last week and to people who believe in presentiments this will be but another evidence of the truth of their faith, while to the materialist it will appear a mere accident. However, they will both agree that it was a strange occurrence.

Last Tuesday night as Louis and his mother were coming home on the interurban electric car from Milwaukee the boy fell asleep. He suddenly awoke from a dream and said:

"Ma, our house is on fire."

His mother comforted him in his terror over his presentiment, saying:

"No, our house is all right. We will soon be home now and pa will meet us."

When she reached Main street, Mrs. Spechtenetsky suddenly shrieked:

"My God! My children!"

For less than a block away she saw the upper story of her home on White Rock avenue in flames, a crowd of people on the street and the fire department at work.

The mother's heart was soon relieved from its burden of crushing fear, however, for her children were safe, and the damage to the house was small.

It happened that another son, Nathan, had set a candle too close to his bed. One quilt and his clothing were burned before the boy was aroused and he probably would not have awakened in time to save his life if it had not been for his sister Annie, who discovered the blaze. She aroused him and then gave the alarm.—Milwaukee News.

INTERESTING ITEMS.

Mr. and Mrs. Aber in Arkansas City—A Select Circle Held in Which the Manifestations are Most Remarkable.

W. W. Aber and wife from Kansas City, Mo., spent ten days in our city, the guests of Mr. and Mrs. Terrell, using their parlors for the reception of those seeking information from their friends in spirit life. The rooms were crowded each evening. Many persons were convinced of spirit return, meeting and conversing with their friends for the first time since their transition to spirit spheres. Mr. and Mrs. Aber are each excellent mediums.

The Sunday evening developing seances, held at E. J. Hoyt's are progressing nicely, and growing in interest. The circle consists of members of Mr. H. and family, with a few select friends and an occasional invited guest or guests. The light in the rooms is slightly shaded, the features of the sitters being plainly visible. Preceding the sitting, a half hour or more is spent in the parlor rendering delightful instrumental music. Mr. H. is a fine violinist, using an instrument that cost $500. Ella, his daughter, presides at the piano. Joe, a nephew, plays the cornet, and Turner, the son-in-law, and medium, plays a horn. These concerts are a good prelude to a harmonious circle. Exactly on time the sitters take their respective places. The medium, dressed entirely in black garments, enters the cabinet, which is a curtain in two parts suspended on a wire stretched across the corner of the seance room. The cabinet and medium are inspected, the curtains closed and the medium is soon in a deep trance. The friends from spirit spheres announce everything in readiness, when form after form appears, bows to friends, and seem pleased when recognized. Some are clothed in robes of spotless white; others dressed in garments such as they wore in earth sphere. They talk through the medium to the circle or some member of it, answer questions and give advice. No fee is charged or donations accepted; no exhibition in public contemplated; the circle is held for investigation, and has demonstrated to its members that our departed friends can, under favorable conditions, appear visibly and converse with us.

THOS MURRAY.

Arkansas City, Kansas.

ANOTHER COMMENDABLE WORK.

To Advance the Grand Truths of Spiritualism.

Dear Friend:—Are you a Spiritualist? And if so, are you desirous of assisting in building up and advancing the Cause of the Angels? No higher, holier cause was ever presented to the human race for its consideration than that which proves the immortality of the human soul, the perpetuity of love, and the eternal progress of mankind.

In view of this, I am desirous of establishing a Home for Spiritualism in the city of St. Louis, Mo., to serve as a center of activity in the upbuilding of our cause in the Great West.

St. Louis is a large and rapidly growing city, centrally located in the great Mississippi Valley, and contiguous to all points in the West and Southwest. There is no better field for propaganda work to be found anywhere than here.

You are therefore solicited to contribute the sum of one dollar to a fund that is already begun, to be appropriated to the purchase of a site and the erection thereon of a building suitable for the following purposes:

An entertainment hall, with all necessary appointments for the purpose of public meetings of all kinds, including amusements, etc. A kitchen and dining hall, seance rooms, laundry, and rooms for sanitarium and dispensary purposes.

This establishment shall be open at all times for the purpose of assisting all who need either physical, mental or spiritual aid, and for the purpose of furthering in every way the cause of true Spiritualism.

The officers of the organization known as the Spiritual Society of Truth Seekers of St. Louis, a body organized and chartered by both the Progressive Spiritualist Association of Missouri, and the National Spiritualists Association, have caught the spirit of this lofty ideal, a movement instigated and initiated by your correspondent, into which she is putting all of her life energies, and which has the full approval and endorsement of the angel world.

Will you help us? If so, please remit by return mail the sum of one dollar, together with the names of all Spiritualists whom you think would be interested in such a movement.

Sincerely yours,

MRS. JOSIE K. FOLSOM.

3007A Dickson street, St. Louis, Mo.

A PIECE OF INTOLERANCE.

An Address by Dr. J. M. Peebles Rejected.

The following is from Light of London, England:

I have been for fifteen years a promptly-paying member of the London Victoria Institute and Philosophical Society of Great Britain, of which body the Earl of Halsbury is president, but a paper upon "Immortality" that I had prepared to be read at a meeting of that society on Monday, the 17th inst., was, at the last moment, rejected by the council in session.

Though yearly admiring many of the essays upon science and religion read and discussed by this distinguished body, I felt that the temple of this conservative Institute needed a "living stone," a present-day inspiration; and from the best and highest motives I prepared to furnish it under the name of "Immortality: Its Naturalness, its Possibilities and Proofs."

The thinking, progressive souls of the twentieth century do not care whether the old Moabites were polygamists or monogamists; whether Samson chased the foxes or was himself chased by the foxes; but they do care and pray for the termination of this brutal war between pious Christian Russians and the more enlightened "Pagan" Japanese; they do care about the unemployed in London and the street-corner beggars in New York; they do care about the uneducated, half-clad orphan and weeping mother mourning over the cold, dead form of a loved child. With no knowledge of a future life, many Rachels are mourning without consolation!

Serious pondering upon these momentous subjects, I selected Immortality, with its legitimate corollaries, as a fit subject for my paper. It was duly prepared, and handed to the secretary, Professor Edward Hull, LL.D., F. R. S., on April 3, and, according to the custom of the Victoria Institute, it was printed in pamphlet form, and sent out to many of the members, that they might know its contents, and be prepared for the reading and discussion. The paper was in the hands of the officials and members for two weeks. All seemed well. In the meantime the secretary, very courteously wrote me, knowing the condition of my throat and lungs, and expressed the hope that I would be able to personally read the paper. The tickets of invitation had been printed and distributed.

The hour had come. The people had assembled. The reporters were at the table—then, and then only, was I summoned into the council room, and gravely informed that the council had decided that "for good and sufficient reasons," the "paper was not considered appropriate to be read" before the members and invited guests. Using the "Daily Mail's" phrase, the "address was closured before it began," and the Rev. Canon R. B. Girdlestone, M. A., was substituted to deliver an address on the "Resurrection." The most of my friends, city officials and journalists, indignantly left the lecture hall.

The council having refused to accept my paper, treating of the evidences of the Divine existence, and proofs from ancient testimonies, and present-day spiritual phenomena, in demonstration of a future conscious life, I withdrew it, and it is now my property. Spiritualism was the crux, and yet, at the head of the printed pamphlet—sent out by the Institute—was this passage: "The Institute's object being to investigate, it must not be held to endorse the various views expressed either in the papers or discussions." But, inasmuch as it is the professed purpose of this body to "investigate," the inquiry naturally arises here: Could the members of the Institute "investigate" and "discuss" a paper which was forbidden to be "read?"

I need not dilate upon the shock, or the crushing, mortifying position in which this belated decision placed me. It is passing, and almost mirthfully, strange that this council and the learned members had previously received, and had discussed, a paper on the "Venomous Snakes of India"; and another paper (see Vol. XXXXIII.) of twenty-seven pages was read by the Rev. F. A. Walker, D. D., upon "Hornets," particular stress being laid upon the point as to what "period of the year do queen hornets leave their nests."

Think of it! A distinguished body of ministers, clergymen, and titled scientists permitting a paper to be read upon the characteristics of "Hornets" and "Wasps," yet rejecting a paper treating of the ancient and present-day proofs of human immortality! As I have said, Spiritualism was the crux, and yet these clergymen should not be frightened at Spiritualism, when many of the brainiest and most scholarly men of the world are Spiritualists—when the illustrious Dr. Jowett, Master of Balliol College, Oxford University, in a sermon upon "Faith, Doctrine, and Immmortality" (p. 319), says: "The spirits and forms of the dead seem to hover around us and to be about our bed and about our path, sometimes for a shorter and sometimes for a longer period after they have been taken from us." Jesus asked (I quote from memory), "How much, then, is a man better than a sheep?" and I shall ever say, when thinking of the Victoria Institute and Philosophical Society of Great Britain, how much better is immortality, with its angel ministries and spirit messages, than the "hornets" and "wasps," and the "snakes of India," the characteristics of which this institute allowed to be described in a paper (of twenty-one pages) by Sir Joseph Fayrer, M. D., LL.D. By the way, there is no reference in this exhaustive paper upon snakes to the rib-made woman of Eden, and her conversation with the "serpent."

The extraordinary treatment I have received from the council of the Victoria Institute excites in me not the least anger, but rather the fraternal feeling of a most condescending pity. And yet, owing to my abiding and unbounded faith in God and the fulfillment of His mighty purpose in creation, I believe in the future enlightenment and final salvation of the members of this Institute's council; basing this beautiful belief in a degree upon this sacred scriptural passage: "The Lord preserveth the simple."

J. M. PEEBLES.

[We have much pleasure in announcing that Dr. Peebles has kindly consented to give his "rejected" address on "Immortality: Its Naturalness, Its Possibilities and Proofs," to the members and associates of the London Spiritualist Alliance, on May 25 next, and we are confident that he will receive a very sympathetic welcome from a large and appreciative audience on that occasion. —Editor Light.]

MATERIALIZATION.

An Old and Forgotten System for Spiritualists to Consider.

To the Editor:—We fully realize the greatness and profundity of the subject before us, the delicate chemical processes involved in the production of this the most wonderful of all psychic phenomena; also do we recognize our inability to properly and clearly convey our ideas to the advanced student reader on this great question, and if we should fall short on language and appropriate terms necessary to present the true facts to your consciousness, it is hoped that the intelligent reader will be able to supply the deficiency and level up to the line of thought we here lay out for your candid consideration.

The Musical Scale.

Our line of argument in the form of an explanation of the processes involved in this most wonderful phenomenon called materialization, will be based upon the musical scale. The seven octaves of our musical range of vibration hold a perfect multiple relation to one another, yet, by an almost unlimited combination of individual notes, harmony and discord are produced in endless variety and degrees.

It is this range of the seven chromatic scales that we hold to be a true representation of the macrocosmic and the microcosmic scales of vibrations. By the macrocosmic scale of vibration we mean that infinite range of vibratory rates existing between the lowest vibrating atom on the lower C and the highest rate of vibratory motion on the highest C. By the microcosmic scale of vibration we mean all vibratory activity between the lowest vibrating atom constituting the human organism and the highest vibratory soul power on the high C on the seventh octave, which includes all vibratory powers, forces and elements operative in the visible and invisible realm of the human being.

Materialize, according to Webster's definition, is: 'to reduce to a state of matter," and we take it for granted that the meaning he intends to convey is, that an invisible substance of high vibratory motion or activity is reduced or lowered down to that state of vibration exhibited in tangible material objects, which are visible to our sense of sight by responsive capacity of our visual organs.

Now let us remember this fact: To materialize is to reduce to lower atomic vibration of an invisible ethereal substance which under the law of transmutation becomes condensed and at last solidified sufficiently to be visible to our physical sense of sight. The term reduce, means: "to bring back to a former state." (Webster.)

It is customary for investigators when explaining this phenomenon, especially in regard to its genuineness, to base their conclusions upon experience under close observation, but this is not always a safe method, for under the present system practiced by many materializing mediums, said to produce this phenomenon, the investigator is run up against powers and forces which render it impossible for him to at all times be absolutely sure that he sees an object when he thinks he sees it. This applies especially to the question of identification.

The object of this article is not to explain the processes and methods used by materializing mediums at the present time, who under various conditions produce what is said to be full form materialization, which, to a certain extent, no doubt, are genuine. In many cases when the requisite conditions are present; but rather to explain the true process in materialization when circles are formed in accordance with nature's laws and principles as exemplified in the musical scale.

All nature is established upon a musical basis. All psychical as well as physical phenomena result from a blending of primary forces and elements; this blending always takes place to the same degree that harmony exists—and is not harmony inherent in the musical scale?

Subject to Musical Laws.

Every human being is at all times subject to musical laws, and has a certain location on the musical scale, according to inherent predominant electric or magnetic force, which constitutes a person's key-note, and is one of the great dominant factors of existence.

No Two Persons Born Alike.

By the thirteen notes on the chromatic scale we have thirteen different human characteristics and temperaments represented. If we divide every half step on the scale in four equal parts, we have fifty-two different temperaments represented. If we make a more sweeping division we have 258, but this is not practical, yet we might go into the hair-splitting business and deal with fractions, which gives us that infinite variation under which no two person are ever born just alike; no two leaves in the forest are just alike; but in this article we shall only deal with the original thirteen human temperaments according to their location on the chromatic scale in which is inherent the basic principles of existence.

According to statement in the New Testament, Jesus must have understood and practiced this system when he went about over the country picking up his disciples here and there as he found them corresponding to the twelve notes on the chromatic scale, he himself being located on F sharp, the vital center, a position only held by a perfect human being, and is called the messianic point, with John on G and James on F, which are the prophetic points; Peter on high C, with Judas on low C, which constitutes the two extremities. This gives us three chief divisions of the human family: the electric, the magnetic and the electro-magnetic, each one with their sign-board aloft designating their position on the scale. Judas was just as necessary in the formation of this great battery as low C is in the musical scale, although Jesus knew that Judas was a devil (see John 6:70); nevertheless had to have him in order to have his battery complete. Here might be maintained the beautiful thought of the evolution of the low C into the multiple relative positions from octave to octave, but we must curtail.

P. PEARSON.

Ponca City, Okla.

(To be continued.)

The road to ambition is too narrow for friendship, too crooked for love, too rugged for honesty and too dark for science.—Rousseau.

The friendships of the world are oft confederacies in vice, or leagues of pleasure.—Addison.

AN IMPRESSIVE COMPARISON.

Keeler the Medium vs. Kellar the Magician.

After reading the above, which has appeared in a great many papers, both city and country, as a full and complete expose, and as an expert and scientific explanation and refutation of the phenomena of slate-writing, it is the wish of the writer to place along side of the story of how Kellar, "the most mystifying and marvelous magician on this mundane sphere," says he did his wonderful work of slate-writing, a statement of the work witnessed by the writer on the 3rd instant, at the home, in this city, of Mr. P. L. O. A. Keeler, the medium, who has for twenty-five years been the instrument through which has been given this most interesting and convincing phase, and positive proof of the power of spirits to return and communicate with mortals.

Calling at Mr. Keeler's home at 11 o'clock on May 3, I was invited to the front room on the second floor, and seated at a small table opposite Mr. K., and with the light of noonday streaming in upon us through four windows, having previously procured from a down-town store, three slates, 8x12 inches in size, which were placed upon the table, Mr. K. assuring me that conversation would in no wise interfere with the work, we touched upon several subjects entirely irrelevant to the matter we were engaged in, but after the passing of a half hour's time, Mr. K. was apprised by his guide, George Christy, that the notes I had prepared before leaving home had not been addressed to names, which was necessary; so I opened them and made the change suggested. A further suspension of anxious waiting of some 15 minutes, during which Mr. K. apologetically inquired if I was growing impatient, and expressed his regrets at the delay, but saying he could not help it, when his guide made the further request that I separate the two slates which had been secured together and remove and hold in my hand for a moment the bit of pencil which had been placed between them. This was done, no writing appearing as yet on either slate, but on replacing the piece of pencil the sound of the scratching began immediately, and continued for not to exceed 45 or 50 seconds, when O. K. was received from the guide.

I at once picked up the slates and separated them, and received the revelation that will ever dispel doubt from my mind on this momentous question.

These two slates were not touched by either of us during the writing; they were simply lying upon the table between us. There were five communications, completely covering the two inside surfaces with closely written matter; the writing and composition as distinctly different in character and form as it is possible to get from five persons in any promiscuous gathering.

Mr. Keeler then received intelligence that the guide wished to write a communication, so he picked up the remaining slate and one of those already written upon, put them together, holding them toward me in his hands, arms extended. I took hold of the opposite side, the pencil began moving in a way that indicated very rapid movement, and in 15 seconds stopped with the whole side of the slate closely written.

The character of the matter was highly intelligent in every particular in each instance. I identified fully each personality and their peculiar traits. I had know all intimately for periods ranging from twenty to fifty years, their respective ages being from 30 to 73 years.

It is but fair to say, for the purpose of acquainting the reader who may have misleading surmises as to the predilections or bias of investigation of the writer, that all his natural tendencies of thought, both speculative and so-called scientific is, and has been for over a half century, impregnated with skepticism to an extreme and intolerant degree.

I am compelled in candor to admit that up to the very moment of opening the slates and beholding the revelation in the fullness of all the faculties possessed, I was so incredulous as to think it absurd and absolutely impossible to get what I was led to expect in accord with report and reputation of the medium.

It is conceded to Kellar that he is the high priest of fakirs, the prince of tricksters traveling the land.

If his performance is amusing and mystifying, perhaps worth the price if you are pleased, we have no word of reproof, but, dear reader, do exercise your intelligence, weigh in the balance of reason, study thoroughly, analyze your deductions and the facts as you find them, make the fullest comparison, be free, frank and fair, note the wide contrast between the work of Kellar the magician and his fake, and Keeler the medium and phenomena. Of what priceless value to the sincere, earnest soul searching for the truth, and seeking solace for the sore heart whose healing depends on a proof of the fact of continuity of life after death, inseparable from love, as is given by the divinely gifted Keeler in that honest work, so simple in manner, so amazing to the mind, yet so satisfying to the heart throbbing with the longings of love to feel the unmistakable assurance of the presence of those dear ones gone a little before to enter the beautiful realms of a purer and higher condition of existence.

It is an unpardonable presumption on the intelligence of the people to parade before the public pretending to do that which he cannot, and Kellar's self-laudation and conceit above are equal to the occasion; it would be perfectly safe to wager that he could not get a single scratch from a bit of pencil the size of a broom straw and an eighth of an inch long in a decade of his deceptive practice.

He may be able to confound and dumfound scientific savants and suckers, but is it possible that people will permit such cheap trickery of legerdemain to pass their discernment and discrimination between the fickle and false, and the irrefutable, convincing evidence of the living truth?

J. W. NIGH.

Washington, D. C.

MUSIC.

Ah, music, thy voice is tender,
Thou art no shallow base pretender,
Thy tones are deep as love of woman,
Thy sympathy is something more than human.

Down to the deepest heart's emotion,
Down to the soul's unfathomed ocean,
Deeper than earthly lines have sounded;
Thy notes sink limitless and unbounded.

—G. Diuvan Young.

TESTIMONY FROM IRELAND.

Showing the Prevalence of a Belief in Spirit Return.

The Irish Independent recently offered a guinea prize for the best answer to the question, "Do you believe in Ghosts?" and the winning reply was the following, published in that paper on March 1st, and written by Mr. B. Granger, of 2, Millmount-terrace, Drumcondra:

"My own belief in the supernatural world and its sometimes visible denizens is as instinctive as my belief in God. It admits of no debate, and requires no justification—to myself. But there are doubters and skeptics. The instinct is not universal, although, if proper tests could be applied, it might be found generally true that in all there is the cord that thrills responsive to the supernatural.

"In a rural district in Ireland you will hear well-authenticated instances of wraiths, or apparitions of persons still alive—one was mentioned a few days ago in connection with the Richill poisoning case—of ghosts, i. e., apparitions of individuals known to be dead, and of mysterious intimations, variously conveyed, of the deaths of relatives and friends. And that, too, from truthful, sober-minded men, to whom it would be an insult to impute falsehood or hysteria.

"Spiritualism, mentioned by Canon Courtenay Moore, is one of the most thoroughly absurd creeds in the world. Table rappings, juggling, trickery—these constitute Spiritualism, say the critics, who will not take the trouble to make themselves acquainted with the facts. Maskelyne, in his "exposures" of the various mediums (properly witches), has exposed a vast amount of unreasonable prejudice in himself, and similarly with others who had made up their minds not to be convinced. What they could not understand was only some trick cleverer than the rest.

"I have been present at clairvoyant seances where the "controlled" medium has described the ghosts who hovered about in the vicinity of various members of the audience. Their descriptions have enabled the living fathers, husbands, wives, to recognize the deceased members of their households, and messages have been given by the mediums from the spirit world to those on earth. I might have argued collusion in all these cases had I not had positive proofs of the impossibility of such a thing in the case of several friends of my own.

"I could multiply instances like these did space allow, and though I do not regard Spiritualism as by any means a healthy subject to dabble in, its revelations, taken in connection with what might be described as the unaided belief in things ghostly, seems to me to afford positive proof of the objective existence of ghosts."

In another reply, a Roman Catholic priest states that while Spiritualist seances are condemned by his Church as grievously sinful, there is no a priori reason to show why spirits should not manifest themselves. Man's soul, he says, after its separation from the body, is a spirit, and can assum appearances. There is abundance of evidence, which in law would be regarded as decisive, to prove that spirits do make manifestations. One man in every ten has had experiences, but the majority are ashamed to acknowledge them. Lastly, he cites the authority of the bible, which records many spiritual phenomena.

"The Herald of the Golden Age" continues to bless its readers with its winsome reflections upon Spirit-life. We send our kindest greetings to our excellent ally. A late article, on "From Matter to Spirit," is a beautifully written presentation of the truth "that we are living souls, not animated bodies." "Our fleshly tabernacle," it says, "is but a temporary movable dwelling-place—a convenient means of communication with this physical world, in which we are gaining necessary and valuable experience and are perfecting our spiritual evolution."

The spiritual awakening is also very tenderly and luminously described. The following sentences are like points of light:

When the human soul awakes from the long sleep of materialism, and becomes spiritually conscious, all things become changed. It sees a new heaven and a new earth.

It becomes aware that this dense material universe is the theatre of a great drama, in which it is, itself, playing a humble but not unimportant part; that our planet is the scene of a great work of soul-transformation or evolution, which is ever taking place.

It is no longer in bondage to the fear of death; for it knows that departure from the physical body is but the laying aside of an earthly garment which has become outworn, and that the etheric form which envelopes it is of finer texture and of more sensitive vibration, and one that will more perfectly reveal its true self.

The material world loses its grip; dependence upon physical sensation becomes lessened; the stupendous vision of the unexplored wealth, and the transcendent possibilities of the spiritual worlds are intuitively perceived; and the soul begins to realize, even though it be but faintly at first, the glorious liberty and privilege of "the children of God."

In due time, it is permitted to have foretaste of the peace that passeth understanding, and the joy that cannot be expressed, which constitute the perennial conditions of the Christ-sphere where love and sympathy are freely outpoured.

When its hour has come and it has been tried and tested, and found faithful, it is admitted to the mystic kingdom and the real Presence—and, finding there the fulfillment of all its hopes and all its dreams, it abides, and goes out into the darkness no more.—Light, London, England.

THE KOSMON DAY IS HERE.

The hearts of men throughout the earth
Beat in unison from their birth—
In pulsing throbs of joy or pain—
In yearning, gracious, glad refrain—
The coming of a Brighter Day.

The Day is here, we heed it not!
Within! Within! Behold thy lot!
United we in soul commune—
United we at Kosmon Noon—
The Kosmon Day is here.

JOHN A. LANT.

Fraternal Home, Pittsburg, Kans.

There was a noble way, in former times of saying things simply, and yet saying them proudly.—Irving.

SIDE LIGHTS.

A Message of Good Cheer From Maori Land.

I arrived in New Zealand April 7, and remained at Auckland, port of entry, only a few hours, coming out to Wellington, where I landed safely April 8, after nearly three weeks' voyage. One little realizes the size of the Pacific Ocean, until he sails westward upon it; day after day we steamed on, sometimes making 400 miles in 24 hours, and no sight of land; only the great expanse of blue water, water!

How little one feels when looking out across the billows. Such a trip is a very good cure of egotism, for one realizes fully, that he amounts to little, when compared to the earth and its wonders!

I was met at the depot by Brother McLean and his good wife, who took me in charge, they having arranged for lodgings, and they made me feel at once that I was not a stranger in a strange land, but with cheerful words and kindly smiles was I greeted as if they had always known me.

Mr. McLean is president of the society here, and a very nice society it is, too. New Century Hall is owned by the Spiritualists. It has recently been enlarged, relighted and reventilated, so to-day it compares well with some of the churches of the city.

The membership roll is a large one, and each one has, seemingly, put himself out to make my stay a pleasant one.

On Sunday, April 9, the seating capacity of the hall could not accommodate the crowds that came, there were over one hundred turned away, and the door charges were 2s., equal to our 50 cents, showing in itself what interest is taken in Spiritualism. I have given two Sunday lectures, and one Wednesday evening test meeting, and the same crowds have come.

The singing and music at the meetings are especially good, and the choir should be praised for the good work which it does. The Spiritualists here are active, progressive men and women, and they have had the best in our philosophy taught, Dr. Peebles, W. J. Colville, J. J. Morse, Ada Foye, Nellie Brigham and Laura G. Fixen all having been here in the past, and I feel that the work I am called to do, is but adding a few grains of truth to much that has already been sowed.

On the 11th a grand reception was given me, and I was welcomed to the colonies by a member of parliament; but the most delicate compliment was the draping of "Old Glory" above my chair. How quickly my eyes filled with tears when I saw the folds of the Stars and Stripes embraced by the folds of the flag of New Zealand. Now true Spiritualism is a bond that closely unites us, making us one great family, that knows no line or boundary of land nor state.

I shall be here two months, after which I start on a tour of the colonies. You will hear from me again.

LOIE F. PRIOR.

MRS. NETTIE PEASE FOX.

A Tribute of Respect to This Gifted Lady.

It was my privilege to hear this gifted lecturer first in 1883 at the Mt. Pleasant Camp-meeting, Clinton, Iowa. Her husband was president of the association at that time. He was also editor of the Spiritual Offering, a paper that was distinctively temperance as well as Spiritualistic in its endeavor to enlighten the world.

I was at that time only an investigator. Tangible evidence of immortality had not yet reached me.

While in attendance at that meeting, it occurred to me that having been a dreamer of very vivid dreams all my life, it might be a good thing for me, and later for the world, if I should attempt something of an analysis and clasification of dreams; and without giving a hint of my intention to a living soul, I actually began recording my dreams, morning after morning for a period, but finally abandoned the idea of classification, and with it, the recording of my dreams. But the vivid dreams persist.

Curious to say, the work which I had abandoned, Mrs. Fox's guides pursued, and the first lecture I was permitted after the lapse of 22 years to hear from her, was upon this very subject, "Dreams." It was here in San Jose, about a month since, and I instantly took in the remarkable co-incidence—the dream episode at Clinton in 1883, and the dream analysis by this same able lecturer in 1905.

She gave a very lucid and thoroughly scientific analysis and logical classification of dreams and their true significance, such as would be of profound benefit to all thoughtful people.

The following Sunday she lectured on Progression, and manifested true inspiration of a high order. Most impressive and eloquent was her allusion to the grand fact that success in our meetings from week to week, is not necessarily marked by crowded halls and seasons of excitement, but rather by a quiet determination which manifest itself in the co-operative endeavor of a few earnest souls, intent upon solving the great problem of relief of struggling humanity as we find it today, crushed and bruised by the tyrant hand of injustice, dealing blow after blow with fatal effectiveness, while the vast uncounted millions of victims, still patient in their forbearance, are struggling against tremendous odds for relief, and wondering why it never comes.

This, indeed, is the burden of thought of all true Spiritualists to-day the wide world over. The wise and thoughtful ones in our ranks find here their chief concern.

Her lectures rate not among the ordinary. On the contrary she is a thorough artist in her line, and judging from these two lectures I infer that she ranks with Cora L. V. Richmond, both in vigor and grace, and I hope that henceforth her fine powers will find ample opportunity for expression.

It is needless to say I have written this frank statement unsolicited and entirely unknown to the one whose name I have here so freely used, as a tribute of respect to the living and the just claims of the world upon her future service.

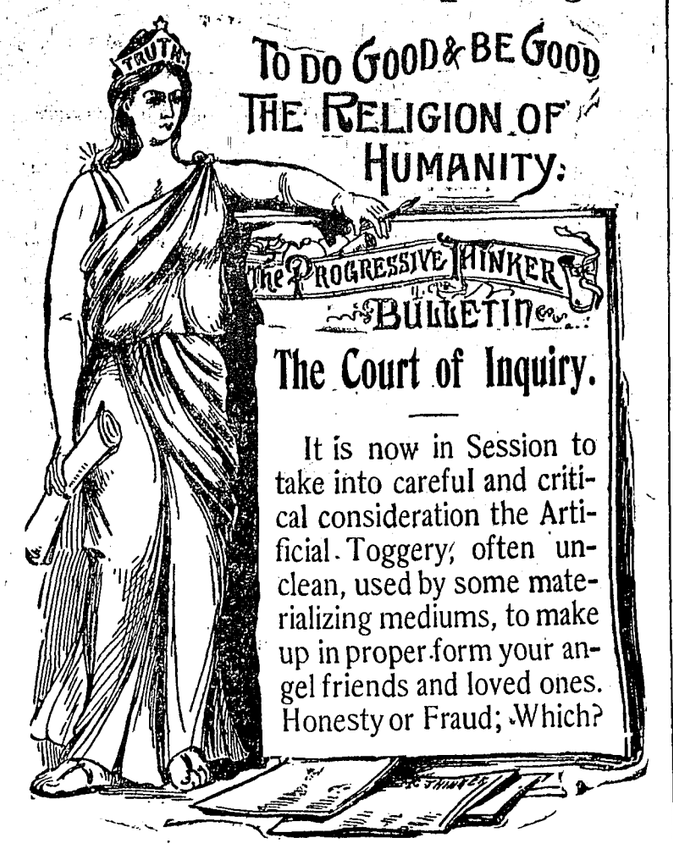
THOS. H. B. COTTON.

San Jose, Cal.

Few men are so clever as to know all the mischief they do.—Rochefoucauld.

It is only necessary to grow old to become more indulgent. I see no fault committed that I have not committed myself.—Goethe.

Court of Inquiry.



The Court of Inquiry.

It is now in Session to take into careful and critical consideration the Artificial Toggery, often unclean, used by some materializing mediums, to make up in proper form your angel friends and loved ones. Honesty or Fraud; Which?

Crisis Pending in the Ranks of Spiritualism.

THERE HAS AT LAST COME A VERY SERIOUS CRISIS IN THE RANKS OF SPIRITUALISM.

MANY MATERIALIZING MEDIUMS, EMBOLDENED BY THEIR SUCCESS IN THE USE OF ARTIFICIAL TOGGERY IN THEIR SEANCES, HAVE AT LAST FORCED AN UNPLEASANT CONDITION OF AFFAIRS INTO THE RANKS OF SPIRITUALISM.

EVER SINCE THE DAVENPORT BROTHERS TRAVELED THROUGH THE UNITED STATES WITH THEIR MYSTERIOUS CABINET FEATS, MYSTIFYING THE PEOPLE, LEGERDEMAIN, CONFEDERATES, ARTIFICIAL TOGGERY, DRESSES ILLUMINATED WITH PHOSPHORUS, FALSE WHISKERS, WIGS, CHEESE CLOTH, FEATHERS, AND EVEN KNIVES HAVE BEEN BROUGHT INTO REQUISITION TO HELP THE MEDIUM OR SPIRIT IN WHAT IS EVIDENTLY A WORK OF DECEPTION OF THE DARKEST KIND.

THIS ARTIFICIAL TOGGERY IS OFTEN UNCLEAN, AND REVEALS UNDER THE MICROSCOPE, MICROBES WHOSE ONLY PLACE IN THE ECONOMY OF NATURE IS IN THE FILTH OUTSIDE OF THE RANKS OF PURE SPIRITUALISM.

ALL THESE ROTTEN TRICKSTERS HAVE GOTTEN IN THEIR PESTIFEROUS WORK UNTIL EMBOLDENED BY THEIR SUCCESS IN THEIR DECEPTIVE METHODS, THEY HAVE ACTUALLY NAUSEATED THOUSANDS OF HONEST SPIRITUALISTS, AND DRIVEN THEM INTO THE VARIOUS LIBERAL CULTS AND CREEDS THAT HAVE ASSUMED GREAT PROMINENCE IN VARIOUS PARTS OF THE COUNTRY.

COMMENCING WITH THE EXPOSURE OF MRS. GRIFFEN, IN MILWAUKEE, WIS., OVER TWO YEARS AGO, DRESSED IN A HOME-MADE INDIAN COSTUME, WITH A HEADGEAR ORNAMENTED WITH FEATHERS, TO REPRESENT AN INDIAN CHIEFTAIN, THERE HAS BEEN A DOZEN OR MORE EXPOSURES, AND IN EVERY CASE THE "SPIRIT" PROVED TO BE THE MEDIUM DRESSED IN GROSS MATERIAL, OFTEN DIRTY, AND ESPECIALLY PREPARED FOR THE OCCASION BY MORTAL HANDS INTENT ON DECEIVING.

EVEN ELSIE REYNOLDS, THE GREAT LEADER OF A CERTAIN GANG WHO USE ARTIFICIAL TOGGERY IN DECEIVING THE PEOPIE, WHEN EXPOSED IN LOS ANGELES, CAL., HAD ON A MASK AND GOGGLES, WITH HER SKIRT ROLLED UP, REPRESENTING HERSELF AS THE SPIRIT OF "AUNT BETSEY." SUCH BEING THE CASE MR. DUNN HAS SOME FOUNDATION FOR HIS STATEMENT THAT ALL MATERIALIZING MEDIUMS ARE GUILTY OF PRACTICING THE SAME DECEPTION, HENCE THIS COURT OF INQUIRY HAS BEEN CALLED, WITH THE OBJECT IN VIEW TO ARRIVE AT THE REAL FACTS IN THE CASE.

A Trenchant Reply to Judge Dunn.

F. C. Boving is a Prominent Spiritualist of Hot Springs, Ark., respected by all classes for his sterling honesty and integrity, and his answer to Judge Dunn will be read with deep interest.

To the Editor:—I have just read and thought over the very remarkable and exhaustive article of Andrew C. Dunn. It is to me remarkable because a man of unusual intelligence, such as Mr. Dunn undoubtedly possesses, would be expected to have better judgment and reasoning than his article indicates. After digesting his article two thoughts came to my mind, namely: Mr. Dunn is either employed to defend the cause of fake phenomena, and has done the best he could with his subject, and possibly said more in the fakes' behalf than could have been presented by one out of a thousand in the ranks of Spiritualists, for this he is entitled to credit and has done what his profession requires.

On the other hand, if this supposition is wrong, then he honestly believes, feels and thinks that his expressions are true. In this event I am surprised, for his argument is absolutely without reason. He states that all materializing mediums carry paraphernalia. This I am able to dispute, for there was a medium at my house for two weeks last fall, who permitted her trunk and effects to be thoroughly searched upon entering my home, and before entering the cabinet, (which was a corner of the room behind my wife's curtains, instead of her own) permitted the ladies to disrobe her of every garment, and donned a black dress furnished by the ladies, entering the cabinet without music box or other effects. There was no chance for trickery here, and from the cabinet came forms white as snow, she being clothed entirely in black, and all sizes from three to six feet high. This proves Mr. Dunn's statement false regarding paraphernalia being used by all such mediums.

His argument that this trash is needed by the spirits sounds absurd.

For what purpose do they need it?

In personating, he will doubtless answer.

What is personating?

My understanding of the use of the word in this connection is, where the spirits take possession of the medium's person and bring him before the audience, (the medium being unconscious) for the purpose of using the medium's anatomy through which instrument the spirit may communicate to his friends in the circle. The object then is to give some intelligent communication which will be recognized as coming from the spirit of one of our departed friends. Why then decorate the medium's person with robes of cheesecloth, old discarded hats with various alterations and decorations, false beards and wigs? Do these articles convey to the loved one in the circle any satisfaction? No! Then why use them? If such stuff is to be used, wouldn't it be better for the medium to make explanation of them, and exhibit them before the seance?

WHY DO THEY LIE when asked about paraphernalia, and secrete it in the music box where no one can find it? When the audience is asked to examine the cabinet, why don't they also open up the music box and expose the contents of the secret pocket beneath the disk?

If it is right for this stuff to be used, and ALL, as stated, carry the same, why should the public not know it, and have its use explained?

The medium expects the circle to be honest in their investigations, hence, why not the sitters have the same right to expect the medium to be honest in return?

Deception is not akin to honesty in any sense.

Did you ever hear of a medium acknowledging that he carried paraphernalia for the benefit of his spirit guides, to be used in their seances? No! They deny this emphatically, and exclude from their circles all whom they know have such suspicions. At my house, Winans explained personation to be when the spirit made up and resembled himself in appearance, manner, talk, etc., but positively stated that it was THE SPIRIT MATERIALIZED that came from the cabinet and never himself. To satisfy the circle of this, he is often sewed to his chair or placed beneath a mosquito bar which is fastened to the ceiling and floor, in such a manner that there is apparently no chance for him to escape without tearing down the same. This is a trick like many others performed.

On yesterday morning, Winans' trunk and diamonds were sold on the streets by the constable, and I purchased his music box, which was locked and no key to be found which would open it. I procured one from a locksmith, however, and on opening it found THE SECRET COMPARTMENT STUFFED FULL OF ROBES, WIGS, TURKEY-FEATHERS, BEARDS, A DECORATED HAT, BANNERS GAILY DECORATED WITH STARS, CRESCENTS, CROSSES, HANDS, FLOWERS, ETC. Many of these articles were recognized by wife and self as having been materialized by Jimmie Bundle, last August, on the Clinton camp grounds, to the amazement and great pleasure of the circle. Also a fan which was mysteriously materialized by Jimmie Bundle, and with which he moved from one to the other of the circle fanning each to show it was not a vision, but the real thing produced from a borrowed handkerchief, also a bowie-knife produced in the same way. The music box and most of the articles above enumerated at this moment lie on a table before me and anyone who would like a feather from the head-gear of Winans' Indian guide, will please write and make such request, the same will be granted at once.

If Winans is an honest medium, why does he perform such tricks to create false impressions on the minds of the innocent investigators, who spend hours afterwards talking about the wonders of Jimmie Bundle, the lace-maker, who materialized so many articles from a borrowed handkerchief?

Do you, my reader, think this part of his performance in any way spiritual, and does it promote in the minds of any one proof that we live beyond the grave, when the explanation of how these things are done is made? No! Such is nonsense and rot.

I purchased at the sale, his black curtain and can now explain how the materialized hands came through.

The curtain had the appearance of being two solid pieces of heavy black cloth, and the hands apparently came through the cloth, most any place. On inspection the curtain proved to be full of holes with flaps in front covering same, to enable the hands to pass through and return without showing to the audience any apparent puncture or opening in the curtain.

Does my friend, Mr. Dunn, say that this is right too? If he does, I am satisfied he does not mean it. Does he think all this deception and trickery a part of the play, and what should be expected by the honest investigator? If so, he is the first man I have heard so express himself.

Winans' friends in Hot Springs say that on the night of February 26, at my house, he gave what he advertises on his card as one of his phases of demonstration, namely, personation. This is when he is decked out in the paraphernalia and parades before the audience, and in THIS instance not giving one single word of intelligence.

What is this for?

No one recognizes the feature, form, voice, action or intelligence of anyone known to have passed to the other side.

Then, I again ask, for what purpose is such a circus presented? Was there anything spiritual in this spectacle?

I leave the answer to my intelligent reader.

Was Winans conscious at the time he appeared in these rags? Yes, I am prepared to positively state that he was, and Winans himself acknowledged the same to Dr. Hallman, Eastman and myself. When asked, "Why do you use these traps?" his reply was, "At times I cannot get materialization, and then I use the paraphernalia to hold and satisfy the audience."

This is self-conviction to any fair mind. Would the audience be satisfied if they knew that the forms were Winans himself, and getting no communications at all?

What can there be, I ask, of a spiritual nature in such performances, to console and convince the honest investigator?

When pinned down to the exact number of times he had used this regalia, Winans acknowledged using the same at least one dozen times. If he used it this often to his certain knowledge, isn't he just as guilty as if he had said ever since his career began? I am sure my reader will answer in the affirmative.

Yes, I was in Winans' seances last August at Clinton, Iowa, and was there duped by his trickery, but in my own home I had better chances to investigate than when his guest at Clinton.

Mr. Dunn sarcastically refers to the fact that on discovery of Winans' trickery and deceit he was "Ruthlessly thrust from the door into the inhospitable streets of Hot Springs, penniless, forlorn and disgraced, and his trunk and belongings sent post haste to the railroad station." Would Mr. Dunn or any of my readers have done otherwise?

After having nursed the man for two months through serious illness, making a hospital of my house, allowing my wife to nearly break her back, and wearing out her nervous system with attention to him night and day, assisting him in and out of his bed when nature demanded, and doing such work that would be disgusting to anyone at times when the nurse was absent; giving him hot baths, rubbing his limbs to relieve pain, moving him from one position to the other in the attempt to make him comfortable; how many, I ask, will do this for a stranger, and for what reward?

TO FIND HE IS A TRICKSTER, DECEITFUL AND NOT WHAT HE REPRESENTED HIMSELF TO BE.

After all this, I am inclined to think that most people would have kicked him from the door and thrown his effects into the street, instead of carrying his grip, paying his car fare and assisting him to the station, paying a transfer man to haul his trunk as I did. The kindly feeling ceases when you bestow your hospitality, time and money, upon one who makes no attempt to reciprocate, BUT LIKE A VIPER TURNS AND ATTEMPTS TO INFLICT THE DEATH WOUND WITH HIS VENOMOUS AND POISONOUS TONGUE.

Yours for Truth, F. C. BOVING.
Hot Springs, Ark.

A Talk With Life.

The golden leaves of my life have closed forever. The vase that held my choicest flowers lies shattered at my feet; the sweet song that nestled close within my heart hath died to a moan, and the perfume of Love hath melted and dissolved into the vapor of sorrows. The white-winged messenger Death, hath closed and locked the door that guarded the sanctuary of my heart and heaven; silence engulfs my soul cry, and seals the echo beneath the dark waters of Lethe. This kiss that thrilled the moment in an ecstasy of bliss is now laid upon the altar of celestial rapture to bloom in the garden of God. A sweet throb beats within the measure of hope that soothes and breathes the glad tidings of reunions in the yet "To Be," when the mists have all been kissed away by the glowing warmth of Eternity's morning, and the soul's recognitions are wrapped again in the mantle of unchanging love and undying harmony, where triumphant songs that glorify the arisen resound through the corridors of Divine Love, and mingle with aromas distilled from flowers of heaven.

Rose L. Bushnell DonnElly.

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AN ETHEREAL DEFENSE.

Mediums May Well Pray to Be Saved From Their Friends.

It would seem to be a positive fact that, no matter how palpable the fraud and trickery practiced by a "medium," he or she will find defenders among Spiritualists. If no other excuse or defense is possible, the trickery is charged to the "spirit controls," who use the organism of the medium, in an entranced condition, to perpetrate fraudulent materialization by means of the medium's impersonation of a spirit, dressed in material toggery kindly provided by the medium, to assist the dear spirits in their work.

If there is no attempt or intent to deceive, why hide the paraphernalia in a music box or other hiding-place, before and after the "manifestation?" Certainly it would seem more honest to display the toggery beforehand and explain its intended use by the "spirits."

"Apparently unconscious." Yes, "apparently"—and that is all that can be said for it. And there is not a fake medium that will not, when exposed, claim that he was unconscious, in a trance, while performing his trickery—to help himself out of a tight place.

When skeptics as well as believers make an investigation of the cabinet, before the seance, why, if the medium is ingenuous and honest, does he keep the artificial toggery used in impersonation (while entranced, and unconscious) deftly hidden away from view?

Is it well, is it best, for a medium (or a spirit control) to deliberately pursue a course that bears all the indication of sheer dishonesty and trickery?

Certainly the indications are, in such a case as this, that the medium is dishonest, and there is no reliance to be placed on his "apparent" trance or "unconscious" state, and we cannot rely upon his word or his "apparent" entrancement.

And under such condition, to admit that the medium used such paraphernalia, and assert further that similar paraphernalia is used by every other medium giving materializing seances, is virtually to—in legal phrase—"give the case away" so far as defending such mediums is concerned. Truly these mediums may well pray—Lord save us from our friends!

Trusting all to the word of mediums, "as honest people," when they all, by the use of home-made artificial toggery to assist the spirits, and by hiding the same before and after the "manifestations," carry all the indications of sheer trickery in their performances—does not seem the wise and proper course for an investigator or a believer.

The fact that a medium knows where his paraphernalia is hidden is evidence that he is not under unconscious entrancement in his performance with artificial toggery.

Was he unconscious, in trance, when he manufactured or purchased the paraphernalia, and when he hid it in a music-box and carried it to the seance room?

And why keep it hidden, so deftly that ordinary mortal detective would not suspect its hiding place? Why keep it hidden at all, if it is to be honestly used, and not for deception?

Why need they be concealed from the eyes of any Paul Pry who might be found wandering in forbidden pastures and examining nooks and corners where he had no business?

Why forbidden—if the medium is honest?

To the common mind it would seem that it were Paul Pry's proper "business" to search every nook and corner, to discover, if possible, such rich, succulent pasturage as rewarded the efforts of our Hot Springs friends.

The plea of "unconscious trance" in Winans' case and others of the same sort, is entirely too "ethereal" to justify a verdict of innocence—and that seems to constitute all the plea there is to this attempted defense.

JAS C. UNDERHILL.
Hammond, Ind.

THE RUSSIAN-JAPANESE WAR.

A Prophetic Message From Queen Victoria to the Czar of Russia.

To the Editor:—In reading Mrs. Cora L. V. Richmond's highly interesting discourse on Japan and Russia, which appeared in The Progressive Thinker, issue of May 13, I am reminded of a request made me by Victoria, beloved ruler of Great Britain for so many years.

About six weeks before the Russian-Japanese war broke out, I was sitting alone in my office meditating, when the familiar voice of the late Queen addressed me as follows:

"My friend, will you grant me a favor? I wish you to write the Czar of Russia to use every means in his power to avoid war with Japan, for as surely as he engages in a struggle with the Japanese, he will not only be defeated, but Russia will become a second-class power among the nations of the earth.

"Say to him that I, Victoria, from my spirit home, through this earth instrument, send out to him this warning and beg him to heed, beware, for her sake and the peace of his own and many other souls."

I said in the beginning that the "familiar" voice of Queen Victoria spoke to me. I will explain. My guiding intelligence or chief adviser in spirit life, was a renowned English physician, a graduate of Eton, and at one time professor at Oxford, who practiced extensively, not only in England but also Paris and Berlin. Through his invitation Queen Victoria, since passing to a higher state of consciousness, has often been present and witnessed the work of my spirit physicians and chemists over our patients, many times giving me most beautiful messages while I was in an entirely conscious state, as was the case when the message referred to was received. Those who are familiar with the family ties existing between Queen Victoria and the Czar will readily understand why she took such keen interest in him. I consulted my companion regarding this message, and she advised that I do nothing about it, adding, "Your letter, even though it reached the Emperor, would doubtless find its way to the waste basket." So I did not carry out the ex-queen's request. Later, however, after the war commenced, she came to me again, and among other things, said:

"I thank you the same as though you had written Nicholas as I desired. It would have done no good. It was then too late, too late! Believe me your sincere friend, Victoria."

DR. GEORGE LESTER LANE.
Boston, Mass.

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OCCULT POWER OF THE SOUL.

He Heard His Son Calling Him.

"He heard my son calling him on his deathbed," said Mrs. James J. Crerand, this morning, wife of the Camden man who has just returned from the west, after having aimlessly wandered over the country for a period of two years, his mind a blank and his recollection of home, family and friends completely obliterated.

The son, Vincent, who was fifteen years old, died a year ago at 738 Berkely street, Camden. He was a victim of spinal meningitis, and a few hours before death is alleged to have given a wonderful manifestation of the subconsciousness which is claimed by many scientists to exist in man. His mother said: "Vincent lay in a stupor. Suddenly he raised his right hand and rapped on the headboard of the bed in the Morse code of telegraphy, 'Come quick, pop, I'm waiting for you, hurry up.' Then he repated the words after the signals. He did this many times shortly before he died."

Mrs. Crerand was told by her husband, who is slowly beginning to recognize his surroundings, that many times while he was in the Western sanitarium in which he was found, he heard knocks on the door, and his boy's voice calling, "Father, father, I want you." The attendants at the institution, the man says, reprimanded him for believing in such delusions. He was finally located at Evansville, Ind., and his wife and child went to bring him home. They were then living at 505 Haddon avenue, Camden.

Crerand disappeared in San Francisco while on a visit to some relations where he was looking up an estate. His wife received a letter after his arrival on the Pacific coast saying: "My brain is on fire. I am burning up inside. Oh, what torture, what will become of me." Shortly after this he disappeared. The son grieved for his father to such an extent that Mrs. Crerand believes it hastened the boy's death.

The husband did not recognize his family until his little girl called him by name in Evansville and rushed into his arms. His hair is grey from the terrible experiences through which he has passed. The family are now living at 1515 Federal street, Philadelphia, with relatives.—Philadelphia Evening Bulletin.

A FRANK CONFESSION.

The Pope's Cane Brought Bad Luck to John L. Sullivan, the Pugilist.

John L. Sullivan, ex-champion pugilist, is writing his "reminiscences" for a Boston daily. Last week he said:

"I had a nice talk with Pope Leo when I was in Rome. He didn't do any preaching at me because of my business, the dear old man. He seemed very glad to see me, and when we parted, I took from the Vatican with me a feeling of reverence for him as a kindly soul who understood that all of us couldn't be as perfect as he was. Before leaving, I gave him a $500 U. S. bill for his poor. His Holiness told me that he appreciated the gift, and asked:

"Isn't there something I can give you to remember your visit?"

"I told him I would always remember him and my visit to Rome. At first, I couldn't think of anything he could give me, but he urged me to make a selection. There was a fine tree growing near by in the Vatican garden, and it occurred to me that a cane from one of its branches would be a nice thing to have. I told him so.

A few days after, a walking stick, beautifully carved, was brought to my hotel in Rome by a messenger in uniform, and given to me, with the compliments of His holiness. That cane I carried for a long time, but I never had a day's luck while it was in my possession.

"Often I have thought that I was not good enough to take a gift from so holy a man; but whatever the cause, everything I attempted went sidewise. After Corbett made me run 25 miles in a small ring, I was in Providence, R. I., and Patsey Farker, the detective, a good friend of mine, carried the cane all day and frequently expressed admiration for it. He thought so much of it that I said to him: 'Patsey, that stick is yours. I hope you will have better luck while you own it than I have had since it has been mine.' Poor Patsey. Like many of his old friends, he has gone where there are no troubles."

Here John testifies that the Pope's gifts, like the Pope's blessings, bring a curse to the recipient.—Boston Citizen.

OHIO NEWS.

The Wentworth Association of Spiritualists.

On last Sunday, May 14, the state president of the O. S. A., Mrs. Carrie Firth Curran, of Toledo, Ohio, presented the Wentworth Association of Spiritualists with a new state charter that unites us more closely with the state and National workers, and will keep us in touch with all the honest workers, and help us to guard against frauds and tricksters that are too apt to impose on unsuspecting individuals and associations that are not thus protected.

Mrs. Curran delivered a very interesting and instructive address in the afternoon on the subject of co-operation in the spiritual work, and the advantages derived from confining the physical and mental phenomena to our own homes and private circles, and to avoid the growing custom of making merchandise of that which should be to us too sacred to be thus tampered with.

Our association elected two delegates to represent us at the state convention to be held at Ashtabula, Ohio, May 26, 27 and 28. Our worthy president, Albert Wentworth, is a son of Thomas Wentworth, for whom the association was named; and Albert's son, Thomas Wentworth, and grand-son of the father of the association, is our present secretary.

Annual grove meetings have been held right in the same neighborhood for nearly forty years, and many speakers of note and distinction have voiced their sentiments in proclaiming the truths of Modern Spiritualism to the multitudes that come from year to year to listen.

We hope to grow in strength and in the knowledge of Spiritual truths as set forth by those noble teachers that are handing down the philosophy from the angel world through their own mediumistic organization for the benefit of earth's children.

FRED D. DUNAKIN.
Cecil, Ohio.

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CASTS OUT EVIL SPIRITS.

Umatilla Indian Performs Some Miraculous cures—Medicine Man of Tribe Heals With Black Eagle's Feather—Undergoes "Sleep of Death" and Comes to Life Again—He Illustrates the Grand Truth That Spirit Return is Common to the Whole World.

Pendleton, Oregon.—At last it seems as if the "red man" was to be reclaimed from the whisky habit, in spite of a recent supreme court decision that allottees can have free access to intoxicating drinks. This reformation among the inhabitants of the Umatilla Indian reservation is due to the visit of the Weinito, a "medicine man" of the Yakima reservation in Washington, who, with two companions have just returned home after performing miraculous cures among the tribesmen in this county.

Weinito is said to have cured many Indians here of the liquor habit, the cure being so effective that even the smell of whisky causes the former heavy drinkers to become deathly sick. During his two weeks visit Weinito has, so it is claimed, driven the evil spirits from twenty-five men and women, all of whom had been addicted to the use of whisky. In addition to these cures the "medicine man" is credited with having healed a number of Indians who had been in ill health for years.

Was Dead Six Days.

There is an interesting story connected with Weinito's past career. Several years ago he was considered a very bad Indian and is said to have committed numerous crimes, including murders. Soon after his last crime he took suddenly ill and died, according to the story. Just before his death he commanded his tribesmen to watch over his body for six days, keeping candles burning at night. The news of the strange case was soon spread about, and Indians gathered at the Yakima reservation from many parts of the country to view the body of the dead man. At the end of the six days' vigil the watchers were surprised to see signs of life returning to the supposedly dead Indian. Weinito slowly recovered from his "sleep of death," showing no signs of physical depression. He claimed that he had received a message from the "Great Spirit" and that he was to be hereafter endowed with supernatural powers. His chief missions was to go among the Indians, heal them of their ills and cure them of the drink habit.

His Feats of Healing.

In performing his feats of healing Weinito's methods is to place a black eagle feather in each hand of a sick or drunken person, or one who has committed a crime, and after closing both eyes tightly and muttering a few mystic words to give his subject a sudden twirl to the left. The subject falls to the ground, and, if a criminal, goes through the various motions of his former crime or crimes. Should the Indian be sick Weinito touches the afflicted part and pulls out the disease, while in the case of a drunken Indian he is never able to keep liquor on his stomach again.

The Umatilla Indians look upon Weinito as almost a supernatural being and all worship him frantically. Many of the Indians regard him as being in close touch with Sahalie, one of the great gods of Indian mythology.

Weinito himself claims to be a disciple of Smo-Hollow, an aged Indian Spiritualist, who is accredited with having embroiled the Indians during the outbreak of the Nez Perces in 1878.—Chicago Chronicle.

WOMEN'S CLUBS DEFENDED.

By W. L. Bodine, Superintendent of Compulsory Education in Chicago.

W. L. Bodine, Superintendent of Compulsory Education in Chicago, does not agree with Grover Cleveland that women's clubs are pernicious. He writes:

"I believe in women's clubs, because I am in an official position, as Superintendent of Compulsory Education in Chicago, to know the vast amount of good they have accomplished in child-saving work, in securing legislation on compulsory education, parental schools and juvenile courts, and in the suppression of child labor. Women's clubs are not theoretical. They are practical. They act. They 'do things' for the good of the community and the country. While men have been busy quarreling over the money question and the tariff question, women's clubs have been safeguarding humanity.

"Grover Cleveland in a recent article assailed women's clubs. He believes they are inimical to society, a menace to the nation. The distinguished gentleman from New Jersey prates much of home life, of woman, her duty, her work. Be it remembered this is the same distinguished gentleman who lived half a century as a club bachelor before that indefinable spell of enchantment known as romance took possession of his soul, and he at last knew what home life was.

"For some time prior to that event, during Mr. Cleveland's first administration, the republic beheld the spectacle of a president setting as an example to his people, a man in the White House who had no wife and no concrete value for home life—then a distinguished exponent of race suicide, to say the least. Be it said to the credit of Mr. Cleveland, he has since redeemed himself. But as a penitent it is ungracious for him to assail mothers who belong to women's clubs, and some of whom had families long ere he had taken unto himself a bride. It would be unreasonable for him or any other citizen to paint the ideal wife, in this day and generation, as one whose life was bounded by the kitchen and drawing-room, the nursery and the front porch. Any man who would not give his wife a day off once a week or oftener, to spend an intellectual afternoon at a woman's club, is unreasonable, undemocratic and un-American.

"Women's clubs do not impair home life; they promote it. They do not tend to race suicide; the majority of their members are mothers. They not only improve their own homes, but they extend the helping hand of benevolence to other homes—to other people's children, to the fatherless and oppressed, to the poor children of the city whose outings and vacation schools are a few of the many beautiful philanthropies where the altruistic doctrine of women's clubs is apparent."

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VOICE FIGURES.

Voice figures, exquisitely beautiful, will yet have something to do with our Cause, playing an important part in Spiritualistic and Occult Investigation.

On Thursday evening, the 9th inst., Mrs. J. Page Hopps delivered an interesting address to the members and Associates of the London Spiritualist Alliance on "Voice Figues," in the Salon of the Royal Society of British Artists, Suffolk street, Pall Mall. The address was illustrated with a large number of lantern views of the curious and striking figures produced in sand, etc., by voice vibrations, several of which we reproduce. Mr. H. Withall, vice-president, occupied the chair, and in a few well chosen remarks introduced Mrs. Page Hopps, who said:

In ancient Hindu writings, Brahma is spoken of as "The Great Breath" who, by breathing into space, created the manifested universe. In the Hebrew scriptures it is said of creation that "God spake and it was done,; and in the New Testament we are taught that "in the beginning was the Word" (or Logos) "and that in it was life." The Greeks' idea of the "Harmony of the Spheres" was more than a mere poetical expression. They seem to have had a feeling that the soul of Nature was music, and that she manifested herself everywhere as a harmony. Carlyle beautifully expresses this in his essay on the "Hero as Poet." "Musical," he says, "how much lies in that! A musical thought is one spoken by a mind that has penetrated into the inmost heart of the thing, detected the inmost mystery of it, namely the melody that lies hidden in it, the inward harmony of coherence which is its soul, whereby it exists, and has a right to be here in this world. All inmost things, we may say, are melodious, and naturally utter themselves in song. * * * See deep enough, and you see musically; the heart of Nature being everywhere music, if you can only reach it."

Present-day science now comes in to confirm all this. In contradiction to the old materialistic and physical explanation of the basis of life and form, we are now told that all forms of manifestation known to us, and presumably those unknown, are determined by varying degrees of motion in the ether. Everything then is resolved into vibration of different degrees of intensity, and this law seems to apply everywhere.

By scientific experiments it has been found that the vibrations which produce musical sounds emerge, and travel, as figures of great beauty and variety. A modern poet (J. C. Earle) has anticipated the experiments, for, speculating concerning the pictures produced by music in the air, he said:

"Ah, could I see the motions in the air
Through which the dulcet warblings of a flute
Are welling, * * * * *
* * * * —if there
I watched the musical conditions fair
* * * * * * * * *
Then I should know how beauty and sweet sound
Rest on a common basis and embrace
As sisters—how vibrations, in a round
Of choral dance, their stated figures trace—
How sights and strains harmonious intersphere,
And music runs her geometric race."

Various attempts have been made to render the sonorous vibrations visible. Chladni succeeded in his experiment of scattering powder or sand on plates of glass, and then drawing a violin bow across one of the edges of the plate, when many varied and lovely figures, star-like and geometrical, were produced, according to the note played. Then Savart experimented with a fine powder scattered on a stretched gold-beater's skin or parchment, but the membrane was not sufficiently flexible or sensitive, so the results were not quite satisfactory.

It has been left to Mrs. Watts Hughes, who has lately been experimenting in this field of research, to invent the eidophone—the most appropriate instrument for the transmission and expression of the sonorous vibrations.

The eidophone consists simply of a kind of speaking trumpet with an upward bend in it, the top of you that for every idle word that men shall speak, which is carefully covered with a well-stretched membrane of India rubber. The membranes used are of different degrees of thickness, and the discs over which the membrane is stretched also vary in size according to the powder or liquid used in the experiments and the lung capacity of the voice, and also according to the figures required. Upon the membrane, fine sand or lycopodium is sprinkled; or prepared water color, such as flake white, is placed on it, and, upon the singing of any note through the trumpet, a figure is produced upon the sensitive surface of the membrane. These figures are wonderfully varied, and most of them very beautiful, as you will presently see, consisting of geometrical patterns, crystals and shell forms, flowers, leaves and even trees and landscapes.

Although the figures produced by lycopodium and those produced by sand are often similar in appearance, the manner in which they are produced differs; for whereas lycopodium has been found to settle on the disc in those parts which are the centers of motion, leaving the other parts bare, sand, on the other hand, flies from the centers of motion and settles at the nodes or points of apparent rest. Faraday explains this fact of the lycopodium remaining at the centers of motion, by pointing out that, owing to the powder being so light, it is caught up in swirls by the vibratory agitation, and is held at those points until the agitation ceases, when it drops and settles.

Besides sand or lycopodium figures, Mrs. Watts Hughes experimented with water or milk with which she flooded the disc; and then, when a note was sung through the tube, the liquid surface became at once covered with regular wavelets in beautiful patterns, the wavelets varying in size according to the number of vibrations of the notes sung. When flake white or red lead was added to the water, many of the curves of the liquid became more definite, and spread out into forms suggestive of roots, branches and foliage.

In experimenting it has been found that the figures produced bear a strict relation to the pitch and intensity of the notes sung into the trumpet. It would seem, then, that the vibrations of the air forced from the larynx are sent forth in rhythmical waves which take shape in perfect accord with the note and its intensity. The figure representations which Mrs. Hughes has had printed show that every note has a corresponding form which has a distinct individuality, any slight variation of pitch or intensity from the original note altering the form in some way.

This reminds one of Emerson's saying, that "over everything in nature stands its demon or soul, and as the form of the thing is reflected by the eye, so the soul of the thing is reflected by a melody."

In order to produce any particular figure, the note must be sung with the exact amount of intensity and in the exact pitch by which the form was originally produced.

Mrs. Hughes found, when experimenting with lycopodium, that a greater or less degree of intensity, when singing a certain note, increased or decreased the overtones; and that, when singing too loudly, the presence of overtones prevented the figure from forming clearly on the disc. Certain figures, in fact, will only form under the influence of simple tones.

The difference in the relationship of the overtones to the fundamental note is what constitutes differences of quality, making one voice beautiful in tone and another weak or harsh. Mr. Arthur Lovell, in his little book on "Beauty in Speech and Song," says that quality is the very essence of music, representing form and harmony as distinguished from brute force and animal strength. This same writer holds the opinion that in the voice there is something more than the mere mechanical action of the larynx, the tongue and the lips. He finds in it something spiritual, and believes that will, imagination and concentration play a very large part in the production of the voice by acting on the mechanical instrument, and, according to him, the "tone of voice is the expression of the individual as a whole." Although we cannot affirm this, I think that it is at least safe to say that what gives a powerful impressiveness to a voice is the factor of sympathetic emotion, which appears to act in some way to the larynx, giving feeling and quality to the voice, and producing a correspondingly beautiful form. So, by the photographs of the voice figures which I am going to show, you will see that the poets anticipated what science is confirming. Music does "run her geometric race," and the soul or melody does express herself in various beautiful forms.

If, as we are now assured, these sound vibrations fill the air, what lovely pictures we should see if we had eyes refined enough to behold them! Is it too large a speculation that this unseen universe of exquisite vibrations does convey delight to unseen beings adapted to receive and comprehend them? But is this universe of exquisite vibration entirely unseen by us? No! for, if we are to believe what clairvoyants tell us, it is not entirely unseen by mortals.

Mr. Leadbeater, in "The Theosophical Review," gives a remarkable description of what he saw during an original recital. He says:—

"I noticed the effect which is produced;—the enormous edifice built up in the astral and mental matter, extending away above the organ and far through the roof of the church like a kind of castellated mountain range, all composed of glorious flashing colors, corruscating and blazing in a most marvelous manner like Aurora Borealis in the Arctic regions. I especially noticed, too, the difference in the character of the edifice built by the works of the various composers as the organist played them. Wagner makes always a magnificent whole with splendid splashes of vivid color; one of Bach's fugues an ordered form of mathematical precision, with parallel rivulets of silver, or of gold, or of ruby, marking the successive appearances of the motif; while one of Mendelssohn's songs without words makes a lovely airy erection—a sort of castle of filigree work in frosted silver."

This opens to us an immense and splendid field of speculation and experiment into which we cannot enter now, but every rightly informed Spiritualist knows it well; and those who are not Spiritualists, and cannot or will not accept the testimony of the clairvoyants who have described to us the infinite variety and beauty of this wonderful unseen world of sound, and presumably of color vibration, now have before them the actual photographs or originals of sonorous vibrations expressed in visible forms.

Many may not see what voice figures have to do with Spiritualism, but it seems likely that in the future they will play an interesting and important part in spiritualistic investigations.

At the conclusion of the address a large number of the very striking and varied "figures" which had been referred to by Mrs. Hopps were exhibited, by means of lantern slides, by Mr. A. E. Isaac; and Mrs. Hopps afterwards replied to numerous questions from the audience regarding them.

A hearty vote of thanks was given to Mrs. Hopps for her interesting address, to Mrs. Watts Hughes for her kindness in lending her lantern slides, and also to Mr. Isaac for kindly exhibiting them by means of his lantern.—Light, London, England.

THE CREATIVE VOICE.

Those who had the good fortune to be present at the exhibition of voice pictures a fortnight ago had revealed to them a wonder-world of mysterious beauty which becomes more wonderful as we reflect upon it, and which suggests deeper and deeper thoughts. Apart from those deeper thoughts, however, the mere artistic loveliness of these pictures is surprising. We happen to know that when the figures were introduced to the great Spiritual artist, G. F. Watts, his remarks indicated the feeling that they belonged to a hidden realm, and not to the common earth. We do not wonder at that, especially when the manner of their production is remembered. That a single note sung into a tube should, on a simple membrane, be translated into a figure so involved, so exquisite, so full of meaning, as most of these pictures are, must, indeed, "give us pause," and carry our thoughts to that which lies in the realm of the unseen, for these figures reveal what hitherto has been unseen,—something of that tremendous ocean of voice-vibrations which flood the world with their million myriads of forms, in the midst of which we live and move and have our being.

For good or evil, every spoken word goes forth and carries its waves of motion into the atmosphere. To do what? Who can say? All we know is that those waves go forth and take their place and exert their influence upon the sum total of vibrations that pulse everywhere upon the brain or the finer self within.

Thus considered, a word is indeed a serious thing, and, in the light of it, one may find a deep and grave significance in that saying of the Master, "I say unto they shall give account in the day of judgment."

Registered in the surrounding atmosphere, every cadence tells. The utterance of impatience and of anger as well as the expression of kindness and affection, are sent forth into that invisible world where all the subtle causes are. Who can tell what influences the forms produced may have upon the feelings and thoughts of others? We are assured by science that every vibration set going, travels throughout space, and plays some part in the tremendous whole. What if the vibrations we send forth are discords, ugliness, sources of irritation? Who knows the mischief they may do when received upon the sensitive brain or more sensitive spirit of one in a condition to receive them? On the other hand, if the vibrations we set going are melodious, beautiful, and sources of joy, who can tell what ministries of good, what suggestions of soothing may go with them?

In the Book of Genesis the awful record stands against Cain, "The voice of thy brother's blood crieth unto me from the ground." "A figure of speech," it may be said. Hardly, in the light of these strange appearances. There were no sonorous vibrations proceeding from Abel's blood, but there were their equivalents. In John Ruskin's "Time and Tide," there is a passage of profoundest significance as to this. He said:—

Yesterday afternoon I called on Mr. H. C. Sorby, to see some of the results of an inquiry he has been following all last year, into the nature of the coloring matter of leaves and flowers. * * * My friend showed me the rainbow of the rose, and the rainbow of the violet, and the rainbow of the hyacinth, and the rainbow of forest leaves being born, and the rainbow of forest leaves dying. And, last, he showed me the rainbow of blood. It was but the three-hundredth part of a grain, dissolved in a drop of water; and it cast its measured bars, forever recognizable now to human sight, on the chord of the seven colors.

At this point, may one venture the suggestion that there is something in the human voice besides vibrations,—something that is vital, leading up to those other wonderful words of the Master, "The words that I speak unto you, they are spirit and they are life"? A secondary and transcendental significance, that; but the sayings of Jesus are largely subtile and transcendental. It is the voice that largely differentiates man from the "brutes," and it is hardly likely that the difference is only one of modulation. Not without meaning did the lecturer commence with the lofty note of the following words:

In ancient Hindu writings, Brahma is spoken of as "The Great Breath," who, by breathing into space, created the manifested universe. In the Hebrew Scriptures it is said of creation that "God spake and it was done"; and in the New Testament we are taught that "in the beginning was the Word" (or Logos) "and that in it was life."

There is probably some underlying fact beneath the superstition concerning magic words, incantations and spells, as living vehicles of operative impulses proceeding from the user of them. A curious story in the First Book of Kings is interesting at this point. The scene is a wilderness where Elijah is in hiding from the enraged Jezebel, and where "the Lord" manifests to him His presence. He is told to take his stand "upon the mount before the Lord"; whereupon a mighty wind that rent the rocks passed by, "but the Lord was not in the wind"; then there was an earthquake, and a fire, "but the Lord was not in the fire"; and after the fire "a still small voice"; and when Elijah heard that, he wrapped his face in his mantle, and listened. Greater than tempest and earthquake and fire was that gentle voice.

Two other highly interesting topics invite attention, but we can only just mention them. One is the very curious similarity between some of these voice figures and certain well-known peculiarities of spirit drawings. The other is the simply marvelous resemblance many of these figures bear to natural objects, such as shells, snowflakes, flowers, trees, ferns, mosses, crystals, feathers, and microscopic objects, such as diatoms, thrillingly suggesting the lurking of creative powers in the voice,—a simply immense thought. If the human voice can create in the atmosphere vibrations corresponding with these objects, what large meanings lie within that saying of the ancient Hebrew poet: "He spake and it was done; He commanded and it stood fast"! But here we get indeed into deep waters; and, though these strange thoughts are inevitable, one can entertain them only as they who look up to the inaccessible stars.—Light, London, England.

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BOOK REVIEW.

The Little Book of Life After Death. By Gustav Theodor Fechner. Translated from the German by Mary C. Wadsworth. With an Introduction by William James. Little, Brown & Co., Boston.

The publishers have conferred a great favor on the spiritually inclined, by issuing this gem of a book, a gem in appearance and a crystal of the wonderful intuitive thoughts of the greatest philosopher, scientist, and Spiritualist of his age. Prof. James has introduced the book and author with a sympathetic appreciation, which at once places the reader on familiar terms and adds much to his enjoyment and understanding.

The book was written as long ago as 1835, seventy years ago, yet its vitality and truth is such that the present has just overtaken the views of the author. He was a Spiritualist in contradistinction to a materialist—a Spiritualist in the highest sense, advocating the supremacy of spirit over matter. His was the "daylight view," as contrasted with the "night view" of materialism.

In passing its pages under review, the temptation is strong to transfer page after page, for all is so interesting, so full of thought, it is difficult to choose one passage more representative than another.

In the beginning he says man "Lives upon the Earth not once but three times": before birth, his earth-life, the third when: "His life is merged with that of other souls into the higher life of the supreme spirit and he discerns the reality of ultimate things.

"The passing from the first to the second stage is called birth; the transition from the second to the third is called death." "Death is only a second birth to a freer existence, in which the spirit breaks through its slender covering and abandons inaction and sloth as the child does in its first birth."

Of spirit communion he says: "A Goethe, a Schiller, a Napoleon, a Luther, still live among us, thinking and acting in us, as awakened creative individuals, more highly developed that at their death,—each no longer restrained by the limitations of the body, but poured forth upon the world which in their lifetime they molded, gladdened, swayed and in their personality for surpassing the influences which we still discern as coming from them.

"This is the great justice of creation, that everyone makes for himself the conditions of his future life."

"According as the man has been good or bad, was industrious or idle, will he find himself possessed of an organism, healthy or sick, beautiful or baleful, strong or weak, in the world to come, and his free activity in this world will determine his relations to other souls, his destiny, his capacity and talents for further progress in that world."

Of unconscious spirit impressions: "Man does not know from whence his thoughts come to him; he is seized with a longing, a foreboding, or a joy, which he is quite unable to account for; he is urged by a force of activity, or a voice warns him away from it, without his being conscious of any special cause. There are visitations of spirits, which think and act in him from another center than his own."

There has of late been a discussion of the question whether spirits could be benefited by coming into the sphere of mortals. Fechner affirms that they can. He says: "The outside spirits established within a man are quite as much subjected to the influence of the human will, though in a different way, as man is dependent upon them; he can from the center of his spiritual being, equally well produce new growth in the spirits united to him within, as these can definitely influence his deepest life; but in harmoniously developed spiritual life, no one will has the mastery over another."

Now comes the key to "obsession."

"All spirits cannot be united indiscriminately in the same soul; therefore the good and bad, the true and false spirits contend together for possession of it, and the one who conquers in the struggle holds the ground." He feels the conflict, "But not as a prize won without effort, or as a willing victim, does he fall to the strange spirits in the contest, but with a source of self-active strength in the center of his being, he holds between the contending forces within which wish to draw him to themselves and fights on whichever side he chooses; and so he can carry the day even for the weaker impulses, when he joins his strength with theirs against the stronger. The Self of the man remains unendangered so long as he preserves the inborn freedom of his power and does not become tired of using it. As often, however, as he becomes subject to evil spirits, is it because the development of his interior strength is hindered by discouragement, and so to become bad, it is often only necessary to be careless or lazy."

"The bad man must first overcome and subdue by his own will all the evil spirits which have striven against him * * * Pure spirits turn gladly to enter a pure soul and evil without fastens upon the evil within * * * But even good spirits, if they despair of winning a soul from the final mastery of evil, desert it, and so it becomes at last a hell, a place fit only for the torments of the damned." Most true is the means the author prescribes for communion with the dead.

One means there is of attaining the highest conscious meeting between the living and the dead; it is the memory of the living for the dead. To direct out attention to the dead is to awaken theirs to us: "At every festival we devote to them they rise up; they float about every monument we raise to them; they listen to every song with which we praise their deeds."

"And how much man will have to learn after death! For he must not think at the first entrance he will possess the whole divine perception for which the future life will offer him the means. There may be a beginning without an end, says Fechner, "But are you afraid that human consciousness because born out of the universal, will again flow back into it; then look at the tree. Many years passed before the branches grew out of the trunk; but once there they do not go down into it again * * * so will the life-tree of the world grow and unfold itself."

Had this book been written yesterday it would not be so marvelous, but to meet a clear and beautiful presentation of the principles of Modern Spiritualism, which is the result of immeasurable communications, written thirty years before its advent, is a delightful surprise.

There are a few passages, somewhat obscure, and others seemingly conflicting, yet on the whole there is no doubt of the author's meaning. His condensation of thought, sententious and assertive at times, makes his clearness the more remarkable.

HUDSON TUTTLE.

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To prove to you beyond doubt its wonderful curative power, the Kola Importing Company, No. 1161 Broadway New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

DENVER, COLORADO.

The Psychical Research Society, Incorporated.

To the Editor:—The cause of Spiritualism has taken a long step in advance in this city by the organization of the Psychical Research Society under the auspices of the National Association, and its incorporation under the laws of the state of Colorado in such a manner as to enable it to carry on the religious work of the organization under the protection of the state laws and at the same time to conduct a publishing house or establish schools, as it may be deemed best.

For the past year or so the organization of the Spiritualists of this city has seemed an impossibility, because of the same feeling that has handicapped the movement in all the centers of activity in the country, namely the petty jealousies of so-called leaders and mediums who have been unwilling that any other organization than one that centered around their own personality should have an existence; but the coming of Brother and Sister Sprague has made a great change in the situation, and the society has organized with a working membership of about fifty.

The board of officers is a sterling one and very harmonious in its composition, and well-known men and women and mediums are on the board. The society will hold a number of socials and entertainments during the summer, and there are vigorous plans on foot for the construction in this city of a temple that shall be a headquarters for not only the Spiritualists of the city, but of the entire state, and there shall be a school here, which shall be to the Spiritualists of the great West what the Morris Pratt School of the East is, or should be to the Spiritualists of the East.

The society intends to also establish in due time a publication house which shall be the means of issuing the standard literature of the cause in the places where it will do the most good, and publish from time to time such books as will help the cause in any manner possible.

The president, W. C. Marshall, is a wealthy mining man and a thorough business man. The vice-president, Mrs. Banner Ford, is a new-comer comparatively in the ranks, but a magnificent speaker and psychic. The secretary, H. H. Warner, is a well-known printer and publisher, and has spoken on the platform in the east, but has retired from that part of the work and devotes his time to the work of the press and the care of the correspondence and finances of the society in connection with the treasurer, A. B. Montgomery, who is a mining man of large means, and with all the members of his family a devoted Spiritualist. Miss Cobb is a business woman, Mrs. Gehring-Patterson is well known as one of our most reliable mediums, and C. E. Bull is a large dairyman. The board is planning for opening the fall campaign with such speakers as Moses Hull, H. D. Barrett, Mrs. Cooley and Mrs. Gaule-Reidinger and other psychics of national reputation. The secretary of this society would be pleased to hear from speakers and mediums wishing engagements, and can be addressed at 2062 Lincoln avenue, Denver, Colo. No drinkers, users of drugs, or mediums whose methods of work or living will not bear close inspection, need apply.

The society has no use for such upon its platform, and does not intend to stand as sponsor for them before the public.

The society is taking an active interest in protecting the rights of the local mediums, and is actively opposing the passing of an ordinance in the city council which is intended to repeal the present law that exempts our ordained mediums from the payment of the license fee demanded from the palmists, astrologers, etc., who are flooding the papers with pretentious advertisements of the great wonders (?) they will accomplish if you only patronize them.

H. H. WARNER, Sec'y.

To Whom It May Help.

I came into the realization of spirit return through the study of divine science, and knew nothing of Spiritualist literature until my guide directed me to subscribe for The Progressive Thinker, telling me where it was published, and saying it would direct me into channels of thought necessary for my unfoldment. I am happy to say it has. I have always entertained the thought of the love-principle, as Christ taught it, and my experience is, the perfect love we should have for each other, the love that casteth out fear, is the key that unlocks the way to this great psychic principle, and the gateway is obedience and simplicity to the divine principle within and around us.

If we wish to see beauty, we must live beauty. Knowing this, we are encompassed by the opposite to good, and if we wish to communicate with minds in the higher and holier realms of thought, we must live in those higher and holier realms, for the ego is a free agent and goeth where it listeth.

Shall we be pure and holy Spiritualists, or float down the stream with the driftwood and dead fish? Let us live and demonstrate to the world Spiritualism in its highest and purest potency. Let every reader of The Progressive Thinker join the psychic circle as suggested in its columns, and project a thought of perfect love to all humanity. It will cost but little, and may buy a great deal, for thoughts are things and are creative.

LEO JONES DAVIS.

The Work of Oscar A. Edgerly.

The people of Lynn, Mass., who have been fortunate enough to listen to the inspired utterances of our friend and brother, Oscar A. Edgerly, who has occupied the platform of the Lynn Spiritualist Association during the month of April, have enjoyed an unusually rare treat. The Spiritualistic public are quite well aware of his success as a speaker and medium in private as well as public, and I am pleased to report the very acceptable work he has, with the assistance of his guides, rendered the society and the public, who have shown their appreciation by filling the hall to its fullest capacity upon each Sunday of his engagement. The writer always an admirer, finds after an absence of nearly seven years of faithful labors performed for the cause in the west, a great increase of intellectual power in the treatment of all subjects chosen by his guides. He has been no less successful in his labors on each Wednesday evening at the society's weekly sociable, when they have a "spread" prepared for all comers, and the tables are well filled, many coming from adjoining towns to again greet an old-time friend and co-worker—and we part with him with many regrets. In chronicling the above events the writer wishes to bear deserved testimony to the fact that Brother Edgerly always carries himself with dignity, and yet with uniform courtesy and kindness to all, and commands, by his exemplary life, the consideration and respect from those who do not endorse the claims made by him and his friends as to the reliance he places upon his mediumship for the elucidation of spiritual truths.

He will, during the month of May, enjoy a much-needed rest, passed with his sister at Newburyport, Mass., when he again puts on the armor to contend with the forces of error, ignorance and superstition, making the light of truth shine in dark places.

The good work goes bravely on in Lynn, as exemplified by the two societies managed respectively by Dr. Caird and Mrs. Anna H. Quaide. We will close our hall meetings the last Sunday in May, and the first Sunday in June open up at Unity Camp and also at Mowerland Park, otherwise known as "Camp Progress," to continue until the first Sunday in October. Mediums and speakers who desire engagements should address either Mrs. A. A. Averill, 42 Smith street, or Mrs. Anna H. Quaide, 13 Tower avenue. The writer is gratefully acknowledging the co-operation of spirit forces, greatly augmented within three months, which are helpful especially in social and business lines, and some platform work is prophesied for him in the near future. He sends greetings to the editor and staff, and all his friends everywhere.

DR. G. W. FOWLER.

Lynn, Mass.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. **Cloth, 75 cents; leatherette, 50 cents.**

"Social Upbuilding, including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. **Paper cover, 15 cents. For sale at this office.**

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. **Price $1.**

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. **Price 25 cents**

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year..... $1 00
Six Months..... 50cts
Thirteen Weeks..... 25cts
Single Copy..... 5cts

REMITTANCES:

Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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The price of The Progressive Thinker per year to foreign countries is $2.

SATURDAY, MAY 27, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

It Won't Do.

Rev. Edward T. Slater, an English clergyman, in a late issue of the London "Churchman," discoursing on the need of a "higher religious education," in the course of his polemic, says:

"It is idle to deny that a change has come over men's ideas, and they justly require the great central truths to be restated in terms of modern thought."

The proposition is correct, but is it not a fact that what is termed "great central truths," like the language in which they are expressed, are concepts of a barbarian age, and of a half civilized people; and do they not need revision, as largely as the "terms" in which they are expressed?

This is an age of enlightenment, of science, of cultured thought, in wonderful contrast with the teachings of two thousand years ago. As well attempt to revive the uncouth costumes of the Gothic age, and make them the standards of to-day, as to revive their modes of thought. But Rev. Slater would do worse than this; he would carry us back two or three thousand additional years, and impinge the morals, and the crude religious notions of those ancient people, only lately emerged from a savage life, worshiping idols of wood and stone, and make their thoughts models of present knowledge and refinement. It won't do. The angelic world, co-operating with morality, are opening up new ideas in regard to a future life, and these in time will become perfected, leaving no place for the rude splendor of ivory thrones, streets paved with gold, and brutal wars between celestials.

The Spirit.

To the spirit there seems to be no past, no present, no future, but an eternal Now. Height, depth, distance, seem annihilated. The boundless universe is in its grasp. Byron beautifully describes a spirit as he conceives it, and no inspiration by prophet has favored us with such a sublime description as he:

"Eternal, boundless, undecay'd,
A thought unseen, but seeing all,
All, all in earth, or skies displayed,
Shall it survey, shall it recall;
Each fainter trace that memory holds,
So darkly of departed years,
In one broad glance the soul beholds,
And all that was at once appears.

"Before creation peopled earth,
Its eye shall roll through chaos back;
And where the furthest heaven had birth,
The spirit trace its rising track.
And where the future mars or makes,
Its glance dilate o'er all to be,
While sun is quenched or system breaks,
Fix'd in its own eternity.

"Above of love, hope, hate or fear,
It lives all passionless and pure;
An age shall fleet like earthly year;
Its years as moments shall endure.
Away, away, without a wing,
O'er all, through all, its thoughts, shall fly;
nameless and eternal thing,
Forgetting what it was to die."

Deserted the Ancient Faith.

The papers announce that a French Catholic church, at Manchaug, Mass., has become associated with the Baptists, Rev. A. E. Ribourg, pastor.

In some features the Baptist denomination is the most liberal of the orthodox sects. More converts to Spiritualism came from the Baptists and Universalists than from other church. The writer remembers one Baptist church, way back in the early '50s, which closed its doors because of the large desertion of its members to faith in the teachings from spirit life.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

Material for Learned Thought.

The age in which we live has opportunities of critical research experienced by no other. In all the past there were no such libraries as we now possess, neither were there persons so deeply learned as now, persons who are able to decipher every extant written language. The hieroglyphics of Egypt, and the cuneiform inscriptions of Babylonia and Assyria, are now more easily read than was the Greek four hundred years ago.

Our principal metropolitan cities have libraries today to which the masses have access, greatly superior to any extant in ancient times. We are told by Josephus, without regard to who he was, or when he wrote, that the Jewish library consisted of twenty-two books. Those twenty-two books now appear in a part of one of our present volumes, which, labeled in Greek, means "The Books." The two hundred thousand volumes of Pergamus, or the seven hundred thousand volumes of Alexandria, would probably diminish in numbers as did the Jewish, if appearing in modern characters.

With easy access to these storehouses of modern wisdom it is not strange, then, that ancient thought and pretended knowledge should pass under review, and very possibly give place to more correct ideas.

Every biblical student who has dared to think, must have wondered why there were so many gospels and so variant, professedly giving an account of Jesus. There are nearly or quite fifty gospels, canonical and apocryphal, extant. All of these, taking current ecclesiastical history for authority, were in being when the Council of Laodicea was holden, where it is claimed the four canonical gospels were selected. This number, it was said, was selected because there were four seasons of the year, and the choice fell upon those which best agreed in their narrations. The acceptance of either of the others would have made a different Jesus and a different religion from that we now have. So had but one of either of the accepted gospels remained as authority, all others being rejected, the character, Jesus, in some respects, would be quite different from that now entertained of him.

We might inquire: Why this divergency in statement? To us the question can be best answered by inquiring into the origin of the so-called gospels, whether canonical or otherwise.

It has been claimed there was probably a prior gospel to any now in being, from which writers drew for their principal facts, and where divergent they drew on an active imagination to round out the record. This seems very plausible; but is not that record still accessible? May it not be found in what is now known as the New Testament? Is not every material point involved in Paul's Epistles? And the variations, whether in the canonical or non-canonical gospels, are they not just such as a monk in his cloister would be liable to write were he familiar with Paul's productions, and he was ambitious to have a full story of the apostles' Jesus?

It is universally conceded by biblical scholars, that Paul's Epistles antedate the gospels. And they who have turned their attention in that direction admit the dogmas of the church derive their principal support from Paul. Salvation by faith in Jesus first appears as a Christian teaching in the Epistles, and so with many other inculcations. The clergyman preaching on immortality draws on the Epistles for texts in support of his faith, and rarely makes citations from the gospels, for there it appears second hand.

Why should not Paul be received as original authority? He says, Galations, i., 11,12: "I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it; but by the revelation of Jesus Christ."

Paul never saw Jesus save in a vision. That vision seems the result of sun-stroke; though Kitto says: "Some regard that whole narrative as a myth." Paul himself determined that his teachings were the only gospel. See Gal. 1:8. "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

A review of all the passages in Paul's Epistles which would suggest and lead up to the gospels are too voluminous for these editorial columns; but the student who shall turn his attention in this direction will find an ample field for thought, and possibly be able to make clear that which we admit we only suspicion.

The conclusion is, how can we account for the numerous gospels, genuine and otherwise, which seem of equal antiquity, only on the hypothesis that the several authors gleaned their material points from—shall we write it?—still older myths?

Insane Asylums and Religious Wrecks.

Superintendent Gorst of the Mendota Hospital for the Insane, of Wisconsin, to a visiting party of the state legislature, is reported by the La Crosse Chronicle to have said:

"There is no greater crime against the state than holding religious 'revivals.' Whenever there is a stirring religious revival in any part of the state it is followed by a veritable influx of patients sent to the asylums. It is not always safe to say these things openly, because it is not always safe to tell the truth; but that is the fact. Religious mania is one of the most common forms of insanity, and together with over indulgence in alcoholic drink and family troubles, religious enthusiasm is the great cause of sending persons to institutions like this."

This is a plain, straightforward, unadorned narration of facts, well known to practicing physicians the whole country over. It is not peculiar to Wisconsin, but it is common to the sensational pulpit everywhere. Restrictive legislation is required on this subject; and yet it is probable constitutional provisions are in the way. But this would not count if Spiritualism produced such unhappy consequences.

NEW YORK STATE CONVENTION.

The ninth annual convention of the New York State Association of Spiritualists will be held in Empire Hall, Syracuse, N. Y., on June 2, 3 and 4, to which all members, also Spiritualists and liberals are most cordially invited to be present. A large number of good speakers and phenomenal mediums will be present. Choice music will be rendered and elocutionary readings will be given by our talented elocutionist, Miss Victoria C. Moore, of Dryden, N. Y.

Arrangements have been made for reduced rates of board at the Empire Hotel for all visitors and delegates. Let us all endeavor by our presence and enthusiasm to make this the most interesting annual meting held.

HERBERT L. WHITNEY,
Secretary.
35 Irving Place, Brooklyn, N. Y.

The Court of Inquiry.

THE COURT OF INQUIRY IS SOMETHING NOVEL, SOMETHING STARTLING, SOMETHING THAT WILL AGITATE SPIRITUALISM FROM CENTER TO CIRCUMFERENCE! IN FACT, IT IS SOMETHING NEW IN THE HISTORY OF OUR CAUSE—SOMETHING ORIGINAL, AND SHOULD BE READ BY EVERY SPIRITUALIST IN THE LAND. LEGERDEMAIN, DECEPTION THAT IS ALMOST IMPOSSIBLE TO UNCOVER, AND SLEIGHT-OF-HAND ARE THE AGENTS BROUGHT INTO REQUISITION TO KEEP PACE WITH, OR IN ADVANCE OF, IF POSSIBLE, THE GENUINE SPIRITUAL PHENOMENA. FOR YEARS NO ONE SUSPECTED THE USE OF ARTIFICIAL TOGGERY IN THE MATERIALIZING SEANCE TO MAKE UP YOUR "ANGEL VISITORS," BUT SOME STEADFAST FRIENDS OF THE CAUSE AND THIS PHASE OF MEDIUMSHIP DECLARE THAT ALL PHYSICAL MEDIUMS USE THIS ARTIFICIAL TOGGERY, AND THAT IF YOU CATCH THE "SPIRIT" YOU WILL HAVE THE MEDIUM DRESSED IN A ROBE THAT WILL NOT DEMATERIALIZE. THIS IS A SERIOUS CHARGE, AND IF TRUE, DEMONSTRATES DECEPTION OF THE DARKEST KIND. LET THIS UNIQUE COURT OF INQUIRY DECIDE.

Afraid of Spiritualism.

A more than usually shameless exhibition of petty, narrow-souled bigotry, and intolerance of freedom of thought and its expression, was that manifested by the "council" of a society known under the high-sounding title of "Victoria Institute and Philosophical Society of Great Britain"—in its treatment of Dr. J. M. Peebles, as is set forth in a statement published by Light, of London, England, which may be found in this issue of The Progressive Thinker.

Such infinitesimal littleness does not indicate the breadth of mind and judicial qualities that characterize genuine philosophers, or honest, earnest seekers after truth.

Of course, by this action, the said society will have only succeeded in belittling itself in the estimation of the public, which likes fair play and a square deal.

Spiritualism, and Dr. Peebles as its representative and advocate, will gain in prestige and influence as a result of this manifestation of combined cowardice and bigotry.

Spiritualism cannot be put down or hindered by such small tactics on the part of its cowardly opposers.

In view of the plain reasons for his shabby treatment, Dr. Peebles should consider himself honored by the council's action, rather than otherwise; he is entitled to congratulations rather than commiseration. The members of the council were afraid of him and his presentation of truth.

His address will doubtless be published in good form and will reach thousands of minds that, if he had been allowed to deliver it, would never have seen or heard of it.

Startles a Church Congress.

The Rev. Dr. John Peters, rector of St. Michael's church, New York, is reported to have greatly stirred members of the Episcopal Church Congress, by declaring that the bible, when treated as history, must be subjected to the same rules of criticism as any other narrative compilation.

His analysis of the personalities which have come down to us under the names of Abraham, Isaac, Jacob, and Joseph startled the more conservative of the congress and elated the more progressive. Comment on Dr. Peters' attitude was running freely at the congress today. His statement that the Book of Genesis is full of myths, that Abraham, Jacob, and Isaac were not real people in the commonly accepted sense, but are merely composite photographs, so to speak, of Israel, and that much of what is recorded of the patriarchs is purely romantic, led to no end of argument, approval, and criticism.

Dr. Peters elaborated his contentions that the bible as a historical narrative must be subjected to analytical and synthetical criticism, just as other records of events. The rector added that the bible legends were superior to other folklore in that they served to point to the higher moral and spiritual life.

"The stories of Abraham, of Isaac, of Jacob, and of Joseph, differ in no essential degree from the folklore legends of our own Germanic and Celtic kinsfolk," said Dr. Peters. "Those stories originated in the myths, the legends, and the traditions of Hebron, Beersheba, Bethel, and Sechem, and those pre-Israelistic myths and legends were woven into the fabric of Hebrew story. So the ancestral heroes, gods, or demigods of the country of which the Israelites took possession were adopted by Israel as its own ancestors—patriarchs whose personalities were clothed with the traditions of israel's history, religious beliefs, ideals, and convictions."

A Prominent Spiritualist Passed to Spirit Life.

Levi P. Barrett, the father of H. D. Barrett, president of the N. S. A., lately passed to the realm of souls, at Canaan, Maine. He was one of the noblest men in the ranks of Spiritualism, and was fully ripe for the great change. President Barrett's little baby daughter has also passed to spirit life, having been attacked by pneumonia.

SPIRITUALIST MASS-MEETING.

We have been notified that there will be a mass meeting of the Spiritualists of the state of Kansas at Topeka, June 9, 10 and 11. The following well known speakers are engaged for the occasion: Dr. G. B. Warne, vice-president of the N. S. A., a forcible and eloquent speaker; Mrs. Virginia Bryan, well known throughout the state as an excellent lecturer and message-bearer; Mrs. Isa Wilson Kayner, a splendid test medium, the daughter of that veteran, Capt. E. V. Wilson; Mrs. Lull, a fine speaker and message bearer. Other able lecturers and mediums will be present. The musical programme will be under the supervision of Prof. Worrel.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents.

AN URGENT APPEAL!

For Money to Assist in Defending the Goff Will.

To the Editor:—Herewith I send you a short article as an appeal for help in the Goff will case. I know your valuable space has been used for this case several times, but as yet the desired results have not been reached.

We wish to say to the Spiritualists of Michigan, if you lose this case by letting it go by default, for the want of a small amount of money, you are making a great mistake. John F. Goff was a man of as sound judgment and good business ability as any man in the county at the time his will was made, twenty years ago, and in fact he had no superiors in business ability up to the last year of his life, yet the opponent is trying to break the will on the ground that said Goff was insane, basing his claim of insanity on the fact that he was a believer in Spiritualism. The case was sustained in the probate court, but by a prejudiced jury we were beaten in the circuit court. The contestant has said in public that such of the legatees as did not oppose him would receive their legacies in case he succeeded in breaking the will, hence only a few of the legatees have given any assistance, and the lack of money has come very near to losing the case, but we have succeeded in getting until June 1, in which to complete the bill of exceptions, etc., and we need some money at once, with which to pay typewriter, printer, etc.

Now, you people who have property that you may wish to leave by will, should consider this matter and assist us in sustaining the will and not allow the verdict to go out that all Spiritualists are insane.

To allow this case to go by default would be to merit the claim of insanity. The estate is in the hands of the temporary administrator, and under the ruling of the court, which will not allow any further expenses to be taken from the estate, and the three administrators appointed by Mr. Goff, who are illy able to do so, have been advancing money, and pledging more, which has made it possible to hold the will from going by default and it is nearing the time when the records and briefs are to be printed, which will cost probably $250, possibly $300.

If the will is sustained it means $15,000 or more for the State Spiritualist Society, with which other cases can be assisted, should they come up, as no doubt they will; and now you who wish to assist in establishing the precedent in the court that a man can be a Spiritualist and not be insane, we ask you to help us; if you cannot send us $25, $10 or $5, send smaller sums; 25 or 50 cents thankfully received.

Bear in mind this point, that if you send one dollar or more we will send you a receipt, promising to pay the amount back to you in case the will is sustained; if you wish such receipt, please mention same. Address all donations to Rena D. Chapman, state secretary, Marcellus, Mich.

H. L. CHAPMAN,

By request of administrators, who are Dr. B. O'Dell, Pawpaw, Mich.; Alfred H. Underwood, Wakelee, Mich.; H. L. Chapman, Marcellus, Mich.

THE SPIRIT VOICE.

It Warned Him of Danger, Saying, "The Bridge, Frank, the Bridge"— Strange Premonition Saved 150 Passengers From an Awful Plunge to Death.

Saved by the premonition of Frank G. Yost, engineer, from the horrible fate of a plunge from a railway trestle, the 150 passengers on C., L. & N. train No. 34 are thankful that they are alive to-day to tell the story of one of their most remarkable escapes, as set forth in the Post of late date.

It was during the raging of the big storm Thursday as the train neared the high C., L. & N. trestle over a deep ravine, a quarter of a mile south of Kennedy Heights.

Yost's train was to go to Montgomery, and he started the run from the depot on Court street, near Broadway, with the coaches well filled with suburban passengers. Despite the wind and rain that lashed about the cab windows Yost had the throttle open several notches and the train was speeding as it neared Kennedy. Through the sheets of rain Yost could see that the track ahead was clear.

But suddenly, so he told his companions, a voice from out the air seemed to say to him:

"The bridge, Frank; the bridge!"

Yost answered by throwing on the air brakes and the train came to a stop within a few score feet of the bridge. Yost clambered down from his cab and went ahead.

The supports of the bridge he found had been almost entirely torn away by the torrent of water that fought its way through the ravine. Its own weight was almost enough to send it crashing below, yet from the train it looked perfectly safe and no train could have gotten half way across without crashing to the bottom.

The passengers, learning the conditions, crowded about Engineer Yost and wrung his hand. But he told them to thank not him, but the higher power that sent the strange warning. Then he calmly resumed his place at the throttle and backed the train to Cincinnati. Workmen have been repairing the trestle ever since.

Sublimely true, Spirit Return comes to all, without regard to the station in life. It is a grand truth that Spiritualists do not have a monopoly in the Spirit Return business. C. R. ITIC.
Cincinnati, Ohio.

A DREAM VISION.

Which Told the Boy His Mother Was Dead.

Bridgeport, Ct.—William Craw, a nineteen-year-old patient in the Bridgeport Hospital, has amazed the surgeons by a mysterious faculty of "seeing things" in dreams before they happen, or about the time they happen.

Mrs. Rosa Jepson, a sister of the young man, who is recovering from the loss of a leg in a railroad accident, called on him. His mother died after he was taken to the hospital and his sister feared to break the news.

"Mother had another of those bad spells last night," she said.

"Why, mother is dead, now," said the young man, sadly. Then he told of a dream. "I knew she was dead last night when I had a dream at 10 o'clock," he said. "I dreamed that I was in the open air. Suddenly two stars descended. One of them burst open and I saw mother's face. She smiled and I felt her fingers running through my hair. She said: 'Oh, Willie!' Then I awoke."

The boy's mother died at 10 o'clock, the hour he had the dream.

Three nights before Craw met with the accident he dreamed that he was injured and told his friends at the time. —Chicago Examiner.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

Dr. J. M. Peebles in England.

Interesting Items, Experiences, Sketches, Observations and Paragraphs from English Journals.

Safely across the Atlantic waters, which were extraordinarily calm for stormy March, I reached London safely on Saturday, and the next day was standing and speaking upon a platform long identified with Spiritualism, and I have lectured every Sunday since, and sometimes on week-day evenings. My future appointments are in Nottingham, Birmingham, Manchester, and Glasgow, back to London, down to Merthyr Tidville, then returning to London I appear a second time before the Hackney Society and shall lecture before the British Vegetarian Society in London, before the Psycho-Therapeutic Society upon the subject of Suggestion, Hypnotism, Mental Reading, and am also to spend an evening in Westminster Hall with the members of the Anti-Vaccination Society. So goes the world of activity. Weary with the getting out of two new books, I sought rest—relaxation—from hard study, and I only had it while upon the nine days' voyage upon the ocean.

MY FIRST VISIT TO LONDON.

There has been some misunderstanding as to the time of my first reaching London and doing some lecture work in this great city of cities. As a matter of history it may not be so very important, but it is decidedly interesting to those who have studied the beginning and progress of Modern Spiritualism. I reached London the first time, in the autumn of 1869, doing some lecturing under the auspices of James Burns, whose devotion and energy in this movement were deserving of the greatest credit.

A fine reception was tendered me at that time. By turning to the "Medium" and "Daybreak" of June 3, 1869, one will see, under date of May 29, 1870, that I delivered my valedictory address in the Cavendish Rooms before returning to America, and in the issue of the "Medium" April 2, 1870, may be found these earnest words from James Burns:

"We found in Mortimer street a suitable place for Sunday evening services and with very little publicity filled the hall comfortably on the second evening. These services have gone on steadily for three months and now seem to have attained a steadfast footing. This is the first effort that has been undertaken in London to hold a similar series of religious meetings, and the result has been in every way most profitable. This is no mean achievement, and if we were asked to point out a case in which it had been before accomplished in this country, we should be obliged to confess that we had no knowledge of any such case."

This was fully thirty-five years ago. While here at that time I visited and lectured in Dublin, Ireland. On this trip I was accompanied by Mr. McDonald, who after lecturing kindly took me out to some of the round towers of Ireland. They are wonderful relics of a remote antiquity, and it is quite generally thought that they related to Phallic worship. Others, and among them myself, think differently. The witty O'Brien suggested that these towers were built by the ancients to puzzle the moderns and they have proved a grand success.

DIFFERING VIEWS OF SPIRITUALISTS.

There is in England considerable of a line of demarcation between what are termed materialistic Spiritualists and Christian Spiritualists. This is unfortunate. There is a strong, and I may almost say, uncharitable controversy now raging upon this subject in the columns of the "Two Worlds." Never while men have differently shaped heads and dwell under different environments can they be made to see or believe precisely alike—and why should they? Monotony would be anywhere an intolerable Hades. When I was in London thirty or thirty-five years ago gathering the materials for the "Year Book on Spiritualism" issued by Hudson Tuttle and myself, I sent a circular to the noted Spiritualist journalist and book reviewer, S. S. Hall, asking him for a short article. He replied thus briefly: "Sir, I am a Christian Spiritualist, and I am informed that you are propagating opinions hostile to Christianity. I am therefore bound to withhold from you all aid or countenance in any way." Brother Hall was a good conscientious man, but church-bound. The distinguished William Howitt, said to have been the author of 70 volumes, sympathized religiously with Mr. Hall. Benjamin Coleman, a veteran in the cause, took the same view on the subject.

OLD REMINISCENCES.

Being in London again recalls to mind many interesting occurrences of my first visit to England. I reached Liverpool August 23, 1869, and lectured in Manchester August 27 of the same month. And when putting my feet upon British soil I thought and kept thinking of E. C. Dunn, and of his spirit guide calling himself Aaron Knight, who very frequently entranced him. Mr. Dunn was with me much of the time for 14 years and from the time of his first entrancement, during the after years I talked with his spirit guides hundreds and hundreds of times. He (Aaron Knight) informed me that he was born in York, Yorkshire, England, something like 200 years ago, although, he would add, I take little note of time in my present higher life. He described to me over and over again the old Yorkminster, the ruins of St. Mary's Abbey, remnants of the old city walls, the River Ouse, the general topography of the country, the picture of the Virgin Mary in the minster with the serpent under her feet. He also said that his brother, the Rev. James Knight, the original name being McKnight, was a distinguished clergyman, ordained a deacon in the Savoy Chapel, London. And mark, at this time I had never been in England, nor had this young unlettered Dunn, so there could have been no telepathy about the test. Very well, reaching England, I went to London, to Manchester, where I met Robert Green, who accompanied me to the old city of York where I commenced a search for the names of the Knights, that I might if possible identify the family and learn the particulars of the Rev. James Knight and so forth.

It is always tiresome to ransack old libraries. The first day was spent among the old "annals" of York, but with no success. Then we went the next day to a venerable antiquarian, who directed us to the "Will Office." When there I asked the clerk to go back some two hundred years and search for the family name of Knight. He did so, and at length, to my delight, he found the name of the Rev. James Knight, the identical brother of Aaron, and he also unearthed other matters connected with the family of which Aaron Knight had acquainted me. Paying the clerk, he gave me a full copy of the original record in Latin with this translation: "24th of October 1714, Rev. James Knight, A. M., was ordained deacon in the Savoy Chapel, London, and preached in the same Chapel, on the following Sunday." This with the almost minute descriptions of the city of York, its minster, St. Mary's Abbey, the River Ouse, the lay of the land where the boy Aaron had played and other scenes which he had described to me, all conspired to confirm his identity. This—all this—I pronounced remarkable, and I defy any candid skeptically-inclined mind to come to any other conclusion than that this was the Aaron Knight, the veritable brother of the Rev. James Knight, once a mortal, now a risen conscious spirit. Similar facts Henry Ward Beecher once said "strengthen faith." They do more. They demonstrate the reality of a conscious converse between the two worlds visible and invisible.

SCIENCE AND RELIGION.

The London papers have made a long extract from Professor Haeckel's lectures in Berlin. Not only have they reported them, but they have discussed them. Haeckel is one of the rankest materialists that I know of. He denied "the possibility of the existence of any immortal spirit." He declared that "what is generally called the soul or spirit is a mere function of the brain and a development of the intellectual faculties derived from and possessed by the higher domestic animals, such as fidelity, moral consciousness and self-sacrifice." He visited while in Berlin the famous Hans horse, the horse that knows and remembers so much, but cannot tell it. Haeckel says there was "nothing wonderful in the horse's performance, as the intelligence of insects and animals differed from men only in degree." Professor Voght and other materialists taught the same thing years ago, in fact, this chain of materialism can be traced link after link back to that atheistic materialist Lucretius. And yet our most distinguished scientists admit that they know nothing of matter when traced down to the last analysis. And so they are emphatically "know nothings." What a contrast to Spiritualists who know, positively know, that they converse with their risen friends.

A STRANGE TRANCE.

A boy of some ten years, bright and precocious, living at Normanton, was considered exceedingly religious and sedate for one of his age. He had spells which were called by the most enlightened of the neighborhood, trances. In one of these trances he foretold his death: He declared several times that he should not be alive at the next Christmas. Taken sick, he was pronounced dead from meningitis. Physicians had pronounced him dead, and had so legally certified. The hour for the funeral had arrived—the hearse was at the door and the rector present, when the mother thought she saw a redness about the ears of her boy. Lifting the eyelid, the eye seemed bright and clear, putting a polished glass over the mouth there was a slight moisture. They called several physicians, two pronounced it a case of suspended animation, the other said he is doubtless dead. They took him from the coffin, the form seemed limber, and they put him before the fire and placed smelling salts under his nose. For four days the form remained in this questionable condition, some pronouncing him alive in a trance, and others denying it. But finally there was a discoloration around the throat, the eye assumed a dull leaden color; there was no further moisture from the mouth and he was pronounced dead, and consequently buried. In my opinion many are buried alive each year.

ENGLISH NEWSPAPER CLIPPINGS.

The Daily News informed us a few days ago that the Methodist Church at Forest Hill presented a remarkable scene. Some sixty members of the church, while holding a prayer-meeting and later "discussing the public houses" became excited. The excitement rose high. Bitter, angry words passed and then a scene of wildest confusion. The mission hymn books were rolled into balls and thrown by the men at each other and this was followed up by using the kneeling hassocks as missiles. It was, says the reporter, a most deplorable sight, a disgrace to the name of Christianity.

While the Bishop of London was celebrating the rite of ordination, Mr. Kensit and some half dozen others walked up to the choir where Mr. Kensit began reading a paper protesting against the ordination of the Rev. Basil S. Dyer. A noisy scene ensued. Bitter words were spoken. Mr. Kensit being violently opposed to the ritualist portion of the English Church and the Roman Mass, was next day arraigned and fined by the Lord Mayor thirty-five dollars.

There is a great excitement now in the English Church over the fact that some one hundred of their most distinguished clergymen and college professors have signed a manifesto endorsing what is termed the "Higher Criticism." A leading member of the High Church party declares that this manifesto represents the thin edge of the wedge of an organized effort to tamper with the very foundations of the church. It was an attempt, he said, to wipe the supernatural element out of our religion and to break down the whole sacramental system.

A resident merchant of Benares in India writes that India is about to become the center of a lively religious war. The "leading Hindoo thinkers are organizing for the purpose of driving Theosophy from the strongholds it has begun to attain in Hindustan." These Hindoo leaders declare that the Theosophist pretensions and writing are only a fabric of fiction. Annie Besant, the successor of Mme. Blavatsky, has built up a college for the teaching of her personal doctrines. They say that Mme. Blavatsky was a female magician and untruthful. Mrs. Besant, they inform us, wears the Hindoo dress, eats only food cooked by the Brahmins, and declares that she was a Brahmin in a previous reincarnation, and walks the streets of Benares counting her beads surrounded by young men. She announces that the religion revealed to Mme. Blavatsky is the oldest religion in the world and precedes the Vedas. All of this the educated Hindoos and the higher class scholars repudiate. They ask her to prove her occultism, but she utterly refuses, and these Hindoo teachers and scholastics insist that she knows little of the Vedas and nothing of the Sanskrit, and they pronounce the Mahatmas imaginary ghosts to frighten the uneducated. A series of lectures are now being given in India to show the folly and pretensions of the theosophists.

Since my visits to India, Ceylon and China, and there conversing with the natives, studying their magic, their mediumship, and their obsessions, I have said over and over again that these people all, or nearly all, were Spiritists. It is an exception to find a man or woman who does not believe that their ancestral spirits are around them, about them, and under varying conditions converse with and give to them advice. In accordance with this position Admiral Togo at a funeral service held in Tokio in memory of officers and soldiers killed in action addressed their spirits—mark it well—in the course of an address he lifted his eyes and said:

"As I stand before you spirits I can hardly express my feelings. Your personality is fresh in my memory. Your corporeal existence has ceased, but your passing from the world has been in the gallant discharge of your duty by which the enemy's fleet on this side of the world has been completely disabled.

"Our combined fleet retains the undisputed command of the seas. I trust this will bring peace and rest to your spirits. It is my agreeable duty to report our successes to the spirits of those who sacrificed their earthly existence for the attainment of so great a result.

ENGLISH MIRTH.

As every circus has its clown, so the English Parliament has its inveterate humorist. It is Sir Wilfred Lawson. In one of his speeches he said that a minister, addressing a meeting of his congregation, asked all women who had never quarreled with their husbands to stand up. Every woman kept her seat. Then the minister asked all men who had never quarreled with their wives to stand up. Ten men stood up, and they expected the minister to praise them. Instead, he said, "Oh! Lord, have mercy on these ten liars."

THE BATTLE UPON "OBSESSIONS" J. J. MORSE.

Through not seeing The Progressive Thinker regularly, in consequence of my journeys hither and thither, I am not up to the mark in regard to the moral combatants. But the other day, in looking over the bound London "Medium and Daybreak," I came across the following in regard to Mr. J. J. Morse and his controlling Chinese intelligence, Tien. Here are some of the questions put to this Chinese spirit guide and the spirit's answers. It will be observed that they are in line with the direct testimony of nearly every enlightened spirit and intelligent mediums.

Q. What is the philosophy of obsession?

A. Numbers of disembodied men and women retain a liking for the pleasures of life, but their new habits prevent them from the enjoyment of their old habits, so they find one of similar tendencies with whom they come enrapport. This connection lasts as long as the person obsessed answers the purpose of the spirit or till the spirit attains a higher position than its earthly desires.

Q. Can the obsessing spirit extract elements from the spiritual nature of the obsessed person?

A. Our previous answer implies the affirmative. Food nourishes the spiritual nature as well as the physical and this spiritual sustenance the obsessing spirit absorbs."

This Chinese sage who has entrance Mr. J. J. Morse so many years, is one of the ablest spirit intelligences that I ever had the pleasure of conversing with, and considering his long experience in the higher life his direct testimony to the fact of spirit obsessions counts one in the affirmative—a big one—as do other strong and irrefragable facts relating to this subject.

I am just in receipt of the "Harbinger of Light" from Australia and I see by this issue that the editor, W. H. Terry, takes precisely the same view of "obsessions" that I do myself. These are some of his words: "The spirits who hover about the earth-plane are not the elite of the spirit world, but those seeking to participate in the sensuous pleasures of their earth-life by association with those of like disposition, and when they have, through the ready acquiescence of the sensitive, obtained control, they are often difficult to get rid of." "Commercial spirits" or those on the lower plane may be clever and faithful to their medium, so much so that when the conditions are unfavorable to produce legitimate phenomena, these spirits will co-operate with them to substitute bogus ones." And here is a hint that when brought out more fully before Spiritualists will induce them to understand that there may be "bogus spirits and fraudulent-inducing spirits" as well as fraudulent mediums. This class of spirits were wisely named by A. J. Davis, diakka.

WISDOM WORDS FROM HUDSON TUTTLE.

Who is so well prepared to write about obsession or the condition of the dead as those who have long held conscious converse with them as has my friend Tuttle. In his book "Life in the Spheres" and under the heading of "the low societies" he has this, briefly abbreviated, but not a thought nor an idea changed. "A spirit who had just arrived from earth came from a barroom with all its sots. He died while intoxicated, was found lying in a gutter. Becoming conscious and hearing the word 'drink,' he asked, 'Drink; can you drink here?'

"'Yes,' was the grim reply, 'we just can and feel as nice as we please. But all can't—not unless they find one on earth just like themselves—form a connection with such an one and when he gets to feeling good, you will feel good also. I will try it, no mistake. * * * *

"Did you hear what an infernal scrape I got into last night? I went to Fred. He did not want to drink. I destroyed that feeling and made him think he was dry. He drank and drank, more than I wanted him to, until I was so drunk —(mark the phrase—till I was so drunk that I could not break my connection with him or control his mind. He undertook to go home, fell into the snow, I suffered awfully, ten times as much as I did when dying." (pp. 30 and 31). This testimony corresponds perfectly with that of many others who have conversed with spirits that had just passed from the underground slums and liquor-maddened saloons of earth. And yet Mr. Tuttle, as do all other Spiritualists, was careful to speak in this connection of the great love of progress that uplifts even the lowest on to the higher planes of the higher life.

J. M. PEEBLES.
18 Endsleigh Gardens, London, N. W.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked

What Shall We Do to Be Saved?

A Lecture Delivered by James L. Dow, before the First Spiritual Society of Manhattan, Kansas.

What shall we do to be saved? To be saved from suffering and sorrow here and hereafter?

This is the most important question that the human family ever had to deal with. From away back in the dim distance of the past, as far back as we have any reliable record, people were asking this question. And all through the myriads of years and thousands of generations that have passed since then, up to the present time this has always been the question most frequently asked, and the one that has never been satisfactorily answered to any considerable number of people.

The answer to this question has been so varied according to the belief and spiritual development of whoever undertook to answer it, that the great majority of the people have become dazed upon the subject and hardly know which way to steer. The various requirements of salvation as given out by different people have been easy and natural, hard and difficult, or tyrannical and cruel, just according to the character given to God by the people, and the character given to God is always in harmony with the moral and spiritual development of the people.

God and Moral and Spiritual Development.

In order to show you how perfectly the character of a God who is worshiped by a people conforms to the moral and spiritual development of that people I wish to call your attention to the inhabitants of Carthage, when that city was in its greatest glory. The inhabitants worshiped the sun and the moon, and were called fire-worshipers, as they believed the sun was fire, and their Magi, or Oracles claimed to have received some of this fire direct from the sun, and they called it holy fire and kept it continually burning upon their altar in the temple, and they worshiped it as a God or a representative of their God, and the whole nation would have gone into mourning if by any means this fire should have become extinguished. These people were warlike, as were all the people at that time, and while they were fairly honorable in their dealings with their own people who devoutly worshiped their God, they were most unjust and cruel to all others. Their common enemy if captured was usually put to the sword, while their leaders were subjected to the most inhuman torture that they could devise. (As in the case of their torture of Regulus, the Roman general.) Cutting off the hands and feet, pulling out the tongue by the root, cutting off the eyelids, and burning at the stake with a slow fire, was no uncommon occurrence with them. Their rulers were haughty, selfish and proud, and extremely jealous of anyone whom they might have the least suspicion of aspiring to their position, and they usually put to death all their own relatives, as well as the relatives of all former rulers, so there should be no legal aspirant for the throne.

So afraid were these rulers that some other citizen would get some of the praise of the people, that they usually put to death any one whom the people praised for justice, wisdom, or bravery; like the god the worshiped they required, and demanded all the praise, and to assure themselves that they were getting it, they required continual demonstrations from the people that they were still loyal, and loved them.

The people were often required to bow their heads down to the dust and worship them as a semi-God. And unless the people continued to demonstrate this attitude towards their ruler, the ruler became jealous and angry, and the people had to pay dearly for it.

The Character Attributed to God.

The character of the people and their rulers being such as I have stated, it becomes easy to understand what kind of a character they would be likely to attribute to their God. God being a ruler of rulers, and king of kings, they gave him the character of their ruler, only greatly intensified. They believed that God required and demanded their most humble submission to his will. That he required daily sacrifices in order to assure him that the people was loyal to him. They believed that while the people could only torture the followers of other Gods while physical life should last, their god could and would torture them through all eternity in a burning lake of holy fire. They not only believed that God was jealous of other Gods, but they believed that he was subject to fits of anger which could only be appeased by a great sacrifice, which in many cases was as heartless and cruel as the torture to which they subjected some of their prisoners.

Believed Their God Had Become Angry.

About the year 500 B. C., the inhabitants of Carthage saw a Roman army approaching the city. They believed that for some reason their God had become angry and was leading this Roman army against them for the purpose of destroying them. And they cried out: "What shall we do to be saved?"

The wise men of the city were hurriedly called together to see if they could find out the cause of the displeasure of their God, and after looking the matter over they unanimously agreed that the cause of his anger was because they had been offering up as a sacrifice to him the children of the poor people, and the children of their slaves; they believed that their God demanded the best of everything, and was angry because they had offered up to him the children of the poorer class. They therefore quickly decided that the only thing that would save them, and cause God to again smile upon them, was to offer up to him some of the best of their children. So they went among the rich, and noble of birth, and compelled two hundred mothers to each bring one of their best children to a place designated for the sacrifice.

Cries of Babies in Holy Fire.

At this place they had a large bronzed statue with its arms stretched out and slightly downward, and under these arms they had a roaring, seething furnace of holy fire, and before the eyes of their natural protectors (their mothers) these little innocent and unsuspecting children were laid one at a time upon the hot arms of this unfeeling statue, and there while calling piteously to its mother to help, it clung to these hot, unfeeling arms in its endeavor to escape the fiery furnace which was beneath it, until it was exhausted, when it fell into that terrible pit below where its cries were smothered in that liquid holy fire; when this horrid scene was again repeated with another child, and this thought to be holy exhibition was continued until two hundred were thus cruelly forsaken by their mothers, and were allowed to fall headlong into this fiery furnace to satisfy an angry God. And if one of these mothers let drop a sigh, or shed one tear for her suffering child, she was severely punished, and the offering of the child became useless, as they believed that God would not accept a sacrifice unless it was freely and willingly given. Here we see what the wise men of that city gave as an answer to the question, What shall we do to be saved? The people of that city being cruel and heartless towards those who sinned against them, believed that God would require cruel sacrifices of them, if guilty of sin.

Some Very Unpleasant Truths.

You may say these Carthaginians were pagans, and therefore nothing better could be expected of them; but we find recorded in the eleventh chapter of Judges that Jephtha offered up his only child as a burnt offering in fulfillment of a contract he made with the God of the Bible. You may urge that this was in the early part of the world's history, and that the people had made but little advancement, and that Jephtha was not a follower of Christ. But what are you going to do with those pious Catholics who burnt hundreds and I think I could safely say thousands in slow fires for Jesus' sake and for the love they entertained for their God. And how about John Calvin, the founder of the Presbyterian church, who had a little argument with Servetus on a theological subject, in which they disagreed, and a long time afterwards Calvin, learning that Servetus was in Geneva and stopping at a hotel, had him arrested and kept him in a dungeon, and afterwards had him burnt at the stake with a slow fire made of green wood, and this he did in his zeal to please the God of the Presbyterian church, and make sure that he (John Calvin) would be saved.

The Catholics even at the present day are shutting many human beings out from the world in the unwholesome air of their prisons called by them nunneries, where the world is not permitted to know of the sorrow and premature deaths that occur there in the name of Jesus and for the love of God.

And it is a notorious fact that even in this enlightened day and generation a large majority of the people believe that God requires sacrifices.

All the Christian churches are still offering up sacrifices to please God. They believe we should abstain from many harmless pleasures, that we should do penance, that we should contribute to the church, give liberally to the missionary fund in an endeavor to convert the heathen to Christianity; they require us to become members of their church, and love and worship their God; they say we must be baptized according to the rules of the church and the requirements of God, that we must fast, and abstain from meat on Friday, and above all we must not forget to pray. Now these and many other sacrifices are believed by Christians to be demanded by their God, and essential to our salvation.

The Pagans and Early Christians.

While the Christians of the present day look with horror upon some of the sacrifices of the Pagans and early Christians, they fail to see that they are following in the path marked out by these Pagans and early Christians, and that their present practices only differ from theirs in degree. They believe that their God gets angry at their shortcomings, and becomes pleased with their sacrifices; they seem to think him very jealous of other Gods, and will severely punish any who dare to worship any other god but him. They seem to think that God requires daily exhibitions of your love in order that he may know that you are still loyal to him.

The only difference between the Pagan God at Carthage and the present Christian God, is that the present Christian God (like the people) is a little less bloodthirsty. He gets angry just as quick (although the Bible says that anger rests only in the breasts of fools) and requires something that will mortify the flesh in order to get him good-natured again. He seems only to be delighted when we are sacrificing our time, or our money to him, or humbling ourselves in the dust before him. He seems to retain all the characteristics of those early rulers as regards their vanity, and love of praise, but is a little more moderate in regard to the amount of pay which he demands in return for his love.

What Shall We Do to Be Saved?

Well, if you are ever saved you will have to save yourself, God will never do it. God in the beginning did for man all he will ever do. He placed within his reach happiness which he can obtain only by right action. Suffering comes entirely from transgression, and God will never transgress his own law to relieve the sinner. God never sympathizes with the afflicted, and is never displeased with those who are happy. He loves the vilest sinner just as devotedly as he does the most devoted saint, he is no respecter of persons, all creation is his. If a man transgress a human law, the penalty of which is one hundred dollars, after he has paid that fine he stands equal before the law with one who never transgressed it. And thus it is with God's law; suffering always follows quick upon the heels of wrong doing, and happiness is sure to come from all good acts. This is the never-varying law of God. God never punishes the sinner, or rewards the saint. The seeming rewards and punishments are but the natural operations of law.

God does not require sacrifices of any kind, all sacrifices are sacrilegious. They originated and belong to the dark ages.

Something About the True God.

The true God does not get angry at the transgressor who is always paying the full penalty, neither are his smiles bought by flattery, devotion, love, or money. God does not demand that we worship him, for that would be vain in him, and could do neither him nor us any good. God does not demand our love, for love cannot be forced, neither can it be resisted if the being is lovable. God does not either demand, hear or answer our prayers, and prayer is but another branch of heathen sacrifices, and has never been known to move God in any direction. When President Garfield was shot and lay hovering between life and death, the whole Christian world and many others were asking God to spare his life, but God was not moved. When the Slocum (loaded with over thirteen hundred human beings mostly mothers and their children, who were members of a Sunday-school, and going to a picnic to celebrate their devotion to their God) took fire and the most heartrending appeals were sent up to save these dear children, and while these mothers did not think it too much for them to cling with their hands to redhot iron rods until their hands were baked fast to these rods in a vain attempt to save their children, his children, God was not moved, although it seemed sufficient to move a heart of stone. If a man falls into the water where it is over his head, and he comes up and cries out: "O, Lord, what shall I do to be saved?" the only intelligent answer he could possibly receive either from man or God would be—swim. To believe that God will by any special act interfere with our life here or hereafter, or in any manner have anything to do with our salvation, requires us to put our reason under our feet, and close our eyes to the most palpable self-evident facts.

The Magnitude of the Planets.

Let us go out into the starlight and behold the millions of worlds that come within the range of our vision, which are a thousand times larger than this world, whirling through space with the rapidity of a rifle ball, and yet many of them have not been able to make one revolution of its orbit since the time the Bible claims the world was made; some are known to take twenty-six thousand years to make one revolution of its orbit.

Then let us come within our own little planetary system and see how little our world is. Uranus is about 300 times as large as the earth, Neptune is 400 times as large, Saturn is 700 times as large, Jupiter is 1300 times as large, and you could tumble a half-dozen worlds like this with all its inhabitants into one of those little pock marks that are to be seen on the face of our sun, and then the depression would not be nearly full.

This earth compares in size to the visible universe about like a grain of mustard seed to this world. And then it is not reasonable, in view of the fact that there is no end to space, to suppose that the visible universe is one-millionth part of the created worlds.

Millions Upon Millions of Worlds.

When we contemplate the vastness of these millions upon millions of worlds whose size is almost incomprehensible, and which move upon exact time and in perfect order, whose actions have never been interfered with by God since they were created and placed under law, does it not make you a little tired to think of millions upon millions of people all over the world asking and expecting this almighty creator who was never known to violate or suspend one of his laws, to come down and fix up some little matter of law with them?

Prayer is but a relic of paganism, it is not only useless, as has been demonstrated thousands of times in the most thorough manner, but it is a foolish waste of time. We have nothing to pray for, we have nothing to ask for. If we ask for his love we are asking for what we already have, for God loves his entire creation down to the smallest worm. Had we ought to ask for mercy and expect to receive it from God, when mercy is always unjust unless the penalties are unjust or excessive? Do you think the penalties attached to God's laws are excessive or unjust? Had we ought to ask God to save us, when he has placed at the feet of every human being a ladder upon which we can climb to salvation? Some say we are poor, mean, low, degraded sinners, and not worthy of salvation, or preserving in any manner. Does it not look like a gross and inexcusable insult to God to talk like that about his works. Men would get mad if you should talk like that about any of their works.

If God's work in making man was such a tectotal failure, why did he not at once destroy him, and try it again? Why do Christians condemn man and praise all the rest of his works? When their Bible credits God with saying after he had created man, that he saw everything which he had created, and behold it was very good. (Genesis 1:31). No, my friends, God has not been disappointed in man; man is all that God expected of him.

As I have told you many things that man does which do not work for his salvation, I will now tell you about something that will save you.

In the first place all good acts which do not amount to a sacrifice will make you happier here and lay up happiness for you hereafter.

As you cannot buy your way into heaven, anything given, or done in order to lay up treasure in heaven will be found to be a failure.

Must Do Good Because We Like to.

It is those things that we do that bring us happiness here, that will lay up joy for us hereafter. If we do a thing because we think it is a duty, or because we think it will make us happier in another world, it at once becomes a sacrifice, and all sacrifices deface our mansion in heaven rather than beautify it. The stranger traveling through a strange country who lifts a crying child out of a mud-hole, cleans off its clothes and gives it a nickel to make it forget its troubles, and passes on to other countries without giving his name or residence, and having no thought of God at the time, has done more for his salvation than the man who builds a hundred ten thousand dollar public libraries as a monument to his name. If we would be saved we must do good because we like to do good, and not for a reward or for the fear of punishment.

The man who is restrained from stealing only by the fear of the law, is a moral thief, as much so as the one who takes his chances and does steal. The man who quits sinning for the fear of God or his punishment is still a sinner. The elders who went out on the ice barefooted down in Pennsylvania and baptised a woman eighty years old, through the ice, that she might be saved and they strengthen their chances of salvation, would have sent more solid material to the spirit world with which to erect a mansion if they had kept their shoes on and stayed in the house and played a game of blind man's buff with the old lady, for they might have given each other a little pleasure without hope of reward.

Our Earth Life Reflected.

Our earth life is reflected into the spirit world, and happiness here reflects joy over there. Sacrifice is a loss or the losing of something, and those who sacrifice here will have to sacrifice over there.

When you can get happiness enough in this life to suit you, you are saved, and the spirit world holds out to you the prospects of a happy reception over there; but if you have made this life such that it has been a burden to you, filled up with sorrow, suffering, degrading humility, and sacrifices, you can look for nothing better upon the other shore than a barren desert which you will have to irrigate with your tears, and make beautiful with the work you should have done while here.

If you cannot make yourself happy under the laws that govern this world you can reasonably expect hard times for a while over there, for the same ruler rules both worlds.

Secret of Salvation and Happiness.

The whole secret of salvation is learning how to get present happiness out of doing good. Happiness is God's declaration of present salvation. If you wish to find happiness when you land upon the shores of spirit life, then live so as to be happy here, for the conditions of this life are reflected upon the other shore. If you would increase your happiness after getting into the spirit world, then get wisdom, for wisdom is the only currency that will buy happiness over there.

Wisdom is the only currency that goes at par in that world to come. Every one should endeavor to take a good supply of this currency along with them, as with it they will be able to purchase all they need. A little of this currency will go farther in that world of spirits, than the prayers of a million Christians.

Reason is God's most noble gift to man, it is the pilot sent from heaven to guide our life-boat through life's journey here and land us safe in that summerland of the spirit world. The man who uses his reason in deciding his duty to himself or his God will always take the shortest road that is possible for him to salvation. This road will be a short one, or one a long way around, according to the development of the intellect of the one supplying the reason, but whether it be the short road, or the long one, reason will finally lead to the winning post.

But the people who take the teachings of any book, or their father, or their mother, or the word of any preacher, priest, pope, or potentate in regard to what they should do to be saved, without first putting it under the strongest searchlight of their reason, are about as near hell as people ever get, and anyone who has preconceived opinions, which prohibit or restrain them from investigating any question touching upon the subject of what we shall do to be saved, is wandering from the path and losing himself in a wilderness of ignorance and superstition.

Reason is our guide from God, and will lead us in true paths, but preconceived opinions are the creations of man, and may lead us astray unless we keep the searchlight of our reason focused upon them.

Take no man's word in regard to what you should do to be saved, unless it conforms to the standard of truth as viewed under the light of your own reason. God has set no man over you to tell you what to do, neither has he given the keys of heaven to any sect, creed or congregation. Every tub stands upon its own bottow and there ought to be some reason for every tub.

Eye Glasses Not Necessary.

Eye Sight can be Strengthened, and all forms of Diseased Eyes Cured without Cutting or Drugging.



That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases, has been proven beyond a doubt, by the testimony of thousands o' people who have been cured by that wonderful little instrument called "Actina." Actina also cures sore and granulated lids, Glaucoma, Iritis, etc., also removes Cataracts and Pterygiums without cutting or drugging. Over seventy thousand of the Actinas having been sold, thereforeit is not an experiment but an absolute fact. The following letters are but samples of those that are received daily:

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E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes: "Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office.

Actina is not a drug or lotion, but a small pocket battery, which can be used by old and young with perfect safety, as it is impossible to do any harm with Actina. Every member of a family can use the one Actina for any form of disease of the Eye, Ear, or Throat or Head. Actina will last for years, and is always ready for use. Actina is sent on trial postpaid.

If you will send your name and address to the New York and London Electric Association, Dept. 342N., 929 Walnut St., Kansas City, Mo., you will receive absolutely FREE a valuable book, Prof. Wilson's Treatise on the Eye and on Diseases in General, and you can rest assured that your eyes can be cured, no matter how many doctors have failed.

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In the World Celestial

is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherealized, materialized and through trance medium, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

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He says: "This book will give us courage to pass through the shadow of death to the sunlit clime of the world celestial."

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The Medical Gleaner says: "It lifts the reader into enchanting realms, and leaves a sweet taste in his consciousness.

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By Lilian Whiting,

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price $1.25. The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:

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Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.

CONTENTS—I. Prelude; II. The Supreme Fact of the Universe; III. The Supreme Fact of Human Life; IV. Fullness of Life—Bodily Health and Vigor; V. The Secret, Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coming into fullness of power; IX. Plenty of All Things—The Law of Prosperity; X. How Men Have Become Prophets, Seers, Sages, and Saviors; XI. The Basic Principle of All Religions—The Universal Religion: XII. Entering Now into the Realization of the Highest Riches. For sale at this office. Price, postpaid, $1.25.

Can Telepathy Explain?

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By Minot J. Savage.

Dr. Savage, in this book of 243 pages, discusses problems that have vexed intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a great number of well-authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and merits the widest reading, for he deals with facts and experiences. Price, cloth, $1.00.

THE RELIGIOUS SITUATION.

As Understood by a Master Mind, Goldwin Smith.

To the Editor of the Sun—Sir: Your acceptance of my letter has brought me many tokens of interest in the subject to which they relate. Some of my correspondents ask me my theory. But as I have said before, I have no theory. All I pretend to do is to state the case and invite opinion.

The subject is one of interest, practical as well as deep, were it only from its bearing on the future position of the clergy. What are clergymen on whose minds the light of criticism has dawned hereafter to do? Renan and Matthew Arnold seem in effect to wish that the clergy should continue to preach a religion suited to the multitude, while they, the sons of light, sit aloft in light by themselves. But will learned and conscientious men, as your clergy must be, be found to preach wholesome falsehood for State purpose, and, like Roman augurs, to laugh each other in the face when they meet?

There are symptoms also of the disturbance of morality, especially of public morality, by the failure of religious belief. The strange phenomenon of flag worship is one of them.

If ultra-materialism is true, man is a mere development of the germ-plasm. There is no ground for belief in a moral government of the universe. Conscience, if it speaks of a tribunal higher than the human, lies. Death ends all for us, and levels us all. When we die it signifies nothing whether our life has been good or evil. Materialists say that the evil-doer be punished by remorse for the wasted life. But how can his life be said to have been wasted if he has supped full of pleasure gratified every passion and bilked human justice? Positivism tells us that we shall live for good or evil in the future of the race. What interest when we have personally ceased to be, shall we have in the future of the race? After all, in what will the race end? Science says in a physical catastrophe.

Dogmatic and miraculous Christianity we resign. But the vital principles of Christianity, the fatherhood of God and the brotherhood of man, still rest on their historical and moral evidences as a key to the moral problem of our being. At the same time Christianity, by throwing off dogma and miracle, is rid of one of its heaviest burdens. There is no longer a barrier between Christendom and the rest of humanity. The term "heathen" becomes unmeaning. Socrates, Epictetus, Marcus Aurelius are no longer consigned as out of the pale of salvation to the uncovenanted mercies of God. We live henceforth under an ampler sky.

THERE IS NO USE IN GUESSING AT THE NATURE OF THE POWER WHICH FILLS AND MOVES THE UNIVERSE. WE CANNOT HOPE TO DELINEATE OR DEFINE THE INCONCEIVABLE.

The world visible to us presents to our senses a perplexing mixture of that which to us is good with that which to us is evil, of order with disorder, of beneficence with cruelty, of beauty with the unbeautiful. We cannot solve the mystery. Bridgewater Treatises, picking out instances of order and beneficence and saying nothing about the opposites, no longer afford us help. Human excellence is attainable only through effort, which implies a struggle with evil. This, apart from revelation, is apparently the only hint of a solution that we have. Yet it is difficult to believe that rational being is confined to this planet or that nothing speaks to us through the majesty and glory of the universe.

Conscience, says Bishop Butler, a keen anatomist of human nature, would rule the world. Conscience tells us that as we do well or ill it will be well or ill in the sum of things. Is this a mere delusion? Is conscience, or is it not really a part of our nature? If it is, have we any special ground for refusing its evidence more than for refusing that of our physical senses on which all science, moral or physical, rests? After all, what is truth but that which, by the constitution of our nature we cannot help believing? Is any man without a conscience There are men who crush it, perhaps silence it in themselves; but is any man without it?

That notions of duty vary considerably from age to age may be admitted. But conscience always declares for duty as we see it at the time against the forces of passion or self-love.

It may be true that conscience, like other parts of our nature, including the scientific faculties, is developed by an evolutionary process. This does not affect its authority. When developed, it is here. We must, however, be allowed to challenge the claim of the germ-plasm to prepotency and finality. The germ-plasm is the starting point of a development which, carried forward and moulded by a variety of influences, culminates in Socrates. But Socrates is not a germ-plasm any more than he is a particle in the nebula from which the germ-plasm is an emanation. That man had his foundation in the dust we knew long ago. But conscience, moral aspiration, spiritual affection, the sense of spiritual beauty, idealization, are, if our inner sense does not utterly mislead us, higher in their nature than dust.

Let ultra-materialism prove its case, and we accept it, little welcome as it may be. But let it distinctly prove its case. We are just now in the rush of the great Darwinian discovery. We want a little time and reflection to see what the limits of that discovery are.

GOLDWIN SMITH.

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

THOMAS PAINE—COL. INGERSOLL.

A Desire to Have Them Specially Honored.

To the Editor:—I thank you for giving out my suggestion to honor the memory of Thomas Paine and Robert G. Ingersoll, with bronze statues. If the plan could be carried out I think it would assist some in counteracting the influence of the pope of Rome in this country.

Societies should be organized in different parts of the United States to raise funds to place these statues where they would do the most good, or where the largest number of people would see them.

I see it stated that our government contemplates bringing the mortal remains of John Paul Jones to this country for burial. Would it not be wise and proper to bring the body of Thomas Paine on the same flagship, and bury the two side by side?

In my judgment this country has a better claim on Thomas Paine's mortal remains than any other. I wish ten thousand people would write President Roosevelt and urge him to take up this matter, and have the remains of Thomas Paine brought to the United States in the name of the people of this great nation.

WM. B. KETCHAM.

Mendota, Mo.

"Love—Sex—Immortality." By Dr. W. P. Phelps. Price 25 cents.

THE ETERNAL TREND.

Live who may and die who must,
The work of the world goes on,
And the right will rule, we hope and trust,
When we to our graves have gone;
Though sin may vaunt herself in her might
And surfeited lie and yawn,
The evil is only the span of night
And right is the pearly dawn.

Live who may and die who must,
The work of the world stays not,
And even our acts of hideous lust
Are a part of the greater plot;
And whether or no we fit in the plan
That a higher pow'r hath wrought,
The evil of man devised by man
But cometh at last to naught.

Live who may and die who must,
The work of the world rings true,
And dark and light in the web is thrust
The things that we mortals do;
And the pattern is wrought by him who sees
As the shuttle glances through,
And the evil is changed to good with ease
And roses are born of the rue.

Live who may and die who must,
The work of the world is done,
Or ever the workers lie down in the dust
They are used and every one;
For the master weaver is above it all
And sits in the blazing sun,
And those who rise and those who fall
Are used, for he wasteth none.

—Chicago Chronicle.

What Shall We Do to Be Saved?

A Lecture Delivered by James L. Dow, before the First Spiritual Society of Manhattan, Kansas.

What shall we do to be saved? To be saved from suffering and sorrow here and hereafter?

This is the most important question that the human family ever had to deal with. From away back in the dim distance of the past, as far back as we have any reliable record, people were asking this question. And all through the myriads of years and thousands of generations that have passed since then, up to the present time this has always been the question most frequently asked, and the one that has never been satisfactorily answered to any considerable number of people.

The answer to this question has been so varied according to the belief and spiritual development of whoever undertook to answer it, that the great majority of the people have become dazed upon the subject and hardly know which way to steer. The various requirements of salvation as given out by different people have been easy and natural, hard and difficult, or tyrannical and cruel, just according to the character given to God by the people, and the character given to God is always in harmony with the moral and spiritual development of the people.

God and Moral and Spiritual Development.

In order to show you how perfectly the character of a God who is worshiped by a people conforms to the moral and spiritual development of that people I wish to call your attention to the inhabitants of Carthage, when that city was in its greatest glory. The inhabitants worshiped the sun and the moon, and were called fire-worshipers, as they believed the sun was fire, and their Magi, or Oracles claimed to have received some of this fire direct from the sun, and they called it holy fire and kept it continually burning upon their altar in the temple, and they worshiped it as a God or a representative of their God, and the whole nation would have gone into mourning if by any means this fire should have become extinguished. These people were warlike, as were all the people at that time, and while they were fairly honorable in their dealings with their own people who devoutly worshiped their God, they were most unjust and cruel to all others. Their common enemy if captured was usually put to the sword, while their leaders were subjected to the most inhuman torture that they could devise. (As in the case of their torture of Regulus, the Roman general.) Cutting off the hands and feet, pulling out the tongue by the root, cutting off the eyelids, and burning at the stake with a slow fire, was no uncommon occurrence with them. Their rulers were haughty, selfish and proud, and extremely jealous of anyone whom they might have the least suspicion of aspiring to their position, and they usually put to death all their own relatives, as well as the relatives of all former rulers, so there should be no legal aspirant for the throne.

So afraid were these rulers that some other citizen would get some of the praise of the people, that they usually put to death any one whom the people praised for justice, wisdom, or bravery; like the god the worshiped they required, and demanded all the praise, and to assure themselves that they were getting it, they required continual demonstrations from the people that they were still loyal, and loved them.

The people were often required to bow their heads down to the dust and worship them as a semi-God. And unless the people continued to demonstrate this attitude towards their ruler, the ruler became jealous and angry, and the people had to pay dearly for it.

The Character Attributed to God.

The character of the people and their rulers being such as I have stated, it becomes easy to understand what kind of a character they would be likely to attribute to their God. God being a ruler of rulers, and king of kings, they gave him the character of their ruler, only greatly intensified. They believed that God required and demanded their most humble submission to his will. That he required daily sacrifices in order to assure him that the people was loyal to him. They believed that while the people could only torture the followers of other Gods while physical life should last, their god could and would torture them through all eternity in a burning lake of holy fire. They not only believed that God was jealous of other Gods, but they believed that he was subject to fits of anger which could only be appeased by a great sacrifice, which in many cases was as heartless and cruel as the torture to which they subjected some of their prisoners.

Believed Their God Had Become Angry.

About the year 500 B. C., the inhabitants of Carthage saw a Roman army approaching the city. They believed that for some reason their God had become angry and was leading this Roman army against them for the purpose of destroying them. And they cried out: "What shall we do to be saved?"

The wise men of the city were hurriedly called together to see if they could find out the cause of the displeasure of their God, and after looking the matter over they unanimously agreed that the cause of his anger was because they had been offering up as a sacrifice to him the children of the poor people, and the children of their slaves; they believed that their God demanded the best of everything, and was angry because they had offered up to him the children of the poorer class. They therefore quickly decided that the only thing that would save them, and cause God to again smile upon them, was to offer up to him some of the best of their children. So they went among the rich, and noble of birth, and compelled two hundred mothers to each bring one of their best children to a place designated for the sacrifice.

Cries of Babies in Holy Fire.

At this place they had a large bronzed statue with its arms stretched out and slightly downward, and under these arms they had a roaring, seething furnace of holy fire, and before the eyes of their natural protectors (their mothers) these little innocent and unsuspecting children were laid one at a time upon the hot arms of this unfeeling statue, and there while calling piteously to its mother to help, it clung to these hot, unfeeling arms in its endeavor to escape the fiery furnace which was beneath it, until it was exhausted, when it fell into that terrible pit below where its cries were smothered in that liquid holy fire; when this horrid scene was again repeated with another child, and this thought to be holy exhibition was continued until two hundred were thus cruelly forsaken by their mothers, and were allowed to fall headlong into this fiery furnace to satisfy an angry God. And if one of these mothers let drop a sigh, or shed one tear for her suffering child, she was severely punished, and the offering of the child became useless, as they believed that God would not accept a sacrifice unless it was freely and willingly given. Here we see what the wise men of that city gave as an answer to the question, What shall we do to be saved? The people of that city being cruel and heartless towards those who sinned against them, believed that God would require cruel sacrifices of them, if guilty of sin.

Some Very Unpleasant Truths.

You may say these Carthaginians were pagans, and therefore nothing better could be expected of them; but we find recorded in the eleventh chapter of Judges that Jephtha offered up his only child as a burnt offering in fulfillment of a contract he made with the God of the Bible. You may urge that this was in the early part of the world's history, and that the people had made but little advancement, and that Jephtha was not a follower of Christ. But what are you going to do with those pious Catholics who burnt hundreds and I think I could safely say thousands in slow fires for Jesus' sake and for the love they entertained for their God. And how about John Calvin, the founder of the Presbyterian church, who had a little argument with Servetus on a theological subject, in which they disagreed, and a long time afterwards Calvin, learning that Servetus was in Geneva and stopping at a hotel, had him arrested and kept him in a dungeon, and afterwards had him burnt at the stake with a slow fire made of green wood, and this he did in his zeal to please the God of the Presbyterian church, and make sure that he (John Calvin) would be saved.

The Catholics even at the present day are shutting many human beings out from the world in the unwholesome air of their prisons called by them nunneries, where the world is not permitted to know of the sorrow and premature deaths that occur there in the name of Jesus and for the love of God.

And it is a notorious fact that even in this enlightened day and generation a large majority of the people believe that God requires sacrifices.

All the Christian churches are still offering up sacrifices to please God. They believe we should abstain from many harmless pleasures, that we should do penance, that we should contribute to the church, give liberally to the missionary fund in an endeavor to convert the heathen to Christianity; they require us to become members of their church, and love and worship their God; they say we must be baptized according to the rules of the church and the requirements of God, that we must fast, and abstain from meat on Friday, and above all we must not forget to pray. Now these and many other sacrifices are believed by Christians to be demanded by their God, and essential to our salvation.

The Pagans and Early Christians.

While the Christians of the present day look with horror upon some of the sacrifices of the Pagans and early Christians, they fail to see that they are following in the path marked out by these Pagans and early Christians, and that their present practices only differ from theirs in degree. They believe that their God gets angry at their shortcomings, and becomes pleased with their sacrifices; they seem to think him very jealous of other Gods, and will severely punish any who dare to worship any other god but him. They seem to think that God requires daily exhibitions of your love in order that he may know that you are still loyal to him.

The only difference between the Pagan God at Carthage and the present Christian God, is that the present Christian God (like the people) is a little less bloodthirsty. He gets angry just as quick (although the Bible says that anger rests only in the breasts of fools) and requires something that will mortify the flesh in order to get him good-natured again. He seems only to be delighted when we are sacrificing our time, or our money to him, or humbling ourselves in the dust before him. He seems to retain all the characteristics of those early rulers as regards their vanity, and love of praise, but is a little more moderate in regard to the amount of pay which he demands in return for his love.

What Shall We Do to Be Saved?

Well, if you are ever saved you will have to save yourself, God will never do it. God in the beginning did for man all he will ever do. He placed within his reach happiness which he can obtain only by right action. Suffering comes entirely from transgression, and God will never transgress his own law to relieve the sinner. God never sympathizes with the afflicted, and is never displeased with those who are happy. He loves the vilest sinner just as devotedly as he does the most devoted saint; he is no respecter of persons, all creation is his. If a man transgress a human law, the penalty of which is one hundred dollars, after he has paid that fine he stands equal before the law with one who never transgressed it. And thus it is with God's law; suffering always follows quick upon the heels of wrong doing, and happiness is sure to come from all good acts. This is the never-varying law of God. God never punishes the sinner, or rewards the saint. The seeming rewards and punishments are but the natural operations of law.

God does not require sacrifices of any kind, all sacrifices are sacrilegious. They originated and belong to the dark ages.

Something About the True God.

The true God does not get angry at the transgressor who is always paying the full penalty, neither are his smiles bought by flattery, devotion, love, or money. God does not demand that we worship him, for that would be vain in him, and could do neither him nor us any good. God does not demand our love, for love cannot be forced, neither can it be resisted if the being is lovable. God does not either demand, hear or answer our prayers, and prayer is but another branch of heathen sacrifices, and has never been known to move God in any direction. When President Garfield was shot and lay hovering between life and death, the whole Christian world and many others were asking God to spare his life, but God was not moved. When the Slocum (loaded with over thirteen hundred human beings mostly mothers and their children, who were members of a Sunday-school, and going to a picnic to celebrate their devotion to their God) took fire and the most heartrending appeals were sent up to save these dear children, and while these mothers did not think it too much for them to cling with their hands to redhot iron rods until their hands were baked fast to these rods in a vain attempt to save their children, his children, God was not moved, although it seemed sufficient to move a heart of stone. If a man falls into the water where it is over his head, and he comes up and cries out: "O, Lord, what shall I do to be saved?" the only intelligent answer he could possibly receive either from man or God would be—swim. To believe that God will by any special act interfere with our life here or hereafter, or in any manner have anything to do with our salvation, requires us to put our reason under our feet, and close our eyes to the most palpable self-evident facts.

The Magnitude of the Planets.

Let us go out into the starlight and behold the millions of worlds that come within the range of our vision, which are a thousand times larger than this world, whirling through space with the rapidity of a rifle ball, and yet many of them have not been able to make one revolution of its orbit since the time the Bible claims the world was made; some are known to take twenty-six thousand years to make one revolution of its orbit.

Then let us come within our own little planetary system and see how little our world is. Uranus is about 300 times as large as the earth, Neptune is 400 times as large, Saturn is 700 times as large, Jupiter is 1300 times as large, and you could tumble a half-dozen worlds like this with all its inhabitants into one of those little pock marks that are to be seen on the face of our sun, and then the depression would not be nearly full.

This earth compares in size to the visible universe about like a grain of mustard seed to this world. And then it is not reasonable, in view of the fact that there is no end to space, to suppose that the visible universe is one-millionth part of the created worlds.

Millions Upon Millions of Worlds.

When we contemplate the vastness of these millions upon millions of worlds whose size is almost incomprehensible, and which move upon exact time and in perfect order, whose actions have never been interfered with by God since they were created and placed under law, does it not make you a little tired to think of millions upon millions of people all over the world asking and expecting this almighty creator who was never known to violate or suspend one of his laws, to come down and fix up some little matter of law with them?

Prayer is but a relic of paganism, it is not only useless, as has been demonstrated thousands of times in the most thorough manner, but it is a foolish waste of time. We have nothing to pray for, we have nothing to ask for. If we ask for his love we are asking for what we already have, for God loves his entire creation down to the smallest worm. Had we ought to ask for mercy and expect to receive it from God, when mercy is always unjust unless the penalties are unjust or excessive? Do you think the penalties attached to God's laws are excessive or unjust? Had we ought to ask God to save us, when he has placed at the feet of every human being a ladder upon which we can climb to salvation? Some say we are poor, mean, low, degraded sinners, and not worthy of salvation, or preserving in any manner. Does it not look like a gross and inexcusable insult to God to talk like that about his works. Men would get mad if you should talk like that about any of their works.

If God's work in making man was such a teetotal failure, why did he not at once destroy him, and try it again? Why do Christians condemn man and praise all the rest of his works? When their Bible credits God with saying after he had created man, that he saw everything which he had created, and behold it was very good. (Genesis 1:31). No, my friends, God has not been disappointed in man; man is all that God expected of him.

As I have told you many things that man does which do not work for his salvation, I will now tell you about something that will save you.

In the first place all good acts which do not amount to a sacrifice will make you happier here and lay up happiness for you hereafter.

As you cannot buy your way into heaven, anything given, or done in order to lay up treasure in heaven will be found to be a failure.

Must Do Good Because We Like to.

It is those things that we do that bring us happiness here, that will lay up joy for us hereafter. If we do a thing because we think it is a duty, or because we think it will make us happier in another world, it at once becomes a sacrifice, and all sacrifices deface our mansion in heaven rather than beautify it. The stranger traveling through a strange country who lifts a crying child out of a mud-hole, cleans off its clothes and gives it a nickel to make it forget its troubles, and passes on to other countries without giving his name or residence, and having no thought of God at the time, has done more for his salvation than the man who builds a hundred ten thousand dollar public libraries as a monument to his name. If we would be saved we must do good because we like to do good, and not for a reward or for the fear of punishment.

The man who is restrained from stealing only by the fear of the law, is a moral thief, as much so as the one who takes his chances and does steal. The man who quits sinning for the fear of God or his punishment is still a sinner. The elders who went out on the ice barefooted down in Pennsylvania and baptised a woman eighty years old, through the ice, that she might be saved and they strengthen their chances of salvation, would have sent more solid material to the spirit world with which to erect a mansion if they had kept their shoes on and stayed in the house and played a game of blind man's buff with the old lady, for they might have given each other a little pleasure without hope of reward.

Our Earth Life Reflected.

Our earth life is reflected into the spirit world, and happiness here reflects joy over there. Sacrifice is a loss or the losing of something, and those who sacrifice here will have to sacrifice over there.

When you can get happiness enough in this life to suit you, you are saved, and the spirit world holds out to you the prospects of a happy reception over there; but if you have made this life such that it has been a burden to you, filled up with sorrow, suffering, degrading humility, and sacrifices, you can look for nothing better upon the other shore than a barren desert which you will have to irrigate with your tears, and make beautiful with the work you should have done while here.

If you cannot make yourself happy under the laws that govern this world you can reasonably expect hard times for a while over there, for the same ruler rules both worlds.

Secret of Salvation and Happiness.

The whole secret of salvation is learning how to get present happiness out of doing good. Happiness is God's declaration of present salvation. If you wish to find happiness when you land upon the shores of spirit life, then live so as to be happy here, for the conditions of this life are reflected upon the other shore. If you would increase your happiness after getting into the spirit world, then get wisdom, for wisdom is the only currency that will buy happiness over there.

Wisdom is the only currency that goes at par in that world to come. Every one should endeavor to take a good supply of this currency along with them, as with it they will be able to purchase all they need. A little of this currency will go farther in that world of spirits, than the prayers of a million Christians.

Reason is God's most noble gift to man, it is the pilot sent from heaven to guide our life-boat through life's journey here and land us safe in that summer-land of the spirit world. The man who uses his reason in deciding his duty to himself or his God will always take the shortest road that is possible for him to salvation. This road will be a short one, or one a long way around, according to the development of the intellect of the one supplying the reason, but whether it be the short road, or the long one, reason will finally lead to the winning post.

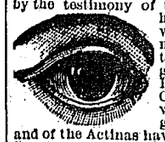
But the people who take the teachings of any book, or their father, or their mother, or the word of any preacher, priest, pope, or potentate in regard to what they should do to be saved, without first putting it under the strongest searchlight of their reason, are about as near hell as people ever get, and anyone who has preconceived opinions, which prohibit or restrain them from investigating any question touching upon the subject of what we shall do to be saved, is wandering from the path and losing himself in a wilderness of ignorance and superstition.

Reason is our guide from God, and will lead us in true paths, but preconceived opinions are the creations of man, and may lead us astray unless we keep the searchlight of our reason focused upon them.

Take no man's word in regard to what you should do to be saved, unless it conforms to the standard of truth as viewed under the light of your own reason. God has set no man over you to tell you what to do, neither has he given the keys of heaven to any sect, creed or congregation. Every tub stands upon its own bottow and there ought to be some reason for every tub.

Eye Glasses Not Necessary.

Eye Sight can be Strengthened, and all forms of Diseased Eyes Cured without Cutting or Drugging.



That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases, has been proven beyond a doubt, by the testimony of thousands o' people who have been cured by that wonderful little instrument called "Actina." Actina also cures sore and granulated lids, Glaucoma, Iritis, etc., also removes Cataracts and Pterygiums without cutting or drugging. Over seventy thousand of the Actinas having been sold, thereforeit is not an experiment but an absolute fact. The following letters are but samples of those that are received daily:

Mrs. M. E. Champney, 242 West 135th St. New York City, writes: The "Actina" cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend "Actina" for all afflictions of the eye.

Emily Kapp, 1920 Galena Street, Milwaukee, Wisconsin, writes: The "Actina" I purchased from you a year ago saved my brother's eyesight. My brother was near-sighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses.

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes: "Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office.

Actina is not a drug or lotion, but a small pocket battery, which can be used by old and young with perfect safety, as it is impossible to do any harm with Actina. Every member of a family can use the one Actina for any form of disease of the Eye, Ear, or Throat or Head. Actina will last for years, and is always ready for use. Actina is sent on trial postpaid.

If you will send your name and address to the New York and London Electric Association, Dept. 342N., 969 Walnut St., Kansas City, Mo., you will receive absolutely FREE a valuable book, Prof. Wilson's Treatise on the Eye and on Diseases in General, and you can rest assured that your eyes can be cured, no matter how many doctors have failed.

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WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 867, Detroit, Mich.

Dr. Woolley's PAINLESS OPIUM AND Whiskey Cure SENT FREE to all users of morphine, opium, laudanum, elixir of opium, cocaine or whiskey, a large book of particulars on home or sanatorium treatment. Address, Dr. B. M. WOOLLEY, 106 N. Pryor St. Atlanta, Georgia.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

In the World Celestial

Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherealized, materialized and through trance medium, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement.

He says: "This book will give us courage to pass through the shadow of death to the sunlit clime of the world celestial."

Rev. M. J. Savage says: "It is intensely interesting, and gives a picture of the future life that one cannot help wishing may be true."

The Medical Gleaner says: "It lifts the reader into enchanting realms, and leaves a sweet taste in his consciousness.

Hon. C. A. Windle says: "It is inexpressibly delightful."

President Bowles of the National Liberal League, says: "It is one of the choicest pieces of literature of this marvelous age of books."

Everybody will be charmed with it, for it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold. Price $1. For sale at this office.

A Study of

Elizabeth Barrett Browning.

By Lilian Whiting,

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price $1.25. The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:

LIVING WITH VISIONS. "Summer Snow of Apple Blossoms;" Music-Flow of Pindar; Friends in the Unseen.

LOVES OF THE POETS. The Prefigured Friend; Vita Nouva; "One Day, My Siren."

IN THAT NEW WORLD. Plea and Poetry; In Casa Guidi; Florentine Days; Walter Savage Landor.

ART AND ITALY. Individuality of Character; The Clasped Hands; Kate Field's Records; Mrs. Browning's Death.

LILIES OF FLORENCE. Poetic Rank; Spiritual Laws; Modern Scientific Thought; The Consideration of Genius.

For Sale at this office.

In Tune with the Infinite

By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.

CONTENTS—I. Prelude; II. The Supreme Fact of the Universe; III. The Supreme Fact of Human Life; IV. Fullness of Life—Bodily Health and Vigor; V. The Secret, Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coming into fullness of power; IX. Plenty of All Things—The Law of Prosperity; X. How Men Have Become Prophets, Seers, Sages, and Saviors; XI. The Basic Principle of All Religions—The Universal Religion; XII. Entering Now into the Realization of the Highest Riches. For sale at this office. Price, postpaid, $1.25.

Can Telepathy Explain?

Results of Psychical Research.

By Minot J. Savage.

Dr. Savage in this book of 243 pages, discusses problems that have vexed intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a great number of well-authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and merits the widest reading, for he deals with facts and experiences. Price, cloth, $1.00.

THE RELIGIOUS SITUATION.

As Understood by a Master Mind, Goldwin Smith.

To the Editor of the Sun—Sir: Your acceptance of my letter has brought me many tokens of interest in the subject to which they relate. Some of my correspondents ask me my theory. But as I have said before, I have no theory. All I pretend to do is to state the case and invite opinion.

The subject is one of interest, practical as well as deep, were it only from its bearing on the future position of the clergy. What are clergymen on whose minds the light of criticism has dawned hereafter to do? Renan and Matthew Arnold seem in effect to wish that the clergy should continue to preach a religion suited to the multitude, while they, the sons of light, sit aloft in light by themselves. But will learned and conscientious men, as your clergy must be, be found to preach wholesome falsehood for State purpose, and, like Roman augurs, to laugh each other in the face when they meet?

There are symptoms also of the disturbance of morality, especially of public morality, by the failure of religious belief. The strange phenomenon of flag worship is one of them.

If ultra-materialism is true, man is a mere development of the germ-plasm. There is no ground for belief in a moral government of the universe. Conscience, if it speaks of a tribunal higher than the human, lies. Death ends all for us, and levels us all. When we die it signifies nothing whether our life has been good or evil. Materialists say that the evil-doer be punished by remorse for the wasted life. But how can his life be said to have been wasted if he has supped full of pleasure gratified every passion and bilked human justice? Positivism tells us that we shall live for good or evil in the future of the race. What interest when we have personally ceased to be, shall we have in the future of the race? After all, in what will the race end? Science says in a physical catastrophe.

Dogmatic and miraculous Christianity we resign. But the vital principles of Christianity, the fatherhood of God and the brotherhood of man, still rest on their historical and moral evidences as a key to the moral problem of our being. At the same time Christianity, by throwing off dogma and miracle, is rid of one of its heaviest burdens. There is no longer a barrier between Christendom and the rest of humanity. The term "heathen" becomes unmeaning. Socrates, Epictetus, Marcus Aurelius are no longer consigned as out of the pale of salvation to the uncovenanted mercies of God. We live henceforth under an ampler sky.

THERE IS NO USE IN GUESSING AT THE NATURE OF THE POWER WHICH FILLS AND MOVES THE UNIVERSE. WE CANNOT HOPE TO DELINEATE OR DEFINE THE INCONCEIVABLE.

The world visible to us presents to our senses a perplexing mixture of that which to us is good with that which to us is evil, of order with disorder, of beneficence with cruelty, of beauty with the unbeautiful. We cannot solve the mystery. Bridgewater Treatises, picking out instances of order and beneficence and saying nothing about the opposites, no longer afford us help. Human excellence is attainable only through effort, which implies a struggle with evil. This, apart from revelation, is apparently the only hint of a solution that we have. Yet it is difficult to believe that rational being is confined to this planet or that nothing speaks to us through the majesty and glory of the universe.

Conscience, says Bishop Butler, a keen anatomist of human nature, would rule the world. Conscience tells us that as we do well or ill it will be well or ill in the sum of things. Is this a mere delusion? Is conscience, or is it not really a part of our nature? If it is, have we any special ground for refusing its evidence more than for refusing that of our physical senses on which all science, moral or physical, rests? After all, what is truth but that which, by the constitution of our nature we cannot help believing? Is any man without a conscience There are men who crush it, perhaps silence it in themselves; but is any man without it?

That notions of duty vary considerably from age to age may be admitted. But conscience always declares for duty as we see it at the time against the forces of passion or self-love.

It may be true that conscience, like other parts of our nature, including the scientific faculties, is developed by an evolutionary process. This does not affect its authority. When developed, it is here. We must, however, be allowed to challenge the claim of the germ-plasm to prepotency and finality. The germ-plasm is the starting point of a development which, carried forward and moulded by a variety of influences, culminates in Socrates. But Socrates is not a germ-plasm any more than he is a particle in the nebula from which the germ-plasm is an emanation. That man had his foundation in the dust we knew long ago. But conscience, moral aspiration, spiritual affection, the sense of spiritual beauty, idealization, are, if our inner sense does not utterly mislead us, higher in their nature than dust.

Let ultra-materialism prove its case, and we accept it, little welcome as it may be. But let it distinctly prove its case. We are just now in the rush of the great Darwinian discovery. We want a little time and reflection to see what the limits of that discovery are.

GOLDWIN SMITH.

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

THOMAS PAINE—COL. INGERSOLL.

A Desire to Have Them Specially Honored.

To the Editor:—I thank you for giving out my suggestion to honor the memory of Thomas Paine and Robert G. Ingersoll, with bronze statues. If the plan could be carried out I think it would assist some in counteracting the influence of the pope of Rome in this country.

Societies should be organized in different parts of the United States to raise funds to place these statues where they would do the most good, or where the largest number of people would see them.

I see it stated that our government contemplates bringing the mortal remains of John Paul Jones to this country for burial. Would it not be wise and proper to bring the body of Thomas Paine on the same flagship, and bury the two side by side?

In my judgment this country has a better claim on Thomas Paine's mortal remains than any other. I wish ten thousand people would write President Roosevelt and urge him to take up this matter, and have the remains of Thomas Paine brought to the United States in the name of the people of this great nation.

WM. B. KETCHAM.

Mendota, Mo.

"Love—Sex—Immortality." By Dr. W. P. Phelon. Price 25 cents.

THE ETERNAL TREND.

Live who may and die who must,
The work of the world goes on,
And the right will rule, we hope and trust,
When we to our graves have gone;
Though sin may vaunt herself in her might
And surfeited lie and yawn,
The evil is only the span of night
And right is the pearly dawn.

Live who may and die who must,
The work of the world stays not,
And even our acts of hideous lust
Are a part of the greater plot;
And whether or no we fit in the plan
That a higher pow'r hath wrought,
The evil of man devised by man
But cometh at last to naught.

Live who may and die who must,
The work of the world rings true,
And dark and light in the web is thrust
The things that we mortals do;
And the pattern is wrought by him who sees
As the shuttle glances through,
And the evil is changed to good with ease
And roses are born of the rue.

Live who may and die who must,
The work of the world is done,
Or ever the workers lie down in the dust
They are used and every one;
For the master weaver is above it all
And sits in the blazing sun,
And those who rise and those who fall
Are used, for he wasteth none.

—Chicago Chronicle.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be **written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.**

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

ALL THE HONEST MEDIUMS IN CHICAGO RECEIVE THE CORDIAL ENDORSEMENT OF THE ILLINOIS STATE SPIRITUALIST ASSOCIATION, WHETHER ORDAINED OR NOT. AS THERE ARE NUMEROUS FRAUDS IN THE CITY, IT WOULD BE WELL FOR ALL CAMP OFFICIALS TO BE EXCEEDINGLY CAREFUL AND WRITE TO DR. GEO. B. WARNE, 4203 EVANS AVENUE, FOR INFORMATION, IF THEY DESIRE ANY PARTICULARS. SUMMER CAMP-MEETINGS, WHEN PURE IN SOCIAL CONDITIONS, ELEVATED IN MENTAL AND SPIRITUAL TONE AND CONDUCTED ON STRICTLY BUSINESS METHODS ARE POWERFUL AIDS IN SPREADING THE TRUTHS OF SPIRITUALISM. IT MUST NOT BE FORGOTTEN THAT THEY ARE ALSO THE HARVEST TIME FOR THE FAKIRS, BECAUSE THEY COME TO THE RALLYING CENTERS FOR NUMBERS OF PEOPLE, MANY OF WHOM ARE HUNGERING FOR PHENOMENA ALL THE REST OF THE YEAR AND READY THERE TO PART WITH THEIR MONEY WITHOUT PRUDENCE. SPIRITUALISTS AND THE PUBLIC AT LARGE LOOK TO EVERY ONE OF OUR CAMP OFFICIAL BOARDS TO PROMOTE DECENCY, ELIMINATE TRICKERY AND RECOGNIZE ONLY HONEST MEDIUMS. THEY SHOULD PROTECT THE NOVICE AND THE GULLIBLE FROM IMPOSITION AND ROBBERY. THEY ARE LARGELY EDUCATORS OF THE PUBLIC. CAUTION, CANDOR, COURAGE AND DISCERNMENT ARE REQUIRED BY THESE OFFICERS.

Mrs. Dan M. Davidson, 192 N. Gratiot avenue, Mt. Clemens, Mich., writes: "I wish to extend an invitation to all friends contemplating a visit to this noted summer resort, to call upon and receive a hearty welcome from your humble servant, at 192 N. Gratiot avenue, Mt. Clemens, Mich., for they will find the people of this city very narrow—so much so that we are just starving to meet a brother or sister in the cause we all love so well."

W. J. Colville is now lecturing in Odd Fellows' Hall, San Francisco, Sundays, at 3 and 8 p. m.; also Tuesdays, Wednesdays, Thursdays and Saturdays, at 8 p. m. His present address is 1649 Everett street, Alameda, Cal., where he lectures Mondays and Fridays at 8 p. m. during May.

Frank T. Ripley has the last two Sundays in June which are not engaged. He will lecture and give messages for any society on reasonable terms. He is engaged at the Chesterfield (Ind.) camp-meeting for the whole season. Write all letters to Louisville, Ky., care of General Delivery, until May 28, after that all letters to Tipton, Ind., care of General Delivery.

Guthrie Okla.—Detectives are scouring the Territory and adjoining states for Florence Mae Hayden, a traveling fortune teller, who is alleged to have married four Oklahoma men within the past eighteen months. According to the detectives, she is one of a league which has operated in Oklahoma City for the purpose of marrying unsophisticated and wealthy old men to get their money. The last victim of Mme Hayden was Captain G. W. Mouldin of Marshall. Two months ago the woman went to Marshall, opened headquarters at the main hotel, and announced herself as a clairvoyant. Mouldin was a widower of eight months, past sixty years of age and had $5,000 in bank, owned a quarter section of valuable land near Marshall, numerous town lots and considerable property in Cripple Creek, Colo. Within three weeks after meeting her in Guthrie, but, failing in her alleged attempt to get Mouldin's money and property, she left him. It is alleged that Mrs. Hayden also operated dor the name of Florence Mae Ferrer. It is charged that she married three times in Oklahoma and never secured a divorce. Mouldin is also preparing for divorce proceedings.—Chicago Examiner.

Mrs. Alla McHenry is now located in Excelsior Springs, Mo., at the Saratoga Hotel, and will be pleased to meet all who are interested in occult science. Demonstrations of spirit power, test circles and inspirational lectures on any subject given at hotel parlors or private homes by appointment.

H. Brady, of Thorpe, Iowa, wants the address of Mrs. Alexander, materializing medium, formerly of Muncie, Ind.

Clair Tuttle-Yerance, daughter of Hudson Tuttle, writes: "Mrs. Marian Carpenter, the popular lecturer, has recently returned from her winter home in Cuba and is filling engagements. She was greeted by a large and appreciative audience in Sandusky, Ohio, May 7, where she is a great favorite, and is always warmly welcomed."

Maggie Henry writes: "On last Sunday evening, at the Universal Occult Society we had a fine meeting. Some very interesting questions were asked by the audience, and instructive answers given by the guides of our speaker, Evangelist F. M. Stoller. The meeting was so harmonious that it was easy for the spirit friends to give messages to the psychics, and Madame Lucile De Loux gave quite a number of loving messages to their friends. We hope ere long that every seat will be occupied in the hall. Strangers welcome. On next Wednesday evening Madame Lucile De Loux will hold a test social in her parlors at 2952 Cottage Grove avenue. Many psychics and palmists will be present to give tests, messages and short readings. Refreshments served. All who wish to spend a pleasant evening attend."

Mrs. Nellie S. Baade writes from Detroit, Mich.: "I would like permission to say through the columns of the best Spiritual paper published, The Progressive Thinker, that we have closed our meeting for the season in Detroit. I officiated at the closing service for the First Spiritual National Church of this city. A large audience greeted me, while the mediums present seemed at their best, and many regrets were expressed that we should not meet again until September. I am going to confine myself to the interests of Spiritualism in this city, and at home during the entire summer, but will be free to officiate at funerals at home or abroad, upon reasonable terms whenever called upon. I will be pleased to make engagements for the fall and winter season. Those desiring my services will notify me in the near future so as to arrange dates accordingly. My permanent address will be 411 Vermont avenue, Detroit, Mich."

Mrs. Virginia Bryan, one of our most eloquent trance mediums, will lecture at Star Lodge Hall, 378 South Western avenue, each Sunday evening. Mrs. Bryan's address at present is 748 W. Harrison street.

Maurgerite Mac writes: "Att the residence of Mrs. La Londe, 624 West 63rd street, on Wednesday afternoon a very interesting christening service took place, Mrs. Jeffery Burland officiating, assisted by Mrs. Lincoln. Richard Thomas, the infant son of Mr. and Mrs. Thomas, the candidate for baptism, was baptised in the usual way, with flowers, the flower especially chosen for him, the lily of the valley, which is symbolical of purity and happiness. Tests and spirit messages were given by quite a number of psychics. Refreshments were served and all had a pleasant time, and wish the young man a long and prosperous journey through life. On Thursday evening, May 25, Mrs. Burland will hold her regular monthly social in her parlors at 3019 Vernon avenue. All are invited to come and have a jolly good time. Good psychics are always present to give spirit messages and tests, and Mrs. Maggie Henry is always present to read the lines in your hands. Then Mrs. Burland always has something nice to eat as well as a good cup of coffee."

Brother Curts writes from Hutchinson, Kansas: "The First Spiritual Church of Hutchinson held a very interesting service at the home of one of its members May 14, the medium being Mr. Hugh Burroughs, the trumpet medium. He was securely held by members of the circle and the voices were loud and clear; the guides sometimes using two trumpets at once and many personal tests were given that were highly satisfactory. The fire test was given after a searching examination by three physicians present who noted physical changes in the medium that could not be done by trickery, and the handling of blazing lamps was a very satisfactory demonstration, the heat being greater than anyone else present could bear."

A friend of the Cause writes from St. Louis: "On Sunday evening last, a very good audience assembled at Howard Hall in this city, where the Spiritual Society of Truthseekers hold their meetings. After the opening exercises the president of the society and pastor, Rev. Josie K. Folsom, introduced Dr. Herman W. Faber, a prominent physician of the city, a devoted worker in the cause of Spiritualism, and one of the vice-presidents of the Missouri State Association, who had been invited to address the society. Dr. Faber took for his subject "The angels rolling the stone away," and for thirty minutes he held the audience enchained with his eloquent remarks in which he showed that science is the true angel that is rolling the stone of ignorance from the grave where superstition and priestcraft have buried the human race, and that there is a universal resurrection taking place. Every one was pleased with the Doctor's efforts and many expressed a desire to hear him again. After a few remarks by C. W. Stewart, who emphasized the fact that Spiritualism is a perfectly natural thing, whose proper place is in the category of the natural sciences, Mrs. Folsom proceeded to give a number of her wonderful spirit messages."

Ella Dare writes: "The Progressive Thinker finds its task arduous, in these crucial conflicts upon which Advanced Thought has entered, for surely the sifting time is here. The baskets are ready for the grain, and when the way is cleared, the sowers will go forth with the clean seed, and the fruitage of truth will bless the world."

O. M. Ambler writes; "It seems strange to me to see how indifferent the masses hereabouts seem to be to spirit communion and the laws governing spirit in the unseen and the seen. I for one wish to learn all I can pertaining to the spirit side of life before I pass over. Old Theology has lost its grip on the rank and file, and many pews are for sale and some churches without a pastor, and many pastors are almost minus a congregation—from 20 to 50—and a hundred a big crowd. Some go out to drum up recruits, like commercial travelers, but with little success."

Mrs. Kirchner writes: "The services Sunday afternoon, May 14, of the Rising Sun Mission, were as usual well attended, and the thoughts given out by Brother Randall and Dr. Greer were well received. I make no mistake when I say that Spiritualism has taken hold of a great number of church people who attend our services, as numerous comments were made as to our philosophy and phenomena being so clearly defined, as to convince the most skeptical. Sister Weaver and Brother Thompson gave some grand demonstrations of spirit return, all of which were recognized. In the evening our hall was well filled, and all who attended were well paid for their visit, as our speaker, Dr. J. H. Randall gave one of his grand lectures. Spirit messages were given by Sisters Kirchner and Trafton, and Brother Thompson; those who received them were more than pleased to have such accurate communications from the spirit side of life. Our choir, as usual, enlivened the services by rendering some fine selections. Quite a number of strangers were present; among them a Spiritualist from Milwaukee who commented on the grand meeting we had. We welcome strangers and visitors to our services, every Sunday afternoon at 3, evening at 8, at Mission Hall, Peoples Institute, Van Buren and Leavitt streets. Our speaker for May 28 will be Mrs. V. Darby. Our dancing classes take place every Saturday night in the Pleasure Hall, and our lectures on Social Economics, every Saturday night in Mission Hall. Everybody welcome."

Mrs. M. L. Elliott writes: "I thank you and ask especial blessings on you for your generosity in giving us such grand premium books. I have them all, and enjoy reading them over again and again. I have just read Art Magic again and understand it much better than I did at first."

Mr. Hasman, president, writes: "The Sunday meeting of the North Star Spiritual Union was held in their hall, 1546 Milwaukee avenue. The lecture was delivered by Dr. P. M. Esser. Subject, 'Strike and Brother Love.' After the lecture the Doctor laid hands on the sick in waiting. The second speaker was Dr. Koehler, who ably handled his subject, 'Modern Spiritualism.' Tests were given by Mr. Solomon Rennau. The society has sent in its incorporation papers to Washington, and soon will be able to stand pat with any spiritual union. Please become a member."

Lydia F. Stouffer writes: "Recently we have had with us Dr. Coon and wife of San Francisco, Spiritualist evangelists. They held two services in the Masonic Hall, at Cottage Grove, Ore., one at 3 and one at 8 p. m. The evening service was largely attended. Dr. Coon is an able speaker. His lecturers were followed by tests by Mrs. Coon."

Mrs. M. Theresa Allen, the noted inspirational speaker and message medium of Springfiled, Mo., will deliver a course of lectures in the near future at Millersville, Mo (Cape Girardeau county). She would like to hear from other points in the state and vicinity where her mediumistic services are desired. Address her until June 6, at Millersville, Mo., care of Geo. H. Miller, or at the home address, 651 So. Grant street, Springfield, Mo.

O. Merritt writes from Genoa, Ill.: "We have had two very interesting and instructive meetings at Genoa, under the auspices of our local association; the first was on April 12, when Mrs. M. A. Burland of Chicago was with us. She took her subject from the audience, which she handled in a masterful manner, pleasing to all. The lecture was followed by tests, all of which were fully satisfactory. On May 10, Mrs. Georgia G. Cooley delivered a grand and impressive lecture, which stirred the audience to many happy and interesting observations pleasing to hear. Her lecture was also followed by ten as satisfying tests as were ever given in this village. We expect to have a lecturer here once a month at least from now on, and we hope for and believe we see great signs of an awakening to the truths of Spiritualism."

Isabella Powderly writes: "The Englewood Spiritual Union is holding meetings every Sunday evening; also Thursday afternoons, at McDermott's Hall, Halsted and Sixty-sixth streets. I. M. Powderly will address the meeting Sunday evening, the 21st. Mr. T. S. Russell, former president of the Union, will lecture the following Sunday evening, May 28. Everybody welcome. Tests and messages will follow each session."

Harriet N. Crafts writes: "I have taken The Progressive Thinker from its first number. There is more meat and soul-food in one number than all the other papers I ever have taken. Long may you live to send out the glorious sheet."

The official board of the Indiana Association of Spiritualists adopted a program for the annual camp-meeting at Chesterfield. Levi Mock, of Bluffton, president. Political celebrities, sought for as drawing cards in former years, are barred from the program adopted, the talent engaged being of Spiritualistic faith or inclined to it.

Brother Brady writes from Thorpe, Iowa, speaking in high terms of the mediumship of W. E. Harvey. His phases of mediumship consist of hand materialization, writing, and trumpet speaking. A sister came with the glad tidings that she had been released from the grasp of spirits who had continually harrassed her. Other relatives came and fully identified themselves. In conclusion, Mr. Thorpe says: "Our love and very best wishes follow Mr. Harvey to Fort Dodge, Iowa, to which place he journeyed on the 9th inst. We are all rejoicing to-day in the happy conviction that we have communed with many of our dear spirit friends, some of whom we never met before. Long will we remember this season of happy reunion."

Mrs. C. Kirchner, assisted by several other mediums, will hold a circle on Friday evening, May 26, at No. 22 Jackson Place, for the benefit of the Sunflower Club. Admission 15 cents. All the mediums present will be most excellent and a good time is expected.

Mrs. Cella Hughes has removed from 69 Thirty-first street to 124 Thirty-first street, where she will be glad to see her friends.

SPIRITUALIST MASS-MEETING.

We have been notified that there will be a mass meeting of the Spiritualists of the state of Kansas at Topeka, June 9, 10 and 11. The following well known speakers are engaged for the occasion: Dr. G. B. Warne, vice-president of the N. S. A., a forcible and eloquent speaker; Mrs. Virginia Hryan, well known throughout the state as an excellent lecturer and message-bearer; Mrs. Isa Wilson Kayner, a splendid test medium, the daughter of that veteran, Capt. E. V. Wilson; Mrs. Lull, a fine speaker and message bearer. Other able lecturers and mediums will be present. The musical programme will be under the supervision of Prof. Worrel.

You are invited to the May Party and dance given by the Spiritual Alliance Society, at Vincennes Hall, 3514 Vincennes avenue, near corner 35th street and Cottage Grove avenue, Saturday evening, May 27. Eight little children in May pole dance, one of the enjoyable events. Music by Prof. Norton, the best in the business. Tickets 25 cents. Wardrobe free.

J. L. Foster writes: "To be called to the bedside of your darling child, all bathed in blood and her brains scattered over her face is indescribable. I thought I would die in my grief and loneliness, but at the end of about eight months the beautiful doctrine of Spiritualism dawned into every part of my being. How happy I was when I could realize that she was not dead, but was with me, around and about me. It is this experience and her influence that pushes me forward. I love the truth and I love to defend it. I cannot testify even that spirits can float a trumpet, because I can not see in the dark; but I know and can testify that they can and do talk through them in daylight in the hands of a little 10-year-old girl, as plainly as any mortal can speak. I have also heard their voices outside of any mediums. There is no doubt in my mind, but what Spiritualism is on the eve of a grand shaking up! It will be all for the best without a doubt."

E. R. Kidd writes: "Mrs. Nina D. Challen, our honored and respected medium, whose permanent address is Toledo, Ohio, but whose headquarters have been in Canton, Ohio, for some weeks past, will return to Toledo this week for a short time. While in this section of Ohio, Mrs. Challen, between Canton, Massillon and Akron, has been kept quite busy. In addition to her platform work she is an excellent trumpet medium and her controls are truthful and of a refined order. She has also developed trumpet talking in the light and under conditions that preclude any possibility of fraud. In speaking of this, I do not wish to reflect upon her dark circles, for they, too, are of a high and refined nature. The messages received by the writer and others in the light were, while in a whisper, distinct and characteristic of the spirit friends who delivered them. As message bearer she will follow the speakers at Lake Brady this season: July 30, (Cleveland Day) Mrs. Cora L. V. Richmond; August 6, Lyman C. Howe; August 20, W. J. Colville. In addition to these engagements she expects to be at Lake Brady the greater portion of the camp season."

Correspondent writes: "On Sunday, May 28th the Spiritual Alliance Church will dedicate its new home in Vincennes Hall, 3514 Vincennes avenue, near the corner of Cottage Grove avenue and 35th street. A splendid program has been arranged for this occasion—good talent, speakers, music, singers and mediums. Afternoon service opens at 2:45 sharp, with musical selection by Prof. Morton, followed by songs; vocal solo by Ray Brown; psychic readings by Ada Zazelle; tests and messages by Prof Ray; greetings and messages by Mrs. Elmo. Evening program opens at 7:45 sharp. Special musical program by J. A. Bliss, and Prof. Norton; vocal solo by Mrs. Graham; dedication by H. F. Arnold; test and messages by Mrs. C. Kirchner, Mrs. Mary E. Weaver, Ada Zazelle, Dr. Burgess and Mrs. May Elmo.

H. W. K. writes from Defiance, Ohio: "The Church That Pleases God holds regular meetings each Sunday at 7:30 p. m., at 506 Clinton street. On last Thursday evening we held a special service in memory of our departed friends, with a lecture, which was very appropriate, delivered by our pastor, Mrs. Clara B. Wagner. After the lecture refreshments were served and a general good time was had by all present. We also have a lyceum with fifteen members and have good attendance. We use the Progressive Lyceum sheet. Both young and old receive good lessons from it. Edward Wagner and Manford Klein furnish music on the violin for our church and lyceum."

Emma J. Whitney writes: "The fifty mile post of wedded life was passed Wednesday, May 10, by Mr. and Mrs. Thomas S. Kizer, who celebrated their golden wedding at their home, 531 N. Mercer street, Wednesday afternoon and evening. They were married May 10, 1855, at Waynesville, Ill. Mr. Kizer was born in Shelby county, O. His wife, then Miss Mettlin, was a native of Pennsylvania. Wednesday afternoon was reserved for the old people, who called to congratulate Mr. and Mrs. Kizer. At noon dinner was spread for twenty guests, and as many more at supper. During the afternoon and evening ice cream and cake were served to the guests. A number of people from out the city attended the celebration; among them were Mrs. Feldman and Son, and James and William Snarr of St. Louis, Mrs. Mary Stickel of Casner; A. Mettlin and wife of Beardsdale; Mrs. Tho. Sheridan and Son of Joplin, Mo., and Mrs. Emma L. Whitney of Forrest. Mr. and Mrs Kizer kept a small album at hand in which the guests wrote a line expressing their best wishes and congratulations. Pictures were taken on the lawn of friends and relatives. In the evening vows of wedded life were renewed. The ring service was used; both ring and service were presented by Mrs. Sheridan in a pleasing manner. The gifts were varied and beautiful. Among the presents were gold to the amount of $65. Two sons, Ralph and Harry Kizer, with their wives and four children, were present. The guests departed at a late hour after a delightful evening, wishing Mr. and Mrs. Kizer many years of happiness in earth life. Sister and Brother Kizer have devoted their life to the cause of Spiritualism; have been among the faithful few and deserve love and congratulations from their many friends."

D. G. Hill writes: "Sunday, May 14, was another day of enjoyment to the attendants at the services of the Golden Rule Spiritualist Society, the speaker for the afternoon being that veteran worker, James E. Coc. His lecture was of deep interest, and will be long remembered. It was followed by messages by Mrs. Schumacher and Mrs. Mary McIntyre, which carried conviction to the doubting. The speaker for the evening was the Hon. Ex-Judge W. L. Snell. The ability of your correspondent would fail to do justice to his masterly address; suffice it to say that he is ever a welcome speaker on our rostrum. The message bearers were Mrs. Alice Sexsmith and Mrs. Nora E. Hill. The beautiful music and singing as rendered by our choir is a marked feature of our services, and has much to do in producing the harmony that brings the best inspiration to the workers. The speaker for Sunday evening, May 28, will be Dr. C. A. Burgess, at O'Donnell College Hall, So. Paulina street, between Washington Blvd. and Park avenue. Don't forget the grand drawing and entertainment, Saturday evening, June 17."

Society of the Psychic Forces. Rev. Dr. J. O. M. Hewitt, lecturer; Mrs. Isa Cleveland, medium, Wilcox Hall, 361 E. Forty-third street, three blocks west of Cottage Grove Avenue. Conference meeting at 3 o'clock, and lectures every Sunday evening at 8 by Rev. Dr. J. O. M. Hewitt. Learn the truth: "If a man die shall he live again?" This question is positively answered in the affirmative at all the meetings through trance messages.

D. H. writes from Casnovia, Mich.: "May 14, we again had with us Miss Emma Gibbs, of Grand Rapids, Mich., and Mrs. Georgiana Pierson of the same place. At a previous visit they had swung the gates ajar, and set the people to thinking, and the increased attendance at this meeting showed the interest they had aroused. The lecture by Mrs. Gibbs was listened to with marked attention, and, and the seances given by Mrs. Pierson were well attended. All were so well pleased that we have engaged them to be with us again in two weeks. So Truth goes marching on, Truth and veracity go with them, and we would recommend them to any society who are desirous of genuine, earnest workers."

The annual convention of the Ohio State Spiritualist Association, Friday, Saturday and Sunday, May 26, 27 and 28, 1905, at Ashtabula, Ohio. Business sessions, G. A. R. Hall, corner Main and Spring streets. All evening and Sunday meetings, City Hall, corner Main and Division streets. First-class mediums and speakers. Among those who will be present and participate in the program will be: Address of welcome by the Honorable Mayor of Ashtabula, Ohio; George B. Warne, of Chicago, Ill., president Illinois State Association; Mrs. Carrie Firth-Curran of Toledo, O., president Ohio State Association; Mrs. Laura G. Fixen of Chicago, Ill., vice-president Illinois State Association; Mrs. Dr. Caird of Boston, Mass., message medium; F. D. Dunakin, Cecil, O., treasurer Ohio State Spiritualist Association; C. A. Sollinger, Cleveland, O., recording secretary Ohio State Spiritualist Association; Mrs. Anna E. Baird, of Elyria, Ohio, corresponding secretary Ohio State Spiritualist Association; Harry E. Boerstler of Columbus, O., first vice-president O. S. A.; Mrs. Hattie G. Webster, of Columbus, O., second vice-president O. S. A.; W. V. Nicum of Dayton, O., trustee O. S. A.; Thomas D. Bellis, of Cleveland, O., trustee O. S. A.; Mrs. E. Schauss of Toledo, O., missionary O. S. A.; I. W. Pope of Cleveland, O., missionary O. S. A.; Mrs. A. H. Talcott of Ashtabula, O., musical director. Friday, May 26, 10 a. m., music, short address and appointment of committee on credentials and rules. 2 p. m., business session. 7 p. m., City Hall, lecture and messages. Saturday, May 27, business session, 10 a. m. and 2 p. m. Lecture and messages, City Hall, 7 p. m. Sunday, May 28, City Hall, lecture and messages, 10 a. m., 2 p. m., and 7 p. m. We urge that every Spiritualist in the state be represented at this convention, either in person or by delegates. A most cordial invitation is extended to the Spiritualists and Liberalists from other states as well as from our own to be with us. Good music. Reception of delegates, Thursday, May 25.

J. A. Toren writes: "A Decoration Day entertainment and concert will be given by the Society of the Psychic Forces, Tuesday, May 30, at Wilcox hall, 361, 363 E. 43rd street, corner of Champlain avenue, three blocks west of Cottage Grove avenue. An excellent program has been arranged for both afternoon and evening. Rev. Dr. J. O. M. Hewitt will deliver the address in the afternoon, and all old soldiers are especially requested to come and hear him. Mrs. Isa Cleveland and other mediums will give messages at both meetings. General admission, afternoon at 3:00, 15 cents; evening at 8; adults, 25 cents; children, 15 cents. Don't miss it."

W. F. Schumacher writes: "The attendance at the Spiritualistic Society, Students of Nature, at its Sunday evening service, 1565 Milwaukee avenue, increased, and much good has been done to enlighten the minds among the orthodox brethren. Dr. Koehler, M. D., with Prof. Hunt, assisted the pastor. May 28 will be the closing service for the season. Prof. Lynn, the Hindoo, with many mediums will give messages. Prof. Hunt with his juvenile orchestra will be present, the youngest being six years of age. Recitations by elocutionists will add interest to the occasion."

LETTER FROM LOS ANGELES, CAL.

Another Hale Storm Burst Forth on the Calm, Serene Atmosphere of Truth Seekers, in Los Angeles, the City of the Angels.

A report of the boy medium, Milton Baker's expose has no doubt reached you ere this, and for the benefit of Mr. and Mrs. Gullible-at-large, I hope for its reproduction in the columns of your paper.

It seems a bitter experience for the body of Spiritualists (Truth Seekers) who employed this sixteen-year-old boy and his mother, yet when those in the lead, including the president of the organization, as also the treasurer, Mrs. Nettie Howell, who was instrumental in bringing them here, refuse to investigate and test their demonstrations, after being given the warning, they must expect results, for people are demanding truth, not deception, and are unwilling any longer to pay an admission fee to witness fraudulent manifestations, as was done in this case.

While I was one of the taken-ins the first evening, accepting what was supposed a test, yet, before leaving the hall I was fully convinced that though only a sixteen-year-old boy, his "spirit" manifestations were not genuine. I so informed Mrs. Howell, and asked her, since he was to hold seances in her rooms, also to serve at the camp of which she is head, to investigate his methods before allowing him again to appear before the public. I also 'phoned the president, Mr. S. D. Dye, the following day, expressing what I felt could be proven, and his reply was, "Yes, I had my doubts at once last evening, and agreed that it was a disgrace to a speaker and worker, as is Mrs. Lillie, to have her lectures marred and services concluded by such exhibitions."

The following Sunday, however, the boy was again announced in the papers, and the mother was on the platform to offer an invocation (what a farce!) to a large audience, gathered to witness the unexpected. For Mr. Hale, the one person in Los Angeles that all fakes coming this way need fear, had arranged an Easter program to nip in the bud the blight which ever and anon alights on the pure lily of Spiritualism.

I am told the expose was complete. They, the Bakers, held on to their slates, refusing even after Mrs. Lillie requested them to allow them to be handled by the audience.

Mr. Kratz and also myself found the false bottom to the slates in handling them after the services the Sunday previous. Milton Baker grabbed them from us, saying, "Please don't handle those slates." But the truth had already spoken.

A few more Mr. Hales in every community wherein Spiritualism is being advocated would result in its being purified. If there are any such intending to visit our coming camp, I will sound the note of warning, Beware, materializers of the fake order. Leave at home your music boxes, for they are now considered a suspicious part of your paraphernalia. In visiting this center of "Hale" storms, it would be fitting if every member of the organization of Truth Seekers of this city were to hang this motto in their homes, "After Hale, Sunshine," for had it not Haled, the investigating public and Mr. and Mrs. Gullible of the Spiritualists of this city, would have had three months of rank deception given them. This mother and son, I am told, hied themselves to San Francisco, there to tell their side of the story, as all do, and find the easily taken in ready to believe and accept them.

Demand to handle the slates, both on the table and those he passes through the audience; also that the slates be left on the table, instead of him and another holding them, and you will not hear spirits at work—which was produced by scratching with finger-nail underneath the slate. Hold on to the black cloth that he so cautiously places on the rostrum, after placing slates on the table.

In fact, cease to be fools, be men and women.

The writer tried to find consolation in the bible quotation, "A little child shall lead them." Yea, how little it takes, after all, to satisfy the hunger of our souls for communion with those who have preceded us. Is it any wonder we have the supply for tests at our very doors?

We have Mrs. Lillie with us as as speaker for the Truth Seekers' organization; a truer and more noble worker for the cause never lived. She is at her best at all times, and a capable speaker on all subjects; helpful to mankind.

Why supplement her efforts with such exhibitions? If the public must have slate-writing or some exhibition of test work, let them seek mediumship in private. Two-thirds of the public work given to prove immortality, is a perfect farce.

Rev. B. Fay Mills, of evangelistic fame, has organized in this city what is termed the Los Angeles Fellowship. The organization is but a few months old, and counts over one thousand members. Many from every state in the Union have sent their names as members, and great preparations are being made for a world's congress this summer, such as held in Chicago during the World's Fair, at one of our beaches. Some of the brightest minds of the world, liberal, and I presume otherwise, will be in attendance. Scientists of Europe, among them those who shall give to us their results in the search for truth in the psychic realm.

Dr. Isaac K. Funk, of Widow's Mite fame, will also be with us. They are bringing Spiritualism to the people.

I find many of the Spiritualists of Los Angeles have become members of the Fellowship, Mr. Mills giving us each Sunday food for thought on subjects of interest. We can at least avoid the friction and inharmony manifested in so many of our Spiritualist organizations.

Our departed sister and co-worker, Mrs. Dr. G. Hilligoss, then of Anderson, Ind., truly said: "I am teaching a harmonious philosophy to an inharmonious people." Grant that her sweet spiritual influence might lead us out of all this gross material demand for more than honest mediumship can produce, into that field of receptivity where the soul shall be fed, and the eye discern the beauties of that home over there.

M. EMILIE KRATZ.

Los Angeles, Cal.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life at Canton, Ohio, at the age of 67, May 8, Griffith Dishart, an avowed Spiritualist. The services were conducted by Mrs. Nina D. Challen, and her funeral sermon was attentively listened to. Four-fifths of those who attended were not Spiritualists, but nevertheless were greatly interested.

E. R. KIDD.

On the 10th day of May, at the parents' home in Greenfield township, Mich., the infant son of Mr. and Mrs. Nelson Everetts was born to the higher life, leaving this life in peace, surrounded by his friends of earth, while his angel friends soothed him with their presence and bore him gently away. Angels love such as he. Earth has lost a noble soul, while spirit life has gained a treasure. Services conducted by Mrs. Laura Crawford.

COR.

Mrs. Ida H. Davis passed to spirit life from her home in Elyria, Ohio, on Saturday morning, May 13, 1905. She was 51 years old, and had been a life-long Spiritualist, and was a noble woman. She was married to Fremont Davis in 1891. She was born at Milan, Erie county, Ohio, but the most of her early life was passed at Liverpool, in Medina county, Ohio. She leaves a mother (Mrs. Hauk), a husband, a brother and a host of friends to mourn at her departure, but not as those who have no hope of a continuity of life, and a belief in the spirit communion. The writer was called to officiate at the funeral, assisted by Rev. Cadmus, of Elyria, Ohio.

Ransom Pratt entered into life immortal on May 14, 1905, at his home in Lowell, Ind., in the 73rd year of his earthly embodiment. A native of New York State, he served in its 148 regiment of volunteers during the civil war, settling afterward in Indiana. He was a man liked by all who knew him, commanding respect for his sterling worth and honorable dealings with his fellow men. He was for many years an infidel in belief. Spiritualism came to him as an evangel of the glad tidings upon whose complete fruition he has now entered. He leaves a widow who was his bride of thirty-two years ago, a grown-up son and two brothers, the last named residents of the Empire state. Mrs. May Elmo of Chicago conducted the funeral services on the 17th inst., and on the following morning his body was brought to this city for cremation in compliance with his own direction. His going leaves another vacancy in the circle of neighbors, friends and family as well as in the local household of our faith.

FRIEND.

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, May 28, 1905, S. E. 58: "Story the Apple.

Gem of Thought:—

In the heart of the seed, buried deep, so deep,
A dear little plant lay fast asleep.

"Awake," said the sunshine, "and creep to the light."
"Awake," said the voice of the rain-drops bright.

The little plant heard, and awoke to see,
What the wonderful, beautiful world might be. —Selected.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

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WHAT SHALL WE EAT?

The Food Question from the Standpoint of Health, Strength and Economy.

Containing numerous tables, showing the constituent elements of over three hundred food products and their relations, cost and nutritious values, time of digestion, etc., indicating best foods for all classes and conditions. By Alfred Andrews. 120 pp. Price, leatherette, 50 cents; cloth binding, 75 cents.

To many people there is no question of greater importance than the one asked in the title of this book, and no more satisfactory effort to answer it has been made than is to be found between the covers of this practical volume. It opens with a consideration of the purposes for which we eat, and how food material is converted to our needs, and is used in sustaining life.

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WORDS THAT ARE TRUE.

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"This collection of songs breathes a pure spiritual harmony, and has an uplifting tendency."—Dawning Light.

"The songs and music are of a nature to inspire those who hear them with new and higher resolves." D. W. Hull.

"There are some things in our personal history that never fade from memory. One in mine has been fresh for fifty years. I went one night to hear the eloquent lecturer, Prof. S. B. Brittan, but I have no recollection of a thought he advanced or a word uttered. But with him was a young man who sang, 'What shall be my angel name.' The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his earliest compositions."—J. S. Loveland.

Longley's latest book of songs comprises the cream of all his former books and many new ones, and can be

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

L. D. Rouse: Q. Why did not the spirit controls of the clairvoyants and others who attended Winans' exhibitions expose him? I am 83 years old and have taken all the spiritual papers published since 1852.

A. This is a very pertinent question, and applies to many other cases. It involves the reliability of such clairvoyants, and incidentally casts a shadow on that phase of impressibility. Really it shows how strong the influence of the circle is on the impressible minds present. There has yet been no means of surely detecting the source of an impression, whether received from a spirit or mortal. Thought vibrations are received and their intrinsic character is the only evidence of their origin. They may come with such vividness that the recipient will accept them as objective and fully believe that he sees what is only a mental impression. Had there been a clairvoyant present, who was strictly speaking, "independent," the truth would have been seen and spoken.

It has been written by spirits who have the cause in highest regard, that frauds have been unexposed by them because necessary to break down the superstitious veneration for spiritual beings, leading to acceptance of everything communicated by them as infallible authority, and above all things self-reliance, and discrimination is demanded for the formation of the best character. The more sensitive a clairvoyant is, the more irresistible would be the impressions from a circle where credulity and skepticism, mingled with crass curiosity.

If we stop to think of it, every member of such a seance, has just as large opportunity to detect fraud and expose trickery, as the spirits who may be present.

C. F. Short: Q. Is it not true that the physical body may be beautiful, strong, symmetrical, or puny and dwarfed, by our conduct, habits, etc.? Does this relatively affect the spirit body for better or worse? So much is said on how to grow a perfect body, is it not of even greater importance to develop the spirit body, for all time, and how can this be done?

A. Theoretically, a perfect physical body is the outward expression of a perfectly formed spirit. But environments make this an exception and failure the rule.

Nor is perfection of form essential, the healthy activity of the organism being the more desirable, as giving the spirit greater power and opportunity for expression.

The body may be dwarfed, or distorted, and yet the spirit be beautiful, and so show itself through features glowing with its excellence.

When freed from the physical body, the spiritual body will perfectly respond to, and represent the quality of the mind. To cultivate the physical body, in order to perfect the spirit, is to put the coach before the horse;

To cultivate the spirit—that is the spiritual qualities of the mind, will by reaction give strength and true beauty to the body.

Whatever cultivation is given the body, as such, has only a temporal relation to its conditions and surroundings. Possibly such cultivation may be detrimental to spiritual excellence. It may result in mere animal perfection. The spirit may become a dwarf in the body of an athlete.

G. L. Reynolds: Q. Why, when a light snow falls on a stone sidewalk, and on a board walk, does it melt almost as fast as it falls on the stone, while it does not melt on the boards?

A. Stone is a better absorbent of heat than wood, and hence becomes warmer throughout its whole substance. Being a better conductor when brought in contact with a cold body, as snow, it not only yields its heat more readily, but has more to yield. Apparently this is a simple question, but it involves a profound principle which has world-wide application.

Mrs. F. E.: Q. Is it possible for a medium to send his spirit band, suppose this is formed of Indians, to interrupt a circle? We have had an experience which appears to favor this view.

A. A medium who would resort to such practices, would probably have for companions a class of spirits as selfish and grasping as himself. His claim that he can develop the faculty in others, and efforts to prevent holding home circles, shows him to be unworthy of attention.

This correspondent says in explanation, that the medium offered for pay to develop the members of this circle, and threatened if they did not employ him, he would send a band of Indians to break them up. They continued their seances, and the Indians came and through their partially developed medium, gave nothing but nonsense and lies.

The threat of this rascal, was the means of its own fulfillment. The suggestion disturbed the minds of the circle, and was sufficient to disrupt communication, leaving the "Indians" out of the case.

Let the members demand the best, and hold steadily for the right to determine the order of intelligences which are allowed to come into their sphere. To have "Indian controls," one must talk of Indians, think of them and thus call them.

The same applies to all kinds of "obsessing" spirits. It is obvious that a spirit can not have more influence than a mortal. They can in the nature of things have a great deal less influence. If a villain come into one's home, he would have a better opportunity to obsess some inmate than the same villain as a spirit. Yet how weak an extenuation to say we yielded because of "undue influence!" The villainous spirit out of the body can be turned out as readily as while in the body, and there is no excuse for yielding or submitting.

There is no more danger of "obsession" of Indian spirits, than of a Indian Massacre. A campaign of education is needed to relieve a multitude from the hoodooism recently cultivated by a revival in the ranks of Spiritualism of a kind of devil worship.

D. L. Haines: Q. What is the creed of the Salvation Army? Are they opposed to Spiritualism?

A. The Salvation Army, founded in 1865, by William Booth, has no distinctive creed, but its doctrines have a general resemblance to that of the evangelical churches, more nearly, perhaps, that of Methodism. Its form of organization is the principal difference. Its military organization, with high sounding official titles, and insignia of office, are exceedingly effective in catching the crowd of ignorant and vicious. Its hurrah method is wonderfully successful with the unlettered and excitable, and that it has been a blessing to many can not be doubted. It does not appeal to the cultured, nor to the reason. It aims to excite the emotions; at the heart, not the head.

Yet Spiritualists should not criticise this astonishing movement, which really is of spiritual origin quite as strongly as their own. Wisely the spirit leaders controlling it, have confined themselves to the purely psychic manifestations—impressional speaking, guidance, and hypnotic control—they have made it a great spiritual movement without giving it the name.

The rank and file of the Army are too ignorant to know whether they oppose Spiritualism or not, or to distinguish it from their own beliefs. The leaders are scarcely better informed as to the source of their power, and usually are bigoted and narrow.

They are further from Spiritualism than the orthodox ministers, and being drawn from the uneducated are not over refined in their expressions of disapproval.

THE SOUL COMPASSIONATE.

When you stand for truth's high meaning,
You must bear the shock and stress
Of the blinded hosts that wander,
Famished, lost and comfortless.
Swayed by ancient superstitions,
Fearing, hating, through the world,
By each impulse of fierce passion
Into deeper darkness hurled.

Blench not when the envious fingers
Seek to tear away your crown;
Shrink not from the vengeful voices
Roaring up to drag you down.
Know, when you are bruised and broken
By the many's malice banned,
Cyril's hatred stoned Hypatia
Cast her beauty to the brand.

Give them back both peace and pardon
From the Truth they desecrate;
Blessings stronger than their cursing,
Love more powerful than their hate.
Yours the mission to enlighten;
Lift and comfort, help and lead,
From the bondage of their blindness;
By the greatness of their need.

Yours to teach, in faith unshaken,
Of the vast eternal plan,
Harmony of God and angels,
Brotherhood of man with man.
From your heights of truer wisdom,
To the brothers held in thrall,
Give with both hands love and blessing
Pardon, pity, peace to all.

BEATRICE ST. GEORGE.

Oak Park, Ill.

THE PINE TREE.

Beneath a giant pine I stood,
A marvel in its height,
A stately monarch of the wood,
A tree of massive might.

How straight the line it marked in space,
In towering toward the sky,
It builded strong its dwelling-place—
The lowly and the high.

In sunny Southland stood the pine,
Its needle plumes in air,
Serene in poise and strength divine,
Majestic, grand and fair.

Its silence smote upon my soul,
And held me in its thrall;
I seemed to see the ages roll,
I seemed to hear them all.

"O, Spirit of the Pine," I cried,
"Thy story tell to me,
The years have come, the years have died—
Unfold their mystery!"

Through tasseled top of waving green,
There swept a pulsing tone,
A breath of fragrance, like a dream,
A melody its own:

"God thought of me, and here I am,
A pine tree, straight and strong,
He gave me to the earth, and man;
To them I sing my song!

"The shifting sands are 'round my feet,
My plumes in upper air,
Where friendly winds about me meet,
With greetings sweet and fair!

"Of time, or age, or sweep of years,
I make no mark or note;
These are, for men, but floods of fears,
On which their sorrows float.

"I love the air," the pine tree said,
"The sun, the earth, the sky;
By living forces I am fed.
I love the low, the high."

'Tis love, I learned, that builds the tree—
This monarch of the scene—
God's sign of strength and majesty,
High crowned in living green.

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Emotional Religion and Lack of Morality.

Prof. S. C. Bronson, of Garrett Biblical Institute, once said some very plain things to the Methodist ministers. During the course of a paper the speaker spoke very frankly of what he thought are some of failings which are frequently found in the ministry, referring to the ease with which men are allowed to enter the ministry, to the minister's lack of commercial integrity and those who become hopelessly involved in debt and at times repudiate their obligations. He said that he was led to speak from the deepest conviction, because he loved the ministry and was committed to its service.

He said: "A matter which is of frequent embarrassment to the ministry relates to the minister's commercial integrity. It is, of course, closely associated with this carelessness of which I have just spoken; but it is more than that. There are many things which make one fear that the cultivation of the religious emotions is often accompanied with a certain moral obtuseness regarding some very plain business principles. How else can you account for the fact that oftentimes the great trust funds of the charges are appropriated by ministers, to be made good, of course, before the reports are rendered at the quarterly conference? Such a thing as that, if it should occur in the business world, would subject the offender to immediate discharge; and of case of failure instantly to make good the funds, would send him to jail. I think that we are too lenient with those ministers who are hopelessly involved in debt. In all of our conferences we have such men, not many, but some; and there ought to be a cleaning up of this class."

Many who have heard me lecture on ethics and religion will remember the great emphasis which I have put upon the fact that genuine religious emotion, as well as sincere religious belief, is entirely consistent and often co-exists with the undeveloped or degraded moral character. When I was a young man, still in my teens, I was, from personal observation and against all I had been taught to believe, convinced that the religious feelings may be strong and the moral disposition weak, that a man may be sincere in praying to God, in exhortations to a religious life, in practicing religious ceremonies, and yet be morally unreliable, addicted even to the worst vices, and not above committing the worst crimes.

I noticed that some of those who were the most excited, the most zealous, during religious revivals were among the most dishonest and immoral persons in the community, that some of those who were the first to yield to the excitement of a revival, and who were most affected by it, were, in disposition and in habits of life, the most faulty, and the most open to criticism, judged by the universally accepted moral standard.

When in those days I mentioned these facts, I was sometimes told that a counterfeit implied a genuine coin, and that spurious conversions implied genuine ones, and the hypocrites used religion as a cloak to conceal their wickedness. But I was never deceived by these remarks; for I saw that such persons as those referred to were sincere, in manifesting their emotions, that they were, in some cases, on the verge of insanity, so great was their excitement, and that they gave the most undoubted proofs of having undergone the experiences known as "conviction" and "conversion"—experiences real beyond doubt, and believed by them to be the "operation of the Holy Ghost" upon their hearts.

The conclusion was unavoidable, that sincere religious belief and genuine religious emotion were compatible with the absence with those high moral ideals and convictions, and that moral course of life which were observed in many who were unsusceptible to religious excitement and took no part in religious revivals.

I became satisfied early in life that religious emotion has a real basis in man's nature, that it is excited by natural causes, and not by any supernatural influence, that it is not a moral quality, that the religious man may be or may not be moral, that his character and conduct and the manner in which religious emotion is manifested depends upon his intellectual and his moral nature. This ground I took in a lecture I gave in my first in the winter of 1857, when a great religious revival prevailed throughout the United States.

This view I now hold to be correct. Religious emotion and moral deficiency are often about equally conspicuous in the same individual. This fact was illustrated in the life of Guiteau. The notorious James brothers are said to have been very religious, as were their father and mother, and, at the same time, unscrupulously and criminally inclined. This is true of a large proportion of the criminals in our jails and penitentiaries.

Rev. Dr. Schaff mentions the fact that among the negroes of the South, religious "infidelity" is unknown, but that unchastity and theft are very common among them. Religious revivals are frequent among them; but the effect is not to give them loftier moral ideas or to raise them to a higher moral life. Indeed religious emotion when intense often arouses the sexual nature, and, by inflaming the passions, increases licentiousness. Physiologists like Maudsley have noted this fact, and commented on it; and it has long been a matter of observation and comment by those who are familiar with the old-fashioned camp-meeting.

In ancient Rome, as Mommsen tells us, the most unchaste women were the most regular in observing religious rites. The unfaithful wife prayed to the gods for the favor of her paramour; and the man who had resolved to commit a crime prayed at the same time for success and for forgiveness. In Italy, bandits kept a priest with them that, at the approach of death they might confess and have their sins absolved. How many millions in Christendom have lived persistently immoral lives with the expectation of being saved by taking advantage of the atonement scheme! Without a moral disposition, without moral aspirations, they have lived and died, merely submitting to certain so-called religious rites, not for a moral purpose, but to enable them to escape the torments with which the priests threatened them in case of non-compliance.

Men in whom the moral nature is strong are disposed to do right, to live morally, whatever their religious belief and whether their religious emotions are strong or weak. But men may be disposed to do right, and yet do wrong. The founders of the Spanish Inquisition thought that they were doing right in torturing and in killing people in order to extirpate heresy, and so thought the priests when they instigated the expulsion of the Moriscoes, a remnant of the Moorish nation, from Spain. So thought the Catholics when they murdered the Huguenots of France, and the New England Puritans when they persecuted Quakers and put old men and women to death on the charge of witchcraft. So thought the murderers of Bruno, and Calvin when he encouraged the death of Servetus, whom he could not silence by argument.

A moral man with false ideas and having power may be more dangerous than one in the same position without rigid morals. Of this history abounds in illustrations, and Buckle proves it very convincingly in showing the deplorable effects of intellectual error. True conceptions as well as the disposition to do right are essential to moral conduct.

Here science has conferred inestimable benefits on mankind. Its discoveries and its inventions, increasing the means of travel and of communication between nations, annihilating, as it were, space and time, destroying hoary-headed prejudices, exploding mischievous superstitions, broadening the views and the sympathies of men, have educated men practically, as no amount of preaching or theorizing could do, and have in a large measure rescued the world from the curse of persecution which has tortured and destroyed in Christendom scores of millions of lives. The diffusion of rational views of life, of humane sentiments in regard to the treatment of criminals even, the decline of belief in the authority of the priest and in supernatural interferences in the affairs of men, and the large and increasing knowledge of Nature and of her laws, are everywhere accompanied by better and higher conceptions of human rights and duties than were possible in the past.

A few words in regard to Professor Bronson's remarks touching the lack of "commercial integrity" in the clergy. The clergy naturally are as honest as are other men. They are, I believe, for obvious reasons, freer from some of the common vices than are men of other professions and avocations, for instance, intemperate drinking and the use of tobacco. If in paying their debts and in keeping their word in regard to business matters or in disregarding rules and customs which other men regard as binding, ministers are below the ordinary standard, the explanation of this fact will be found not in the characters of the men, but in the methods and the privileges of the profession.

The minister usually has but little business to do, and does not acquire business habits. In money matters he is favored more or less by all classes with whom he deals. He travels on the railway at half-rates, he receives papers, periodicals and books at a discount; he passes free where others pay; he is treated leniently in situations in which others are severely dealt with by business men; his parishioners are ready to condone his shortcomings in business matters on the ground that he lacks business knowledge. In a hundred ways he is favored as other men are not.

He is expected to maintain a high standard in most respects, to deport himself correctly; but punctuality and fidelity in business transactions are not considered of prime importance in a preacher as they are in a banker, in a merchant or in a mechanic. The minister thus becomes a privileged character, not to be treated as other men are. It is but natural that he should come to think that he should not be held strictly to the same rules to which others are held. He grows careless in meeting obligations, knowing that he will be tenderly treated, that perhaps the debt will be cancelled. These careless habits become confirmed with age until the minister sometimes is extremely unreliable and unscrupulous in business transactions, though in other respects above reproach.

So long as privileges which came down from a time when the office of priest was regarded as sacred, and when the priest was not to be tried by secular law, nor to be held accountable to the people, are still accorded to the clergy, the "lack of commercial integrity" in that profession will continue to exist. As the profession becomes more modernized the "exceptions to the rule," now numerous, will increase in number, and the clergy will become more and more like other people in their business habits.

B. F. UNDERWOOD.

A BACONIAN POEM.

Farewell, ye gilded follies, pleasing troubles!
Farewell, ye honored rags, ye glorious bubbles!
Fame's but a hollow echo, gold pure clay;
Honor the darling of but one short day;
Beauty, th' eye's idol, but a damasked skin;
State but a golden prison to live in
And torture freeborn minds; embroidered trains,
Merely the pageants for proud-swelling veins;
And blood allied to greatness is alone
Inherited, not purchased, nor its own:
Fame, honor, beauty, state, train, blood and birth,
Are but the fading blossoms of the earth.
I would be great but that the sun doth still
Level its rays against the rising hill;
I would be high, but see the proudest oak
Most subject to the rending thunder stroke;
I would be rich, but see men, too unkind,
Dig in the bowels of the richest mind.
I would be wise, but that I often see
The fox suspected, while the ass goes free;
I would be fair, but see the fair and proud,
Like the bright sun, oft setting in a cloud;
I would be poor, but know the humble grass
Still trampled on by each unworthy ass;
Rich, hated; wise, suspected; scorned if poor;
Great, feared; fair, tempted; high, still envied more.
I have wished all, but now I wish for neither;
Great, high, rich, wise, nor fair; poor I'd be rather.
Would the world now adopt me as her heir;
Would beauty's queen entitle me the fair;
Fame speak me fortune's minion; could I vie
With India's sages, with a sparkling eye
Command bared heads, bowed knees, strike justice dumb,
As well as blind and lame, or give a tongue
To stones by epitaphs; be called great master
In the loose rhymes of every poetaster;
Could I be more than any man that lives,
Great, fair, rich, wise, all by superlatives;
Yet more I freely would these gifts resign
Than ever fortune would have made them mine,
And hold one minute of this holy visure
Beyond the riches of this empty pleasure.
Welcome pure thoughts; welcome ye silent groves;
These guests, these courts my soul most dearly loves;
Now the winged people of the sky shall sing
My cheerful anthems to the gladsome spring;
A prayer-book now shall be my looking-glass
In which I will admire sweet nature's face.
Here dwell no hateful looks, no palace cares;
No broken vows dwell here, nor pale-faced fears;
Then here I'll sit and sign my hot love's folly,
And learn to effect an holy melancholy;
And if contentment be a stranger, then
I'll ne'er look for it but in heaven again.

This poem was first published in Izaac Walton's "Complet Angler," and again at a later time. It was successively ascribed to Dr. Dunne, Sir Henry Walton, Sir Kenelm Digby, and Sir Walter Raleigh. The original MS. was found in 1889 by Dr. Alexander Grosart, who announced his intention to print it, not knowing of its early publication. And perhaps he was also deterred from publishing it lest "the crazy Baconians" should rejoice over it. I date its composition about 1641, for in my tract, "Light on Freemasonry," I have proved that Lord Bacon died only to the world in 1626, and was driven into exile by the secret society he himself had founded, called "Rosicrucian," the parent of Freemasonry. And I affirm that he lived in exile until about 1641, having passed his eightieth birthday.

WM. HENRY BURR.

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An Interesting and Instructive Narrative from the Pen of that Talented Lady and Excellent Medium, Mrs. I. L. Lewis, of Bethel, Vermont.

"Vivian Blind," she exclaimed, "How many times have I told you to let such trash as that alone? Hand me that book this minute."

The girl's cheeks were flushed, her lips quivering and her eyes brilliant with excitement when we entered the room, but as she listened to her mother an expression of angry defiance came over her face and she made no move to obey. Mother and daughter looked at each other for a moment and then Mrs. Blind caught her daughter by her arms and pulled her upon her feet, and snatched the book when it fell to the floor and threw it into the fireplace where a few coals were burning. The girl screamed, shriek after shriek, and then threw herself across the bed which was near and poured out a flood of words and phrases which told plainly what sort of mental food she had been feeding upon.

Mrs. Blind stood over her daughter commanding, threatening and exhorting but her efforts only added strength to the fury of the tempest, and at last she sank into a chair and looked helplessly at me.

As I stood, uncertain whether to remain or go, I saw a dark form standing beside the girl, a female figure whose face was marked by evil passions and she seemed to gloat over the girl with a sort of malicious triumph and satisfaction. I then understood something I never had before. Then there appeared beside me the grandmother and she looked sorrowful and seemed uncertain what to do. I glanced up and there flashed before my vision in letters of light the familiar words: "Love conquers all things," but they came to me with the force of a new revelation. I went to the bed and clasped the girl's hands firmly in mine and looking at the spirit I said—as near as I can recall my words: "You poor soul, do you not know you are bringing sorrow and pain upon yourself?"

The spirit looked at me as if surprised, but the power of discernment was mine and I went on: "When you were in the flesh, dear soul, the world seemed all against you. You struggled bravely for a time, how bravely no one but yourself knows, but at last you grew discouraged and said, "There is no use trying.' You saw your most cherished hopes blighted, those you trusted proved unfaithful or unworthy, the love you sought was denied you and no one drew near to speak a helpful or loving word! Oh, the long, dreary hours of loneliness, heart-hunger, bitterness and despair! Lady, I see them all and my soul goes out to you in sympathy and love. But these things are all in the past and exist no more except in your memory. Yet them go, dear soul, and memory. Let them go, dear soul, and now gain if you will—friends, happiness, beauty, love are all yours if you will take them. Love is waiting for you. Will you not go?"

The spirit bowed her head and wept and I said, "Look up, lady!" She lifted her eyes and saw what I saw, a beautiful female figure clothed in garments of shining white and upon her forehead one brilliant star, and with her was a little child with sunny curls and eyes of heavenly blue. The poor spirit gave a cry and her dark face lighted with the light of a great joy, and the star-crowned spirit put out her hand and said, "Come sister," and the child laughed and—they were gone. Love has conquered and one more soul has passed from darkness into light. Blessed are they who know the power of Love.

I then turned my attention to the sobbing Vivian and said gently but firmly, "Miss Vivian, this is the last spasm of this sort you will ever have. Now listen to me; you are a young and beautiful girl and you look forward every day to a time when you will be free to do as you please and you are building grand castles in the air, and are planning about the wonderful things you are going to do and that are going to happen to you, but Miss Hox, your neighbor across the street, was once just as beautiful as you are and dreamed just such beautiful dreams of future grandeur and happiness as you are now dreaming. Yesterday you were laughing about her, and telling how ugly and disagreeable she is. Do you want to know what has made her so? I will tell you; it is selfishness, outbreaks of passion caused by lack of self-control, and thinking thoughts she would shrink with terror from having her friends and neighbors hear expressed in words, yet all those thoughts have been printed upon her soul, her character, her face, and all who have eyes to see can read them. Now, Miss Vivian, you are going to turn over a new leaf and nevermore indulge in thoughts of any sort that will be a disgrace to you when they are made known, and let me tell you that a few more such outbreaks of passion as you have just indulged in will entirely ruin your beauty, which is only skin deep now and will spoil easily, and then if that handsome young man you spend so much time dreaming about should come along later on he will find you so ugly he will not look at you but once."

From every standpoint I have ever been introduced to, my last remarks were the most unorthodox I could well have made, but they hit the mark as I intended, and made a deep impression that will last until a higher and less selfish suggestion can find lodgment in her mind.

As soon as I had finished speaking I beckoned to Mrs. Blind and we left the room.

"Give your daughter good, entertaining, wholesome reading in abundance, see that she learns how to work, that she takes abundant outdoor exercise, and get her interested in the welfare of others, and set an example by being yourself what you want her to be, and you will have no cause to complain of her hereafter."

Mrs. Blind dropped into a chair and began to sob. "O God, help me, I never saw myself before. O, if I only had known years ago—"

"The past is past," I said kindly, "so let it rest in peace, but the present is yours to do with as you will, so begin anew this moment. You can completely transform yourself, your life, your surroundings if you will."

"I will," she said earnestly "and, oh, I am so thankful to my mother for sending me to you; I am so thankful for this beautiful light that has come to me. God bless you, Mrs. Drury, for all that you have done for me and mine; but, dear friend, there is one more now—I mean Lenore."

"I do not think there is the least thing the matter with her more than a morbid condition of the mind. Perhaps we had better visit her room as we intended.

The room was large and ought to have been sunny and pleasant, but the shutters were closed and the atmosphere was gloomy. Pictures of saints and martyrs hung upon the walls, and religious publications with startling and sanguinary titles lay scattered about. I picked up several books and glanced them through and found as I expected that they were abnormal productions wherein the young girl heroine suffers everything but actual martyrdom from the members of her family, and finally gets so ultra human that she has to die and go to heaven where nothing human ever enters. In one of these books I found a slip of paper upon which was written in a delicate girlish hand:

"I can see the light a shining
On the pearly gates above;
Soon I'll leave this world so dreary
For those scenes of peace and love.
Come, beloved, claim the maiden
'Whom the angels name Lenore'—
Come and bear my spirit o'er
From this dark and dismal shore."

I closed the book. "Mrs. Blind," I said, "Lenore is by nature inclined to be religious and sentimental. If she is carefully trained she will develop into a refined, useful and lovable woman, but at present her mind is in as unhealthy a condition as one might expect it to be after feeding upon such trash as that," and I indicated the Sunday-school books. "Do not, I beg of you, allow any more of them to be brought into your house, but put something bright and cheerful in the place of them. I have discovered that Lenore is very fond of pets. Let her have them to her heart's content, and give her books upon the proper care of them, and see that she does care for them properly, without seeming to interfere. Of course you will see that she does her share of the work, the same as her sister. Be observant, patient, firm, but gentle always, and you will soon have order established out of chaos, joy in the place of mourning and beauty where formerly you saw only ugliness and desolation. Remember the desert will blossom as the rose if you will make the conditions right. If we want to find happiness we must make the most of all the bright and beautiful things that come to us, and the best way in the world to help others is to let alone their bad qualities and make the most of their good ones. Goodness grows more rapidly by cultivation than is usually thought. We do untold harm to ourselves and others by throwing out suspicions and suggestions of evil. Many parents take it for granted that their children are going to do every undesirable thing that they—the parents—are smart enough to think of, and as soon as the children fulfill their expectations they blame the children, when if they had kept their minds free from evil the children would have done the same. A friend once told me about a neighbor of his who had to leave several young children alone for a short time, she she gave them a bag of beans to amuse them. Just as she was leaving the room, an unfortunate idea seized her and she said, 'Don't you children put any of those beans in your noses while I am gone.' When she got back she found every nose full of beans. It is my conviction that 'Don't' has rushed a vast number to ruin. Allowing that there is such an individual as the Devil, he is deserving of the greatest sympathy. Poor old Devil! I tell you anyone would be just as bad as he is if treated for ages in the same way he has been. Just think what a dreadful thing it would be to never have anything but evil expected or required of you, and as age after age went by never to receive a kind word or thought from anyone!"

Mrs. Blind burst into a hearty laugh for the first time while I was there.

"It is very pathetic and very dreadful I have no doubt," she said, "but you do beat all the women I ever saw when it comes to charity. You have pitied every old sinner in this town since you have been here and now you wind up by being sorry for the Devil. However," she added soberly, "you have preached me an excellent sermon, and I needed it badly."

The next morning I came back home. I guess it was time.

(To be continued.)

Gone to His Reward.

To the Editor:—Your paper sent to Mr. William Davis reached here just after his departure to spirit life, which took place April 11. He was a true exponent of Spiritualism, living while here for the life to come. He was one of the pioneers of Spiritualism, being converted while a Mormon elder in Utah, by the then only believer in Spiritualism among them, a trance medium, Dr. Wiseman, nicknamed Dr. Death, and ridiculed by the church in general. After leaving the church fold he was thrown into the river by the "Destroying Angels," a band of church members organized for the purpose of doing away with all apostates. His property was confiscated by the church, and he was left penniless.

Being a sailor by profession, his thoughts were not clothed in the best of language, but what he said came from a true soul, and in every case went home to all kindred spirits. When upon the high seas and the storm was raging, he would sit upon his bench and communicate with his loved one, and many valuable messages were given to the captain and crew, which were fulfilled, to their astonishment, silencing their scoffings.

He many times told the writer in his last days on earth that he had fought the good fight, and was waiting for the rosy door of death to open that he might be free. He had reached the ripe age of 76, passing away peacefully.

It was his wish for the old casket to be laid away under spiritual rites, but his daughter being a Salvation soldier, had the body laid away under their supervision.

He was a warm friend of The Progressive Thinker, enjoying all the good things therein contained.

The tent is folded and laid away in the clay, so to speak. Let us not wish him back into this cold world where storm after storm arises over the dark way. May we enjoy his spiritual presence from time to time, as when he was here is the wish of his many friends and the writer.

Memorial services were held in his behalf at the Progressive Thought Society, corner Pearl and Franklin, Sunday, May 7, where many touching things were said of the departed friend and brother. F. S. CORNISH.

Cleveland, Ohio.

The Progressive Thinker.

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Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Auxiliary every Thursday afternoon at 2:30.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

Spiritual Church of All Souls, in Hope Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday evenings at 7:30, conducted by Mrs. R. Squire.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. S. J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

Meetings every Sunday at 10:45 a. m. at hall 210, Masonic Temple, under the auspices of Walter DeVoe, the well-known lecturer. Miss Cora M. Nafe, soloiset.

The Rising Sun Spiritualist Mission holds regular services every Sunday at 3 and 8 p. m., at the People's Institute, Van Buren and Leavitt streets. The Rising Sun Lyceum meets at 2 p. m.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium.

Church of the Soul Communion holds meetings every Wednesday evening at 8 oclock and Sundays at 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 543 E 55th street. Entrance to hall, 319 E. 55th street.

The Chicago Spiritualists' League holds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B. Warne, president; O. E. Kropp, 5481 Kimbark avenue, secretary. The League wishes every Spiritualist society of the city to send in the names of all their mediums, stating their particular phase of mediumship. Address all communications to the secretary.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S. Western avenue, under the direction of Mrs. Nellie Kusserow.

Mrs. Virginia Bryan, one of our most eloquent trance mediums, will lecture at Star Lodge Hall, 378 South Western avenue, each Sunday evening.

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Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates can be made.

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The twenty-third annual camp-meeting at Mt. Pleasant Park, opens July 30 and closes August 27. The very best talent has been secured for the season, and Opening Day promises to be a red letter day in the history of the camp. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

ONSET CAMP.

Onset camp commences its twenty-ninth annual meeting, July 23, and closes August 27. Onset is one of the most beautiful seashore resorts in the world, and is in close proximity to other noted summer resorts. It is connected by a bridge with Point Independence, and close at hand lies Monument Beach, and beyond Gray Gables, formerly the summer home of Ex-President Cleveland, and at the head of the bay is located "Crow's Nest," owned by Joseph Jefferson.

The water supply, introduced by the Onset Water Company from Sandy Lake, could not be purer or better.

No summer resort is better supplied with well-regulated hotels, with rooms and board at reasonable rates. Also rooms can be obtained at cottages, and meals at either hotels or restaurants in close proximity.

Letters addressed to the proprietors of the following hotels, Onset, Mass., will be promptly answered, giving full statement with regard to prices of rooms and board: Hotel Onset, Glen Cove Hotel, Glen Echo Hotel, Union Villa, Washburn House, Bullock's, Hotel Marcy, Highland House, and Mrs. Ronald's.

CHESTERFIELD, CAMP.

The official board met at Camp Chesterfield, April 9, to perfect arrangements for the coming camp session, beginning July 15 and ending August 27. The grounds are in fine condition and we want to make this the best camp ever held here. We have secured the very best talent and will have them well advertised. The programmes will be ready for distribution in a month. Mrs. Lydia Jessup, secretary, Anderson, Ind.

SUNAPEE LAKE CAMP, N. H.

Sunapee Lake Spiritualist Camp-meeting Association will hold its 28th annual meeting at Blodgett's Landing, N. H., commencing July 30 and closing August 27. We have a good list of speakers and test mediums. Address all letters to Thomas Burpee, Sutton, N. H., or the secretary, Lorenza Worthen, Hillsboro Br., N. H.

VICKSBURG, CAMP.

Vicksburg camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeannette Fraser, Vicksburg, Mich.

MINERAL PARK CAMP, CAL.

The Spiritualists of Southern California have engaged Mineral Park, the camp grounds in the Arroyo Seco, just below Garvanza, for their annual camp-meeting, from June 25 to July 25. Many improvements are to be made at the park, and fourteen cottages will be erected. Mrs. Nettie Howell is the head of the executive committee. Address her for programmes.

NEW ERA CAMP-MEETING.

The New Era camp-meeting begins July 9, and continues over four Sundays. We will have with us during the meeting those grand workers, Harry J. Moore, Mrs McCoy, Mrs. Ella Royal Williams, sure, and hope other good workers will also attend from all parts of the compass. We expect many of the lecturers and mediums from the coast (and we have many good ones) to attend during the meeting. Everybody come and help make this coming camp-meeting a grand and glorious one. The hotel will be under the management of the president, and everything possible will be done for the comfort and welfare of the guests. Camp ground is only 22 miles from the great Lewis and Clark Exposition at Portland, Oregon. Address Rev. G. C. Love, president, 354 College street, Portland, Oregon.

EDGEWOOD CAMP, WASH.

The annual camp-meeting of the Spiritualists of the state of Washington, will be held at the Edgewood camp-grounds on Surprise Lake, commencing July 30 and ending August 20. These grounds are owned by the state association and can be reached either from Tacoma or Seattle by the Interurban electric cars. The annual state convention will also be held at the same place on August 21 and 22. Spiritualists from the East who intend to visit the Lewis & Clark Fair at Portland, should time their visit so as to stop over for a day or two at the camp, where they will find a hearty welcome from their western co-workers. All railroads give stop-over privileges at the different Sound cities. GEO. E. KNOWLDEN.

Tacoma, Wash.

CENTRAL OHIO CAMP.

This camp opens Sunday, June 4 (and closes Sunday, June 25), at Bueleh Park, eight miles southwest of Columbus, directly on the B. & O. railway, and Columbus, Grove City and Southwestern Traction Lines; one-half hour's ride from Columbus and 20 minutes from Morgans; will land everybody at the park. Many talented speakers engaged. All are welcome. Officers: H. E. Boerstler, president; L. M. Lydy, vice-president; A. W. Dennis, treasurer; Hattie G. Webster, secretary. For further particulars, address the secretary, 55 McDowell street, Columbus, Ohio.

GRAND LEDGE CAMP, MICH.

The Grand Ledge Spiritualist Camp-meeting opens July 21, 1905, and closes Aug. 21, 1905, with Mr. Oscar A. Edgerly as presiding chairman. As the programs are now being printed they will be distributed as soon as possible, and all those wishing further information regarding the camp, address J. W. Ewing or W. R. Divine of Grand Ledge, Mich. The association extends a cordial invitation to all.

LOS ANGELES, CAL., CAMP.

The Liberal, Educational and Spiritualist Camp-meeting will open at Mineral Park, June 25, and close July 25.

THE ASHLEY, OHIO, CAMP.

This camp opens August 6 and closes August 27. For further particulars address Will Randolph, secretary, Ashley, Ohio.

LOS ANGELES, CAL.

After a period of two or three years deprivation, the Spiritualists of Los Angeles are this year to enjoy another Camp, unitedly with all else that is good, as the name implies: Liberal, Educational and Spiritual Camp-Meeting. With our own Mrs. Nettie Howell in charge, it goes without saying, success awaits it. From June 25, to July 25, beautiful Mineral Park (a five-cent ride from the city), will echo and resound with the music of aspiring lives, in harmonious association; with the ringing voice of truth-inspired lecturer, speaker, message-bearer and singer, shedding forth the thoughts that educate, unfold, heal and otherwise bless the many listeners who will no doubt be there to receive all those blessings.

Already assured is the presence and help of Mr. Harrison D. Barrett, President of the N. S. A.; Mrs. R. S. Lillie, true messenger of light and love; Mrs. Cowell, of Oakland, well respected here; Messrs. W. J. Colville and B. Fay Mills, whose very names inspire thousands to listen and learn; Mr. John W. Ring, the Lyceum builder and children's friend, and a host of others, especially some choice local talent. Among these may be mentioned G. P. Sullivan, the revered old worker and medium, Mrs. Weeks-Wright, Mrs. Lettie Allen, and Mrs. Boyce, also Dr. George Carey, scientific chemist, and Dr. Clark of the Psychical Research Society, also Mrs. Harmon, and many more, especially naming Mrs. Baldridge, who, as one of our home mediums, is especially good.

Mrs. Howell is providing an especial tent to be known as Lyceum Temple. The Children's Fraternal Home will be especially represented by members and the little ones gathered, up to the present.

The beautiful grounds of the park are being renovated and put into fine sanitary condition, the pavilion being enlarged to a further seating capacity, of a hundred, making now ample room for large-sized audiences.

A first class restaurant, managed especially by Mrs. Howell, will be one of the essential attractions and blessings.

There are twenty cottages permanently located in the park, and tents galore already arranged for. Everybody interested is more than hopeful of a grand good time, and with the infusion of light and life from the "liberal" and generally recognized "educational" element, there should be a grander than good time awaiting the fortunate visitor there, while the Southern California Camp-meeting should be so thoroughly established as to never again be known to "pass by default." Good music provided. NELLIE F. SULLIVAN.

Matron C. F. H.

CAMP PROGRESS.

Camp Progress, Moreland Park Grove, Upper Swampscott, Mass., opens Sunday, June 4, 1905.

This association has been reorganized with the intention of making it the leading camp for the summer season of 1905. We ask your co-operation and hope you will visit us and help along the cause of Spiritualism. This is not a money-making business, our only object is to promote this grand cause. All Spiritualists are eligible to membership in this association.

The grove contains about eleven acres of woodland very pleasantly situated in Upper Swampscott. Lynn and Salem electric cars pass the main entrance which should make it the resort of all Spiritualists of Eastern Massachusetts.

The grove meetings are a great help to all mediums who may take part, as it tends to establish more engagements for them during the winter season.

It is the intention of the directors to select first-class mediums each Sunday and would solicit correspondence from such.

Miss Annie Foley of Haverhill, is engaged for the opening Sunday.

Benj. H. Blaney, 150 Elm street, Marblehead, Mass.; Geo. D. Merrill, Lynn, Mass.; E. P. Cooley, 205 Eliot street, Boston, Mass., board of directors.

OCEAN GROVE CAMP.

This camp is located at Harwich, Mass., and opens July 9, and closes July 23.

WINFIELD (KANSAS) CAMP.

The Winfield Camp Association will hold its twelfth annual camp-meeting, commencing July 15, and ending July 25. We have secured the best of talent, and expect to make this camp one of the most interesting of its history. All get ready to come the first day and stay until the last. We have secured Max Hoffman, Will J. Erwood, Isa Wilson Kayner, Bessie Bellman, Mr. and Mrs. Aber. These are all excellent workers as most everyone knows. There will be many local mediums on the grounds. Address Mrs. Maud K. Gates, 807 North Manning street, Winfield,

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32 CHICAGO, ILL., JUNE 3, 1905. NO. 810

WHAT IS DEATH.

There Are Many Views in Reference to the Change Called Death That Are Entertained in Common by Spiritualists and Theosophists.

The materialist says that death ends all; the Roman Catholic tells us of time spent in purgatory, and then eternal bliss; the Protestant decrees that death is the open sesame to everlasting happiness, or to never ceasing punishment. And no matter to which class one may belong, he is aptly described by the remark of the shrewd old scrubwoman, who said, "Even when folks is sure of gettin' to heaven, it seems as though they'd ruther stay in Chicago."

Theosophy gives a different and more cheerful conception of death. It is based on the ideas we have already touched upon, viz: Reincarnation and Karma. From them one gains the idea that the dead are inhabitants of the astral plane for a score of years, more or less, preparatory to entering higher and more glorious spheres of existence. Being deprived of his physical body, a dead man is more keenly alive to the emotions of his loved ones, and it may happen that the only trouble that awaits a good man after death is the impossibility of being able to soothe their grief at his loss. If he has passed through a long illness before death comes, it is a joy to find that pain and fatigue do not exist for him on the astral plane. Has he fondness for good literature? The finest libraries of the land are open to his visits. Does he take pleasure in traveling? It takes about five minutes to go in the astral body, from New York to London. And a lover of good music can easily hear every fine concert given in Europe and America, provided no two are given at the same time.

With a knowledge of the astral plane and a belief in its existence, one comes to feel the nearness of loved ones after death. We never know the repeated efforts they make to show us they are still with us and would not wish us to mourn for them. If we imagine for a moment our feelings if we were walking with a friend and he were suddenly stricken blind, and said despairingly, "I cannot see you. I have lost you," it may help us to think how a dead man feels, who is certain he is as much alive as he ever was. He perceives that it is our limitation which makes our loss, and he mourns our materialism; for, surely, all love that is worthy of the name is given for something higher and more enduring than the physical body.

This does not imply that all are immediately happy when death comes. The suicide brings by the act of self-destruction much misery for himself on the lower sub-planes of the astral world. Those who lived largely in the gratification of the senses, as the glutton, the drunkard, or the sensualist, for a time suffer acutely when deprived of the physical body. This is one reason why the great teachers of the world have always taught temperance and moderation.

What absorbed a man in his physical life is at first going to interest himself precisely as much after death. If a devoted mother dies, for instance, she is constantly watching over her orphan children, putting into the minds of friends the idea of giving them pleasure in some way, and she often is so bound by her love to them that she does not pass on to the heaven world until they are grown; or, in other words, the emotion of love keeps her on the astral plane, which is the plane of emotions and desires. If a man in his lifetime sought to aid and benefit mankind, he keeps right on in his work. He is watching those who have at heart the same object, and gladly lends them some of his own power and force.

In the heaven world is reaped the harvest of all pure thoughts generated during earth life, all intellectual and moral efforts and aspirations, and of all useful work given to the service of humanity. Selfish animal passions cannot enter this plane, as there is no material with which they can be expressed, and, though the scantiness of the harvest of good deeds and thoughts during life may render the heaven life very brief, any good which has been expressed in life by the most depraved soul is there given an opportunity to grow into wider and fuller expression during the next earth life.

The soul that is somewhat advanced studies over his past life and learns to see the mistakes he made and how to avoid them in the coming earth life. He also enjoys all the inexpressible privileges of the heaven world in the proportion that he has prepared for such pleasures on earth. Is he a student in any particular direction? Opportunities are given him to learn much more rapidly than is possible in lower worlds, and from those opportunities he may bring into his next incarnation the ability to discover some new fact in the world of art or science. And after centuries passed thus profitably and pleasurably the cycle swings round again and life on the physical plane is once more begun.

CLARA S. HENDERSON.

FIRM IN HER FAITH.

She Believes That Her Pet Dog Will Meet Her in Heaven.

Confident that dogs have a future existence, Mrs. Annie K. Proudman of 227 West One Hundred and Third street, New York, has had a monument erected over the grave of her pet pug.

Her companion for seventeen years, "Wrinkles" died last January. Mrs. Proudman grieved greatly over his death, and she never tires of recounting her pet's virtues. She believes dogs have feelings and sentiments similar to those of human beings, and she is sure that she will be greeted in the hereafter by the beloved "Wrinkles."

The dog was buried with all ceremony in the Hartdale cemetery, in Westchester county, where about 1,000 pet animals are interred. Mrs. Proudman, who is wealthy, sent memorial cards among her friends. The monument, which has just been set up, bears this inscription:

"In loving memory of 'Wrinkles,' a little pug dog, who died Jan. 7, 1905. For seventeen years a faithful friend and constant companion, he will never be forgotten by his sorrowing mistress. Our close connection of many years proves this beyond all doubt a truth to be:

"The passing of that little life
Ends not alone in memory;
Say what you will, he was, he is
A part of the infinite in me.
Not annihilation, but living still,
He waits and watches in eternity.
"A. K. P."

MATERIALIZATION.

An Old and Forgotten System for Spiritualists to Consider.

(Continued from last week.)

If space allowed we could bring in a long string of evidences in the form of sayings attributed to Jesus that can never be correctly understood until this system is fully understood and applied. But some will say that Jesus was only a mythical character representing certain ethical and moral principles. Very well, if you want it that way, you only transfer the knowledge of facts to some one else, namely the one or ones who wrote the gospels, whoever they might have been; if so, then they must have understood these facts. The proposition is just as broad as it is long; the facts are there just the same.

Now please remember that we do not refer the bible statements for the purpose of proving our explanation of psychic phenomena to be true, but simply to show what people in that age and at that time thought of these things, for the positive proof of the truthfulness of the explanation of any phenomenon exists in the law inherent in the base upon which the phenomenon and the explanation rest. If the foundation is a solid fact in nature, the conclusions arrived at will be in harmony with nature and must be true.

The Trend of Events.

According to the trend of events in the field of Modern Spiritualism and the evolutionary movement of this mighty power, with its co-ordinate upheavals of moral sentiments tinctured with love for that which is true, we must have come to the point where these facts should be applied in a new method of producing psychic phenomena.

But it has been said: "There is nothing new under the sun." If so, then this system must be old enough to have been forgotten during the intervening centuries when the human mind was shackled by the then dominating priestcraft.

A Hindoo Philosopher.

We will here introduce a spirit message purported to have come from a Hindoo philosopher who lived many years ago in India, in which he says that this system was taught in India long before the Christian era; that his successors taught this system to Jesus when he was in that country seeking knowledge, but Jesus having the Jewish religion to deal with modified and mystified their teachings, thinking thereby to be better able to amalgamate this system with the doctrine of the Jews; no doubt actuated by a desire for notoriety as a teacher among his countrymen.

We at one time submitted a colored chart for inspection by the Hindoo cabinet chemist of Prof. E. J. Hoyt (in Arkansas City, Kans.) materializing seance, who after examining it, handed it out of the cabinet, saying that it was correct in all its details.

This system consists in forming circles according to nature's laws, embodied in the principles of the musical scale. This is exemplified astrologically by the great circle of the twelve zodiacal signs with earth in the center, forming that grand circle for evolution, are spiral sweeps of the constellations.

Again are the same principles presented in mythology by the twelve sons of Jacob, six on each side comprising the twelve tribes of Israel. In the same way does the chromatic scale represent all the different characteristics and temperaments of all nations on earth. When forming a circle according to this system each person should be selected according to his or her multiple relation to each note on the chromatic scale, joining the two extremities with low and high C together as a neutral point, and open the circle at F sharp, with a medium at the pivotal point on F. sharp; that would fill the requirements of a sensitive instrument, with a perfect individual electro-magnetic balance, and correspondingly developed soul powers to insure a perfect vitalization process. Such a medium would constitute a natural focal point for the concentration of all the forces in the circle, to be transformed into power.

A circle so formed would indeed be a veritable human horseshoe magnet on the physical plane, with the medium in the electro-magnetic field between the positive and negative poles indicated by the notes G and F. The flow of the vital electro-magnetic force from the junction of the lower and higher C along both arms of the circle will reach the medium on the focal point on F sharp in a perfectly balanced condition, and in a concentrated form ready to be transformed into power to be used by a skilled spirit operator in the work of lowering or reducing a high vibratory motion to the prevailing rate of molecular activity in tangible matter, which our physical organs or vision may readily respond to by virtue of laws governing reflection of light, which again sets up vibratory action in the brain cells, that is recognized and interpreted by the mind and transmitted to the realm of consciousness, when the human soul entity sees the object that has been "reduced to a former state of matter."

If we should undertake to explain psychic phenomena to result from physical causes only, our explanation would be one-sided and only partly true. Having in a short time explained the formation of the human horse-shoe magnet or battery, as a chromatic circle on a certain level or octave on the physical plane, it becomes necessary by the very nature of the case, to go into the invisible realm and closely examine the spirit horse-shoe magnet or battery organized upon the same plan and law of harmony inherent in the musical scale.

Each spirit being forming the spirit chromatic circle or battery is selected according to multiple relation to the notes on the chromatic scale on the octave upon which the organization is to be effected, with the spirit medium or instrument on F sharp. This spirit medium on F sharp necessarily is in perfect harmony with the physical medium on F sharp on the lower octave, hence by virtue of the law of harmony a perfect blending process becomes possible in which the two mediums become as one in polarity. Strike F sharp on any two octaves on your piano and have this blending exemplified. The blending of the two mediums constitutes the focal point for the concentrated forces of the two circles or batteries, the visible and the invisible. Just as modulation in music is the bridge on which harmony and discord meets in polarity, so is mediumship the bridge upon which the positive and negative forces and elements meets in polarity.

P. PEARSON.

(To be concluded.)

RECLAIMING THE WAYWARD.

The Wonderful Potency of Spiritualizing Suggestions During the Hours of Sleep.

Can inebriety be cured by suggestion? This is a question which has been asked many times and satisfactorily answered in the affirmative, says Public Opinion. But the question of practicing suggestion while the patient sleeps is a different proposition and, therefore, a recent article in the Journal des Debats of Paris, is of interest. The experiments in question were conducted by the well known psychologist, Dr. Paul Farez. "The man under observation refused all offers of treatment, but notwithstanding his refusal, against his will and unknown to him, the man was cured and has remained so for four years. The patient was twenty-five years of age, married, of sound constitution and average health. He commenced drinking when he was seventeen years of age and his wife had married him in order to reform him. After his marriage, however, he drank as before. His daily ration was two quarts of wine with his meals, and during the day several glasses of brandy, rum, vermouth, absinthe, etc. Ordinarily the man was quiet, but when he had taken more absinthe than usual he became violent, abused his wife, broke everything within reach, and surrendered completely to his frenzy. The day following his delirium the man remembered nothing, but when told of what he had done he wept, promised to become sober, etc. The scenes, however, were soon repeated.

"Dr. Farez decided to try, with the approval of the family of the patient, suggestion during natural sleep. The treatment took place four or five times per week, and although the patient did not know what was going on, there was slow and steady improvement. The treatment commenced in January. Up to April the man had been intoxicated only three times. In April and May there were no acts of violence; in June and July slight intoxications on two occasions; in August and September a trip to the country, but no wine during this time, only beer. Returning to Paris, the man did not go to a cafe, but drank a little absinthe and less than a quart of wine for all of his meals. After a year the only thing taken was a little absinthe taken on Sunday and Saturday and from this time the patient has not touched wine and has only taken a little absinthe one or twice a month and at home. He is no longer irritable, but happy and a regular worker. The treatment had to be continued for eighteen months, but the result is complete and the patient entirely transformed. He has gained control of his will and is gentle and affectionate."

WORLD'S WISDOM.

Beat the world with a tyrant's sword
And it crouches at your feet!
Teach it with Christ-like tenderness
And a bitter doom you meet.
Labor to lighten its ignorance,
It nails you fast to the cross.
The flame and the fagot shall be his meed
Who parts the gold from the dross!

Rush with the vultures to share the feast
And your way shall be made plain.
Check their greed with a holy thought—
And meet with their cold disdain.
Show them a road to gain or fame
And your name shall be adored.
Seek to lead them to purer heights—
They bar your way with the sword!

For the eagles that love the mountain air
Must bear with its solitude,
Since the madness of Self has cursed mankind
And their very souls imbued.
Yet strive—though your way be marked in blood
And your earth-wrought castles reel,
There are goals far higher than happiness,
Still strive for the fair ideal.

Strive on, though the world be deaf and blind,
It must listen and see at length.
From the salt despair of calamity
Gather the future's strength.
Bear this for your certain staff of help
As your labor toward that day:
No path is trod by the multitude
Until some soul marks the way!

BEATRICE ST. GEORGE.

Oak Park, Ill.

ASTRAL BODY IN COMMONS.

Strange Vision of Sir Gilbert Parker Corroborated by Sir Arthur Haytor—Conversation With Campbell-Bannerman Recalled—Other Instances of Kind Cited—Discrepancy in Vote Thirty Years Ago Explained.

London, May 17.—Sir Gilbert Parker, who claims to have seen the astral body of Sir Carne Rasch in the house of commons while the latter was ill in his home, is receiving corroboration of his extraordinary vision. Sir Arthur Haytor writes as follows:

"I beg to say that I not only saw Sir Carne Rasch, myself, sitting below the gangway, but called him to the attention of Sir Henry Campbell-Bannerman, with whom I was talking on the front opposition bench. I said I wondered why all the papers inserted notices of Sir Carne's illness while he was sitting opposite apparently quite well. Sir Henry replied that he hoped the illness was not catching."

It seems that this is not the first instance of the sort that occurred in the house. In 1897 Mr. O'Connor, an Irish member, went to Ireland to be present at the deathbed of one of his parents. Swift McNeil saw his wraith in his usual seat on the third opposition bench. It was also seen from the press gallery.

Thirty years ago a member who went abroad, suffering from an acute malady, received an urgent five line whip. He replied that he would attend the house at whatever cost to his health. The house was divided on the matter at issue, and on division the lobby tellers saw the member and counted his vote. The next day it was found that the number of votes recorded by the division clerks was one less than that given by the lobby clerks, and on the lost of the former this particular name did not appear, as it did on the list of the latter. At the time the division was taken the member was dead.—Chicago Tribune.

Do what good thou canst unknown; and be not vain of what ought rather to be felt than seen.—William Penn.

Labor without pleasure is like life without consciousness. The real industry does not sadden.—W. F. Barnard.

WAS IT OBSESSION?

A Curious Case Where a Man Is Led to Commit Murder, Unconscious of Himself, by Apparitions Which Were Real to Him.

Somerville, N. J.—[Special to the Chicago Tribune]—Three men, as fantastic and evil as villains in fiction, but portrayed with a fidelity which brought them forth as actual beings, were introduced to-day to the jury in the criminal court, which is hearing the trial of George H. Wood for the murder of George Williams on Mount Horeb, February 2.

Samuel Swackhemer, counsel for the prisoner, told the jury all three characters are flesh and blood to Wood. They have come into his life at frequent intervals for several years. They have lured him on to acts which have blighted his career.

If Wood killed Grocer Williams in his sleigh, Swackhemer asserted, it was three devils holding him in their power for nearly a week which drove him to do murder.

Ignorant of His Guilt.

He opened for the defense this afternoon with the following words:

"I am in an extraordinary position, representing a deranged man, a man unable to make a defense like one in possession of his normal faculties. I can neither deny nor admit the circumstances of the crime.

"The defendant knows nothing of what transpired in the interval from January 31 to February 2. He cannot recall his whereabouts or his actions during these days.

"We will endeavor to show you that on February 2 the prisoner was unconscious of his acts. If he killed Williams, it was not through a guilty motive, nor for gain, nor because of animosity.

"This defendant on Jan. 30 started out, as he thinks, with two men—Henry Wolf and Mack. Mack was introduced to Wood by Wolf. Both are beings born of insanity. Wolf has been Wood's evil genius for years. He first came to the defendent one day, claiming to be an illegitimate son of Wood's father.

Lead Him From Home.

"Wood had forsaken job after job to escape the houndings of this apparition. He was in terror of the man, for human he was to the defendant.

"Wolf appeared January 30, and, while talking about business affairs, told Wolf a man named Mack would help him. Mack had agreed to obtain $1,000 from his father and to give it to Wood it would be necessary to go to Scarsdale, Pa., for the money. Wood goes home, and is met there by Wolf, and the latter conducts him to a barber shop, where he introduced Mack. There plans were made for the trip.

"Wood tells how, with his two companions he crosses the ferry and takes the Pennsylvania railroad train. He recalls vaguely disembarking at a junction, having dinner, and tells even what the party ate. While sitting at a table the surroundings became obscure. In this haze Wolf and Mack disappear and Wood finds himself with a little dark man at his elbow.

Black Man Becomes Guide.

"This man becomes his guide and together they set forth. Wood seems to be moving in a rush. Something drills it into his mind that the little black man took him aboard a train. Dreamy sensations numb his brain until he returns to consciousness when the keeper at the Tombs asks him on Sunday, two days after his arrest for the murder of Williams, if he wishes to attend religious service.

"At the time when this evil genius, Henry Wolf, appears he takes control of Wood. The defendent's life then is without a guide or rudder. Wood is not a criminal but a lunatic."

ROGER AND I.

"Well, Roger, my dear old doggie, they say that your race is run;
And our jolly tramps together up and down the world are done;
You're only a dog, old fellow; a dog, and you've had your day,
But never a friend of all my friends has been truer than you alway.

We've had glorious times together in the fields and pastures fair;
In storm and sunny weather we have romped without a care;
And however men have treated me, though foul or fair their deal—
However many the friends that failed, I've found you true as steel.

That's right, my dear old fellow, look up with your knowing eye,
And lick my hand with your loving tongue, that never has told a lie;
And don't be afraid, old doggie, if your time has come to go,
For somewhere out in the great Unknown there's a place for you, I know.

Then don't worry, old comrade, and don't you fear to die,
For out in that fairer country I will find you by and by;
And I'll stand by you old fellow, and our love will surely win,
For never a heaven shall harbor me where they won't let Roger in.

When I reach that city glorious, behind the waiting dark,
Just come and stand outside the gate and wag your tail and bark.
I'll hear your voice, and I'll know it and I'll come to the gate and say:
'St. Peter, that's my dog out there, you must let him come this way.'

And then if the saint refuses, I'll go to the One above
And say: 'Old Roger is at the gate, with his heart brimful of love;
And there isn't a shining angel of all the heavenly band
Who ever lived a nobler life than he, in that Earthly land.'

Then I know the gate will open and you will come frisking in,
And we'll roam fair fields together, in that country free from sin.
So never you mind, old Roger, if your time has come to go;
You've been true to me, I'll be true to you—and the Lord is good, we know.

You are only a dog, old fellow, a dog, and you've had your day—
Well, I'm getting there myself, old boy, and I haven't long to stay.
But you've stood by me, old comrade, and I'm bound to stand by you;
So don't you worry, old Roger, for our Love will pull us through."

—Animals' Defender.

Great memories, which retain all indifferently, are the mistresses of an inn, and not the mistresses of a house.—Mme. Necker.

AN IMPORTANT QUESTION.

Are We Gaining Demonstrative Proof of Immortality?

In the San Francisco Examiner of April 30, an editorial writer seems to doubt that belief in immortality can ever be replaced by actual proof of it, for the reason that:

"Spirits return no longer to this earth, except in the grotesque exhibitions of impostors and mountebanks."

An assertion of this kind would prove satisfactory alike to bigot and unbeliever if it were wholly true. But it is not. That spirits do sometimes return, quite outside of fake-shows of impostors, is a fact of almost daily demonstration to the favored few. Probably, when the controlling conditions of such apparitions shall be better known, the truth of them will become so prevalent that the majority will accept it without doubt or hesitation, but neither the legerdemain of humbug mediumship nor the fanciful illusions of credulous dreamers will ever suffice to bring about such a result. It will require demonstrative proof which shall successfully appeal to the calm judgment of competent observers. Yet, it is by no means necessary that everybody shall be able to actually see the proof. Nobody doubts the established fact that water may be produced from apparent nothingness—that is to say, from two imperceptible gases. But, although the conditions are known, the intimate processes involved in the production of water are quite as inscrutable as the processes of ghost production.

It is absurd to suppose that cognition of the immaterial may be reached by material sense-perception without radical changes somewhere. If we knew just what those changes were and how to bring them about, the demonstration of spirit return would become as simple and sure as demonstration of the union of oxygen and hydrogen to produce water. There exists no line of demarcation between the material and the immaterial. Sir Oliver Lodge, principal of the University of Birmingham, states it as a fact of science that an aggregation of a million millions of atoms of substance is only barely visible with the higher power of a microscope, while it must be a million times bigger still to become visible, as a mere speck or granule, to the naked eye. Sir Olivers' statement goes a long way toward proving the contention that the material is simply a modification of the immaterial and, therefore, of necessity there can be but a single elementary and ultimate basis for both.) Therefore, in its ultimate analysis, the human body is quite as imponderable as the human soul. Indeed we may well ask whether changeful activity in a single ultimate element will not only account for both soul and body but for everything else in existence. But we really know so little of the matters that it is not to be wondered at if skeptical observers should attribute apparently successful indications of spirit return to trickery or illusion, and honest failure to the inherent necessities of the case. Nevertheless, the world does move, and success is sure to be reached by the favored experimentor. It only remains for him to learn why he meets with either failure or success and thus become able to prove at any and all times the truth of spirit return. In other words, to demonstrate the fact of immortality. O. O. B.

San Francisco, Cal.

Experiences After Death.

When shortly after the death of an acquaintance whom we had known to be deeply interested in Psychical Science as his name was written, we asked, "Will you tell us what were your individual experiences when you awoke from earth-life—what were your emotions?"

Ans.—"Crying out with joy when I found my spirit so strongly buoyant, so free of physical hindrance. I realized at once that death—or freedom from mortal sense imprisonment, was freedom for all that was best in me. But still I longed to be able to shout my joy into the ears of the denser friends still buried in the accursed flesh wherein the grub must change to spirit with free activities."

Ques.—"Will you tell us something about that change?"

Ans.—"Spirit, when freed from the physical form is at once born into this new higher existence, and if the atom of being thus changed has been that of one who has had time and opportunity for thought on the great problems of life and conscious mentality while still in the flesh, then the questions which on earth perplexed and troubled his soul because no sure answer came, are here shown clear exposition, when spirit consciousness awakens. To those who have not been thoughtful on spiritual lines the answer comes more slowly after teaching by higher ones."

Ques.—"What do you mean by higher ones?"

Ans.—"By higher ones I mean such as have been appointed guides to earth-born souls. These are the chosen teachers of babes born from earth life into this higher sphere. They wait our awakening and answer our childish queries when we recognize the new conditions."

In an article entitled "A Contribution to the Study of Psychic Phenomena," by Rev. W. G. Todd, in the Arena some years ago, the following descriptions of the change death makes were given through the Ouija Board:

Ques.—"How did you feel at the moment of death?"

Ans.—"Lighter and lighter. It was I, and yet not I. I was freed."

Here a little child softly asked her mother, "How can people climb up to the other world?" Immediately was written the answer:

"Sweetheart, going is as easy as going asleep. You just float out and away, and leave the old heavy body behind you. The body has helped you get a start, and was a good body while it was needed."

SARA A. UNDERWOOD.

Quincy, Ill.

Resentment seems to have been given us by nature for defense and for defense only; it is the safeguard of justice, and the security of innocence.—Adam Smith.

Philosophy, in the final analysis, seems to consist of convincing one's self that it is easier, on the whole, not to want things than it is to get them.—Puck.

When a man has not a good reason for doing a thing, he has one good reason for letting it alone—Thomas Scott.

Make life a ministry of love, and it will always be worth living.—Browning.

ANOTHER MEDIUM.

He Is Giving Free Seances at Rochester, Mich.

A young optician and jeweler, Louis E. Palmer, Jr., a resident of this village, is developing as a most wonderful materializing medium. Dark cabinet seances are often held for the demonstrations that may be given through his medial agency.

Grand surprises at every seance are suddenly sprung upon the attendant observers. For instance, when sitting unconscious in his trance sleep, he will often be raised from his chair and carried bodily above the floor, and sometimes over the table. At a seance lately, in the dark room, he was lifted by his invisible manipulators as high as seven feet and put onto the top of a little cupboard-closet, back to the far corner, up near the upper ceiling. At the top of the closet was a row of large nails on which to hang clothing, yet he was not hurt by that sudden and apparently so dangerous performance. It was quite a task to get him down from the top of that cupbord, just under the upper ceiling.

Up there, upon awakening, he asked, "Where am I?" He then called for a light and assistance. The seance was given at the village president's residence.

One night, later, while eight of us with him were sitting around a table, having our hands joined upon it, he was suddenly lifted over the table and dropped onto the laps of three sitters, yet no harm to any of us resulted from this apparently reckless demonstration. We were patted upon our heads by materialized fingers. The bell was brought by the spirit hands that were ringing it, from the dark curtained cabinet, into the sitters' apartment, and then placed upon the table about which we were sitting with hands joined.

Startling thunder-claps of noise were made upon the table. Several times the wooden door of the cabinet-room slammed shut with a fierce and loud racking vengeance. A window shade was taken down and dropped upon the floor, and then rolled up and thrown out of the cabinet, into the room of the sitters. His hands were tied together back of him, by the invisible wonder-workers, and he was then taken from his chair and dropped, but yet without injury. Materialized hands reached down from over the seance-table and shook hands with the sitters. Once the medium was carried from his chair, taken to the window, and the window was then raised, and the the magicians were going to throw him out through a shoofly screen outside the window-way, but the medium awakening and resisting their further movements, he prevented their finishing of the comic tragedy.

This worthy young medium is very desirous to have doubters and scorners come to his seances and witness the wonders, and thereby become converted into knowers and welcomers.

The doubting Thomases are becoming converted by means of these free seances given by this young, intelligent, moral and industrious Louis F. Palmer.

PROF. W. CHAM ELIOT.

Rochester, Mich.

SEEKING THE CRIMINAL.

Clairvoyant Opposed by Spirit of Child's Mother—Sees Child Playing at Corner of House; Then Sees Him Struck Severe Blow on the Temple—Body Near House.

Danbury, Mass.—The coming of Mrs. Nellie Titus, the Lebanon clairvoyant, upon the scene early this morning, awakened the hopes of scores of the residents of this town and Grafton.

Faith in her power had lessened a little as the days went by, and no word from her, but her appearance to-day, accompanied by her husband, was taken as a certainty that she had come to make some definite statement.

Many people from the adjoining towns have consulted her for years in matters of importance. They place implicit reliance in her, but not one of them expected the sensational announcement which the woman made today after going about the Braley farm.

Had Talks on Tucker Case.

A score or more followed her about from early morning until she returned toward her home to-night. These remembered that she had found the body of a missing young woman of Enfield when all other search had failed, and not a few of them still believe in the innocence of Charles Tucker of Auburndale, because Mrs. Titus insisted that her spirit friends had told her that the real murderer of Mabel Page had yet to be apprehended.

Selectman Augustus Herit drove the woman over to the Braley farm. First she asked to be taken to the School pond, the little body of water into which it was feared that the body of the murdered boy might have been cast.

For a few moments she stood upon the shore, her eyes fixed across the water but gazing into vacancy.

After a few minutes of breathless suspense to those who were waiting and watching, she said: "He is not here; he is not in water anywhere. He is not so far from his home. I cannot see any water anywhere in connection with him. All I can see anywhere is the woman and she is opposing me."

Mrs. Titus then went to the Braley house where she remained indoors for several hours.

Saw Him Struck Down.

When she had finished her thought trance she said that the boy had been shown to her playing at the northwest corner of the Braley house.

"And there," declared the clairvoyant, dramatically, "I see him struck a severe blow on the temple—I see him fall—it is near a pile of spruce logs, and those logs have been moved several times since then!"

Mrs. Titus will return here to-morrow. Before leaving Danbury to-night she said to a Journal representative:

Spirit of Child's Mother.

"This is one of the hardest cases I have ever undertaken, because I find myself opposed by the spirit of the child's mother, and until I can conquer that spirit my investigation will be seriously hampered.

"In my investigation of such matters in the spirit world I am compelled to pass through the same sufferings which my objects have been subjected to, and that is the reason of my sickness and the cause of my delay in reaching Danbury."—Boston Journal.

I do not meddle with what my friends believe or reject, any more than I ask them whether they are rich or poor.—Lowell.

MEDIUMS' RELIEF FUND.

Letter From N. S. A. Home Office, Washington, D. C.

To the Editor:—It gives me pleasure to inform you that, as we have still quite a sum to raise before the thousand dollars for the Mediums' Relief Fund is secured, our kind friend who promised the other thousand, has extended the time limit to July 1, by which date, however, the fund will absolutely close. With this concession and the aid of our generous friends who have not as yet contributed to the fund, but who may do so by the last of June, we believe the full amount called for can be secured. Now, dear friends, those of you who have not yet sent your donations, please do so as soon as possible; remember we have but one month in which to succeed, and that the poor mediums need your aid; a little from your purse can go a great way in helping the unfortunate and forlorn; we count upon you, all who have been blessed by the spirit world, we appeal to you to send in your mite and your blessings will be increased a thousand fold.

As our missionaries say this Mediums' Fund is not as widely understood as it should be—it would be if Spiritualists more generally read the papers—it may be in order to hereby state that it is the aged and well nigh helpless who are on the pension list of the N. S. A. Some of our pensioners are cripples, one blind and two others nearly so. The monthly pensioners are, Mrs. A. L. Chamberlain, Mrs. Jennie L. Webb, Mrs. A. Angell, Mrs. M. E. Wright, Mrs. E. Cutler, Dean Clarke, Abram James, Mr. and Mrs. Jaqua, Lyman C. Howe, B. F. Clark, Belle Bush—from June last. These dear, aged veterans have all seen many long years of hard service for the spirit world, most of them have passed seventy-five years and a number are over eighty. In addition, the N. S. A. supports Henry Slade at a Michigan Sanitarium, paying for his board, medical and clothing.

With the record of the N. S. A. and its management, it would seem that no defense of the uses made of the Mediums' Fund is necessary, yet it is cruel to hear remarks from some who give nothing to the fund, that if they knew the money would go to the mediums they might give something—this raises the question if they really would give, or if they but thus excuse themselves for not giving to the poor. Our books and reports are open to the public; the financial accounts are given at every convention and printed in the spiritual papers; the editors of those papers are friendly to the N. S. A., and contributors to the Mediums' Fund; is it likely they would aid in any nefarious work or help any cause they had no confidence in? Our board is composed of honorable people, who, themselves contribute largely to this benevolent work.

The following little list belongs to that printed last and completes the report to May 1: F. M. Whorlly, $1; Fred Bruner, $1; W. W. Hawkins, $1; Adele M. Porter, $1; Mrs. A. P. Osborne, $1, and later 35 cents; Chas Holkirk, $1; Mrs. A. Chidester, $1; Jacob Nowark, $1; Friend of the Mediums, $1.

The list from time of our last report to July 1 will be printed in full when the list closes.

With cordial greetings to all friends.

MARY T. LONGLEY,
N. S. A. Secretary.

600 Pennsylvania avenue S. E., Washington, D. C.

HOPE THAT TRIUMPHS.

Hope forward leaps, with dauntless, eager face,
Whose speaking joy illuminates and charms;
While dreams enwrap, he hastes at quickest pace,
Nor slightest heed e'er pays to shrill alarms.

Within his path wide yawns an open pit,
Yet naught he sees but skies of golden red;
He blindly steps, though Nature's torch is lit,
And, tumbling, falls, inertial as the dead.

He dormant lies awhile in stupor's sleep,
Then moaning sounds of heartfelt anguish rise;
Now virtues true o'er him their vigil keep;
For righteous hope must win—it never dies.

Though crushed by foes and trampled in the mire,
Or buried deep beneath a mass of wrong,
The right survives all strife of ill desire,
Triumphant hope chants then its gleeful song.

Base hope shall die—'twas cursed before its birth—
The seeds of death were planted strong and sure;
But pure desire prevails beyond the earth—
Its perfect bliss forever shall endure.

ALEXANDER SPENCER.

George Meredith on the Woman Question.

A writer who has recently interviewed George Meredith reports him as saying:

"I have not studied women more than I have men, but with more affection a deeper interest in their enfranchisement and development, being assured that women of the independent mind are needed for any sensible degree of progress. They will so educate their daughters that these will not be instructed at the start to think themselves naturally inferior to men because less muscular, and need not have recourse to particular arts, feline chiefly, to make their way in the world.

Since I began to reflect I have been oppressed with the injustice done to women, the constraint put upon their natural appetites and their faculties generally, much to the degradation of the race."

Whoever thinks that men might have full sympathy with their fellows, while lacking all sympathy with inferior creatures, will discover his error on looking at the facts.—Herbert Spencer.

I would rather play a corn-stalk fiddle while pickaninnies dance than build of widows' sighs and orphans' tears a flimsy bubble of fame, to be blown adown the narrow beach of time into eternity's shoreless sea.—W. C. Brann.

Our affections are our life. We live by them; they supply our warmth.—Channing.

Court of Inquiry.



Crisis Pending in the Ranks of Spiritualism.

THE SITUATION AS VIEWED BY DR. H. A. CROSS.

The case of C. E. Winans, of Edinburg, Ind., a so-called materializing medium in whose possession were CONCEALED wigs, false whiskers, and maybe other artificial toggery, as brought to light and exposed by Mr. F. C. Boving and others, seems to be receiving more attention in print than such a case deserves.

I am heartily in favor, however, of bringing to the light of common honesty, common decency and truth, for exposure everything that is defiling our cause of beautiful Spiritualism, but it is a painful surprise to me to see how ready some people are to take up their pens in defense of such work and practice as that of the said Winans.

The fact that he may have been before the public at the camps and otherwise for a term of years without his wigs and false whiskers having been discovered, proves nothing in this case beyond the fact that a guilty man went undiscovered and unpunished for that same period of time. It would appear from the published circumstances attending his final undoing by the discovery of his CONCEALED paraphernalia which he had used to deceive the unsuspecting ones for so long a time, that controlling forces of the better sort in the spirit world, by a concerted effort, did so control and influence the events in the life of this man at the time when he took up his abode in the home of Mr. Boving, as resulted in his final exposure.

From our childhood days to the present time goodness has been exhibited in the light of long-suffering. The long-suffering goodness of a pure and controlling influence of the spirit world seems to have allowed this man to run his course, and use his wigs and false whiskers, etc., by the aid of that class of spirits of whom we have read so so much of late, the obsessing and defrauding ones on the invisible plane, thus giving time for the mending of such ways, but "Thus far shalt thou go, and no farther," seems to have been spoken to this man Winans and his debased spirit guides and controls in such tones as are being heard all around the earth, and into the spirit world as well.

The published statement of Andrew C. Dunn to the effect that artificial toggery is a common and universal adjunct with all physical mediums for the phase called materialization, is the most astounding and dumfounding statement ever made by any one professing ordinary intelligence, or common honesty and respectability.

One of Mr. Dunn's arguments calculated to prove that this man Winans is not guilty, but rather, is a sort of angel of light and purity among his fellow creatures, is the suggestion that Mr. Winans, being under control during the time of his holding his seances, would have no knowledge of the disposition of his body at such time, and if wigs and false whiskers are used by his spirit guides and controls, Mr. Winans should not be held as guilty, because, he being unconscious, under control, would have no knowledge even that his physical form had been thus decorated, therefore Mr. Winans must be declared guiltless and innocent.

Such profound logic as this is astounding, especially so coming as it does from the pen of a lawyer. Let me inquire just here how it happens that Mr. Winans is willing to conceal artificial toggery in his music box, or anywhere else, for the convenient use of a mortal or spiritual confederate? How much better does it serve humanity, WHEN THE CONFEDERATE IN THE FRAUD AND DECEPTION HAPPENS TO BE A SPIRIT GUIDE OR CONTROL, INSTEAD OF A MORTAL?

Does not the fact that Mr. Winans had his wigs and false whiskers CONCEALED prove his guilt? If there be no wrong in using artificial paraphernalia simply because the deception is practiced by a debased spirit, why did Mr. Winans CONCEAL his wigs and false whiskers? Why did he not exhibit those things the same as he openly made use of his cabinet, and explain to his patrons that all these things are necessary aids in producing the phenomena called materialization? The fact that he had his wigs and false whiskers CONCEALED proves his guilt. I wish to go on record as saying that CONCEALING ARTICLES THAT ARE USED FOR DECEPTION IS POSITIVE EVIDENCE OF GUILT.

When persons advertise themselves as materializing mediums and hold seances and announce to their patrons that their bodies are sometimes used to impersonate, why do they not advertise themselves as impersonators also? That does not sound well. It would not look well on their advertising card. It is a word that implies DECEPTION on the face of it.

Honest and well-meaning people being attracted by the teachings and claims of Spiritualism, start out as investigators, not suspecting that wigs and false whiskers and other paraphernalia are ever used in connection with the demonstration of Spiritualism, regarding it all as too sacred to admit of anything in the line of deception, are an easy prey for such methods as is practiced by this man Winans, and others of his ilk, both male and female. We are all of that class to a greater or less degree at some period of our lives when we begin the investigation of the phenomena of Spiritualism, and the phenomena usually precedes the philosophy, which by the way, is not the wisest course to pursue, for during that early period of investigation commonly called the gullible period, one is so liable to be deceived by just such false be-whiskered individuals as this man Winans.

In this controversy over Mr. Winans, no one has denied the fact that he was the possessor of wigs and false-whiskers, and that he had them CONCEALED in his music box. What peculiar articles they were for an honest, upright materializing medium to carry about with him, and what a peculiar place is a music box for keeping such things in.

CONCEALED is the word to use in this connection, and I imagine that Mr. Dunn's arguments and logic will not suffice to convince Spiritualists at large of the honesty of purpose of this man Winans.

Mr. Dunn writes like an amateur, not only of things pertaining to Spiritualism, but in logic as well. He writes as follows: "IT MAY BE THAT I AM WRITING MYSELF DOWN AS A FOOL OR AS A DEFENDER OF FRAUDS AND FAKES." I see no chance for an argument there. I think the average reader will be content to let that statement go unchallenged.

In Mr. Dunn's reference to Professor Crookes and his experiences, and experiments with the medium, Miss Florence Cook, and the spirit Katie, mention is made of the fact of Professor Crookes haping clipped a lock of hair from the head of the spirit Katie while in materialized form, and suggests that from the fact that said clipped lock of hair did not dematerialize when the materialized spirit body of Katie dematerialized, it might be regarded as evidence of fraud and deception on the part of some one unknown in the case. This to my mind is not to be thought of for a moment, for Prof. Crookes was dealing with the whole problem in his own home when the possibility of a confederate being present, was entirely out of consideration. I would regard it as a relative question just here, to inquire what reliable evidence have we from any source tending to prove that a lock of hair clipped from the head of a spirit while in materialized form, or that a piece of lace or other fabric clipped from the materialized garment of a materialized spirit body, is always, or even in any instance ever dematerialized, either at the time when the spirit body with its garments is dematerialized, or subsequently. I know of no one competent enough, or sufficiently presumptuous to undertake to read to us the universal law governing such things. It is outside the pale of argument. This case cited from the experiments of Prof. Crookes has no bearing whatever upon the Winans case.

By rights the Winans case is unworthy of mention in connection with such valuable evidence that comes from the remarkable experiments of Prof. Crookes. The one case is that of an eminent scientist gathering valuable knowledge for the benefit not only only of himself, but for his fellow-man. The other is that of a shameless creature who conspired to deceive and defraud his fellow-man for the sake of shamelessly gaining a few dollars.

When any medium advertises himself or herself as a materializing medium, and when their patrons have gathered together at a seance, and the seance is about to commence, and the medium then announces that sometimes there is impersonation by making use of their bodies, it should be regarded at once as a loop-hole to admit fraud and deception, and the seance should be broken up before it begins, if I may thus express my sentiments.

Impersonation should be given, if given at all, at a seance by itself; and materialization should be presented by itself. There should be no such mixing up of the two phases as is so common a practice. A certain class of mediums always surround themselves with a whole string of loop-holes which admit of fraud and deception. Such loop-holes are termed "conditions." While any intelligent Spiritualist knows that certain conditions are necessary in order to obtain a manifestation of spirit phenomena, at the same time I maintain that no conditions should be tolerated either by the sitters or the medium which admit of the introduction of fraud.

Even trumpet mediumship can be demonstrated in a subdued light, and for the sake of avoiding every appearance of evil, every medium for that phase should demand that condition of the spirit forces. It were better that humanity get along with less manifestation of spirit power, if need be, rather than receive it under such conditions as will admit of all sorts of deception.

Chicago, Ill. H. A. CROSS.

Genuine Phenomena, Or None at All!

To the Editor:—Like Banquo's Ghost, the fraud question will not down, and presents itself for review once more. While it is an unpleasant "bon mot," I hope it will not be entirely disposed of until it is settled right. I trust, in accordance with the spirit of the foregoing truism, it will keep bobbing up until Spiritualists have established their equilibrium to the extent that genuine mediumship and phenomena shall be sustained universally, and the spurious article discredited everywhere.

While I was, and am sorry that conditions necessitating such steps as the recent exposure of materialization exist, I feel that we should congratulate the cause upon having some adherents who love truth more than the prestige of any medium; and have the courage to speak out when the artificial toggery which is sometimes passed off for the genuine article, is found. A demonstration of truth belongs to the people, and wherever found should be given out, and I feel that a good thing has been accomplished by the proof recently offered of the nefarious work in so-called materializing seances.

Unfortunately, however, there are myriads of people who assume to be Spiritualists, who decry the exposures with all the eloquent ability at their command, and continue to make a fetish of the word mediumship, as they have already done in the past; a tendency which supplies a fruitful field of operation for those who are not averse to supplying the spirit world with the necessary feathers, daggers, and gauze, in which to make up for their personations(?). Why so many dislike to have the truth made known I cannot see; especially do I fail to see why it is that those who fight bitterly against the fraudulent in every other walk of life, are content to argue that: "A little fraud won't hurt" when it comes to the seance room."

Some recent conversations, and communications that I have had, have revealed the fact that it is again time to sound the slogan: "GENUINE PHENOMENA" OR NONE AT ALL, and to sound it as it has never been sounded before. The matter of spurious phenomena presents itself as never before. A medium, old in the ranks, approaching the time in life when legitimate and genuine mediumship, and its possessor, should be tenderly cared for, has been brought into the lime-light of exposure, with the attendant ills, and has delivered into the hands of others the apparatus wherewith simulations of spiritual phenomena were manufactured; in other words "the counterfeiter's tools have been secured." What, then, is to be done?

A hue and cry has been raised throughout the United States among the Spiritualists: "Why did they do it? Why did they not go quietly to him, instead of publishing it in the papers?" These, and a thousand other queries have arisen, and parallel the expressions that I have heard from Wisconsin to Missouri. I am informed by citizens of Milwaukee, whom I personally know to be reliable Spiritualists of the best order, that under similar conditions they did go quietly to the medium—but did that put an end to the practice? Not so.

Even I have heard it argued: "The medium was not aware of the fraud, and if such really did take place it was the controls who did it. Such work is legitimate (?) because it is personation, and the medium always announces that personation is liable to occur; the strength and conditions were not such as to allow absolute materialization to take place, and it is better to help out that way than to cut the spirit off from communicating."

Think of such sophistry, Mr. Editor, coming from people who claim to be Spiritualists, and who claim to want the truth. Is it not enough to make the angels weep?

Faugh! Such argument makes me weary and heartsick. As well might we say: "The making of counterfeit dollars is perfectly legitimate because it is "personation," and prevailing conditions will not permit the production of the genuine article which bears the seal of the government; and it is better to have the counterfeit than to have none at all." Or, when we are given spurious letter and slate-writings—such as have been prepared by the medium (?) beforehand, we ought to shut our eyes and say: "It is legitimate because there was not force enough to enable the spirits to write, personally, hence it was necessary for the medium to do it for them, and besides all of that, it is personation, and that is permissible always; furthermore the medium announced that the spirits are liable to personate."

I would like to know why this is not as legitimate in one phase as in another? Where stock tests are used, why not say: "Oh, it's all right! The spirits could not give anything, so, of course, we had to give a little that was not direct from them—it was necessary to supply the material, as it were—and then it was personation, you know. What is the use of all the hue and cry of "Genuine phenomena or none" if we are to meet such arguments as I have met in the last few weeks—I might say in the last few years, and as the above?

Is personation legitimate? Under one circumstance, yes, I believe it might be—but that circumstance is always this: when the spirit desiring to reveal its identity, controls the medium, and the announcement is made—not before the seance begins but when the event is actually taking place—"this is the medium personating." Is the use of paint, feathers and cheese cloth or gauze legitimate? Never! in my estimation. The spirit personates through the average trance medium without such addenda as the above mentioned articles. I have seen the faces of mediums so changed, as to have no semblance of their natural contour, without the aid of any material appliance whatever; nothing but the exertion of spirit influence. Let them do the same in the seance room.

In spite of all the cry "the medium did not know anything about it," it is quite manifest that they were not so blissfully unconscious of the matter as to be unaware of the presence of the toggery or its hiding place. If there is no intention of fraud, why hide it away in music boxes or tubes, or other places of concealment? Why not say, "Ladies and gentlemen, it is sometimes necessary to supply paraphernalia with which to give the effect desired, and it has been secured and lies before you," etc?

For my part, I want no turkey feathers and luminous paint; I would much rather have the good old-fashioned trance medium! who, under the divine afflatus of spiritual power, gives me some word or phrase which reveals the characteristics of "loved ones gone before," than to clasp the hand of some muttering individual, whose hands have been dipped in cold water—to give them the necessary chill—or who has been decorated in cheap feathers and phosphorus.

I would not be unjust to anyone, but I think of all the crimes in the category the SIMULATION OF SPIRITUAL PHENOMENA IS THE WORST AND THE HARDEST TO OVERLOOK. Just a few days ago; the old shopworn argument was presented to me: "Leave them alone; if the Spiritualists only won't patronize them they will soon quit the business." I heard that argument ten years ago—it still serves, and I fail to see the abatement. I wonder why they don't quit? I'll tell you, Spiritualists! Simply because there are so many who are willing to argue: "Sometimes it is necessary to help the spirits out." As long as we are willing to allow such barefaced simulations of spiritual phenomena, we will be infested by such charlatans.

I believe in being fair; I think there should always be charity shown for the shortcomings of others, but I do not think it is charity or justice to allow such work to continue. Spiritualists, for truth's sake, look this matter square in the face; you claim to love the cause; you say you want genuine phenomena; you tell us you like Spiritualism because it will not tolerate such fraudulent practices as characterized the earlier religious concepts! Then, for the sake of humanity—both spirit and mortal—remove the frauds by showing them you will not submit to their practices! Encourage the genuine by showing that you want truth, not sensationalism.

When a bone-fide exposure is made, why do you attribute it to jealousy and an inordinate desire to persecute mediums? Cannot you see the true Spiritualist is the one that wants the truth no matter how it hurts? Cannot you see that it means something to all of us to know that the phenomena are being tampered with? Lastly, can you not see that the welfare of Spiritualism as an organized movement depends upon straightforward, genuine, soul-inspiring spiritual phenomena and philosophy, and that these turkey-feather combinations cannot but do us harm? It is the law of self-preservation that demands "the truth, the whole truth, and nothing but the truth."

Yours for genuine phenomena, no matter how insignificant, in preference to the spurious, no matter how sensational.

WILL J. ERWOOD.

St. Louis, Mo.

Dr. George L. Lane.

The following was written nearly two months ago on reading Dr. Lane's personal experience in The Progressive Thinker of March 4.

Blessings be upon George L. Lane! One fact is worth a multitude of theories sustained by specious sophistries. It is not argument that we want, but simply the truth—facts that have been proven to be facts, not negative assertions from those who have not witnessed the facts, or never come to a knowledge of the truth upon a given subject. No special pleading can dispossess any one of a knowledge that has been gained by experience.

How thoroughly Dr. Lane corroborates in his own experience the strongest statements in Dr. Peebles' book, Obsession, or Demonism of the Ages. If its publication had done nothing more than to bring before the public the instructive array of facts that have appeared in The Progressive Thinker of late it would have been a useful document.

Ignorance of these things has caused many persons to go back to their churches declaring they will have nothing more to do with Spiritualism. One woman told me: "They got my husband away from me. He seemed altogether like another man after being with the Spiritualists awhile. From a kind husband and father he became indifferent and brutish—didn't even manifest love for his little boy he had formerly idolized."

Much unjust odium has been thrust upon Spiritualism for want of knowledge. Believing that only the spiritual-minded come, or that only the evil-disposed can manifest, are equally erroneous. All is not good, neither is all bad. Believing that all is correct that comes from disembodied spirits is an open door for imposition. Believe not every spirit.

No, we do not want to believe in obsession, any more than we want to believe in war. But ascertaining the facts in both cases, we are obliged to accept them. No doubt some persons are too credulous, imputing to spirit influence some things that could be explained another way. But what about the multitude of cases that can be accounted for in no other way? W. J. Colville says there are sensitive persons whose sensitiveness is uncertain and often attended with general debility, they have not learned the science of self-mastery; that is why they are dominated by extraneous influences when they should be able to select their unseen comrades." This is a condition very desirable to be attained.

What has been accomplished can be done. Let us weigh the thoughts of experienced leaders and appropriate what our common sense and reasoning faculties can digest and assimilate. No two persons can have the self-same experiences, only similar ones. By adding together what we know or think we know ourselves and what we read of others' views, we can get the spirit or essence of the whole condensed in a believable, scientific shape.

MRS. C. K. SMITH.

San Diego, Cal.

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"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price $1.

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Pacific Coast Journeyings, by Moses Hull.

Let me see; where did I leave off? I am too busy a man; I have too much to do; my sins of omission are even greater than my sins of commission, all for want of time to do all the work I plan. This letter is written in St. Paul, Minn., May 20, 1905. I have no data to tell when and where I wrote to The Progressive Thinker last, nor what was and what was not in that letter. All I am positively sure of is that I have spent most of the time since it was written in Seattle, Wash., and Portland, Oregon. Mattie was the most of the time in one city and I in the other; thus a good work was being carried on in each of them.

An immense pressure has been brought to bear to have us remain at least for several months west of the Rockies. As desirable a place as the west is in which to work we could not think of remaining at the present time. Should we remain in the flesh a couple of thousand years more and should traveling expenses come down fifty per cent or more, we may visit it again, either together or separately, and resume the work which is now under way. Our traveling expenses, hotel bills, etc., during the last sixty days has been between three hundred and four hundred dollars. I will say to "the fearful and unbelieving," that not one cent of it came out of the Morris Pratt Institute. That much more would have gone into the Institute had not these bills come upon us as a tariff for presenting the truth to the people. As it is, if one tenth of the Spiritualists will unite and do as much in proportion as the two "Ms" are doing, the Institute will not need to send us out on another mission of the kind we are now closing.

As far as the west is concerned, I will say I hear of many mediums and lecturers, good, bad and indifferent, who are to visit the Lewis and Clark Exposition. Some of them will succeed and some of them will not.

To begin the real history of our work from the time of my last report, I will say that on our return to Seattle we found a great revival of so-called religion, enjoying the most insane phases of its development. Somehow I felt to challenge Rev. Mr. Chapman, the chief thimble rigger in this performance, to a controversy on the question as to whether the work being done was a revival of real religion. I believe that such revivals are more likely to recruit the candidates for lunatic asylums than they are to increase the inhabitants of heaven. I put a clause in that challenge allowing other able and worthy ministers of the city to accept the challenge providing Rev. Mr. Chapman failed to defend the work he was doing. None of the orthodox clergy accepted, but Rev. Mr. Hayward, an Adventist minister, and pastor of a Seattle church, instead of accepting my challenge, challenged me through the Seattle Daily Times, to meet him in public discussion. He was ready to show that the Bible was dead set against Spiritualism. Through the same paper I accepted his challenge providing he was an able, and a representative man among his own people.

He and some of his brethren, at my request, met Walter Hall, the president of the oldest local society in Seattle, and Mr. Campbell, secretary of the state Spiritualist association, and myself. The Adventists were very prompt in all they did; the first of which was to withdraw their pastor from the arena and substitute Eld. A. W. Steers, of Vancouver, B. C., a great debater, to take Rev. Mr. Hayward's place. As Bro. Hayward was particularly interested in having me well whipped, he himself favored, and I believe started the move in that direction. They said that when we had beaten Mr. Steers, they were down.

Well, to shorten my story, we had a four session debate, each session lasting two hours. Brother Steers was a good man, and an able and gentlemanly debater. It is thought by Spiritualists and by very many others that the Elder lost heart from the very first, and never regained his courage. The Elder's brethren were quite as gentlemanly as he was; they behaved very well and took "their medicine" like little men and women. Rev. Steers thought that, in many instances wry faces would be made at the portions he was prepared to make me swallow, and several times intimated as much, but nary a wry face; when his bitterest doses came—the doses which were to render me hors du combat, to their chagrin they were to me "milk and honey." His strongest texts were among my strongest proofs.

If he quoted, "The dead know not anything," I found the same text putting an extinguisher on all Adventist hopes by asserting that "Neither have they any more a reward nor a portion forever in anything that is done under the sun." If he quoted the law against necromancy, I showed him that necromancy was talking with the dead; and that if the dead cannot talk nor communicate, then his God was guilty of legislating against an ignis fatuus. I then showed that the law was "added," as Paul said, "because of transgression," that is because people were going to the dead for knowledge. Here, if anywhere, was the place for God to have explained to his people just how dead the dead were. I next showed that the law was a very natural and very good law, made for an especial occasion, but like many other laws it necessarily died when the occasion for it had passed.

I also showed that if the law was binding now, then it was all binding now; that would require him, not to debate with me, but to come with his pockets full of rocks, and stone me to death; but nothing that I could say or do could induce him to obey his part of the law. The result was that when he found me violating God's law I only had to quote Paul at him, "Thou art inexcusable, O, man, whosoever thou art that judgest another, for thou that judgest doest the same things." He, himself violated the same law he accused me of breaking.

The Spiritualists and the Adventists were all, so far as I knew, well pleased with the behavior of each other. The mists cleared away," and they "know each other better." Spiritualists and others said the debate was the best thing that ever happened for Spiritualism in Seattle. In some respects the debate was more of a symposium than a debate.

Our meetings before and following the debate were very large.

While we did not do a great deal for the Morris Pratt Institute's immediate benefit, we are sure that we have placed the school where, from one year on, we shall have less worriment and care over its financial outlook than for it in any other direction. Hereafter the school will undoubtedly be able financially to allow me to remain at home, or it will be prepared to let me go out and work in its interest when necessary. It can select one of the graduates of the Homiletic class to take charge of the Bible studies in my absence.

The outlook for the Morris Pratt Institute was never so bright as at present. We hope within a year or two years at the longest to take a few poor young men and women every year and graduate them without charge, to anybody.

Mrs. Hull put in two more weeks including Sundays at Portland, and I one. The time was well spent. The work in the west, north of the California line, was never in a better condition than it is now.

Before I say anything about our journey westward it seems to be my duty to give one "Rev. Dr." A. M. G. Wheeler the benefit of one more free advertisement. I do not do this to injure said Wheeler, but to save people from being victimized by him. Mr. Wheeler carries credentials from societies and people, as a minister, medium, etc. These credentials are supposed to all of them be forgeries. His main credentials—those he shows first are from a society or church in Kentucky. The fact is, I know a thoroughly honest and responsible Spiritualist who got into the confidence of this Wheeler, and thus has been admitted into "the "inner circle," where he has seen the seal and other paraphernalia of the church where, I believe he claims to have been pastor. This was purloined from the church. Now this Wheeler is issuing ordination papers to anyone who will pay him from ten dollars up. He asks, and sometimes gets twenty-five dollars for his documents thus forged in the name of this Kentucky local society. This man of whom I speak has seen two of these ten-dollar documents and one twenty-dollar document issued by Wheeler. If ever a person deserved a place in a state prison, it is one who would forge such documents as this man is doing. There can be no doubt but that it is the duty of the Spiritualists, in self-defense, to expose such men.

On Sunday night, May 14, Mrs. Hull, after speaking twice in Portland, boarded the 11:45 train, via Seattle, and over the Canadian Pacific road, home. Twenty-five or thirty of the Spiritualists went to the train at Seattle to see us off. The Spiritualists brought plenty of supplies for our "commissary department." Some of the good Spiritualists shed tears at parting. Perhaps we would have done the same thing if we had not known that we would meet other good friends on our way, and especially at the end of our journey. Our over forty hours' journey in the Canadian mountains caused Mrs. Hull to make one continuous exclamation of "O—o—o—," and I believe that is about the only way I can describe the scenery along the Kicking Horse and Columbia Rivers. If I never see the foreign Alps until I describe the Alps of British Columbia, then farewell to my hopes in that direction. At attempt to describe these mountains is like holding up a rush light by which to view the noon-day sun.

Our first and only halting place on our way home was at "The Twin Cities," St. Paul and Minneapolis. We had arranged to go right home without any stops, and did not know of this stop over until after midnight Sunday, hence there was no way to do but to start Monday as we had arranged. That got us into St. Paul on Thursday night, about 8 o'clock. We found good quarters at Hotel Windsor, where we secured more rest than we had since we left home. We told nobody of our advent into the city, but took our fill of rest—perfect rest.

Home, May 23.

"Be it ever so humble there is no place like home."

What a long spring Mrs. Hull and I have had; I think it was the 9th of March that landed us in Boise, Idaho. Since that we have enjoyed a perpetual spring. Now we are at home, and as we witness farmers planting their corn and view the newly made gardens, and the fields of oats just springing into real life, it seems like one perpetual spring. After putting in a large day's work in St. Paul and Minneapolis, and a night and another half day's travel, and spending another half day in opening and reading letters, and answering such as could not be put off nor longer set aside, we are at home again even in our feelings.

At the close of our big day's work Sunday, we were accompanied to the train in St. Paul by Brother Whitwell and Brother and Sister Sauer, where at 11 o'clock we started on the last division of our long journey. We arrived at home in due time, and were met by all there is left of the school. We found a large dinner in waiting at the Temple for us, all nice and hot. The principal ingredient of the dinner was fowl, and we partook of enough of it to give us fowl stomachs. As the fowls were females they "laid" on our stomachs, and we are happy.

Well, on Sunday, the first thing of importance we did was to attend the Progressive Lyceum conducted by Brother Whitwell. Brother Whitwell has good helpers in the persons of his wife, sons and daughters, and Mr. and Mrs. Sauer and a few others whom I cannot mention by name. The lyceum is small, especially at this season of the year, but it is a model lyceum. I wish that every Spiritualist in the United States could see Brother Whitwell's method of conducting a Sunday school. He seems to have a method of bringing out of every student all there is within. Besides that he has the faculty of keeping all interestded in the lesson.

Mrs. Whitwell is a good speaker, and Mrs. Sauer, a platform test medium of much more than ordinary ability. From the lyceum Mrs. Hull and I went to the home of Mrs. Ives, in Minneapolis for dinner. I will say in passing that Mrs. Ives is one of the women from whom the world will hear. For years she held a lyceum in her own house in which she always taught the young folks lessons calculated to lead to higher and better lives. When I was in St. Paul fourteen years ago, I ordained her to the work of the ministry; she worked very little at the work to which she was ordained before she imagined herself unfit for the work. She had graduated in the high school, and I think also in the normal school, but she felt her lack of the particular education needed for her work, so she went to the Columbia School of Oratory and graduated there. In that school she got enough to know that there was something lacking yet, so she has just finished a two years' special course of studies in the Chicago University and is now ready for work. She has always been a medium of fine ability and is educationally as well prepared for the platform of the Spiritualistic field as any lecturer on our platforms.

From Mrs. Ives' we went to a 3 p. m. entertainment given by the Masonic Temple Society. This entertainment was fine. The music and singing were exceptionally good, so were the strawberries and cream.

At night Mrs. Hull spoke for the Band of Peace Society, and I returned to St. Paul and lectured before the Spiritual Alliance. I have not inquired particularly as to Mrs. Hull's audience or speech. I had a good audience of as deeply interested hearers as can be found anywhere.

Since Spiritualism has undertaken to purge itself of frauds and fakes it seems to be rising as it has not risen in many a day. If it will keep on in the way it is now going there is no doubt that it will gain the respect of the world.

MOSES HULL.



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4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.

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Brought in Touch With Spirit Life.

C. C. Davis, a venerable Spiritualist of Hartland, Vermont, Illustrates many beautiful truths in connection with Spirit Return. These Spirit Manifestations seemed to occur spontaneously, independent of any Mediumship that he or others possessed.

I haven't any recollection of my father. The last we heard from him were some kind, affectionate letters written by him to my mother many years ago when I was a mere lad.

My mother would often state that my father's spirit communicated to her at various times, and I would laugh and scoff at such an idea, as it seemed to me an utterly impossible and improbable thing.

I would often remark that if I could see my father it would give me the greatest pleasure of my life.

One evening while resting upon my bed in my home at LaSalle, Ill., many years after I made the above remark, a spirit appeared in the space before me. As I lay watching it for a few minutes, it said: "Do you wish to see your father?" As I continued to watch this figure it seemed to disintegrate slowly.

Thus was revealed to me the truthfulness of my mother's teachings.

One morning shortly after my arrival in Vera Cruz, Cal., as I was strolling down Pacific avenue, I noticed this sign, "Mrs. Reed, Medium," upon one of the houses. A short time after this while passing this same way, I entered her house, walked along the hallway, knocked at a door. A voice from within said, "Come in." I opened the door, passed into the room, where I saw seated in an old-fashioned chair a lady. I said, 'How do you do?" Then I gazed at the lady, wondering what I had come in here for. She looked up. I remarked, I do not know why I am here, but the medium answered: "I do. A spirit of a sister who is now on the other shore wishes to see you."

Now I had buried several sisters. As I was wondering which one it might be, the medium explained, "She is coming, and another is close behind her, and they look exactly alike; yes, are twins, and one is looking over your right shoulder."

I had not thought of these twin sisters (who were born five years before I was) for months or perhaps years, as one had died at the age of six months and the other had grown to be a young lady, then passed away. This seems to me a strong proof that Spiritualism is true, inasmuch as I was a stranger to this medium, and was three thousand miles from home, no one being acquainted with me or my family, in this locality.

While living in Barre, Mass., in the Col. Robinson house, situated on Harrison Hill, one afternoon as I was sitting in the large sitting-room I saw extended toward and about two or three feet from my wife, who was reclining on a couch, a beautiful white hand of a lady.

In the afternoon of the next day, in the same room, as I lay resting upon the couch, my wife reading a newspaper, I discovered the form of a lady standing behind the chair in which she was sitting, looking over her shoulder, and appeared to be reading the news from the newspaper. I recognized this figure as a sister of my wife, who had passed away in Chicago, Ill., about a year previous to this appearance.

My sleeping room joined the above sitting-room, and as I prepared to retire at night I drew the double portieres, leaving a space of perhaps a foot in the center. One morning I was awakened at the break of day. While wondering what had awakened me, I discovered at the left of the bed, standing in the middle of the room, a beautiful young lady dressed in white. I was so much surprised and amazed that I could not frame words to speak at first, but in a few moments I said, "Hullo," but did not receive any answer. The figure turned and glided softly across the floor and passed through the space between the portieres without moving them, not even the sound of the brass rings from which the portieres were suspended upon the rod which holds them in place.

Watchfulness of Our Guardian Spirits.

Many years ago, when a resident of Winchendom, Mass., I was very much troubled about a sum of money that was due me. I could not drive this thought about the money from my mind, it worried me day and night. A lady medium told me one day that her spirit guides had informed her that I would surely receive this money in due time.

A short time after this I was awakened from my slumber one night by the feeling that a presence was around me in my room. Soon a sweet-voiced lady whispered in my ear, "It will come." In a few weeks I received the full amount of money that was owing me.

One spring, while living in Bradford, N. H., at the residence of Frank Hemphill, I was very ill and not expected to live.

We had used a coal heater in our sitting-room during the winter, but as the Spring opened we had exchanged it for a wood heater which failed to supply the room in which I was sick, with the proper amount of heat.

My daughter sent a man with a gasoline heater, telling him to place it beside my bed and light it that I might be made warm and comfortable, but he did not light it. My life was at a very low ebb, and as I lay shivering with the cold, the same sweet-voiced lady whispered in my ear, "Tell them to hurry." Meaning that they must hurry to heat the room for my safety, as it is very dangerous to allow a person in my condition to lie in an unheated room. This made it plain to me that my spirit friends were still guarding my life, although I was very near the other shore at this time.

I was seated at a table one evening where a spiritual circle was being held. As I listened to the different people relating the many ways in which they had received special demonstrations from friends in the spirit world, I poohed at their conversation and made the remark that if there was any truth that spirits came to this world, they should visit me this very night.

That evening after I had retired to rest alone in that same room, I was suddenly awakened by something falling on my chest, the weight of which seemed to me as heavy as a peck of shelled corn, and struck with such force it must have fallen a distance of several feet above me.

Thus it was revealed to me that the spirits are the ruling power of the world and can make their presence manifest whenever they so desire, and I was made to believe the truth of my friends' conversation in the earlier hours of the evening, although I had been sure that their stories were merely imaginary. This taught me the lesson that it is not best to jest or ridicule the ideas of others, until we are certain that they are untrue.

While living in Amherst, N. H., being the only occupant of the lower floor of the house, I was frequently awakened by the bed clothing being pulled off my body toward the foot of the bed. One evening while the clothes were being slowly removed, I said, "I wish the spirit would make a plainer demonstration of their presence." The next evening I was awakened to consciousness by two hands being placed under my body, which raised me gently and slowly in an upward direction about a foot from the bed, then in the same manner placed me back on the bed.

I said, "Repeat it, please," then I was raised again in the same manner to the same position, but when descending the second time the strength in the two hands seemed to fail, and allowed me to fall to my former resting place on the bed.

Although I had received my visitations from the spirits at different times, this was the first time anything of this nature had been revealed to me by my own request.

One Sunday afternoon while living in LaSalle, Ill., I was walking in a pasture in which cows were kept, following a narrow, well-beaten path made by the cows through the pasture, when a feeling flashed through my system that I must stop, which I did. As I looked around, enjoying the beautiful scenery, not a living thing was in view, but I noticed a beautiful little tree standing a little way from where I was standing. I stepped toward the tree, took my knife from my pocket, cut the tree close to the ground, walked back to the path, trimmed it, then placed it in my hand as a walking stick, then I thought: I do not need a cane to assist me in walking; I would feel ashamed to have anyone see me walking with the aid of a cane. I looked in all directions to be sure no one was in sight, then resumed my journey along the same narrow path. I discovered in the path about a yard in front of me a copperhead, a deadly venomous snake, lying in a coil about the size of a six-quart pan, with its head raised, its mouth open, and its tongue pointing toward me. Had I attempted to step over it, its tongue would have touched my body as I was clad in thin summer garments; even a touch from that venomous snake would have caused my death before I could have reached home.

I struck at the snake again and again until I had killed it with the stick which I had cut only a few moments before.

Again my life was saved by the watchful care of my spirit friends, who seem to be ever-present to warn me of any danger that may beset my pathway through life.

While en route from San Francisco, Cal., to New England, accompanied by my young daughter, upon reaching New York City, we took passage on the steamer "Providence," for Boston, at 5 o'clock p. m. About 8 o'clock p. m., everything about us was enveloped in a dense fog, so the steamer cast anchor and we betook ourselves to our berths to avoid seasickness.

The berths are arranged in sets of two, one above the other, the only chance to approach them being at the front side. As I was sleeping soundly in the lower berth, and my little daughter in the berth above me, I was awakened by hearing three distinct raps directly over me and underneath the berth occupied by my little daughter. She said, "Papa, did you hear that?" and I replied, "Yes; be quiet please." The first thought was of robbers, as I had money and our passage tickets in my possession. But I knew there was no chance for anyone to enter as the door was locked on the inside. I put my hand on the door, to be sure that it was still securely fastened. I felt something pulling the clothes at the foot of my berth, and I knew no one could be there, as the foot of the berth was a straight wall. While talking with my little daughter about this, I heard a commotion outside and upon opening the door I discovered that all the passengers were hurrying from the steamer. I called to my little daughter to hasten or we would be left alone on the steamer. The steamer not being able to make her journey in the usual time, on account of the fog, had anchored at the terminus of the Old Colony railroad, on Long Island Sound, and in a few minutes would be speeding back to New York and we would have been carried with it only for this timely warning from my son George, who had passed from earth about one and one-half years previous to above incident.

My son George entered into rest February 5, 1882, in San Francisco, Cal. The following April my family and I came to the home of my brother in Amherst, N. H. The evening of our arrival there, as I lay calmly sleeping alone, I was awakened by something pulling the clothes down to the foot of the bed, off my body. At first I tried to hold the clothes in place with one hand, but soon I needed to use both hands to keep the bed clothing in its proper place, then I felt something fall on my chest, and I asked, "Is this you, George?" The answer was a guttural "uh," then I felt his arms encircle my body and my arms his body, although I was conscious at the same time that my arms were lying by my side.

The next evening, as I was resting alone in the same place, a figure appeared before me which I knew at a glance was my son George, who, when living upon the earth was deformed, owing to an injury received when but a child. As I watched him I noticed he was slim and straight and appeared to be about five feet tall, which was about a foot taller than when he was living. Thus I was blessed with two successive visitations from my son George.

During the winter of 1881-82 I was boarding in St. Albans, Me., with a family by the name of Fairbrother. The sleeping room assigned to me was the parlor bed-room, or guest room on the lower floor of the house. I was aroused from my slumbers by what seemed to be a child patting my ankle, the patting continued along my leg until it reached my knee, when I exclaimed, "Oh!" and it ceased.

As I lay thinking about the above visitation I discovered in the corner of the room an old-fashioned arm chair in which was seated an elderly lady whose face was turned from me, dressed in black, with a poke bonnet on her head of the style of a century ago.

This all seemed very strange to me, so in the morning I related the experience I had the night before to "Aunt Foss," an aged lady who sat knitting by the open fire-place.

She listened attentively to my story and then replied that those spirits were of a mother and daughter who had passed away in that room and had visited several different people who had slept in that room.

One afternoon, while living in Amherst, N. H., being the sole occupant of the house, I lay resting upon a bed, with my eyes open, when suddenly there appeared above the footboard of the bed the head and face of a man with iron-gray hair, and as I watched the pleasant, intelligent features of the figure, methought it was one of the ancient statesmen. Just then the word "Pericles" sounded in my ears, and I knew that it was the most accomplished statesman of ancient Greece, born of distinguished parentage 495 B. C. His father was that Xanthippus, who won the victory over the Persians at Mycale, 479 B. C., and his mother, Agariste, was the niece of the great Athenian reformer Cleisthenes. Pericles received an elaborate education; but of all his teachers the one whom he most reverenced, and from whose instruction he derived most benefit, was the philosopher Anaxagoras. Pericles was conspicuous all through his career for the singular dignity of his manners, the "Olympian" thunder of his eloquence, his sagacity, probity and profound Athenian patriotism.

While a resident of Illinois, I was walking along a cart-road in a pasture one dark night, so dark that nothing was visible around me. I remembered the last time I passed this way that the bridge which I was approaching which spanned a mad torrent rushing through a channel lined on either side by jagged rocks, was minus one plank, as I dropped on my knees to creep across the bridge, a large ball of fire appeared above me, making everything about me as plain as though the sun was shining and I discovered that the bridge had been removed. This wonderful light or ball of fire seemed to pass from the sky in an oblique line to the earth, then disappeared, having performed its mission of saving my life.

When a resident of Winchendom, Mass., I retired to rest as usual one evening, and dropped to sleep, being the only person on the lower floor of the house.

Suddenly I was aroused and as I became conscious of my surroundings I realized that something was hovering over me. Just then I felt a pressure on my right knee, and putting my hand there I discovered that it was the foot of a small child. As I placed my hand over the foot the palm of my hand covered the ankle and my thumb rested on the ball of the foot, which was warm and natural as life to my touch. I was amazed and said, "What is this, and who is it?" "DeWolfe," was the answer. Then I thought and studied for several minutes, but still I was not any wiser, for I did not know anyone by that name.

I was talking with a friend of mine a short time after this about the visitation. She said, "I know who it was," a tiny girl who had recently been called to our All-Wise Father, in a neighboring town.

In the morning when I awoke I found that the clock had stopped at ten minutes before three, a thing which it has never done before or since that time, showing to me that it was done by the same influence that had visited me.

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BOOK REVIEW.

Unseen Forces and How to Use Them. By S. R. Maxwell.

This book of 355 pages is a daring attempt to grasp the unseen forces which originate and sustain the human spirit. If the author succeeds in this, he achieves what no one before him has accomplished. He is of the "New Thought," and yet not of it, for his New Thought is unlike that of the cult. although advanced in views beyond dogmatic religion, he makes Jesus Christ the corner stone and God the all in all of his system.

Christian Science he dismisses with a sneer. He ranks it with a bad lot: "Taking all these things into consideration, and comparing what the founder of Christian Science has claimed and accomplished, with what Joe Smith, Ann Lee, Mrs. White, Alexander Dowie, Mohammed, Susanna Southcote and others have claimed to accomplish, I can see no difference at all between them."

The full scope of the work is expressed in the following:

"I propose to assist the reader in obtaining an intelligent understanding how the spiritual man assimilates the truth as given by Jesus; how the spiritual man by the operation of certain laws, weaves the life of Jesus into the warp and woof of his character. I propose how he can obtain self-mastery; how he can master all the forces of his own mind and utilize them; how he can master the forces of his own body, cure disease and establish the habit of health. I propose to show him the marvelous extent of the "kingdom within," the infinite resources of that kingdom; how to develop these resources and utilize them for the benefit of himself and others. I propose to show him how to reach the richest unfoldment of the soul; how to master adverse circumstances and utilize favorable, and thus fulfill the design of his creation."

The reader asks, is this exalted promise fulfilled? It is in one way. To do all this one must be like Jesus. "He is pre-eminently the man, and the system he has given the world is perfection itself." * * * "No man can reach a condition of perfect peace until the Christ spirit within rises and lifts him into the realms of the highest and urges him forward to the realization of his ideal." Then he can say: "I have found my true center."

The main reasoning of the author is founded on the conscious, and subconscious brain. About every human action above the normal he refers to the latter, and yet he does not clearly define what this subconscious brain is, or where located. Surely this nervous structure which explains all that is mysterious, "occult," and hitherto unknown, ought to reveal itself in anatomy. To make this clear, is vital to the main contentions of the author. The major part of his affirmations rest on the functions he asserts for this subconscious brain. He speaks of these two brains as though they were absolutely distinct, and one may act entirely independent of the other and the conscious brain may not know what the other is doing.

He takes the existence of this subconscious brain as granted, makes not the least attempt to prove his assertion. This he should have made particularly strong, for there is great doubt about there being any such division of brain. The brain is a unit in structure, completely united with nerve fibres. The mind is a unit, and there is no division into conscious and unconscious mind.

Joining the cerebellum or base brain is the spinal cord, interwoven with it by nerve fibres. Every vertebra encloses a ganglion or mass of nerve cells, from which nerve filaments are sent off to certain vital organs, ending in plexuses of filamentous nerves. As a whole the nerve substance of the spinal cord forms a distinctive, yet dependent brain, for the supply of nerve force to the organs in discharge of their functions. In the amphibia, as the turtle, this spinal brain is so largely developed that the head or cephalic ganglia may be cut off and life will be preserved for an indefinite time. The office of the base of the cephalic brain appears to be a central station to preserve the unity of the spinal stations. The involuntary activity of the body is directly referable to the spinal brain. It is the seat of all the unconscious or involuntary actions. By it the organs secrete, the stomach digests, the heart pulsates, the lungs expand. All the reflex actions go no farther than the spinal ganglia. In the skull, itself formed of consolidated vertebrae, the several ganglia of the senses, the cerebellum, and the especial ganglia of thought (the mind) are concentrated. Outside of this cerebral mass, there is no consciousness. This is the briefest synopsis of the anatomy of the nervous system, extended sufficiently, for an understanding of the machinery of vital activity and mental manifestation.

Its comprehension is essential to an understanding of this mooted problem of the conscious and unconscious self. In the amphibia is presented beings in which this subconscious activity predominates. They are creatures dominated by the spinal brain. They furnish examples of the sub-conscious. Is this subconscious superior to the conscious? Are they especially endowed with mentality? They should be if this "subconscious self" theory be true.

In the higher orders or animals, especially in man, there is laid on top of this lower stratum, a brain, the cerebrum, with massive nerve substance for the especial purpose of all the phenomena called mind. Whether we regard it as the organ manifesting intellect, or as the organ through which spirit manifests the wonders of thought, is inessential in this discussion. This superior brain, is united by nerve filaments with every spinal plexus, and is the controlling power. There is but one mind, one consciousness, and to bring up the "sub-conscious" as distinct, and superior, is to ignore the anatomy and physiology on which the manifestations rest. The theory comes from metaphysics, speculation, started in ignorance of the structure of the animal body, and not from the actual study of organic life.

This is a wide digression from the matter before us, and yet so much has been said of the wonders of the "subconscious self," so much stress is laid on it by this author; so much of his conclusions depend thereon, it seems essential that an outline, at least, be given of the structure and functions of the nerve system, on which anything like a comprehensive understanding can be based. It is evident from this preliminary study, that in the sense the terms "sub-conscious self," and "sub-liminal self" are used by the theorists, they have no existence except in the imagination of their supporters.

If the reader is a believer in the infinite qualities of Jesus, and sees God imminent in the world; and the Bible as holy scriptures, he will be pleased with the book, for it is written in a sprightly style, and is instructive. As the author is a minister of the gospel, his leaning toward theological views, and the constant trend that way, while his facts and logical conclusions lead in the opposite direction, is pardonable, and he should be congratulated that while retaining such a strong hold on the old religious beliefs, he has grasped so much of the new.

HUDSON TUTTLE.

IN SUCH GOOD COMPANY.

A Trenchant Note From the Veteran Lecturer, Will C. Hodge.

To the Editor:—I have not been invited to mix in the "scrap" regarding the fraudulent practices of mediums, but like the Irishman at Donnybrook Fair who could not keep out of the fight, but whenever he saw a head, hit it, I am constrained to put in my oar and take a hand in the fight. It does me good to see the 'bretheren" strike right out from the shoulder in handling this question. If the cause can't stand the discussion, THEN LET IT PERISH. I have no fears, however, and would like to see a fight to a finish in eliminating every fakir and every dishonest medium from the ranks of Spiritualists. You will remember that at the time of the Ben Foster episode in Chicago, I stood pretty much alone in my straightout convictions and expressions, and it does me good that I am now in such good company.

WILL C. HODGE.

San Diego, Cal.

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SAYS THEY ARE FAKES.

Dr. Burdette Denounces Trumpet Speaking Mediums.

To the Editor:—My attention has just been called to an article, "Important Notice," signed Geo. B. Warne. Mr. Burdette was in Peoria about two weeks ago. He gave a "fake" seance to a few old Spiritualists and they were so well pleased with his work that one of those present sent to the Herald-Transcript of March 19, the following:

"Dr. C. A. Burdette, the professor of psychology who taught a class in hypnotism here last spring, is again in Peoria, visiting his former pupils. On Friday night he demonstrated to a few friends how so-called spirit lights and spirit forms can be produced in the dark by fake methods.

"His work was simply wonderful and WOULD HAVE DECEIVED ANY ONE OF THE OLD SPIRITUALISTS THAT WERE PRESENT, HAD THEY NOT KNOWN THAT THEY WERE THERE TO HEAR HOW THOSE THINGS WERE PRODUCED. When the light was turned on the professor exhibited his apparatus and explained how the tricks were worked. He also illustrated how spirit trumpet-speaking and slate-writing were produced. THE PROFESSOR DOES NOT CLAIM THAT THERE IS NO GENUINE PHENOMENON, but he does claim to have in his pocket proof positive that the Peoria trumpet and materialization mediums are fakes.

"Next April the professor will again visit this city, and on that occasion he will be pleased to demonstrate, free of charge, to any one who will furnish a suitable hall, how these tricks are played."

I would be pleased to hear what Mr. Warne finds in this that is detrimental to the welfare of Spiritualism. We have had many fakirs in Peoria of late. Does Mr. Warne think it would be well to keep the thing secret? Mr. Burdette has told some of us how to detect the "fakes." I wish to God Mr. Warne and all other officers of the different Spiritualist associations would do the same.

Peoria, Ill. G. P. BENEZET.

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The Baby Barrett Spread.

The transition to spirit life of Baby Barrett necessitates a slight change in our plans. We have decided to continue to receive names for the book, which will be sent with the spread, and all the letters to Brother and Sister Barrett in memory of the risen little one. This book will be open through the month of June, for any names accompanied by the dime for each name sent.

Three-fourths of the fund will be divided between the Morris Pratt Institute and the Mediums' Relief Fund, one-fourth remains with the ladies who made the spread, who pledge to use their share to advance the cause of Spiritualism.

We have received, up to date, $13.99. Have forwarded to the above institutions, $5.00 each.

Now, friends, let's have a "silver shower," through the month of June, and raise a large amount for these worthy causes in the name of Baby Barrett.

Mrs. Anna E. Baird, of Elyria, Ohio, has taken the spread to the convention at Ashtabula, and will get names and money on it during the convention. With her endorsement of us, you have no need to doubt our honesty. We are opposed to fraud and dishonesty in every form. As Mrs. Gott is a dressmaker, and very busy, send all future communications to,

MRS. MARY SKOGLAND.
Box 575, Wellington, Lorain Co., O.

Dr. Henry M. Barker Passed to Spirit Life.

Dr. Henry M. Barker, a prominent Spiritualist and healer, passed to spirit life at the mines, in Trinity county, Cal. Heart failure was the cause of his untimely demise. He was the husband of Mrs Dobson Barker, whose name is a household word among all Spiritualists, she being so well and favorably known. Funeral services at the Hall in San Jose, were held May 19, and were conducted under the auspices of the First Spiritual Church. Mrs. Nettie Pease Fox eulogized the departed comrade, and an obituary poem was read W. D. J. Hambly.

The grand army post conducted the final military honors at the grave. The Walter and B. P. Schuler, of Los Gatos; O. A. Whitney, D. P. Simmons, and S. C. Baker, of San Jose.

A touching feature of the ceremony was the presence of L. Benedict, who fought through the civil war at the side of Dr. Barker, and who came from Oregon to follow his comrade's body to its grave.

The exercises at the grave were especially impressive. Sixty comrades were at Eagle's Hall, a large number of whom went to the cemetery in a chartered car, accompanied by many ladies of the G. A. R. Circle. The flag service was rendered at the hall, and the E. O. C. Ord Post conducted the G. A. R. ritual at the burial, after which the usual rites of the First Spiritual Church were rendered. During the burial a beautiful song was also finely rendered by the choir, which also sang at Eagle's Hall.

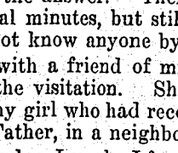
NEVER DESPAIR.

Fight your way on through each storm and privation;
Make of each barrier a power to uplift;
E'en as the vine in its dark desolation
Throws out its arms to each bright sunny rift,
Making a ladder of weed and of bush,
Up which to heaven it may struggle and push.

Fight your way on through each grief and each burden;
Sweet are the blossoms which patience unfolds;
Time in its archives guards safely thy guerdon;
Tighten thy tendrils which faith sweetly holds.
Dark though the day be, and darker the night,
Never a darkness but yielded to light!

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SATURDAY, JUNE 3, 1905.

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You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Theological Fogyism.

Non-progressive biblical fogyism was recently well exemplified by the speakers at the American Bible League Convention in New York city. As stated by the daily press, higher criticism of the bible was condemned as an "insidious disease," the book of Jonah was declared to be historical rather than a parable and the claim was made that archaeology has proved beyond question the historical worth of the book.

Speaking on the topic, "Effects of the Higher Criticism on the Ministry," Rev. Dr. E. Fitch Burr of Lyme, Conn., declared that the so-called higher criticism, like a deadly disease, runs through various phases till it brings the destruction of all distinctively Christian dogma.

He believed that if it came to prevail generally among the ministers and the public it would do infinite mischief. It would lesson the number of ministers, dwarf their message and scatter their congregations. "The higher critics have not only taken away the old views," said he, "but they have added new views of man and his needs. They give us a new theology. We call it heresy."

Rev. John Urquhart of Glasgow, Scotland, replying to the question, "Is the book of Jonah history or parable?" maintained that Jonah was a historical character and that the scripture stands or falls with the historical character of the book of Jonah.

The "deadly disease" is spreading beyond the control of old-school D. Ds., in spite of all their efforts to stay its "insidious" infection.

These very orthodox teachers, it seems, are able to swallow Jonah, whale, vomit and all, without a single grimace or indication that the medicine or pabulum tasted otherwise than good and wholesome, digesting well in the orthodox stomach.

Decline of the Ministry.

Rev. Jenkin Lloyd Jones, in a recent issue of the "Outlook," puts it this way:

"That the ministerial profession has been losing ground; that the theological schools, regardless of denominational lines, are in a bad way; that the churches have lost, or are losing their old time leadership, are palpable, demonstrable facts. This break between the practical conditions of the churches and the higher ideals of the community has led to numberless social improvisations that undertake to administer piecemeal interests which can be separated only by a fatal process of vivisection. These improvisations of the spirit for the conservation of ethics, the renovation of society, and the salvation of souls, have crowded out the churches on their own chosen fields to an extent little realized by the average friend of the church.

"Social settlements, women's clubs, men's clubs, fraternities, secret societies, study classes, Christian temperance unions, Chautauqua circles, summer assemblies, Young Men's Christian Associations, Young Women's Christian Associations, civic federations, voters' leagues, industrial unions, university extensions, and, above all, the reach for universal education through the common schools, seem to render the church obsolete and justifiably to enlist the interest, time, energies, lives, of the noblest young men and women our noblest universities can contribute, and to absorb the time and prime resources of the up-to-date home-makers of this generation."

Such is a view by the man up a tree. It must be correct.

Children's Rates.

It has been a standing joke on tailors for many years, that it takes nine of them to make a man. A higher estimate is placed on preachers by railroads, two of them, if well authenticated, being equal to one man. They travel on children's fares, at half price.

Many Spiritualist lecturers seem willing to bear the odium of Reverend, and are willing to be addressed as such, provided they can travel at half rates. Well, it is not our funeral, so we do not complain.

A Japanese Methodist on Religion.

A Methodist journal bearing the name "Gokyo," is published in far-away Japan. It is edited by Dr. Takagi, the name indicating that he is a native. In a recent article from his pen it seems apparent the same facts in regard to the decline of Christian faith exists there as in America and throughout Europe. He was replying to a correspondent who was complaining that "the learned world has always treated Christianity with indifference," a proposition all know to be true who have turned their attention in that direction. But the Doctor's reply does not help the matter. He says:

"The indifference is not to religion, but to the church. * * The prevailing idea throughout the 19th century was that science is all-sufficient. Religion waned; philosophy failed to attract. Science was the all in all to the educated world throughout Europe and America. * * * It is the duty of Christian scholars to reconstruct our theology. This no doubt will be done in time, but in the meantime the lack of teaching suited to the age is felt throughout all our churches. * * Psychologists, scientists and other specialists, approach the subject of religion from their various standpoints, and throw a good deal of light on it."

Doctor Takagi closes by saying:

"If preaching is out of harmony with the spirit of the age it will most certainly lose the support of discerning people. This is the precise situation to-day."

The Doctor wants Christian scholars to reconstruct theology. That is what we all want. Let them begin by eliminating an eternal and fiery hell from their creed, a thing already done so far as all thinkers are concerned. Then repudiate the silly story of the fall of man; and don't outrage commonsense any longer by teaching that man is totally depraved. Relegate the idea of a scapegoat, on whom is piled the sins of the world, to its heathen ancestors. This done and no "son of God" is needed to atone for other men's sins; and the idea of a virgin giving birth to a God will appear as ridiculous as is now the teachings of childhood that roosters lay the small eggs in the nest.

Then teach that he who serves man best, serves God most; that the golden rule of the Chinese philosopher, Confucius, "Do not to others that you would not have others do to you," is as good for us of the 20th century, as it was for the heathen two thousand five hundred years ago. Teach that special favors cannot be gained by prayers to the Monarch of all worlds; neither can his greatness be magnified by praise; and that an immortal life is an inheritance which cannot be avoided, neither can wrong escape punishment proportioned to guilt. These, followed by lesser additions, such as virtue, morality, fidelity and truth as standards of thought and action, then we will have a religion all can tie to, and even intelligent heathen cannot and will not repulse it.

What say you, good reader?

The Past a Guide for the Future.

Mosheim, the learned German Protestant, in his Ecclesiastical History, Tenth Century, Part I, Chap. II, Sec. II, says:

"Christian princes [during the 10th century] exerted their zeal in a terrible manner, proclaiming capital punishment against all who persisted in the worship of the pagan deities. This dreadful severity contributed much more toward the extirpation of paganism than the exhortations of ignorant missionaries."

In the last section of the preceding chapter Mosheim related the condition of that period:

"Whole legions of bishops and abbots, girded the sword to the thigh, and went as generals, volunteers, or chaplains into Palestine. The priests and monks who had lived under their jurisdiction, and were more or less awed by their authority, threw off all restraint, led the most lawless and profligate lives, abandoned themselves to all sorts of licentiousness, committing the most flagitious and extravagant excesses without reluctance or remorse."

These licentious and highly criminal wretches were in reality the founders of the present dominant religion, while through their hands came the Bible and what pretends to be the early history of the church. How much was forged can never be known with certainty. Flouting an eternal hell of liquid flame as the penalty for all who did not obey their demands, these leaders rode rough shod over the nations. Restrained to some extent in later times by the advancement of civilization they could no longer retard, they now assume to voice "peace on earth;" but again clothed with power the fangs of the tiger will reappear, while the Inquisition with its ghastly horrors will be re-enacted, even in our own loved America.

It will be well to keep this in mind while noting the Catholic countries of Europe pouring her uneducated and priest-led menials into our favored country, with the view of ultimately subordinating people and government to the Pope of Rome.

A Saint's Bones vs. Heathen.

It is all up with Japan! Further contention and sacrifice of life are useless! The newspapers report that the Czar of Russia has determined on a pilgrimage to the tomb of St. Serafin, at Strafsbaya, with the object of imploring the saint's bones to save the Russian army in Manchuria from defeat. A grand idea. Serafin was a priest, of great influence two centuries ago. If his bones can't save Russia from impending defeat, what is the use of sacred bones? Japan, being Buddhistic, depends on the bravery of its defenders in mortal combat, and so far have been victors. But the bones of a saint enlisted against them, now comes the tug of war.

Bigots Not All Dead.

That unreasoning bigots are not all dead is evidenced by the fact that a Sabbath Association exists in Illinois, and in a convention recently held in Chicago, they determined to send a letter to President Roosevelt requesting him to stop the delivery of all mails on Sunday, and to cease paying men laboring on the Panama canal on Sunday. If men of that ilk had the power they would stop all the processes of nature on Sunday. The sun would cease to shine, the birds cease to sing, the flowers cease to bloom, the rain to fall, the rivers to flow, and so on to prohibit every natural phenomenon. They forget they are living in the 20th century, and seem to suppose the barbarism of Babylon, where the Sabbath originated,—not among the Jews, as is generally supposed—still prevails.

Some Queer Ethical Notions.

Some rather peculiar, not to say cranky ideas pertaining to ethics, and which will excite mental action in our thoughtful Spiritualist readers, were advanced at a meeting of the Sunrise Club of New York City, at a recent meeting. As stated in the Chicago Tribune's report, the club attempted to settle the question of right and wrong, good and evil.

The most remarkable views of the evening were those expressed by the Rev. Hugh O. Pentecost. He said:

"I tried in my youth to read and understand philosophers and metaphysicians. I gave it up. It was too hard for me. Then I settled it all for myself. Right and wrong, good and bad, moral and immoral ought to have no meaning for me. The happiest moment of my life was when I found I had eliminated my conscience root and branch and had no moral sense whatever.

"I got there by this process: I went back to nature. I found that one single principle exists in the universe—seeking the line of least resistance. We simply always do the thing which it is easiest to do under given circumstances.

"Good and evil are all gammon and spinach to me. From the martyr at the stake to the most abject criminal on the gallows we are all doing the things we do because it is impossible for us to do anything else.

"If you would get rid of conscience and all that tommyrot you would have a solution for every problem in life. I have no fear of God or devil. I have no desire to go to heaven and have no dread of going to hell. Every temptation I have in the world I yield to—every one. And I am not a bit different from all of you. I have not a lighter nature at all—nor any lower in nature. I propose to yield to every temptation. I only have to be sure it is a temptation. If it is—good-by, I'm gone.

"If I wanted to get drunk I'd get drunk. If I wanted to beat my wife I'd beat her. If I do not, it's because I had rather not. It's more comfortable. Shall I blame another man who drinks and beats his wife because it gives him joy?

"Character? There's no such thing as character. Those persons have good character to me who have those desires which I consider beautiful desires and act on them."

James F. Morton, Jr., free love advocate and philosophical anarchist, said the world was troubled by conventional views of right and wrong, but that to say there is no right and wrong at all is to throw out the baby with the bath.

"What is right?" he asked. "That which is in accordance with the process of evolution. We say good egg and bad egg. We mean exactly the same thing when we say good man and bad man. Good egg? It is an egg which fulfills the mission of egginess, the egg which is every inch an egg. Bad egg? We mean by that an egg not expressing itself on the plane that belongs to an egg. That's a definition of right and wrong as it belongs to human beings. If an act is in accordance with the broader movement of the universe from incoherent to coherent, from indefinite to definite, it is right."

The Rev. Pentecost's quality of ethics may be strictly anarchistic—indeed we think it is so—but there is a striking failure in the philosophic aspect of his views. In reality there seems to be no shade or shadow of ethical principle in the composition of the mental and moral make-up of his ideal man.

To follow out the line of action he advocates, he would, if so tempted, rob, steal, murder, slander, commit any crime against person, life or property.

His ideal man would be the man without a conscience, without moral sense—in fact, a something, a being lower than the devils in an orthodox hell.

His views, if put into practical effect, would quickly turn this world into a hell outranking, if possible, in hellishness, the hell portrayed by olden orthodox theologians and revivalists.

To cast aside all thought of right and wrong, to ignore moral principle and moral law, to obey the behests of blind passion, to yield obedience to desires that, if gratified, imbrute and curse mankind—to follow whither "temptation" beckons, without regard to moral sentiment or laws of right—or ethical principles—such seems to be the "law" or governing principle set forth by this apostle of anarchism.

Such views seem better adapted to appeal to the judgment of the inmates of an asylum for hopeless lunatics than to people of sane minds.

A soul actuated by such principle would be a derelict floating, without anchor or rudder, on the infinite ocean of life and being, driven hither and thither at the mercy of the winds of passion and the waves of temptation.

A Thought.

Did Spring, awakening from the long sleep of Winter, with springing blade, the bursting bud, the melody of birds, the joy of all life, suggest the original idea of existence beyond the grave? As the seed is planted in the earth, to sprout, send forth shoots, and in due time swell into the majestic oak, so it was thought man after the lapse of ages would come forth rejuvenated, and fitted for another state of being. Considered in the light of the revelations of Spiritualism it must be conceded it was a happy guess, if that was all the early believers had on which to base hope. Certain it is, seed buried in the ground, germinating, then bursting into full life and blossoming in beauty, is strongly suggestive of another state of being for mortality.

Need Chaplains to Keep Them in the Faith.

Our Liberal friends object to the appointment of chaplains to minister in penitentiaries and penal institutions generally. Statistics show the occupants of such institutions are largely orthodox, and almost wholly persons who have been educated in Sunday schools. Chaplains are really needed to keep the convicts in the line of thought in which they were reared and educated. Taught that Jesus paid all the debt they owe, no sooner do many of them leave the prison doors than they engage in new crimes. In doing so they feel secure, trusting implicitly in what the chaplains have taught them that the Dear Master is the scapegoat for the sins of the world.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates fallibity and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

"ARISEN."

A Tribute to the Memory of a Beloved Father.

I write this word of my beloved father, Levi P. Barrett, of Canaan, Me., who re-entered the world of souls, May 13, 1905. It was a painful shock of surprise to receive in far-away Texas, a telegram announcing his triumph over the body, and the grave on the day in question, and I would not at first believe the news to be true. He was so young in spirit, so full of strength, so active and so hopeful in all things, it did not seem as if he could leave us now. But so it was; the blow fell suddenly, swiftly, and the strong man passed from the waking dream of what men call life into the eternal real of the soul.

Levi P. Barrett was born in the very house from which his silent form was carried by loving hands only a few days since, 76 years, 5 months and 18 days ago. He spent his entire life upon the old homestead, with the exception of eight years which were passed in Rhode Island one year; New York two years, and Minnesota five years. He returned to his native heath, April 30, 1860, and for forty-five years has carried on the old home farm. He married Miss Lucetta J. Merrow of Canaan, July 30, 1855 with whom he has lived most happily for almost half a century. Their golden wedding would have been appropriately celebrated July 30 of this year.

My father was a man of wide reading, and a most original thinker. Through illness, he was deprived of his hearing, but it did not sour him. He made choice books, advanced periodicals and reform journals his companions, and stored his mind with a rich treasury of facts upon which he could draw at will, when in an argument with friends. In some respects, he possessed the most powerful and retentive memory of any man I ever knew. Especially was this true of local history, economics, political history and the ages of his friends.

He was a born reformer and at an early age identified himself with the temperance and abolition movements. He believed the Maine prohibitory law to be just and right with his whole heart up to the very day of his transition. He regarded negro slavery with horror, and vigorously opposed it with pen, voice and vote until it was overthrown forever. In fact, all kinds of slavery were equally repugnant to him—industrial slavery, slavery of fashion, religious slavery, were all objects of his detestation and he opposed them with all of the ardor of his great soul. He loved the principles for which Fremont and Lincoln stood, and advocated them throughout his life.

About thirty years ago he became interested in Spiritualism, and about ten years later espoused the sunny gospel of angel ministry. He was possessed of psychical powers of a rare order in the way of healing, and had he developed them he would have been a power for good in this special field. He was not half-hearted in anything he did. He put his soul into his work, whether it were paring apples, or writing an article upon political matters, or upon Spiritualism. He loved an argument, and was never so happy as he was when he had driven his opponent into a corner. He talked his religion and his political views with equal freedom wherever he went. His sincerity was a matter of remark to all, and everyone who knew him noted his deep love for the convictions of his soul.

He may have been ambitious for name and fame, but I never saw any special evidence in that direction. He was ambitious to live a true, white life—to be a good citizen, a faithful husband and father—and to pay one hundred cents on the dollar. He never wronged man or woman out of one penny knowingly. In all my life I never heard him use an obscene or indecent word, nor relate a story that was even slightly risque. He abhorred profanity and carefully refrained from its use. He never used liquor in any form, nor touched tobacco, so far as I know, in all his life. Such a life is a credit to any man, and the community in which it is spent is better therefor. Father is one of the few of the old Puritan stock who had not succumbed to the petty vices of the present age.

He taught all of his children to be honest for honesty's sake, and bade us all be on our guard against the false gospel of "policy in honesty." Truthfulness, sobriety, progression were his watchwords. He loved to do good, and no one was ever the wiser from his numerous benefactions. He was kindness itself to the widows and orphans of the little village where he lived, by whom he will be greatly missed. He had a pleasant smile for all whom he met, and never failed to extend his hand to any one who accosted him, rich or poor, high or low. Every one knew him, for he was always going about to see what he could find to do for those in need. No man in the place will be more generally missed than he.

In 1877 he became a member of the I. O. O. F., and has never faltered in his allegiance to it. He was an early worker for the Grange movement, and for twenty-four years has been an active member of that order. Large deputations from both organizations attended the funeral services. He never sought, nor would he accept a public office of any kind. He preferred to remain a quiet citizen in his own home, to the emoluments of office, or the excitement of public life. He took a deep interest in town, state and national affairs, and cast his ballot with as much consideration as he would had he known that the fate of the nation depended upon his act.

Personally I shall miss him sorely, because of his frequent sunny letters to me while out in the world at my work. He encouraged me, soothed me, instructed me, advised me, and helped me over many a rough place in my life's roadway. I cannot put into words what I owe to this good man who has returned to his home in the spheres of the soul. He took pride in me and my public work, and he followed me everywhere with his loving thoughts and prayerful wishes. If I have done even a modicum of good in the world, much of the credit therefor should be given to my arisen father. He was and is one of nature's noblest men.

He always wished to take leave of earth suddenly, and his desire was gratified. He was in his usual health, full of hope for the future, planning with care his daily duties while taking a short ride with his son-in-law and a grandson, when the call came. Without a murmur, without a spasm of pain, he passed from earth. The stroke may have been apoplexy, or heart failure, we do not know; we only know that he did not suffer, and that the end was as he had always wished it to be. The sweet smile that settled upon his features told us that his form was at rest, and that his soul was once more free. He had never been an old man in life, and his form in its last sleep looked like that of a man in middle life. He had lived so quietly, so purely and so truly that he could not grow old in any way.

The funeral services were held in the old village church in Canaan, May 19, at which I spoke such words as were given me to the multitudes assembled. This was in harmony with his oft expressed wish in the past, and we carried it into effect so far as we could. While we miss him sorely, there is no sense of death in the old home—none of the usual gloom that accompanies the departure of a loved one. Thus far, mother, sisters and I, all feel that he is with us, and that his loving spirit is inspiring and comforting the dear ones he has left behind. Three children had preceded him in the world of souls, and my dear mother, three sisters and self are left on earth for a few years longer. We are all Spiritualists and on this occasion, in this severe trial, our religion has enabled us to triumph over our pain, even as he has conquered seeming death and the yawning tomb. "He has fought a good fight, he has kept the faith, he has won a glorious victory." Peace be to the memory of our loved one. He lives in a happier clime, and we have the real legacy of his life—"a life full of usefulness, a soul full of joy," to cherish until we are called upon to greet him in the higher spheres.

A tribute of love from his son,
HARRISON D. BARRETT.
Canaan, Maine.

AN ARISEN FATHER.

Respectfully dedicated to the arisen Levi P. Barrett, father of Harrison D. Barrett.

Another grand old man has passed
away; has gone to rest,
And left sad souls upon the earth their
grief to manifest.
'Tis death, so-called, 'tis true; but then,
'tis not the journey's end;
Just the passing from our sight of a
father and a friend.

Another noble father gone the way of
all the race;
Another traveler rushing on to find a
better place.
Another friend and counselor has left
a vacant chair;
But love will bring his wiser thoughts
and tender words from there.

From there, we say, from conscious life,
where consciousness is free;
Where man immortal knows his own,
that is, and is to be.
And with that quickened father mind
no doubt that he can reach
The kindred here who need advice, and
higher knowledge teach.

How kind of nature that we know so
little of the grief
That is to be; that we see not the future is relief.
Could we stand here today and count
ahead the clouds of woe,
'Twould make us live our lives just
twice in hell down here below.

How grand is love, and truly grand are
they who love possess;
How grand is life, and truly grand are
they whose lives express
The highest type of manhood here, and
high is his estate
Who lives and loves with all his soul,
and undefiled by hate.

How great a blessing to arise when
once our work is done;
How kindly Nature offers rest whene'er
our race is run;
How true is Time, who calmly toils
throughout the night and day,
To cut us down and pass us on the
higher, better way.

Let's raise our hats and bow our heads
as Time and Nature pass
In evolution's rhythmic tread, with all
their human mass.
Let's smile and cast our flowers there
before the spirit's flight,
And sing our songs to cheer them on
and make their pathway bright.

DR. T. WILKINS.

EDITOR-AT-LARGE N. S. A.

Report for Quarter Commencing March 1, and Ending June 1, 1905.

To the Executive Committee N. S. A.—Respected Sirs:—I have during the past quarter contributed the following articles to the various secular and Spiritualist journals named:

What Evidence is There That Ghosts Exist? Reply to Prof. Garrett P. Serviss. Banner of Light and Sunflower.

Frauds and Follies. Sunflower.

Events and Their Significance. Banner of Light and Sunflower.

The World Moves: Advance of Ministers and Laity. The Progressive Thinker.

Prof. Larkin's Expose of Spiritualism. Philosophical Journal.

Will His Crime Be Punished? Answered by Emma Rood Tuttle in Sandusky, Register, Sandusky, Ohio.

Presentation of Spiritualism, Portland Examiner, Ind.

"Humbug and of the Devil." Reply to Evangelist Daniels. Galesburg Evening Mail, Ill.

Passing Events. The Progressive Thinker.

Reply to Father Sherman. (Under stress of Catholic influence this article was refused admission into the paper which published the report of the sermon of this renegade American.)

Is Spiritual Existence After Death a Myth? Some thoughts suggested by the lecture of Dr. Taylor. The News and Leader, Richmond, Va.

Messages From the Dead Declared to Be Impossible—Are They? Reply to C. S. Towne. Record-Herald, Chicago.

Review of Passing Events. The Progressive Thinker and Banner of Light.

Dr. Hillis and Dr. Abbott. New York Globe and Sunflower.

Notes on American Spiritualism. Two Worlds, England, and Harbinger of Light, Australia.

Reply to George Allen White. Searchlight, Waco, Texas.

Reply to Rev. E. E. Neil's paper read before the ministerial association, Elwood, Ind. Elwood Press.

Second Reply to George Allen White. Searchlight.

After answering all attacks sent by the friends, made in the secular press, I found there was an opportunity to do something in a needed line of work by reviewing passing events, those more directly related to Spiritualism and hence of interest to its believers. Copies of these articles have been given to the Spiritual press, and encouraging letters of approval from many prominent workers have been received. So much encouragement, in fact, that I intend to continue the series. Respectfully,

HUDSON TUTTLE.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

A FAMOUS NOVELIST'S DEPARTURE.



HAMLIN GARLAND'S GREAT NEW NOVEL

The Tyranny of the Dark

Hamlin Garland, who has been an investigator of spirit phenomena in connection with the American Psychical Society, of which he served as president two terms, has just written a new novel, the plot of which is based on the results of his experiences in this field.

The heroine is a Western girl, possessed by a strange psychic power which she does not understand. In New York she becomes the centre of a heated controversy between her followers and men of science. Completely in the power of this strange "Tyranny of the Dark," she is the unwilling medium in startling manifestations which baffle all explanation on the part of her lover and other skeptical investigators.

The unusual and astounding events here recorded, which make this book a striking departure from current fiction, are within the personal experience of Mr. Garland. It is a strong story in a strange and wonderful setting, and it presents to the public the problems of psychic mysteries in a way that cannot fail to create a profound impression.

ILLUSTRATED, $1.50

HARPER & BROTHERS, - - NEW YORK

ORDINATION USAGES

And Other Rites in the Religious Services of Spiritualism, Issued by the National Spiritualists Association.

Sec. 5. When any person in the Spiritualist ministry has been proven unworthy, with reference to conduct unbecoming a minister, his name shall be erased from the list of ministers kept at the headquarters of the National Spiritualists Association, and all Spiritualist churches shall be notified of said action by letter, by the secretary of the National Spiritualists Association.

Lay Ministers or Licentiates.

Section 1. Spiritualist churches, or societies, may at their discretion elect some one of their members to the office of lay minister, whose duty it shall be to lead the meetings of the church, act as speaker in the absence of the minister, when occasion requires, and follow such line of study and of work as will best fit him for full service in the ministry. All such elections shall be reported to the state Spiritualists association having jurisdiction over the state, or, where no state association exists, to the National Spiritualists Association, whereupon these bodies, as indicated, shall commission said parties as lay ministers or licentiates.

Sec. 2. All persons thus elected and commissioned should be chosen with strict regard to their ability to progress in the work, their educational fitness, and moral worth. No one can be elected and commissioned a lay minister who has not been a member of some Spiritualist church in good standing for one calendar year. After one year of service as lay minister, or licentiate, providing sufficient progress has been made in the line of education and unfoldment as a speaker, full ordination may be granted according to these rules and usages.

Sec. 3. No licentiate has the right to perform the ceremony of marriage, nor can he exercise the full prerogatives of a minister, until he has received legal ordination at the hands of a state association of Spiritualists, the council, or conference of the Spiritualistic churches called for the purpose, or by the ordination commission appointed by the National Spiritualists Association, as set forth in the usages of ordination on page 3 of this work.

Mediums.

Section 1. All mediums for the production of physical phenomena and all others who depend upon seances or private sittings for a livelihood, who are members in good standing of some Spiritualist church and are known to possess psychical powers of a genuine nature, shall constitute the Associate Ministry of Spiritualism. None of these mediums under the law of the state are eligible to full ordination, but they may be commissioned by the state association having jurisdiction over the state, or, where none exists, by the Ordination Commission of the National Spiritualists Association as Associate Ministers, whose duty it shall be to render every possible assistance to the churches of which they are members and to administer spiritual consolation to those who may seek their aid.

Sec. 2. The faithful discharge of these duties shall, under their commission, entitle them to the protection of the local church, or society, to which they belong, the state association of their state, and to the National Spiritualists Association of the United States of America, in case of persecution, prosecution, or any injustice or indignity offered them because of their legitimate use of their mediumship. No medium of any phase shall be eligible to this branch of ministry unless he or she is a member in good standing of some Spiritualist church, or society, and has been in full practice of mediumship for two calendar years.

Sec. 3. The satisfaction given by the exercise of their powers, as psychics, shall determine the fitness of mediums to receive commissions as associate ministers from the proper sources. This satisfaction shall depend upon the decision of a committee appointed by the official board of the state association having jurisdiction, or by the official board of the National Spiritualists Association. Each seance shall be judged by itself, and no medium shall be condemned as unworthy because of one failure to produce phenomena of a positive character.

Sec. 4. Whenever a medium shall make use of his or her commission for personal gain only, or shall resort to fraud and deception, or shall be guilty of inebriety or some infringement of the moral law, his (or her) commission as associate minister shall be at once revoked by the state association, or, where no state association exists, by the official board of the National Spiritualists Association, who shall, through the secretary of the National Spiritualists Association, make the fact known to all Spiritualist churches, or societies, by letter.

A Veteran Worker Run Down by an Auto.

It appears from the Los Angeles Examiner, that the veteran lecturer D. W. Hull, 72 years old, was left quivering in the street, badly hurt, by autoists who crash into his bicycle from the rear. While riding his bicycle homeward from a professional call, he was struck from the rear by a large touring car on Pico street, near Normandie, and hurled senseless forty feet away in the road. The four men occupying the automobile saw the aged man quivering in the dust, but the chauffeur gave his machine additional power and it disappeared towards the city.

Mr. Hull, after lying in the street for fifteen minutes in a semi-conscious condition, was driven to his home, at 1410 Kellam avenue. His back is severely wrenched and his face and body bear numerous cuts and bruises. He will probably be kept in bed several weeks.

The owner of the auto or its occupants are not known, as none who witnessed the accident noticed the number of the machine. A boy said he thought it was number 1250, but no such number appears in the city clerks register of automobiles. Members of Mr. Hull's family will institute criminal proceedings if the identity of the party becomes known.

A MESSAGE FROM COL. ROBERT G. INGERSOLL.

Given in Independent Spirit Writing, in Full Electric Light, Under Absolute Test Conditions, at Howard Hall, St. Louis, Mo., Through the Mediumship of Rev. Josie K. Folsom, April 30, 1905.

"Dear, Kind Friends of Progress:—Permit me to give you a word from my Book of Knowledge. When in my body I thought that the angel of Death would let down the curtains of sunset, bring the autumn, and pronounce a benediction upon all that was. I thought he would gather the years into his arms and cast them into oblivion. Now I find the angel of life has planted a germ in the heavens, and warmed into life by the power of Love, a Universe of Eternal Life.

"ROBERT G. INGERSOLL."

SPIRITUALIST MASS-MEETING.

We have been notified that there will be a mass-meeting of the Spiritualists of the state of Kansas at Topeka, June 9, 10 and 11. The following well known speakers are engaged for the occasion; Dr. G. B. Warne, vice-president of the N. S. A., and president of the Illinois State Spiritualist Association, a forcible and eloquent speaker; Mrs. Virginia Bryan, well known throughout the state as an excellent lecturer and message-bearer; Mrs. Isa Wilson Kayner, a splendid test medium, the daughter of that veteran, Capt. E. V. Wilson; Mrs. Lull, a fine speaker and message bearer. Other able lecturers and mediums will be present. The musical program will be under the supervision of Prof. Worrel. This meeting is not intended to create any antagonism; on the contrary, its main object is to thoroughly harmonize and combine the diverse conditions that exist in the state, and put Spiritualism where it properly belongs before the people, as a harmonious working body. In order to accomplish this desired end, there should be a large attendance from all parts of the state.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

DISSOLVING VIEWS.

No political party, no religious institution, no government ever purifies itself. It may have that appearance, but it is only temporary, transient and limited. Radical reforms always come from some disturbing element, which changes and upsets the general order.

All the marked changes and reforms in the religions of the world have had their inception in a single man. "The reforms are always begun by some great man, who, seeing, or imagining error in the old system, undertakes to correct it. * * * Thus Zoroaster rebelled against the impure worship of the corrupt religion if his country and founded Parseeism; thus Confucius gathered together some of the traditions and sayings of the ancient writers, added to them a great many teachings of his own and founded Confucianism; thus Gautama, the Buddha, convinced of the inability of the ancient Hindu faith to help the world's sorrow or heal its wounds, founded Buddhism; and thus Mohammed felt himself called of God to wage a war against idolatry, and so he founded the Moslem faith."

Stagnation means death—action, life. Whatever remains motionless dies. Human organizations observe this law. A new invention, if it affects a considerable body of people, has to fight its way to recognition because it disturbs the old order. It takes time to adjust and harmonize any innovation with the existing conditions. Society dislikes to be disturbed. We had rather belong to the same party, attend the same church, read the same line of literature that custom and habit have forced upon us.

Individuals and communities move in grooves. Evenly balanced minds generally float with the current. "Thus a great reformer and a great criminal are both abnormal in the sense of diverging much from the average or normal man." The world has produced but few heroic souls capable of proclaiming a doctrine against the universal belief. Newspapers publish what the people want, not what they ought to read. It is difficult to determine in which capacity the press are most proficient—in their effort to enlighten, or in their desire to deceive the people. "Moral influence," says one writer, "is legal tender with only a small tenth of the people who read newspapers. The other nine-tenths want something more lively, and more entertaining to them, than truth and morality. They do not read for information and improvement, but for excitement, and fiction generally fills that bill better than truth. If it is truth it takes better when highly colored with sensational imagination.

"The days of Horace Greeley journalism, and William Cullen Bryant journalism, were passed years ago, in fact came to an end while Greeley and Bryant were still delving upon the Tribune and Evening Post."

The person who only reads one side of a question, whether it be on religion, politics, or social problems, is worse off than if he read neither,—he is bound to be deceived, for a partisan is never truthful.

We cannot divest ourselves from environment. Friends, literature, surroundings,—all help to make life and character. We get impressions from reading even that which we do not clearly understand. It is impossible to see or feel the mental and spiritual mood in which an author writes. He may not fully comprehend himself. We do not know what strange forces beat upon his mind as he wrote. We cannot say under what fierce light, or amid what darkness and gloom he did his work.

"I charge you," said Walt Whitman, "forever reject those who would expound me, for I cannot expound myself." How can we interpret another's life when we are unable to solve our own? Much has been written explaining Emerson's philosophy; it is nonsense—no one knows. Knowing is tentative. A man's opinions today are not binding on him to-morrow. Emerson, in his belief, stands alone;—he neither copies nor imitates. Greatness is always isolated; it is the child of solitude. It is not born in the busy mart, nor in the crowded street, nor in the centers of civilization, but in the solitudes.

In the silence God speaks to men's souls. Sheep go in flocks, cattle in herds, horses in droves, but the lion, king of beasts, roams abroad solitary and by himself. Neither wealth, aristocracy, nor royalty ever gave the world prophets. The cruder the people, the purer their morals. Communion with nature is holding fellowship with the Creator. Nature is truthful.

"Yea, let the heathen be thy teacher who adoreth many Gods, for there is no widespread error that hath not truth for its beginning." For every belief and for each condition of society there is a reason. No great leader ever appeared until his cause was ready and his presence demanded. To understand a legend, an institution or a teaching we must go back to its source.

The archaeologist sees history written upon ancient language, monument, painting and sculptured stone; the astronomer finds it stamped upon the sky; the geologist reads it in the deepest strata of the earth. All events in history are related. Connecting links join races, times and conditions. There are no isolated facts. the universe is one. Life is an artist and, out of material which in its elemental state, science cannot distinguish, it fashions plant, bird, beast, reptile and man.

"Nature is the chart of God, mapping out of all his attributes;
Art is the shadow of his wisdom, and copieth his resources."

Art is only an imitation or reproduction of what the physical world suggests. Man vies with nature in the performance of miracles. He strives to imitate all her operations. "There is not a device known to architecture or mechanics which is not found in the human body." Even the insect world has suggested to the inventor and the mechanic some of the most useful hints in mechanical and other devices.

Instinct in animals is akin to reason in men. Life in the lower order of creation is the same as in the higher. What is the difference between the principle of life in a tree or a plant and the principle of life in a human being?

Man is naturally barbaric. Grant the public any privilege and they will convert it into a nuisance, unless the strongest safeguards are prescribed. There are always two forces at work in society; one bearing it forward and the other backward. Agitation purifies social organizations the same as it does air and water. Dissatisfaction is everywhere chronic. No man is satisfied with himself or his neighbors.

The world is one huge kaleidoscope—the scene is continually changing. "Creation is on wheels." The universe is held together by the battle of opposite forces. Every magnet has its positive and negative pole. Each community has its positive and negative men. The latter accomplish nothing—the former move the machinery of politics, science, religion and government. A thousand men believe a thing to every one who is able to demonstrate it.

A man is not necessarily false because his doctrine is unsound. If he was, some of the greatest religious teachers of the world would fail to stand the test. Carlyle in his lecture on Mahomet said, "He is by no means the truest of prophets; but I do esteem him a true one. * * * Our current hypothesis about Mahomet, that he was a scheming impostor, a falsehood incarnate, that his religion is a mere mass of quackery and fatuity, begins really to be now untenable to any one. * * * The word this man spoke has been the life-guidance now of a hundred and eighty millions of men these twelve hundred years. * * * A greater number of God's creatures believe in Mahomet's word at this hour than in any other word whatever. * * * A false man found a religion? Why, a false man cannot build a brick house! If he do not know and follow truly the properties of mortar, burnt clay and what else he works in, it is no house that he makes but a rubbish heap. It will not stand for twelve centuries to lodge a hundred and eighty millions."

The day has not yet come for infallibility of belief. Who are the custodians of truth, of science, of philosophy, morals and religion? There are none; each individual must speak for himself and none other. Worlds disintegrate and turn to dust; civilizations come and go; great moral, spiritual and physical forces reach a culminating point, recede, diminish and die out. The eternal recurrence of all phenomena is nature's law. "No race or nation of which we have any record has avoided a recrudescence of barbarism for a hundred generations."

Discarded philosophies and religions will again come to life. Magic, palmistry and astrology are already claiming attention. There is nothing new. Christ was not the author of the sentiments expressed in the Sermon on the Mount; they had existed in scattered phrases hundreds of years before. Moses did not originate, only compiled, the law to the Hebrew people. It was gathered from the wisdom of the ages.

All conditions of society are temporary. Philosophies, religions, and systems of government rise, flourish and decay. Their origin no man knows. That which is considered proper and in good form in one age becomes absurd and ridiculous in the next. Mighty warriors, able statesmen, renowned law makers have sought the aid of the Gods in their professions, callings and undertakings. Christian men, leaders and founders of religious thought have believed in witchcraft and its punishment. How people's ideas in regard to space and time have changed in a hundred years;—so has our view of geology, astronomy and the Bible.

"We are now going through the greatest revolution of thought the world has ever seen. It means nothing else than a new universe, a new God, a new man, a new destiny." Nothing moves in a straight line. Whichever way you take, if continued in a direct course, will bring you to the starting point. Christ was crucified, Socrates compelled to take the poison, Servetus and Bruno burned, Galileo imprisoned, Lovejoy murdered, Garrison and Phillips mobbed, Charles Sumner beaten in the halls of Congress because of their opinions, doctrines and teachings. The germ that produced these outrages exists in human natures to-day. The range for independent expression of thought is again narrowing.

Each year legislation is more stringent and arbitrary. What men can say and do are being more literally proscribed. Yet every restrictive law passed is an advertisement for the act prohibited. Crime lies dormant in thousands of people's minds and only requires suggestion to put it in operation.

Mental suggestion can create disease and cure it, and in like manner it can produce crime and prevent it. Everything is contagious. One suicide duly published makes way for a dozen others. All changes in nature, and life, and in the social order are foreshadowed. Magic foreshadowed science; astrology, astronomy; mythology, religion. Signals are continually being displayed but only the trained eye can observe them. The Indian places his ear close to the ground in order to hear the approach of distant objects. A man standing on a molehill cannot be expected to see like the one whose vision is from a mountain. It is the master-workman, not the hod-carrier, that keeps in mind the form of the structure they are creating. There are those who can speak in prophecy, while others must adhere to a literal translation. Some can only state a bare fact; they have no imagination, no sentiment, no feeling; all thought—comes unembellished. Everything is symbolic;—a manifestation of some reality. A government is only a symbol of the people.

A single man sometimes stands as a symbol of the spirit and essence of the times in which he lived, of the feelings, beliefs, hopes and intense desires that predominated in his age. Even then we may be uncertain as to the individuality of the person, of his ever having been a real living presence. We often mistake the symbol for the thing symbolized.

Heaven and hell, while not literal facts, are terrible spiritual realities—but to the dull mind they have to be materialized. It is not the value of the gift, but the giver, that we appreciate; the most trifling token from one we love outweighs the costliest treasure from an indifferent source. The attributes of the soul cannot be weighed by scales and balances;—yet all feeling, sentiment and mental states are realities. Thought is substance. The mental and the spiritual world is mapped out with the same accuracy of detail as the physical and there are times when the subjective mind sees the former as clearly as the objective mind does the latter.

Many things like poetry, eloquence, beauty are interpreted by the heart and not by the head. The most sublime poetry ever written affords no depth of thought or beauty of sentiment to some,—they can only see metre and rhyme. Intellect is cold, dull and unresponsive in comparison with the finer, spiritual qualities of man. The soul is as real as the body and suffers far greater misery. There are tragedies in human histories more stirring and tragic than the imagination ever conceived; there is a sadness that has never been given voice; a sorrow which the mind sees but cannot translate into words.

"Not by the page, word painted,
Let life be banned or sainted.
Deeper than written scroll
The colors of the soul.

Sweeter than any sung
My song that found no tongue.
Nobler than any act
My wish that failed to act."

HENRY MORRISON TEFFT.

Norwich, N. Y.

and Spiritualism is and will be the beacon star of all progress. Thus let us rally once again in local, state and national work, always being kind and prayerful, but demanding the best, and satisfied with nothing else.

ELIZABETH HARLOW.

Columbus, Ohio.

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Magic, Sorcery and Witchcraft

A Comprehensive Analysis of Magic, Sorcery and Witchcraft, by a New Zealander, in the Message of Life, a Spiritualist Paper Published There.

To the average understanding there is something terrible in the associations that are connected with the terms Magic, Witchcraft and Sorcery, and the uninstructed or uninformed shrink from all those who are supposed to be possessed of powers in either of these directions. This shrinking is the outcome, in nearly all cases, of ignorance,—ignorance of the powers and forces that are utilized by those who are what might be called adepts in either of these departments; for generally people are ignorant of the fact that all that can be done by the witch, the magician, or the sorcerer, are possibilities to everyone else besides, to the unfortunate so-called victim as well as to the seemingly so-called more fortunate masters.

Magic may be accepted as the supposed practice of the higher forces of the magician's power. Sorcery may be accepted as the lower manifestations of the like power, while witchcraft gives us the disorderly manifestation of sporadic spiritual phenomena transpiring among certain portions of the human family, who are to-day known as mediums, but whose powers are under the more or less orderly control of spirits. Bearing distinctly in mind the superstitions associated with what is now known as Spiritualism, in the earlier days of civilization, you will be the better prepared to accept what we are now about to present for consideration.

We have in the matter of magic three separate planes of operation. In the first place it might be inferred that the operations would all pertain to this world's life, its selfish desires, its individual peculiarities and necessities, and most likely would belong to those matters which are dark, degrading, and possibly undesirable. Here, then, we shall likely find all the superstitious forms of invoking and evoking, by weird and strange processes, these alleged spirits of earth, air, fire, water, etc.

Startling stories are told you of occult gatherings where under mysterious oaths in magical circles, with peculiar odors, with strange and curious symbols, with many peculiar personal preparations, you are introduced to that magic chamber where these mysterious entities are, and by such processes they are brought to you and made your servants. But fearful oaths of silence are imposed upon you, and you are forbidden for your life to step outside of the charmed circle wherein you have been placed for safety.

We have very little hesitation in saying that while the phenomena are perfectly true, the interpretation of them is decidedly erroneous, and that this phase of magic is strictly possible of interpretation in accordance with the ordinary laws of life, both in nature and yourself.

When we step out of this lower circle of operation into the intermediate, where the magician is more on a level with the spiritual intelligences he invokes, then we leave the lower orders of alleged quasi-spiritual entities outside,—we come out of the spirits of the earth, the water, the air, witches, and what not—and come into the class of spiritual intelligences who are really disembodied intelligences, the people who have lived in this world or alleged intelligences who have never lived in this world, but who in either case are intelligent, rational personalities. They may be appealed to for comfort and for aid, but are supposed to be more or less in harmony with and under the influence of, these magicians who call them.

In the higher planes there is so much that you are already acquainted with in spiritual communications that but very little explanation is necessary from us on that point. You appeal to the highest spiritual intelligences, you ask them to come to you, you desire their presence, and you invoke their aid and counsel as has been done in the world for thousands of years past.

Now, to show you how clearly all this may be properly interpreted and a true light cast upon it, let us call your attention to sundry facts that Spiritualists are familiar with. In the formation of your spiritual circles you have all the elements that the magician has in the formation of his mystic circle; but you do not burn incense, you do not mix magical compounds and set fire to them, you do not draw a circle upon the ground and mark signs therein, you do not feel that you are going to draw up hell to minister to your evil deeds, or make sprites, gnomes, or fairies obey you, or go out of the earthly life yourself, or call down the great ones of the world beyond and command them to be your ministers; but, instead, you feel you are forming a circle for the purpose of the evolution of spiritual phenomena. You are virtually and practically embodying and obeying all that magicians have been able to do in the past; and the real result of circle holding, when scientifically attended to, is a reduction of the magic of antiquity to the orderly and lawful expression of spiritual phenomena in modern times—neither more nor less.

Then you will ask, Why are these incantations necessary? Why these mystic surroundings? Why this gloom? and why this wonderful personal preparation? They are all indicative of certain essential laws and principles that, when better observed in the light of an intelligent understanding of to-day, will always assure your spiritual circle a far greater measure of success than would be the case by ignoring them.

There can be no harm, and possibly much good, in the preparation for attending such circles by bodily purity, both in the outer person and inward character,—in the cultivation of meditation, spiritual aspiring, and of the finer and better graces of nature. There can be no harm in being purer outwardly, inwardly, physically, mentally and spiritually; no harm in your assembling in a room especially charged with the vitalic forces of those who are to constitute the "magic," or spirit circle; no harm to prepare and form the conditions by which you can supply force and power which the intelligences on the other side can use; no harm in opening these circles in unity of mind and harmony of purpose, which enables the invisible to enter into your presence; no harm in aspiring for the highest and best to hold communication with you; no harm in having pleasant and comfortable surroundings, and due consideration to the solemnity of the deep relationships between the two worlds, of which you distinctly partake.

There can be nothing objectionable, we repeat, in all this: because much good may come from it. In obeying these requirements faithfully, then you will be, in these modern times, in harmony with the character of your present civilization, and in accordance with the exigencies of your own necessities—you will reproduce the essential and really valuable part of magical services and incantations; but you will not have the spirits of the earth, the air, the water, or the fire, or any such entities, though you may draw down by the preparations and processes wise and intelligent spirits who have once lived in human life,—who shall counsel with you, and perhaps under certain conditions be able to attract to you certain cunning workers in psychological forces, who can do strange things, create lights which float around you, etherealize forms and figures which float before you, make strange sounds, move bodies, entrance the members of the circle, and do a hundred and one things you have heard of in magical circles in olden times.

When we have to deal with the effects magic is said to produce upon other people, we have to consider the sorcerer. Let us turn our attention to the operations of the sorcerer for the "evoking" of spirits, "the casting of spells," the giving of life and the bestowing of health;" the individual who claims to do this and that for you, who has a monopoly of influence, who can give you half the world if necessary, or aid you to accomplish some great purpose. Do you believe such things? Do you believe that one individual, made like yourselves, organized and constituted like yourselves, having powers that you possess, has been permitted by the Almighty Intelligence to exercise such powers while here in this world, and arbitrarily interfere with all the laws and purposes of nature and God? If so, you believe things that are supremely silly, altogether beneath contempt, when viewed in the light of experience and the known laws and principles of the universe.

The effect produced by the sorcerer in three-fourths of cases, depends upon the fact of the victim's knowing that the power of the sorcerer is being exercised against him. If you take that simple element out of the proposition, the power of the sorcerer is reduced in the same proportion. When the power of the sorcerer affects a result without the victim knowing what is being directed against him, you can then put it down that a mesmeric or psychological power is being directed by the sorcerer towards the person. Take out these two elements and sorcery becomes impossible. But, of course, you are far too intelligent to believe in such a thing as evoking his Satanic Majesty,—you have discarded all such opinions.

All this question of "Sorcery," supposed to be associated with the lower races of mankind, is but a blind and indefinite searching after, the spiritual powers which you possess,—is one of the expressions of spiritual growth, just as the exercise of magic is one of the expressions of psychological growth of the power to use the psychological elements of your nature. They are indications of what a man is going to do and become by and by; indications all upon the lowest plane of individual development,—and when bereft of the superstitions that surround them, they are resolved into the simple facts of nature that in your larger experience you are familiar with to-day.

We now come to the question of witchcraft. You have been bewitched by a laughing eye, a merry voice, a twist of the hair, a turn of face, a charming manner,—oh! by these you have been bewitched beyond power to resist; a spell has been cast over you which you have felt for years afterwards, and you have thanked God for such bedevilment—for it brought you all the happiness you had in life!

Here you have the secret of witchcraft,—the influence of one individual upon another. It may be laudable and good, or disgraceful and injurious; it may kindle into action the higher and better parts, or arouse all the lower and baser elements of you; may make you akin to the very angels themselves, or forge chains which shall bind you down to the lowest elements of sensuous life.

Work out the problem on that line. All the witchery and bewitching resolves itself into psychological influences; the psychologist makes his subject believe that a gold coin is red hot, that a gentleman's walking stick is the embodiment of the evil one, and by a thousand different things bewitches the intelligence and faculties and judgment of his subject, who, for the time being, is under a spell that compels him to do whatsoever the controlling mind desires him to do.

But the time was when these things were not understood, when those who were capable of exercising an influence upon other people were called "witches," were looked upon as devilish, and, mayhap, have paid for it by being roasted alive, as a burnt offering to heaven, as, indeed many were so treated. So then, when we take witchcraft in this light, think of how many thousands of your fellow-creatures in this world have suffered pains and penalties because they possessed powers which God himself gave them, for the exercise of attributes with which you are familiar to-day, and which pass unchallenged in the community at large.

Magic, sorcery and witchcraft then, in this light, bring themselves in line and harmony with the laws of nature and the possibilities of man; they are "uncanny" subjects only when you fail to understand what they involve; they are dreadful and horrible things to deal with when you are led into them blindfolded, and introduced to them in the dark; but when they come out to you in the bright light of day, when old associations fall from them, they stand out as prophecies of the powers that you are to-day personally acquainted with.

A Prominent Spiritualist Passed to Spirit Life.

We learn from a San Diego (Cal.) paper that Dr. Henry M. Barker, a prominent Spiritualist of that city, has passed to spirit life. He died near Carrville. The remains were taken to San Diego, and the funeral services took place May 20. The news of his death reached Mrs. Dobson-Barker at the residence of her daughter, Mrs. Cora D. Ringlep, 230 North Sixth street, on Monday morning. The affliction is a severe blow to the entire family, coming without a previous intimation of the doctor's illness, and much sympathy is manifested for them by the numerous G. A. R. comrades and other friends at Los Gatos and in San Jose. The arrangements for burial services were made by the Commander of the E. O. C. Ord Post, in which Sheridan-Dix Post and Ladies of the G. A. R. most heartily co-operated.

INDUCE

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Prof. Lockwood's Article.

To the Editor:—In regard to Prof. Lockwood's article in The Progressive Thinker, No. 792, entitled "Ancient Doctrine of Theurgia the Basis of all Ecclesiastical Religions," etc., I desire to call the attention of those who have not read it (especially the class who may be truthfully termed paradoxical-orthodox Spiritualists and who tenaciously cling to "religious" rites and ceremonies), to its many clear, logical demonstrations of immortality, based upon infinite law, rather than vicarious atonement and paltry, fictitious saviors.

It is not probable that one of Mr. Lockwood's scientific attainment needs recommendation or fulsome eulogies to sustain his conclusive argument against theosophy and a horde of fallacious "religious" fads and fancies, but I make this reference hoping those who have not read his essay may look it up and study closely its pointed truths. They are expressed in so clear light that none can refute, and reasonable, logical minds, upon due consideration, must necessarily accept them.

He brings conclusive evidence that wars are based upon "religious" beliefs, each nation contending for its respective god, or gods, and not only in the past, but to-day, the same terrible scenes of butchery are enacted over and over in their defense through the ignoble power of bigoted "religious" doctrines and their puerile belief in the personality of a Supreme Being, rather than in scientific law as the ruling power of the universe. This so-called "religious" influence has been transmitted from past generations, and with it is hopelessly mixed inhuman greed and inordinate love of conquest. It would seem that mankind have always been ready to give themselves up to the dark, debasing influence of mystery and superstition, rather than delve into the intricate recesses of Nature's laws—the study of which, alone, can give us real facts and set our blundering feet apace upon the path of scientific evolution and divine harmony with all nations.

Is it not barely possible that Prof. Lockwood is the man that shall wield the golden hammer of Truth (cleansed from the scum of all past religions) which shall crack the adamantine nutshell of ignorance that enshrouds and promotes the fallacies of thousands of religious people?

In this connection I am constrained to ask the liberal, enlightened writers who contribute to the columns of The Progressive Thinker, if it would not be appropriate to substitute some other word than "religion" to symbolize, or represent the great universal element of Morality, Justness and Goodness which all true souls seek to obtain with their utmost power?

This word "religion" has done service throughout the centuries as cloak for many phases of hypocrisy, and having been the leading, ruling power of every grade of humanity in the moral and commercial world, I am deeply impressed that it should, (that it practically can, as the mind sufficiently unfolds) be erased from the vocabulary of learning, and other more humanizing language substituted to represent the element of purity and spiritual progress which unfolds naturally in the human soul through inevitable evolutionary processes.

All hail! to Prof. Lockwood for the light he is casting across the threshold of darkened minds.

BURR CHAAPEL.

Waverly, N. Y.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

THE CAUSE AT COLUMBUS, OHIO.

Elizabeth Harlow's Work, and Views of Things.

The season for the winter's work is over, and every one now is preparing for the parks and camps. I wish to say it has been a most successful season for the Sixth Street Church of Columbus, Ohio. I came here last fall and have been with them all the season. We have not had crowds, for we have in no way catered to the curiosity monger. But we started with a determination to put Spiritualism on its right footing and keep it there, which is education; and there has steadily grown an intelligent interest, so we have very good audiences of the best people of the city.

The interest has become such that there has been an enlarging of the working force of the church, which has in the immediate past been run by the board of trustees who have the building in charge. John D. Arras is chairman of this board, and he has worked long and faithfully for the cause in this city. But now we have another board, which is called the working board. This board will work with the old board, and have the active work in full charge this coming season. The chairman of this board is Mr. A. L. Frank, the secretary is C. A. Delaney, and the treasurer, Mr. Maxson. The new board has twenty members. Through this we hope to carry on the work more successfully and accomplish much more. It was the unanimous vote of both boards to have its present speaker return for next season. So I shall only leave for my summer work, returning the first of October.

I feel more hopeful for the cause in its real mission to the world than ever before. One can see signs all along the lines where the people are waking up to common sense. Spiritualism had drifted almost into a superstition, but now I feel it will be redeemed. If one follows The Progressive Thinker he can see where we stood, and where we may hope to stand. To read the Open Courts arouses the most credulous and gives hope to the thinkers.

It is something most dreadful, when we realize to what an extent the intelligent mind of a man can be carried to believe in the workings of spirits no matter what.

We have criticised the superstitions of other religions and especially the thought of popes, but when one reads Judge Dunn's defense of Winans, one can easily see how we drift into superstition. And the Judge is a fair representative of a host of others, who make popes of any one that will pretend to trot out spirits at a dollar a head. But usually these same people fly into a fury when asked to contribute a dollar a month or year towards spreading the philosophy. If we would uphold the philosophy to the same extent we have the phenomena, we would know more, and would not be satisfied with wigs and illuminated cheese-cloth. And I am sorry, too, that it seems such a knotty question for some, to know how to discriminate in employing for camp-meetings. It seems to me that the only sensible path of procedure is, where there has been positive evidence gained against any one, that one is at least unsafe to put up as a representative in so promiscuous a crowd as a camp-meeting is.

The old cry that possibly some of these may have at times genuine power is no excuse, for if a man or woman will trick when they cannot get the genuine, they are not safe at any time, for you never know what is coming. And I could never recommend such an one.

However, it will all work out right,

In the World Celestial

Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherealized, materialized and through trance mediums, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement.

He says: "This book will give us courage to pass through the shadow of death to the sunlit clime of the world celestial."

Rev. M. J. Savage says: "It is intensely interesting, and gives a picture of the future life that one cannot help wishing may be true."

The Medical Gleaner says: "It lifts the reader into enchanting realms, and leaves a sweet taste in his consciousness."

Hon. C. A. Windle says: "It is inexpressibly delightful."

President Bowles of the National Liberal League, says: "It is one of the choicest pieces of literature of this marvelous age of books."

Everybody will be charmed with it, for it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold. Price $1. For sale at this office.

A Study of Elizabeth Barrett Browning.

By Lilian Whiting,

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price $1.25. The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:

LIVING WITH VISIONS. "Summer Snow of Apple Blossoms;" Music-Flow of Pindar; Friends in the Unseen.
LOVES OF THE POETS. The Prefigured Friend; Vita Nouva; "One Day. My Siren."
IN THAT NEW WORLD. Pisa and Poetry; In Casa Guidi; Florentine Days; Walter Savage Landor.
ART AND ITALY. Individuality of Character; The Clasped Hands; Kate Field's Records; Mrs. Browning's Death.
LILIES OF FLORENCE. Poetic Rank; Spiritual Laws; Modern Scientific Thought; The Consideration of Genius.

For Sale at this office.

In Tune with the Infinite

By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.

CONTENTS—I. Prelude; II. The Supreme Fact of the Universe; III. The Supreme Fact of Human Life; IV. Fullness of Life—Bodily Health and Vigor; V. The Secret, Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coming into fullness of power; IX. Plenty of All Things—The Law of Prosperity; X. How Men Have Become Prophets, Seers, Sages, and Saviors; XI. The Basic Principle of All Religions—The Universal Religion; XII. Entering Now into the Realization of the Highest Riches. For sale at this office. Price, postpaid, $1.25.

MAHOMET

His Birth, Character and Doctrine. By Edward Gibbon. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 25 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

ALL THE HONEST MEDIUMS IN CHICAGO RECEIVE THE CORDIAL ENDORSEMENT OF THE ILLINOIS STATE SPIRITUALIST ASSOCIATION, WHETHER ORDAINED OR NOT. AS THERE ARE NUMEROUS FRAUDS IN THE CITY, IT WOULD BE WELL FOR ALL CAMP OFFICIALS TO BE EXCEEDINGLY CAREFUL AND WRITE TO DR. GEO. B. WARNE, 4203 EVANS AVENUE, FOR INFORMATION, IF THEY DESIRE ANY PARTICULARS. SUMMER CAMP-MEETINGS, WHEN PURE IN SOCIAL CONDITIONS, ELEVATED IN MENTAL AND SPIRITUAL TONE AND CONDUCTED ON STRICTLY BUSINESS METHODS ARE POWERFUL AIDS IN SPREADING THE TRUTHS OF SPIRITUALISM. IT MUST NOT BE FORGOTTEN THAT THEY ARE ALSO THE HARVEST TIME FOR THE FAKIRS, BECAUSE THEY COME TO THE RALLYING CENTERS FOR NUMBERS OF PEOPLE, MANY OF WHOM ARE HUNGERING FOR PHENOMENA ALL THE REST OF THE YEAR AND READY THERE TO PART WITH THEIR MONEY WITHOUT PRUDENCE. SPIRITUALISTS AND THE PUBLIC AT LARGE LOOK TO EVERY ONE OF OUR CAMP OFFICIAL BOARDS TO PROMOTE DECENCY, ELIMINATE TRICKERY AND RECOGNIZE ONLY HONEST MEDIUMS. THEY SHOULD PROTECT THE NOVICE AND THE GULLIBLE FROM IMPOSITION AND ROBBERY. THEY ARE LARGELY EDUCATORS OF THE PUBLIC. CAUTION, CANDOR, COURAGE AND DISCERNMENT ARE REQUIRED BY THESE OFFICERS.

L. H., of Oil City, Pa., writes: "Mrs. E. J. Demorest of Pittsburg, Pa., is with us and doing a grand work in the cause of Spiritualism. We hope she may be successful in organizing a society while here. She is giving general satisfaction."

Voodoo rites involve the shedding and drinking of blood, presumably to placate evil spirits. Many children, particularly young girls, have been sacrificed in mountain orgies, when the fanatics throw aside all pretense of civilization and commit every atrocity in a frenzy of devil worship. "I have had voodoo men many times at my house in the country," said a Port au Prince business man. "They drink and then chant and dance almost incessantly for several days and nights, swaying to and fro rhythmically while others are going around. In their patois they keep on singing and praying to the spirits and when they swing their knives as they circle about a fire they are really horrible. On these occasions they sever the heads of chickens and then seize the bodies to drink the warm blood. They pull out the heart and certain other organs, which they deem sacred and devour them raw. There are many children who disappear and who are sacrificed, but there are very few prosecutions as a result."

Dr. B. L. Eskelson, Mt. Carroll, Ill., was in the city last week. The Doctor is doing an excellent work through his lectures on the Spiritual Philosophy. He is also a healer of remarkable powers.

S. M. Powderly writes: "The Englewood Spiritual Union holds meetings every Thursday afternoon and Sunday evening. Mrs. Priscilla McArthur will lecture for us Sunday evening, June 4. Do not fail to hear this lecture. 6603 S. Halsted street."

Wilson Duncan writes from Council Bluffs, Iowa: "I sang 'Sweet Home,' with violin obligato, two Sundays ago in our meeting. An Omaha lady was entranced, and standing she addressed words to our meeting that brought tears to many eyes. I asked her who it was. She pointed to Wm. McKinley's picture, and said he was her control to speak, and had caught her unawares as she listened to that beautiful music."

Miss Elizabeth Harlow has closed a very successful engagement at Columbus, Ohio, and has now returned to her home at Haydenville, Mass.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Mrs. Cora L. V. Richmond has been duly appointed and has official credentials as delegate for the National Spiritualists Association to the Congress of Religion, to be held the 28th, 29th, 30th and 31st, at the new "Settlement" building connected with the church of Jenkin Lloyd Jones, Langley avenue, Chicago. Eminent speakers will be in attendance. Mrs. Richmond is also fraternal delegate from her own church in this city.

Titus Merritt, the veteran Spiritualist of New York, writes: "The glorious cause of Spiritualism has made rapid progress in this city during the past winter. The secular press has almost daily published something pro and con to the subject, resulting in increased attendance at our meetings, at Tuxedo Building under the able ministration of Mrs. Margaret Gaule Reidinger, with the First Association of Spiritualists of New York, of which Mrs. Henry J. Newton is still president. Mrs. Helen T. Brigham holds her own nobly and well with the Spiritualand Ethical society at the Builders' League Hall, and in Brooklyn at the First Church of Spiritualists under the ministration of Mrs. May S. Pepper."

Mr. Hassman, president, writes: "The regular Sunday meeting of the North Star Spiritual Union was held in their Hall, 1546 Milwaukee avenue. The attendance was satisfactory. Prayer and opening lecture was given by Dr. P. M. Esser on Healing Power, a blessed gift manifested through him in a remarkable manner, and which is administered free at the meetings. The same gift was again demonstrated through Dr. L. C. Koehler, a physician of this city. Tests were given by Mrs. Johanna Rennau. May 28 will be the closing meeting of said society in the above hall, and no meetings will be held until the first of September, except the regular business meetings which will be held at Brother Long's residence, 33 Upton street, once every month."

Eugenia Roubie writes from Watertown, N. Y.: "We are glad to tell what a grand and noble work Mrs. Amanda Coffman has done in Watertown. Our society is in a more prosperous condition than when she took it in charge. Our active membership has increased. The packed houses that have always been such a rarity are now quite the ordinary thing. The people who come to scoff, went away satisfied that we had a good reason for our belief - and returned with the spirit of an interested investigator. Prominent people of our city, skeptics until they saw Mrs. Coffman's work, now champion our cause. The people at large are treating our arguments with more deference than usual. Our officers and members are so well satisfied they regret the close of the season is so near at hand. It seems Mrs. Coffman has made personal friends of them all, and how could it be otherwise when she has made every service an event? Such has been her success and we are not surprised for her three previous engagements were equally satisfactory."

L. M. H. writes as follows in reference to the death of Dr. Wm. M. Hammond: "He was conscious to the last and recognized the spirit friends who came to bear him away. It was a scene well worth narrating, and I have written an account of it to all his relatives, who are mostly church members. The Christians are so fond of narrating the deathbed scenes of those who die in their faith, and claim that those outside of the church have nothing to sustain them in the hour of death, that I think it behooves us to show them to the contrary when such an event occurs. His memorial was largely attended and by many who were not Spiritualists."

Mrs. L. D. Shorey writes from Maine: "The Progressive Thinker to me is the best Spiritual paper printed. It takes a firm, decided stand for right and truth."

A telephone by the side of her relative's grave is what one woman in this city who believes in Spiritualism contemplates. The unusual request to make an estimate on a telephone which would be set at the head of a grave in one of the local cemeteries was received by a local telephone company today and strange as it may sound the woman was in earnest. Some time ago a relative of her's died and as she is a firm believer in Spiritualism she has held numerous conversations with the relative since the time when the relative passed to the great beyond. It is her belief that she cannot talk to the one departed unless she is at the grave and for that reason a great deal of her time is taken up in trips to and from the cemetery. The thought suddenly struck her that she would have a telephone installed at the grave and in this manner converse with the departed kin without the trouble of making the frequent trips.—Columbus (Ind.) Republic.

D. G. Hill writes: "The increasing interest in the meetings of the Golden Rule Spiritual Society gives encouragement to its promoters for the labor they have given towards its development, and incentive for greater effort for the future. The attendance for Sunday, May 21, was large at both services, and made up of intelligent inquiring people, and we were favored by the presence and help of such untiring workers as Mrs. Nellie Kusserow, Mrs. Virginia Bryan Lyons, Mrs. Mary McIntyre and others besides our speakers, Mrs. Martha Price, for the afternoon, and that ever faithful worker, Mrs. Isa Wilson Kaynor, for the evening. With such an array of talent and willing work, we do not wonder that seekers after truth find comfort in their attendance at our meetings, and we extend thanks to all who so ably assist us. Our speakers for June 4 will be for afternoon, Mrs. Isa Wilson Kaynor, for the evening, Mrs. Nora E. Hill. Remember the entertainment and prize drawing Saturday evening, June 17. A fine program has been arranged to conclude with ice cream and cake, at O'Donnell College Hall, So Paulina St., between Washington boulevard and Park avenue. Yoy are cordially invited.

W. W. Aber, the materializing medium, has part of July and August open for camp engagements. Address him at 3422 East Tenth street, Kansas City, Mo.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Mrs. Cora L. V. Richmond was recently a guest of Mrs. E. B. Harbert at the summer home of Judge and Mrs. Harbert, Williams Bay, Lake Geneva. There were eight ladies in the party, and the occasion was one long to be remembered. The informal committee meeting took the form of a social and ethical club, and as it was during the recent peace conference at the Hague, many "best thoughts" for universal peace went forth like white doves from the Lake Geneva party. While there, Mrs. Richmond visited Dr. Chainey's "School of Interpretation," which is close at hand. "Mahanaim," as the school is called (the meeting of heaven and earth) is an ideal place, a beautiful home, and a true fraternity. The inmates practice ideal co-operation, all the work being shared by the inmates. Lake Geneva is becoming quite famous for its many educational, literary and ethical "colonies" and camps.

A London hypnotist who says he is able to cure the appetite for liquor explains the method as follows: "I merely say, 'You will feel an intense antipathy to wine, beer and spirits;' but, of course this can't be done without their consent. One of our society told the son of a dipsomaniac if he drank he would be sick and for six years he was not touched liquor. It is the same with smoking. This same doctor had a patient who, whenever he was not eating or sleeping, was smoking. He therefore hypnotized him, saying: 'If you ever put a pipe or cigar into your mouth you will be sick.' He then woke him and watched him fill his pipe. He put it between his lips, but he became sick immediately. The patient has not smoked since, nor shown any wish to smoke.

C. H. Mathews, 319 East High street, New Philadelphia, Ohio, writes: "To the first applicant I will send free to anyone who will pay express charges, 50 back numbers of The Progressive Thinker, in years '92, '93 and '97. Sent C. O. D., about 15 or 20 cents."

Will C. Hodge has taken his departure from San Diego, for San Francisco, and Oakland, where he intends to remain for about six weeks. He is engaged for the Edgewood Camp, between Seattle and Tacoma, from July 30, to August 20, and the annual Washington State Convention, August 21 and 22, and with the local society at Seattle, for September. He can be addressed at 1373 Tenth Avenue, East Oakland, Cal.

G. A. K. writes from Lancaster, Pa.: "The First Spiritualist Society of Lancaster, Pa., had the pleasure of hearing Mrs. Etta Wriedt, of Detroit, Mich., here for a week lately, giving trumpet seances."

Corresponding Secretary to the Progressive Spiritualist Society of Smithville, Texas, writes: "The First Progressive Spiritualist Society, of Smithville, Texas, was honored on its first anniversary, Wednesday evening, May 17, with the presence of Mr. John W. Ring, of Galveston, Texas. Very appropriate remarks were made by the speaker to the society on its one year's organization, and was followed by a lecture on the subject, "The Spiritualist idea of God." It was very clear and eloquent, and was listened to with rapt attention. Mr. Ring is a speaker of much ability and all who hear him are always benefited thereby. A Lyceum was organized and the society was encouraged. I feel interested in the new work that has been placed with them."

Walter A. Hall, president of the Society, Seattle, Wash., writes: "I note by your progressive paper (and it is well worthy the name 'Progressive') that many of the representative Spiritualistic workers anticipate, this year, visiting the Lewis and Clarke Exposition, at Portland, Oregon. Upon arrival at Portland they will be within eight hours' ride by rail, from Seattle, the metropolis of the Pacific Coast. As President of the Seattle Spiritual Association, I hereby extend to each and all of the lecturers and mediums, who contemplate going to Portland, an invitation to visit our city; and I shall be pleased to correspond with any of the workers who are coming West and arrange dates for appearing before our society. To anyone going to Portland, I would suggest that you buy a round trip ticket to return East by way of Seattle. It will cost no more; and if you come to Seattle, I assure you a royal welcome and liberal financial returns. Address me at No. 2120½ Fifth Avenue."

Dr. B. F. Austin has done a most excellent work in Baltimore, Md. The Baltimore American, with 70,000 circulation reports his Sunday lecture every Monday. He is in touch with many orthodox people there who call and interview him, and they are interested in Spiritualism. By request he gave twenty of them a parlor lecture on his experiences. Wherever Mr. Austin is employed, he leaves an excellent impression for good.

Dr. Lamon of Fitzgerald, Ga., writes as follows of Geo. F. Perkins of California: "We have regarded him as one of the best psychometrists. Some seven years ago, while attending his day circle of 30 or more persons, he took up a letter that I had laid upon the table (among other articles brought there) and said: 'There is a business proposition in it, upon which you desire information as to its acceptance. A spirit influence [perfectly describing my father with his violin] says you had better reject it, as only trouble would result.' I was grateful for the timely advice. I desire to testify to the generous nature of Prof. Perkins, having been an honored guest at his Chicago home, where his dear wife, also a fine psychic, displayed great hospitality and amiability."

Mrs. C. Kirchner writes: "An exceedingly interesting meeting was held by the Rising Sun Mission, Sunday afternoon, May 21. Our speaker, Sister Briggs, asked for a subject from the audience, and 'Justice' and 'Love' were submitted. Her discourse was brimful of good thoughts which brought out considerable expression from Brother Avery and Sister Sims. Brother Thompson gave some very clear demonstrations of spirit return. Our choir rendered some very fine selections in the evening song service which preceded the lecture. Spirit messages were given by Sister Weaver, Sister Kirchner and Brother Thompson, all of which were readily recognized. Our May hop was a grand success and everybody had an enjoyable time. Our regular dances take place every Saturday night in our pleasure hall, and our lectures on Social Economy every Saturday night in our Mission Hall, Peoples' Institute, Van Buren and Leavitt streets. Our speaker for Sunday, June 4, will be Mrs. J. L. Fravel. Good singing, spirit messages. All welcome."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, June 4, 1905: S. E. 58: "Band of Mercy."

Gem of Thought:—

"I will try to be kind to all harmless living creatures, and will try to protect them from cruel usage."

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

At the annual meeting of the Band of Harmony, held at the home of Mr. and Mrs. Richmond, in Rogers Park, May 4, the members voted to adjourn until the third Thursday in September, unless called together by the President.

Dr. Beverly writes: "The Spiritual Science Society will continue its meetings free for the summer. We find the attendance much larger, and the collections are very satisfactory. The mediums give readings in booths between the meetings at half price, and many come and eat lunch and remain all day for the services, which give food for all. We teach a high spiritual truth that heals the body, purifies the mind and liberates the spirit. This is the object of life, to unfold the powers within and fill our hearts full of love and truth. We have only the best speakers that can demonstrate the truth, and the best mediums that honestly demonstrate their many phases."

Marguerite Mac writes: "Thursday evening at the residence of Mrs. Burland, 3019 Vernon avenue, we had the pleasure of meeting quite a number of friends at the Social. Mr. Fraser was there and gave excellent psychometric readings and clairvoyant visions. Mrs. Maggie Henry, the palmist, gave a few very good psychometric readings, and Violet, Mrs. Burland's little Indian, did good work in tests and messages. She also made the coffee, and it was fine as well as the cake and strawberries."

Secretary writes from Billings, Mont.: "The second annual convention of the Montana State Spiritualist Association will convene in Billings on the 1st, 2nd and 3rd of June, Harry J. Moore, speaker, and Mrs Eva McCoy, Medium. We expect people from all parts of the State and hope for some from other states."

Virginie Barrett writes: "Will the friends please address me at No. 333 W. Colfax avenue, South Bend, Indiana. I would like a few Fall engagements, also for camp-meetings. Terms reasonable. I was pleasantly surprised last week by a visit from Brother Herrick, who has been with the friends in Elpath, and whom I had not seen for many years. He brings with him the same old good cheer, and faithful influence of a truthful, lasting worker in this grand field. I was invited to join in the service Sunday morning. It was with an inspiring heart that I journeyed along to the place; the road-side revealing the beauty of Spring, being dotted here and there with purple lilies and yellow daisies, while the songs of the robins give peace and joy on this beautiful spring day. An interested audience awaited us at the pretty hall. In the afternoon we held a friendly seance. Mr. and Mrs. Wyant, Brother Barnes and self, Mr. and Mrs. Grant, president of Elkhart society. "Tim," the Irish control of Mr. Herrick, came and renewed his acquaintance with us. He is always interesting. I was indeed pleased to again hear him. Brother Barnes had independent voices, and "Jammie," his little control, is always welcome with his tests and cheer. His seances have the desired effect to convince, and the pretty way in which he ends them, with soft music, is charming. May both these mediums be kept busy for the good of the cause."

Clara L. Stewart, Secretary of the Morris Pratt Institute, acknowledges the receipt of $5.00 from Mrs. Gott, and Skogland, the amount realized on the same.

Fred T. Slater writes: "I wish that The Progressive Thinker was read from the Atlantic to the Pacific by the orthodox Christians, for I believe it would do more good and give them more enlightenment than all the church papers and sermons combined. May you be spared for long years to carry on the good work of The Progressive Thinker, and when called to the other side be able to aid and inspire your successor in keeping up the high standard of the paper as you have so nobly done in the past."

Maggie Henry writes: "On Sunday, May 21, at the Universal Occult Society, as usual, we had a very interesting meeting. Many questions on the Spiritual philosophy were answered by the guides of our speaker, F. M. Stoller, followed by messages by Madame Lucile De Loux and others. Strangers are cordially invited to attend our meetings at No. 77 East 31st street, Hall C, known as "Old 77." On last Wednesday, Madame Lucile DeLoux, held a social in her parlors, at 2952 Cottage Grove avenue. All present had a very enjoyable evening. We had messages and tests from Hugh Fraser, better known as "The Boy Medium." We had several selections on the violin by Prof. LaLoude. Prof. Stoller gave many satisfactory psychometric readings. Madame De Loux gave messages. All had a spiritual feast as well as ice cream, cake and lomonade."

E. A. M. writes from Akron, N. Y.: "The Search-light of Truth is with us. Those who have been blind to the philosophy of Spiritualism are awakening. Yes, through the untiring and faithful efforts of our pastor, Mrs. Atcheson, of Buffalo, N. Y., the vail has been lifted and the light shines. Her messages from the immortal side have proved beyond a doubt that life is eternal; that the dear departed do come with loving messages for their friends on the earth plane. Spiritualism in Akron is in its infancy, but we feel with Mrs. Atcheson as our teacher and guide, the light will be made to shine so bright and beautiful that those who are striving and starving for the truth will be made to see the beacon that shines for all."

G. B. writes from Manchester, N. H.: "The Manchester Society Progressive Spiritualists elected the following officers on May 13: President, Fred C. Fearon, 222 Laurel street; First Vice-President, Albert E. Hall, Cypress street; Second Vice-President, Mrs. David Thayer, 160 Bridge street; Secretary, Mrs. Flora A. Francis; Treasurer, Andrew Kay; Collector, Leon B. Page. Meetings are held every Sunday from October to June, and with local talent from June to October."

Secretary Ridley writes from Sheridan, Wyoming: "A vote of thanks was extended by the Spiritualists Society of Sheridan, Wyo., to Mrs. F. D. McCormick, president of the Spiritualists Association, in which it was made possible for us to partake of a treat in listening to the lectures delivered by Harry J. Moore, and the tests given by Mrs. Eva McCoy. Mr. Moore is an excellent speaker and the most skeptical have to acknowledge his excellent logic. Mrs. McCoy's tests were fine. Our association is in its infancy, only four months old. We were organized by Mr. and Mrs. Sprague when on their tour of California, with Charles Menders of nineteen. We have increased our membership to twenty-eight, good, true workers, and we hope in the future to be counted as one of the bright stars in Spiritualism."

John Lord writes from Philadelphia, Pa.: "I was 72 years old yesterday, and my love for The Progressive Thinker, its manager, and our cause, increases with age. May a long life be yours and success crown every effort is my wish."

The hand painted chocolate set that has been donated to the Sunflower Club, to be raffled for at the Fourth of July picnic, will be on exhibition at the League meeting, on Tuesday evening, June 6.

The New York Press says: "Physicians and the public at large will have the benefit of whatever discoveries may be made in the future as to psychical phenomena, Spiritualistic or telepathic, by a society which has been organized by Prof. Hyslop of Columbia University. It is yet in embryo, for the officers have not been elected and the name has not been selected, but a committee was appointed at the initial meeting held on last Thursday night in the Harlem Casino, at which were present about fifty men interested in esoteric research. The avowed purpose of the new society is to investigate all so-called manifestations given by Spiritualists; to expose that which is fraudulent and publicly approve that which is good. It is said that Andrew Carnegie and other wealthy men will help the society when the organization is completed. Dr. Billings and Dr. Zweisohn urged that tests be laid down by the society and that spirit mediums be invited to give their demonstrations according to the society's tests, not their own. Physicians, he said, should be given opportunity to study the mediums and make observations as to their mental and physical condition when in the trance state. Two men, who said they represented two of the foremost mediums in the city, announced that their clients stood ready to submit to such tests."

London is talking of a remarkable seance held in a private house in the suburbs, at which a number of prominent men of letters, scientists, lawyers and physicians were present—most of them in the capacity of earnest believers in Spiritualism. Among them were Sir William Crookes and Sir Oliver Lodge, the two leading scientists of the day, and Sir Arthur Conan Doyle. Correspondence in the newspapers reveals the fact that an unusually large number of public men are Spiritualists, and that large sums of money are spent every week in the attempt to fathom the mystery of the unknown. One of the three gentlemen named above told me in all seriousness yesterday, that at a recent seance he had discovered the important fact that the Japanese and Russian soldiers and sailors who have "passed over" are still fighting their battles and that other spirits who are forced to become unwilling spectators of the ghostly strife are very much inconvenienced and shocked thereby. Furthermore, I am told that the new cult of Spiritualism maintains that when we "pass over" we enter a sort of floating state, in which we are totally useless, apparently unhappy and nervous, with an overweening desire to get into communication with our friends in the flesh by means of any medium that may happen to be handy. They say that when the spirits find out that there is to be a seance they crowd in millions to the place, and only the strongest and most energetic manage to secure lodgment in the medium—Brooklyn Life.

The Boston Globe has the following, which speaks for itself: "Rev. John Scully in his discourse at the church of the Immaculate Conception took up the subject of 'Marriage Impediments.' He spoke upon different causes which rendered marriage null and void and gave instances where, though a ceremony was performed, there was in reality no marriage. He said in part: 'The marriage contract between certain persons is null and void by God's law, natural and revealed. All Christians agree so far. No one holds that marriage between father and daughter, or brother and sister is now valid. But we maintain that the church has power to institute impediments nullifying the contract. The reason is very simple. Marriage between the baptized is a sacrament. Therefore this contract falls under ecclesiastical authority. Just as the state may nullify contracts between minors, so many the church limit the freedom of this sacramental contract. So, too, the state has no power to nullify marriage, although as the marriage formalities affect the public order it may regulate them by providing that the names should be registered, etc.'"

THE CAUSE IN ELYRIA, O.

Going On With New Strength and Courage.

To the Editor.—I take this opportunity to let the world and our friends know that we, "The Progressive Spiritualist Society, of Elyria, Ohio, are not dead yet, or even sleeping. Although we have in the past year passed through a crisis, and although the downfall of our society has been prophesied, and so reported, I am glad to tell your friends and the true friends of the cause, that our little boat has safely weathered the storm, and is about to enter the calm sea, where it will again unfurl its sails and proudly continue its voyage of exploration and missionary work.

While the storm has been a fierce one, and it seemed impossible that the turbulent waves would fail to shatter our craft upon the rocks of envy and selfishness, a few honest souls stood bravely by and encouraged and sustained the skipper with words of cheer and encouragement.

We have fought the good fight, and truth has conquered, as it always will, where the heart does not grow faint.

We send our sympathy and encouragement to others that may, like ourselves, be going through a process of renovation. While we have lost five of our members, two of them through the change called death, besides one we could claim as our own, we have never been stronger than we are to-day, for we are harmonious. And as in unity is strength, we feel confident of doing as great a work in the near future as we have done in the past. Although we have made no effort during our time of trouble to get new members, we expect to add ten or twelve new members, who are true blue, and have signified their intention of casting their lot with us.

On Saturday, May 21, we had those tireless, earnest workers, Mr. and Mrs. E. W. Sprague, with us and the fact that Sunday evening they were greeted by the largest and most intelligent audience we have had in years, speaks well for their work here, as they are well known to Elyria audiences, having served our society many times for the past six or seven years. They did much good here, as they always have.

Brother Sprague sent many truths home and Mrs. Sprague did unusually well in her message work, giving some wonderful proofs of spirit presence.

I would also speak of the good work Brother Moses Hull did here in February, and also Miss Harlow, who served our society a number of times during the year.

The class of work done by such as the above is appreciated by Spiritualists, skeptics and investigators alike, while some of the work palmed off in the name of Spiritualism, disgusts and drives away the intelligent or sensitive investigator.

Let us renovate our rostrum as well as seance room, and encourage and employ only such as are worthy, true and capable.

FREDERICK W. MARTIN.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

While on my way to my father's funeral, our little baby, who sought us only three months ago to be her earth parents, returned to her home in the soul world. The cause of her transition was pneumonia, and she suffered intensely until she escaped to her home in the land o' the leal. The little form was cremated, May 18. Just why this should be, I do not quite understand, but some day, perhaps, we shall know. The little form was perfect; the smile will never be forgotten, and the void she has left will be most painful for long years to come. Baby is safe—we all know that—but the keen agony of the long-suffering mother, who is but slowly recovering from pneumonia, is something pitiful. She has suffered beyond all words to describe and the loss of this treasure is filling her cup to the brim with bitterness. It is to her to whom all sympathy should flow—all earnest prayers be offered for her recovery. May the dear ones on the other side give her the balm of healing, and bring her face to face with all of her arisen loved ones, that she may drink of the cup of joy while here on earth. HARRISON D. BARRETT.

Passed to spirit life at Lebanon, Missouri, April 18, William Spohn, age nearly 72. He had been a Spiritualist for several years. He leaves a wife who knows that he still lives just behind the veil, and will, with their children, await her coming.

VICTORIA SPOHN.

Andrew J. Henry, a prominent Mason and friend of Spiritualism, passed on, May 10, from his home at Grand Ledge, Mich. He leaves a wife to mourn him, although she has the consolation of our philosophy. Four sisters also remain of his family. The funeral was conducted by the Sir Knights of Lansing, of Grand Ledge and other towns, the discourse being given by Mrs. A. E. Sheets. COR.

Dr. Wm. M. Hammond of Rosedale, Kansas, passed to spirit life, April 27, lacking just one week of being 90 years old. His body was cremated, according to his request. The Spiritual societies of Kansas City, Mo., united in a memorial on the afternoon of May 14, services conducted by Mrs. Baldwin. Dr. Millard F. Hammond, who was traveling, and stopping over Sunday in the city, saw notice of the meeting and came. He was asked to speak, and made the concluding remarks which were much appreciated by all. The deceased was born in the state of New York, and had lived in Michigan, Ohio, Missouri, California, and lastly in Kansas. He had been a Spiritualist over fifty years, and will be remembered as such in nearly all the places where he has lived. His wife, Dr. Loretta Mann-Hammond, who survives him, is also an old Spiritualist. L. M. H.

Elizabeth H. King, wife of Wm. H. King, and mother of Mrs. H. S. Beals, passed to the higher life at the home of her daughter in Sacramento, Cal., April 23, 1905, at the age of 81 years. She was born at Hartford, Conn., and was one of the first mediums and speakers in the cause of Spiritualism. Although she suffered much physically, her work of giving readings continued up to a few hours before leaving this life.

Lester T. Barker passed to spirit life at his home in Minneapolis, May 10, age 78 years. He was born in New York, and there married Mary A. Kenyon fifty-two years ago. He served through the war of the rebellion in a New York regiment, faithful to every duty. Many friends, neighbors and comrades met to wish him God speed in his new life. The service at the house was conducted by the writer; at the grave by Levi Butler Post of the G. A. R. MRS. ASA TALCOTT.

David Thayer, born Oct. 18, 1819, passed to spirit life on May 4, 1905, at 12:30 o'clock. He was a devoted Spiritualist. He had been identified with Lake Sunapee camp-meeting since it was organized; been its president, and for many years held office in the Society of Progressive Spiritualists of this city, and was vice-president at his transition. He had a very wide circle of warm friends who held him in high esteem. He was a medium and under control of an Indian guide of immense strength, and a healer. For two years he had expected the change, and a shining light was often seen glowing on his countenance when speaking of it, and at the moment of his departure from the body, a halo of happiness came and he passed as easily as to sweet repose. The gifted medium, Anna L. Jones, of Lowell, Mass., at his request, spoke words of cheer and consolation at the burial service, May 7, and read a poem written that morning by the author of this sketch. The Spiritualist society attended in a body. Many flowers were about the casket, and the body taken to Valley Cemetery for interment.

GEORGE BUSH.

Manchester, N. H.

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Kind reader, are you or do you know of those sitting for development? No difference for what phase of mediumship. Send your address with a 2-ct postage stamp. In return I will give my experience and advice free of charge. J. G. HINDERER.

Anderson, Ind.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

John Whitworth: Q. I read a statement in a scientific book that there are 30,000 centers in the human brain, only 1,000 are ever brought into use. If this is a fact, does it not prove there is a future life of progression in order that the other 29,000 may be developed?

A. This correspondent is mistaken in accepting the above as a statement of science. Wherever it was published it is entirely of imagination. The only "centers" of thought in the brain are the nerve cells, imbedded in the grey matter of the ganglia, and around the peripheral extremities of the nerve fibres. Their number it is impossible to determine or even approximately to estimate. They vary in size from .002 to .0003 m in diameter, and have branching appendages one of which may unite with some fibre.

These cells are batteries for the production of vital force, which is a modified form of electricity. Every thought is accompanied with a discharge of this from the cells in some portion of the brain. As different portions have different thought expressions, the region affected thus depends on the character of the thoughts.

In this thought activity, some cells are always destroyed, while others simply discharge. If the activity involves all the powers of the mind, or if the emotions are deeply excited, the vital, or nerve force becomes exhausted, and rest is demanded. In case of the emotions, the exhaustion of the cell force brings on a partial coma, and thus fortunately by its opiate becomes less sensitive. But emotions may be so overwhelming as to so exhaust the vital force of the cells, that there is not sufficient to carry on the organic functions, and death is the result.

These cells are not evenly distributed throughout the brain, but in different portions, they are in greater or less abundance according to the qualities of the mind, but whenever massed in the brain or spinal ganglia, they are the only "centers" of thought. Really they are the keys by and through which thought is expressed or better expresses itself. There are it is true many cells not used, for there is always a vast number in the immature and growing state. But these when developed, become active and take the places of those worn out and absorbed. There is none unemployed except the immature and growing cells.

R. H. Lees, England: Q. This being Nelson's year, can you tell us anything of his present condition in the spirit world?

A. Nelson was one of the greatest, if not the greatest, of the commanders of the old-time battle ships. He was a fighter and pre-eminently successful as a fighter. As to intellectual attainments, culture and those qualities that go into the formation of an exemplary character, he was not superior to the men who braved death under his command. Hence it may be a surprise to the hero-worshiping reader, to learn that the conditions surrounding the great spirit are no different from those of thousands who fought under his command. He has outgrown the war-spirit, and found that the fierce passion which directly and indirectly caused him so much anxiety and pain while on earth, was not abiding in the next sphere, and the sacrifices he made were useless, as far as gain in his present life is concerned.

He is not with a circle of warriors, for he has advanced beyond that stage and although it cannot be said he repents his conduct in war, he takes no pride in it, nor makes mention. His life on earth was for the things thereof, and there was little stored up for the future.

While Napoleon gathered a court around him and maintained a phantom show of pomp and power, few there are who have the prestige and attraction to pursue such a course, or we may say the inclination.

Hence when men like Nelson enter spirit life, they are no more than ordinary mortals, and may be so spiritually dwarfed by their life pursuits, as to be among the least. They as children, have to begin at the beginning.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

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Review of Passing Events.

By Hudson Tuttle, Editor-at-Large, N. S. A.

The English Lyceum Work.

In comparing the lyceum work in this country with that of our English brethren, while we are exceedingly glad of their wonderful success, a feeling of sadness cannot be cast of. The more, when we read of the suspension of the Boston Lyceum, which for so many years has been under the devoted zeal of its earnest leaders one of the shining lights.

We cannot impute this state of affairs to our own officers, for a more zealous or able laborer is not to be found than John W. Ring, who reminds of the old apostles, who went forth on their missions with perfect trust in their cause.

Our English lyceumists adopted an effective plan. They made the lyceum the leader. The best men and women gave their time and efforts. They organized in a way that bound them together. They did not stop to quarrel over a creed. It does not take many men like J. J. Morse, Alfred Kitson, Chiswell and Greenwood to make an opposing force that will conquer difficulties.

The report for 1904 gives 140 lyceums in good standing in the Union, a gain of 25 during the year. There are 18 lyceums not in the Union, against 24 last year. This leads to the inference that six non-union joined the "federated," and 18 new lyceums were organized.

There are 158 lyceums in all, three only being in Scotland, and none in Wales! Mr. Kitson in his report regrets this; we may regret, but we ought not to expect a people led into such religious riot as the Welsh, would have taste or inclination for the cool, reasoning method of the lyceum. There could be nothing imagined more different.

There are of the "Federated," 1305 officers and 6928 members. Of the non-Federated (estimated) 132 officers, and 765 members.

If anyone objects to organization, here is an object lesson. There can be no permanent movement without a union of individual effort, and the more self-devoted and zealous this is, the more gratifying the success.

There is one element more, and it has been an important factor. The Lyceum Banner, started by the Morses, and for a time sustained by their self-sacrifice, has been a force to bring union. The report tells us that its circulation has increased by 4,000 copies during the year. How gladly would we record this of our Lyceum Superintendent's Progressive Lyceum.

There should be ten lyceums in the United States to one in England.

The "Holy Rollers."

In Southwestern Ohio there has sprung up a new sect with peculiar rites and ceremonies, which puts in the shade the everyday experiences of the churches.

As the great Wales revival came to a people emotional and ignorant, so this Ohio revival came to the most ignorant and benighted portion of the great state. It began among the hill dwellers of Pike county. Pike stretches along the lovely Scioto river and the inhabitants are divided sharply into two classes. The wealthy class of the valley does not mingle with the uncouth and half savage people of the mountainous regions which fringe the valleys of Southwestern Ohio. It is among the latter that the Roller religion has become dominant. They at first called themselves the Christian Union Church, a sect in good standing to-day although a small denomination.

Two years ago a revival was started and by the frenzied exhortations, some of the converted began to roll on the floor. Then others joined, and all followed until the wildest pandemonium reigned. Men, women and children rolled in tangled masses. They continued to roll, hour after hour, until black in the face and completely exhausted. Some roll in the fields, and the pious believe that one exceedingly zealous man rolled until he rolled himself to pieces, and then the pieces rolled until they came together and united and the man came home safe and sound! Why not? This is a slight miracle to those performed by the founders of Christianity.

Why do they roll? They answer, because they want to, or because they can't resist the impulse.

They lately became subject to the law. It is not usual for the law to interfere in religious services. It protects all in their peculiarities, however crazy they may be. The "Rollers" were not wise. When asked why they rolled, they should have said, "It is a part of our religion"; they did not, but replied, "We can't help it," "we want to," etc., and thereby fell short of a religious sect. An evangelist must earnestly believe in his doctrines to succeed. The authorities saw their opportunity, and undertook to break up these rollers, who were bringing disgrace on the Christian name.

The opportunity came when the Rollers attempted to perform a miracle by restoring sight to a blind girl. They started a meeting at the Town Hall on Monday morning, and continued without interruption until Tuesday morning, twenty-four hours. As the girl's sight was not improved the leaders announced that it was because of her want of faith, and adjourned until Wednesday evening. The Town Hall is a plank shanty, but a good rolling place. The Rollers became more furious and abandoned. They surpassed any former action, and after the three-days' service they were on the eve of collapse. The township officers thought it time that something be done. The rolling had spread along the hilltops during two years like a contagion, and as the Rollers boasted, it was not now the ignorant but many of the lowlands with culture, had joined the ranks.

One of the leaders in the anti-roller movement said to a reporter: "The whole bunch is insane. We had to step in to save them from their own hysteria. If we hadn't broken up their meetings they would all have gone crazy. As it is now, at least four are too near insanity to be comfortable to themselves or others. We are proceeding against it as a public nuisance."

The officers broke up the meeting to save the frenzied people from self-destruction.

Really, there is nothing religious in these performances. They have come from time to time as the result of evangelist exhortations, and are to the spirit what epidemic and contagious diseases are to the body.

Superstition and ignorance prepare the mind, as a hot-bed, for the nourishment of the psychic microbes, and the only remedy is the diffusion of knowledge.

The thoughtful student of this subject cannot but speculate on what the result would have been, if instead of being hedged in by intelligent people, these "Rollers" had been surrounded by people like themselves. Would the whole state have become rolling fanatics, and rolling taken the place of prayer and sermon?

In all such movements, some hysterical person does some strange thing, and thus suggests to others who imitate, then the hypnotic influence strengthened by additions of numbers, becomes more and more intense until the whole assembly is swept before it. But the subject must be prepared, and the thoughtful are immune from such attacks.

A Survival of Hell.

The monstrous forms of the past ages are entombed in the earth's rock-crust: Flying lizards, and saurians whose restoration is a nightmare. They are all dead now and in their tombs of stone. One, "The Old Dragon," a giant man, with horns on his head, and a tail like a prehensile monkey's, lived down to the past generation and then was supposed to die. Henry Ward Beecher thought he was dead. Theodore Parker was sure, and men of science have laboriously performed autopsies on the supposed remains.

The preachers who had for some thousands of years made themselves well acquainted with the "Old Satan," the "Dragon from the "bottomless pit," and held him up as a scare-devil, to drive souls to God, were reticent, and careful how they made their appeals. Their personal devil was refined into an evil principle, and grew thinner and thinner like an evanishing whisp of fog. Now it gives a nervous shock, this declaration from the pulpit that the devil still lives and is active. It remained for a Chicago preacher, Rev. Newell, to go over to Toronto, and proclaim the glad tidings! The professors in Chicago colleges lead the world in their startling assertions. They are nothing if not bizarre! Newell is ahead of his church—or shall we say an hundred years behind? What has Toronto, the quiet Canadian city, done that such a preacher is sent to scare its people?

Rev. Newell is reported as saying: "There isn't a preacher on earth who is faithful to God who doesn't preach hell; he can't be a disciple of Christ and not preach it."

He appealed to Christ for evidence, saying: "There was more of hell on the lips of Jesus than in those of any of his preachers."

He knows all about hell. The dead are clothed in indestructible bodies, capable only of suffering, and all punished and tortured by eternal flames.

He had no time to fool with scientific notions. All the terrible manifestations of flood, earthquakes and tornadoes are directly from God.

The Mont Pelee people, he said, had on the day before the calamity crucified a pig in mock derision of the Cross.

The fear and terror of lost men on their deathbeds furnished strongest argument. "I see into the very depths of hell this very minute," was the exclamation of Sir Francis Newport to his infidel companions just before his death. Tom Paine's screams of terror on his deathbed could be heard half a mile away.

When a man, regardless of truth, and in his bigotry is conscienceless, with a vivid imagination, manufactures "facts" to support his assertions, he becomes a dangerous factor, and difficult to meet in argument. Nobody ever heard of that "crucified pig" before, and if every pig on the island had been crucified, is there an educated man in the world who believes God would care or be so angry as to destroy the people, innocent as well as guilty? Mr. Newell does not believe it. It is his stock in trade. He mouths it as Poll Parrot cries out, "Oh, my sore toe!"

Nor does he believe the infamous story of Thomas Paine. He knows that it was started by Paine's enemies, and although completed refuted by his friends who proved from reliable witnesses that the great thinker dropped away in peaceful sleep, after the terrible physical suffering he had endured, the preachers have gone on repeating the falsehood, until even our strenuous president was so warped in his historical criticism that he wrote of him as a "filthy little Atheist."

This may be thought to be speech too plain for the amenities of refined discussion. There are those who would call a lie, an erroneous statement of the truth, and thus take the force from language. When Mr. Newell, before a "crowded audience," unqualifiedly makes such untruthful statements, knowing that he is shielded by his pulpit from contradiction, does he not open the door for a reply in the same fashion? If the refutation is not made in as strong words as he has clothed his assertions, it becomes weak and powerless.

The gospel ministers claim to be devoted to the truth. If they are, they should carefully inform themselves on the subject they speak of, and if they have done this they know that all the stories they repeat, of "deathbed agonies" of unbelievers, are manufactured lies made by zealots for "Christ's sake."

These lies have been refuted, time after time, yet not the least attention is given to the denials, and the repetition goes serenely on. If the church newspapers should open their columns for a general attack on frauds in their ranks, as some of the spiritual journals have done, it would be amazing reading matter, quite as sensational as anything that has appeared in the latter.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

ONE MORE RIVER TO CROSS.

I have lived in this old body,
Some seventy years or more,
Now I'm waiting for the boatman
Who is drawing near the shore.
Yes, I'm waiting for the boatman
To take my spirit o'er
To the land of light and beauty;
It is there I want to go,
For I see the pearly gates
Are swinging to and fro.
I shall meet my dear, good mother,
And my many friends besides,
When I leave this worn old body,
And cross the great divide.
Oh, how joyfully they'll greet us,
Holding us in close embrace;
Though the grave did once divide us,
Now we meet them face to face.
And we feel their gentle influence,
And the touch of loving hands,
And we know we'll live forever,
In the happy spirit land.

R. S. HARRINGTON.

Corvallis, Ore.

JOTTINGS FROM SEATTLE, WASH.

Moses Hull's Work on the Pacific Coast.

I am inclined to believe this planet, globe, or ball, on which we think we live, is moving and improving. According to the best information we can get upon the subject, the entire universe—with its multitudinous units—is performing a grand promenade through limitless space with tremendous velocity. These units, themselves seem to say as much. How they twinkle and blink at you; look directly at you; and somehow convey the idea that they are "winking the other eye at you," and all the while saying in star dialect, that "there is nothing to be done save to obey the law, and "chasse out" with the rest of the family; "balance across" the skyless space, "all hands 'round" etc.; no confusion and no clashing, though countless ages come and go and the heavenly dance go on forever.

Once we did not believe this. We thought our world was stationary and flat, and the only "real thing" because by us inhabited, while, with superb egotism we supposed the rest of the units were created expressly to dance attendance.

We think differently now. We have somehow discovered that behind or accompanying the planet, there is a force compelling our onward movement, and, by the same token impelling or creating improvement. Under pressure our planet (we call it ours) is becoming refined and on the whole becoming a much better "residence district" than formerly. This improvement seems to be shared by all its products; its animals less gross; its vegetables more nutritious; its flowers more beautiful and fragrant, and its "general deportment" of a higher grade.

We also believe, but cannot prove it, that this same law is operating upon man; impelling him "nolens volens," to become wiser and better; and consequently happier.

Occasionally a Canute plants himself across the route of the advancing tide, but is soon compelled to move on or be submerged. Again, in these later days, there are those who represent the other extreme and rise by sheer main strength; "conscious will-power," making all law submit. We have witnessed a few temporary successes, and a very large number of failures.

Law seems to be supreme, and generally has the best of the argument.

Well, this being true, what are we as Spiritualists going to do about it? Recognize the fact, and adapt ourselves and our methods to it, or halt in our course, anchor to the past and refuse to move? There is a marked tendency in some quarters and in some particulars, to do the latter.

Conservatism has its uses, but it's an easy matter to be too conservative. Basic principles of course, do not change; but methods of expression and of application are changing constantly. Herein lies the problem to be solved, and its solution is not difficult.

Human experience has taught that society must be constantly reformed; frequently reconstructed, and its expressions made to line up with higher ideals and broader standards of measurements. It can anchor permanently to no system, nor be confined, to a set formula of action.

Spiritualism cannot become the exception and maintain its standing. Its advantages lie in well attested phenomena, and a scientific philosophy. Its disadvantages are often found in emphasizing the former at the expense of the latter, forgetting that the world needs analysis as well as evidence. Just at present the cult seems to be clinging most tenaciously to the phenomena. Not long since we learned of a society that refused very strenuously to employ one of our strongest and most effective speakers because she preferred not to give public tests. Ye Gods! and some of these people were seeking "tests" a quarter of a century ago, and we fear will be doing so a quarter of a century hence.

It happens that a large number of old-time workers have been "retired," by the aforesaid method of procedure. Let us hope this kind of verdict may not often be rendered

As in music, art and literature, we can create the demand which we wish to supply. A happy blending of these agencies will best minister to a healthful public sentiment.

This leads us to observe that public sentiment, in Seattle, is generally healthful. This is evidenced by the fact that it required a vast outlay of dollars, numerous bands of music, midnight parades and a combined clergy (they are combined occasionally, not often), to hold the recent Chapman Evangelistic movement in proper form for its brief sojourn here, and further evidenced by an immediate return to normal conditions when the pressure was removed. The people didn't even feel insulted by this ostentatious display of a worn-out and bedraggled system, well knowing its transitory and in this instance, migratory nature. A few cases of insanity and commitments to the state asylum seem to be the only residuum. The movement was below the level of the Seattle church and clergy. They do more and better work when left to their own devices.

This part of the planet is moving on, the appropriate action for the sensationalist, be he orthodox or heterodox, is to move "off."

And now, shall we be open to the charge of "egotism," if we affirm that the Spiritualists of Seattle are doing their work well in this onward movement? We will venture the statement. But we are not alone in our efforts. We have learned how to be assisted as well as how to assist others.

We found a way to draw Moses and Mattie Hull out of their eastern seclusion, and out to the Pacific Coast, and it has certainly been a "feast of reason and flow of soul" for the past two months. Nothing like it in the previous history of this city. Their coming has done more to impress the value of our work upon the minds of the people in general than can now be estimated, or expressed in words.

It is placing it mildly to say that Spiritualism has gained in influence and stability among the various movements of the city. It is making better men and better women of those who listened.

But the crowning event occurred in the closing scenes, in the form of a regular old-fashioned debate between Moses and the leading Adventist divine (?) of the Pacific Northwest. It was a great treat to both veteran and novice and particularly in this discussion, for all did participate either upon one side or the other. One of our largest halls was filled nightly and such a blending of the "old and the new," with Adventism as a base, up through the various strata of liberalism, to the "Cap Sheaf" of them all, Modern Spiritualized Spiritualism, will not soon occur, possibly never again.

The event was a natural outgrowth of conditions created by the Chapman visitation. A challenge was sent to him, but it somehow slipped past him, and fell upon the pathway of our Adventist friends. Whoever knew an Adventist that was not spoiling for a "scrap?" (mental, of course), and who ever knew one that did not feel fully equipped to battle with anything or person, short of Cloven-foot or Deity?

Well, the gladiators met. One representing the ideas of the medieval age, and the other the most advanced of an enlightened scholarship. Briefly speaking, the good Elder Steers was no match for Moses, either in scholarship or originality. Indeed, it was painfully apparent that he could not, or did not, at all times comprehend what Moses was talking about. The good brother was evidently "long" on honesty, but woefully "short" on what is now common knowledge. If, as Moses affirmed, the bible sustained Modern Spiritualism, it is apparent that Elder Steers knows but little about his own textbook. If it does not, his own argument would leave us in doubt as to what it does sustain. But the verdict of the vast audience was unmistakable. Even the Adventists were led to applaud their champion's opponent at times.

It is seldom given that a speaker, and stranger to so many, so completely wins his audience, as occurred in the appearance and argument of this champion of advance thought. After the first evening Brother Hull received an ovation upon his entrance to the hall, and when rising to speak. It reminded one of the enthusiasm created by the appearance in our midst of Bryan and Roosevelt. And what was more important and gratifying to the lovers of Spiritualism, every speech of his did royal service.

Brother Hull never forgets that the "Truth" as we see it, is the end to be achieved. Well, to defeat the opponent, but still better, to build up the Cause the opponent seeks to destroy. According to arrangements he spoke on the negative of the Elder's affirmative, but was constantly affirming the truths of Spiritualism.

The discussion and the sermons given by Brother and Sister Hull, have done much good, and their visit will long be remembered, even after good Father Time shall have folded his loving mantle around them and hied them away across the border.

Personally, we have enjoyed studying anew this grand young man, and his full-orbed, soul-crowned comrade, and helpmeet.

We have queried as to that subtle charm that never tires, and yet ministers in full to the demands of hungry souls.

Unimpeachable honesty, unquenchable thirst for truth, absolute devotion to human interests; these are strong points in the make-up of Brother and Sister Hull, or we fail to read correctly.

Seattle, Wash. R. F. LITTLE.

A TRINITY OF GREAT MEN.

As Presented by John T. Dow, of Duluth, Minn.

Realizing our very limited ability, we hesitate to judge as to the merits of individualities,—but there can be no harm in expressing our opinion, and allow others to judge of its correctness.

It seems to us that for all-around great and noble characters, each in his own field of operation, at this time, three men that we can name stand at the very apex of nobility and grandeur.

The names of this trinity who have reached to near the zenith of human attainment, are, Hudson Tuttle, Rev. Minot J. Savage, and W. J. Bryan.

If our estimation of these men is too high, we will stand corrected when you can show nobler specimens of human greatness anywhere upon the face of the earth.

JOHN T. DOW.

Duluth, Minnesota.

A CREED.

There is a destiny that makes us brothers:
None goes this way alone;
All that we send into the lives of others
Comes back into our own.

I care not what his temples or his creeds,
One thing holds firm and fast—
That into his fateful heap of days and deeds
The soul of a man is cast.

—Edwin Markham.

DISTANT LIGHT.

Poem Written by the Planchette.

A light in the distance breaking
A token of coming day,
To the many sad hearts waiting
Along this toilsome way.

A distant gleam of sunshine
Among the rugged clouds,
Like the peaceful smile immortal,
On the face of the snowy shroud.

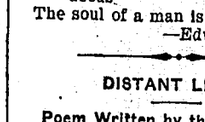
A distant echo oft starts us,
Of things we cannot see,
That tells us of life eternal,
And events that are to be.

And West, in the shadows deep'ning,
We catch the whisper of song,
Borne on the evening breezes,
And gently carried along.

A whispered hope and prayer,
For that long-sought land called blest
We close our eyes and fold our hands,
And seek that quiet rest.

IRANO.

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April 7. I have had a beautiful experience to-day and one I shall remember long. Early this afternoon I left the place where I was entertained after the meeting last evening, and to save travel struck across the fields now nearly free from snow, to come to my friend at whose home I am now stopping.

There was life in the air, there was music in the air and sunshine every-where, when I started, but I had not gone more than half the distance when there came up a sudden squall of wind and rain and as I was wholly unprepared for it I was a good deal discomforted, and said to myself, "O dear, what a fix I am in, the flowers on my new hat will be entirely ruined."

Just then I saw a little house, old and weather-worn, snuggled in a tangle of trees and shrubs. A column of smoke arising from the large square chimney told me that it was not deserted, although I have seen scores of better houses that were. Toward this house I directed my footsteps with more haste than dignity. The door opened at my approach and a tall woman, old, thin and wrinkled, clad in a neat gingham gown and apron, and wearing a small grey shawl over her hair, presented herself in the doorway and said hospitably, "Come right in; never mind your rubbers, clean dirt will harm no one." She conducted me to an old-fashioned wooden settee beside the fire-place where bright flames were leaping and crackling and helped me get my wet garments a-drying.

Comfortably seated with my wet feet by the welcome fire, I looked upon my strange surroundings with a sense of rest and satisfaction. The room was low and the furniture old and worn, but everything looked clean and orderly even to the spinning wheel with a bunch of white wool rolls thrown lightly across—well, the lower part of it—a sight I have not seen before since my childhood.

After I had rested for a while, my hostess and I engaged in conversation and I soon found that she was no ordinary woman, if her surroundings were poor and homely. She told me that she had spent the entire eighty-four years of her life there. As she was the youngest of a large family it fell to her to remain at home after her marriage and care for her parents until death released them.

"I do not need to live here in this way," she told me, "for I have a son in the great city who longs to give his old mother everything wealth can buy, but I will have none of it, nor I have no use for it. The wild bird pines and dies when you rob him of his freedom, even though his cage be made of gold—gold means nothing to him. What do I want of jewels and fashion, and pomp and show? It is all emptiness, weariness and vexation. It dazzles the eye for a time but it cannot bring peace, and the happiness that is born of it will vanish before the first rude wind that blows. I have never been a drudge or a slave in my life, and I am not going to begin in my old age."

The woman paused and looked at me keenly, and then said, "When you love your work, love to do everything you have to do, you are mistress of the situation, of every material thing that belongs to you; but when you dislike your work and go to it unwillingly, rebellious or with martyr-like resignation, then your work is the mistress and you are its slave. I love my humble home, I love every rod of ground that surrounds it, I love the trees scraggy and twisted though they are, I love the birds that sing in the branches and the winds that roar among the mountains," and she glanced fondly through the small many-paned window toward the rugged hills now softly veiled in gray mist, and then continued, "The hills call to me in the morning when sunlighted and glorious, 'Be glad, rejoice in the light, for it is of God and shines forever, and when the shadows deepen and night draws its coverlid over the earth, the mountains call to me, 'Rest, beloved, and fear not, for when we are crumbled in dust thou shalt still live.' Oh, I am glad I have got eyes that can see and ears that can hear."

I sat silent and surprised. This poor, lonely old woman whom I was prepared to pity became transformed before me and I was not sure but she was pitying me. After some minutes of silence my hostess said to me, "In the public work you are engaged in you must meet many peculiar individuals, both in their flesh and out of it."

I looked up from my reverie quickly and said, "Then you know me? Perhaps you attended the meeting last evening?"

The woman shook her head. "I do not know your name nor where you came from, but I know a good deal about you. You are surprised and puzzled so I will explain. When my old man came in a little while ago you looked toward the door as if expecting to see it visibly open and close, and when he came and stood beside you I saw by your actions that you recognized his presence, you unconsciously betrayed yourself. I know you are an avowed Spiritualist, because you have used words during your conversation that only Spiritualists habitually use. I know you are accustomed to public speaking, for your style of speech and manner betray you, so I jump at the conclusion that you are a Spiritualist medium and preacher, and I now see I am right. I learned years ago that one great trouble in this world is, people use their mouths too much and their ears and eyes too little. Wisdom comes to us in thoughtful silence and not when we are gabbling.

"People think I live here alone, but I don't, for my old man stays right here with me night and day. When he came in just now he had been out to the barn to look at the cow and I knew by the slow way that he came in that it is well with the cow and so I am saved one journey to the barn in the wet. I did not see him, and I have never seen him but once since his body was laid under those elm trees you see over yonder. I don't need to see him to know he is with me. When he was dying he said to me, 'Viny, you needn't think I'm going to leave you here alone, for I shall not do it. I shall stay right here with you just as long as you stay, and if you never see me nor hear me don't you ever doubt or fear, for I shall be right here. I have thought it all over,' said he, 'and I have made up my mind, and you know, Viny, I am dreadful-set when my mind is made up, and I promise you I'll not go to any heaven until you can go along with me, and there can't anybody make me, either.'

"Those were his last words to me and I have never doubted for one minute. God joined us two together sixty odd years ago, and what God joins together stays together. God is love, you know, and don't ever forget it, child, for it is of all laws and powers the highest."

Just then the room filled with sunlight and I uttered an exclamation of pleasure.

"Yes," said my hostess, "I knew it was coming. When at this time of day the mist rolls up around Scrubby Peak the way it did a little while ago, we always get some sunshine."

She helped me on with my wraps and followed me out into the path. I drew in the sweet-scented air and looked about me with a feeling of exhilaration.

"It is beautiful," I said simply.

"Beautiful! yes," said the woman, gazing fondly about her; "there is beauty everywhere if we have eyes to see it, and there is melody everywhere if our ears are trained to catch it, and if we do not find beauty and harmony we may be sure the trouble lies within ourselves.

"Listen" she exclaimed; "what do you hear?"

"A jay screaming over in that apple-tree," I said.

"What did he say?"

"Say, I don't know as he said anything. I only heard a harsh, discordant sound that is meaningless to me," I replied.

The woman laughed. "Are you sure that your ears are so well trained that you hear aright what comes to you from the spirit world?" she asked.

I was silent, for I did not fully grasp her meaning.

"I will tell you what the bird said," she continued soberly; "he said 'cheese hoop, cheese hoop.' The jay is a very practical bird in spite of his regal robe and crown, and is neither a poet nor a musician, but he is a prophet not to be despised, and when I hear him calling 'cheese hoop,' I know the time has come when the kine low over the calves toddling about them in the pens—or in other words, spring has come. Now you know what the jay says; his voice will never sound the same to you again."

The bird filled his throat and again his cry rang out. "You are right," I said, "for now I know what the bird says; his voice has a ring of melody in it I never detected before."

The woman laughed with girlish gayety, and exclaimed, "Just so! What did I tell you? You have always compared his notes with those of the song birds, those nature has constructed to pour forth melody, which is unfair both to you and the jay. You want to learn to see and hear aright, and then you will receive everything for what it really is, and so receive benefit from it and keep in harmony."

As the woman spoke the deep significance of her words sank into my soul, and I felt a strong desire to thank her for the help she had given me, but she was listening intently and so I listened.

"What do you hear?" she asked.

"A hushed and solemn roar rising and falling far away among the mountains," I answered.

"Yes, you heard, and its message is, another squall is coming,' therefore hasten, or it will reach you before you reach your destination. Now good-bye, and remember these words, 'Let him that has ears hear what the spirit says to the churches.'"

I arrived here at my friend's house just in time to escape a second wetting. Now alone in my room the events of the day stand out before me vividly and I know I have learned much of value. The simple faith of that aged woman appeals to me, and yet her perfect faith is the natural result of her perfect love. I am thankful to-night for my experience, but when I was being led, or rather driven into it I was annoyed and thought only of my new hat—as if a few rag flowers are to be compared with the beautiful lesson I have learned to-day! How shortsighted we are apt to be! Just like children that whine and sulk and kick because they cannot have their own way even though it lead to pain and trouble. My prayer to-night is that I may hear and see aright, may hear what the spirit says—to the churches. Seeing that I speak in one to-morrow night, yes!

(To be continued.)

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Give Us the Truth, the Whole Truth, and Nothing but the Truth

ty, corner Pearl and Franklin, Sunday, May 7, where many touching things were said of the departed friend and brother. F. S. CORNISH.

Cleveland, Ohio.

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 8 p. m. Mrs. Jeffery Burland, pastor.

The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Auxiliary every Thursday afternoon at 2:30.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

Spiritual Church of All Souls, in Hope Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday evenings at 7:30, conducted by Mrs. R. Squire.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 964 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer, Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 623 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. S. J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

Meetings every Sunday at 10:45 a. m. at hall 210, Masonic Temple, under the auspices of Walter DeVoe, the well-known lecturer. Miss Cora M. Nafe, soloist.

The Rising Sun Spiritualist Mission holds regular services every Sunday at 3 and 8 p. m., at the People's Institute, Van Buren and Leavitt streets. The Rising Sun Lyceum meets at 2 p. m.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium.

Church of the Soul Communion holds meetings every Wednesday evening at 8 o'clock and Sundays at 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 543 E. 55th street. Entrance to hall, 319 E. 55th street.

The Chicago Spiritualists' League holds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B. Warne, president; O. R. Kropp, 5481 Kimpark avenue, secretary. The League wishes every Spiritualist society of the city to send in the names of all their mediums, stating their particular phase of mediumship. Address all communications to the secretary.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 2:30 p. m. Conference at 2:30 p. m.

The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S. Western avenue, under the direction of Mrs. Nellie Kusserow.

Mrs. Virginia Brandsone of our most eloquent trance mediums, will lecture at Star Lodge Hall, 378 South Western avenue, each Sunday evening.

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LIST OF CAMP-MEETINGS.

Send In Your Dates and Name of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates can be made.

MT. PLEASANT PARK, CLINTON, IA.

The twenty-third annual camp-meeting at Mt. Pleasant Park, opens July 30 and closes August 27. The very best talent has been secured for the season, and Opening Day promises to be a red letter day in the history of the camp. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

ONSET CAMP.

Onset camp commences its twenty-ninth annual meeting, July 23, and closes August 27. Onset is one of the most beautiful seashore resorts in the world, and is in close proximity to other noted summer resorts. It is connected by a bridge with Point Independence, and close at hand lies Monument Beach, and beyond Gray Gables, formerly the summer home of Ex-President Cleveland, and at the head of the bay is located "Crow's Nest," owned by Joseph Jefferson.

The water supply, introduced by the Onset Water Company from Sandy Lake, could not be purer or better.

No summer resort is better supplied with well-regulated hotels, with rooms and board at reasonable rates. Also rooms can be obtained at cottages, and meals at either hotels or restaurants in close proximity.

Letters addressed to the proprietors of the following hotels, Onset, Mass., will be promptly answered, giving full statement with regard to prices of rooms and board: Hotel Onset, Glen Cove Hotel, Glen Echo Hotel, Union Villa, Washburn House, Bullock's, Hotel Marcy, Highland House, and Mrs. Ronald's.

CHESTERFIELD, CAMP.

The official board met at Camp Chesterfield, April 9, to perfect arrangements for the coming camp session, beginning July 15 and ending August 27. The grounds are in fine condition and we want to make this the best camp ever held here. We have secured the very best talent and will have them well advertised. The programmes will be ready for distribution in a month. Mrs. Lydia Jessup, secretary, Anderson, Ind.

SUNAPEE LAKE CAMP, N. H.

Sunapee Lake Spiritualist Camp-meeting Association will hold its 28th annual meeting at Blodgett's Landing, N. H., commencing July 30 and closing August 27. We have a good list of speakers and test mediums. Address all letters to Thomas Burpee, Sutton, N. H., or the secretary, Lorenza Worthen, Hillsboro Br., N. H.

VICKSBURG, CAMP.

Vicksburg camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeannette Fraser, Vicksburg, Mich.

MINERAL PARK CAMP, CAL.

The Spiritualists of Southern California have engaged Mineral Park, the camp grounds in the Arroyo Seco, just below Garvanza, for their annual camp-meeting, from June 25 to July 25. Many improvements are to be made at the park, and fourteen cottages will be erected. Mrs. Nettie Howell is the head of the executive committee. Address her for programmes.

NEW ERA CAMP-MEETING.

The New Era camp-meeting begins July 9, and continues over four Sundays. We will have with us during the meeting those grand workers, Harry J. Moore, Mrs McCoy, Mrs. Ella Royal Williams, sure, and hope other good workers will also attend from all parts of the compass. We expect many of the lecturers and mediums from the coast (and we have many good ones) to attend during the meeting. Everybody come and help make this coming camp-meeting a grand and glorious one. The hotel will be under the management of the president, and everything possible will be done for the comfort and welfare of the guests. Camp ground is only 22 miles from the great Lewis and Clark Exposition at Portland, Oregon. Address Rev. G. C. Love, president, 354 College street, Portland, Oregon.

EDGEWOOD CAMP, WASH.

The annual camp-meeting of the Spiritualists of the state of Washington, will be held at the Edgewood camp-grounds on Surprise Lake, commencing July 30 and ending August 20. These grounds are owned by the state association and can be reached either from Tacoma or Seattle by the Interurban electric cars. The annual state convention will also be held at the same place on August 21 and 22. Spiritualists from the East who intend to visit the Lewis & Clark Fair at Portland, should time their visit so as to stop over for a day or two at the camp, where they will find a hearty welcome from their western co-workers. All railroads give stop-over privileges at the different Sound cities. GEO. E. KNOWLDEN.

Tacoma, Wash.

CENTRAL OHIO CAMP.

This camp opens Sunday, June 4 (and closes Sunday, June 25), at Bucleh Park, eight miles southwest of Columbus, directly on the B. & O. railway, and Columbus, Grove City and Southwestern Traction Lines; one-half hour's ride from Columbus and 20 minutes from Morgans; will land everybody at the park. Many talented speakers engaged. All are welcome. Officers: H. E. Boerstler, president; L. M. Lyda, vice-president; A. W. Dennis, treasurer; Hattie G. Webster, secretary. For further particulars, address the secretary, 55 McDowell street, Columbus, Ohio.

GRAND LEDGE CAMP, MICH.

The Grand Ledge Spiritualist Camp-meeting opens July 21, 1905, and closes Aug. 21, 1905, with Mr. Oscar A. Edgerly as presiding chairman. As the programs are now being printed they will be distributed as soon as possible, and all those wishing further information regarding the camp, address J. W. Ewing or W. R. Divine of Grand Ledge, Mich. The association extends a cordial invitation to all.

LOS ANGELES, CAL., CAMP.

The Liberal, Educational and Spiritualist Camp-meeting will open at Mineral Park, June 25, and close July 25.

THE ASHLEY, OHIO, CAMP.

This camp opens August 6 and closes August 27. For further particulars address Will Randolph, secretary, Ashley, Ohio.

CAMP PROGRESS.

Camp Progress, Moreland Park Grove, Upper Swampscott, Mass., opens Sunday, June 4, 1905.

This association has been reorganized with the intention of making it the leading camp for the summer season of 1905. We ask your co-operation and hope you will visit us and help along the cause of Spiritualism. This is not a money-making business, our only object is to promote this grand cause. All Spiritualists are eligible to membership in this association.

The grove contains about eleven acres of woodland very pleasantly situated in Upper Swampscott. Lynn and Salem electric cars pass the main entrance which should make it the resort of all Spiritualists of Eastern Massachusetts.

The grove meetings are a great help to all mediums who may take part, as it tends to establish more engagements for them during the winter season.

It is the intention of the directors to select first-class mediums each Sunday and would solicit correspondence from such.

Miss Annie Foley of Haverhill, is engaged for the opening Sunday.

Benj. H. Blaney, 150 Elm street, Marblehead, Mass.; Geo. D. Merrill, Lynn, Mass.; E. P. Cooley, 205 Eliot street, Boston, Mass., board of directors.

OCEAN GROVE CAMP.

This camp is located at Harwich, Mass., and opens July 9, and closes July 23.

WINFIELD (KANSAS) CAMP.

The Winfield Camp Association will hold its twelfth annual camp-meeting, commencing July 15, and ending July 25. We have secured the best of talent, and expect to make this camp one of the most interesting of its history. All get ready to come the first day and stay until the last. We have secured Max Hoffman, Will J. Erwood, Isa Wilson Rayner, Bessie Bellman, Mr. and Mrs. Abey. These are all excellent workers as most everyone knows. There will be many local mediums on the grounds. Address Mrs. Maud K. Gates, 807 North Manning street, Winfield, Kansas.

UNITY CAMP, MASS.

The season's work at Unity Camp, Saugus Center, will open on Sunday, June 4 and continue every Sunday until the last of September. These meetings will be fully up to standard of former seasons, with many added improvements. Good speakers and mediums will be present. Electric cars going direct to camp gate, without change, leave Scolley Sq. subway, Boston every half hour. Visitors cordially welcomed.

LOS ANGELES CAMP, CAL.

To be held at Mineral Park, commencing June 25 and ending July 25. Mrs. Nettie Howell is in charge.

Unity Camp, Saugus Center, Mass.

This popular Sunday resort will open on Sunday, June 4, and the management offer a large array of talent on that occasion. Mrs. Minnie M. Soule, Mrs. A. J. Pettingill, Mrs. Annie L. Jones, Mrs. Dr. Caird, Mrs. Hattie Lewis, Mrs. Dr. Chase, Mrs. Maude Litch, Mrs. Mamie Helyett and many other good speakers and mediums will be present.

Musical and literary specialities will be introduced during the day. Mrs. Mona Belle Welch, the well known teacher of elocution, Miss Abbie Corbin, Masters Cuffe and Popp, Mr. James Singer, vocal soloists, will assist in the exercises. Prof. Harry C. Chase will be in charge of the music, with Mr. W. H. Atherly, cornetist.

Conference will be held at 11; regular service at 2, song service, 4:30; concert 5, and closing service at 6. President Alex Caird, M. D., will conduct the services throughout the day. The association has recently purchased the grove in which the camp is situated, and the services will partake somewhat of the form of a dedication. Refreshments can be procured in the grove, thus enabling visitors to come in the morning and remain through the day. Visitors coming from Boston, can take the electric car at Scolly Sq. subway, and ride direct to the camp gate without change. Cars leave every half-hour. All visitors cordially welcomed.

A. A. AVERILL.

MOSES HULL'S BOOKS.

Encyclopedia of Biblical Spiritualism; A Concordance to the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible. Price $1.

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The Spiritual Alps

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32 CHICAGO, ILL., JUNE 10, 1905. NO. 811

THE GREAT COMING TRUTH.

One Primal Elementary Force Underlying Phenomena, and That Force Is Thought—Force Has Intelligence.

As has previously been said [as set forth in the Chicago American], the condition of scientific thought at the present time may fairly be described as chaotic. Working hypotheses, fixed beliefs which for two centuries have been the granite foundations upon which our text books have rested, are being certainly undermined and swept away. This state of affairs was well foreseen and clearly prophesied six years ago by Virchow, Lodge, Fitzgerald and many other great observers. Three years ago their views and prophecies were dwelt upon by the writer at some length in this paper.

It has seemed certain in these six years and now seems more certain than ever that the whole basis of scientific philosophy is destined to be shifted; that the great edifice of Science is to be removed from foundations which have crumbled away and placed upon a new and substantial mass of stone work which will last for a century or so at least. The question is, what is this great new base to consist of? What is the great new truth which is coming to the minds of men?

Any answer to this question can only be found by an examination of the facts and if the facts be arrayed any man can find the answer for himself. They are these:

Ten years ago Professor Fitzgerald came to the conclusion that there was only one primal, elementary force underlying phenomena, and he could only declare his solemn conviction that this force was thought. That one primal force was the mother of all the other forces—light, heat, chemical force, cohesion, magnetism, electricity—that all these forces which we know were not varied manifestations of the great primary force, and that, strangest of all, this great primary force knew what it was doing. That in addition to energy, the idea which we ordinarily associate with force, it had INTELLIGENCE. In short, that the force which animated the wind, colored the lily, armed the man and moved the planets was THOUGHT.

This was ten years ago. Since that time we have discovered the Roentgen rays, the Bacquerel rays, radium and a mass of new and strange phenomena. Explanation of these has been and is being sought with the greatest activity. It may without exaggeration be said that all the great scientific minds of today are coming to Professor Fitzgerald's view; that the underlying force undoubtedly carries within itself the consciousness—if the word may be used—which explains the orderly procession of nature's phenomena, the similarity of the leaves upon the tree, the reproduction of the type from the seed, the unvarying regularity in crystallization in the movement of the planets upon their courses.

The great point, the promise of the great new truth which is coming, lies in this: The intelligence is not in the matter, as we call it, but in the force itself.

Now, when we look about to see if there are any other facts to confirm this great new generalization, we cannot help being astonished at the mass of evidence.

About twenty-five years ago there took place in France, under the highest scientific auspices, a series of experiments which proved that the essential spirits of certain drugs was transmissible. That all the effect of opium, nicotine and sundry well known medicaments could be obtained upon a person without administering the drug. That the effect of the drug could be conducted into the person. In short, that the real power of the drug lay not in its matter, but that its force was non-material. In short, that the reality, the actuality of the drug, lay in what might be called its spirit, its idea, the thought which it represented.

Precisely the same line of experiments, revealing precisely the same truth, may be seen to-day in the hypnotic laboratories of Paris. All there is of the drug, its actuality, its entity, is non-material. The real drug is non-material.

Balzac, half a century ago, worked this idea out so thoroughly, claimed so flatly that will and thought are not only real forces, but are the only real forces, that a reading of his extraordinary views, as lucidly stated as the period permitted, is worth any man's time.

Back of Balzac lies a literature, making claims to the same end and giving instances which are weighty and impressive.

The records of the Psychological Society show authentic cases in almost any desired number, forcing the impartial observer to believe that the real man, like the real drug, is non-material and that the disassociation of the real man with his body can and does take place frequently during life.

Schiller believed and declared that this was so common an event in human life that it was the basic phenomena of sleep.

The probability is that the world is close to the reception and adoption of a truth so strange that at present we have not the words to formulate it properly. This is that nothing exists except as an action of thought. That its essence, its reality, its actuality, is only as an expression of thought. That the reality of all objects, as of all drugs, is absolutely non-material.

H. J. W. DAM.

IMMORTALITY OF THE SOUL.

Spirit Said to Be Eternal Directing Power That Controls All Matter and Force.

A writer in the Battle Ground in the Chicago Record-Herald, says that matter and force are "both eternal;" that is, always have existed and always will exist, and yet he denies the immortality of the soul.

If matter and force are eternal, why is not also spiritual intelligence? The noblest and most divine of all spiritual power must be superior to all other powers, because when intelligently directed it controls all matter, and all material forces. If it were not for intelligence directing matter and force they would both immediately revert to chaos.

We cannot prove the existence of God; neither can we prove the immortality of the human soul. They are both known, if known at all, by intuitional self as to whether it shall have faith in God, and consequently in immortality of the individual soul. Mere intellect, or what we term the "objective mind," can form no conception of God or immortal life. The intellect is loveless, pitiless, soulless.

Immortal life is the survival of the fittest—the morality, intellectuality and spiritually fit. Eternal vigilance is the price of immortality. The desire of immortality is universal. Immortality is conditional; we must intensely desire and work for it or we will never attain it. The man who has no conscience has no soul. Some cowards commit suicide of the body. Reasoning from analogy, it is possible to commit suicide of the soul. By long continued violation and neglect of natural and spiritual laws the soul gradually dies. If we can quench a part of the spirit, and we know we can, we might quench all of it. If we do not use our soul powers we lose them. There is such a thing as total death. The soul is not annihilated, but dissipated, annulled, disorganized, abrogated, rendered powerless to suffer or enjoy anything—blind and deaf and dumb to all the glories which light up this resplendent universe.

Whom shall we believe in regard to a future, immortal life? If there is not a future life, what is the use of this? If we are extinguished at death, better never to have been born. Byron was right when he said:

"When coldness wraps this suffering clay,
Oh, whither strays the immortal mind?
It cannot die, it cannot stay,
But leaves its darkened dust behind."

O. L. HARVEY.

DEATH AND LIFE ETERNAL.

The Fulfillment of the Words of Revelations.

We read in Rev. 21:4, "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

We have selected this passage because in our days the fulfillment of these sayings are being realized, and after all is said and done, visions of mortal mediums and visitations from ministering angels always did and do now, make up the chief factors whereby the problem of life in all its bearings can be analyzed and rendered comprehensible. John was a medium who had experiences like many of us modern mediums. He speaks of some of them as "being carried in spirit" out of his mortal form or only by his intense and pure thought which formed themselves into wings of ascension, that thus he met on the highlands of spiritual truths his spiritual teachers and saw what he related from the higher points of view, and which things so seen could not be realized on Earth in their fulfillment until in the course of time and natural advancement it would be possible that involved designs could be worked out. This could only take place as man's conception of things by mental unfoldment could be commensurately changed with nature's unfoldments, to grasp said designs.

Modern Spiritualism and its mediums have done a great work, that is, jointly with the heavenly workers, to change men's views of things and to grasp life's true significance; also to show them that it is not Heaven and Earth that are passing away, but simply the former conceptions of them. The view is changed; things are beheld from higher standpoints, disclosing the fact that life is life and cannot die, therefore there shall be no more death, only a change of outer form, to don one more suitable to the plane where, in accordance with each one's fitness, life's journey is pursued.

It is high time that mortals awake to this truth that each one born upon the Earth must make this journey for his own improvement and to some extent only his own better promptings should be followed in order to render in successive order the numbers in life's busy career for which his individual program calls.

We do not wish to be understood that mortals should isolate themselves; nay, association as in families, in labor, in commonwealths, in organizations for general weal, etc., is proper and enhances the privileges as well as enjoyments in the fulfillment of each one's duties.

Then, too, it should be borne in mind, that there should be no crying nor sorrow at so-called death, for the reason that those released from the cumbersome earth-forms and conditions go to prepare homes for the loved ones they leave behind for a short, or even for a long time. But sooner or later they arrive, and oh! the joyful reunion. So you see there are no losses connected with these climatic separations. The immortal worlds are as different climates only, improved stratic planes closely linked with this Earth plane. Soon it will be seen by mortals what should long since have been understood by them, that most of the grief and tears, when friends are separated by so-called death, is selfish grief. Those who are gone are missed in so many ways where their aid and counsel were so helpful. We are not unmindful of the fact that the severing of the ties of love and friendship causes wounds, the heart is torn, but it is not a severing in truth, for it concerns only the outer, material part. Spirit to spirit and soul to soul remains sufficiently attached that there can be spiritual association.

Love and life endure forever, so also all good deeds done while in the Earth-form endure forever in things that can be eternally enjoyed.

Jesus, when the time drew near for his departure from Earth confronted his disciples thus: "I go to prepare a place for you." So, even so, each one's friends are privileged to do, for which reasons there are no losses as to things for real enjoyment. What is missed on Earth because of these separations is many-fold made up in these higher states of life where the loved ones can enjoy it together without fear of being again separated.

The further words of John, "There shall be no more pain," cannot yet be realized by the human family, not until life's problems in their relative bearings are rightly understood. Then, when men live in harmony with their own and nature's constitutions there will be no more pain or sickness; neither want, for all will be supplied and happy.

MRS. M. KLEIN.

Van Wert, Ohio.

THE FUTURE LIFE.

Louis Bacle of Paris Writes a Book That Astonishes Engineers and Theologians—Uses Science as Proof—Says Soul Is a Force and Immortal, as No Force Ever Is Created or Lost.

Louis Lucien Bacle, of Paris, France, one of the foremost mining engineers in France [as set forth in a special dispatch to the Chicago Tribune], and his books on his specialty are held in the highest esteem by experts. But when public attention was attracted the other day by the appearance of a book entitled "The Future Life," by one Louis Elbe, it occurred to no one to suspect Louis Bacle of the authorship. The names of all known theologians and scientists were suggested, since every one was convinced that Louis Elbe must be a nom de plume, no inexperienced man being capable of writing such a volume. And when it was discovered that the author of "The Future Life" was none other than the Paris representative of the Loire iron works, and manager of the Franco-Russian Manufacturies' societies, it is hard to say which expressed the most amazement—scientists, theologians or engineers.

Business Man and Thinker.

When Louis Bacle was questioned about his ideas he was found in a business-like office, but his appearance betrayed the thinker.

"The necessity for reconciling science and religion has long been in my mind," he said, "but I may consider that the genesis of my present work lies in Henry Drummond's book, 'Natural Law in the Spiritual World.'

"All theologians I found write from the purely religious point of view, and their statements consequently have no weight with non-believers. The general question of the immortality of the soul seemed worth treating in its broad aspect, as referring to all men whatever their personal beliefs; and historical and scientific reasons appeared to me in the support of the theory of an after life."

Shows Historical Evidence.

"I do not like to say I prove it, but I certainly have found much interesting evidence. Take the historical consideration. Without exception, all the primitive races who have left on monuments traces of their thoughts believed in the immortality of the soul. Could this uniformity be a mere coincidence? Where, as with the Greeks and Romans, negation came, it was introduced as the fruit of culture in a few peculiarly constituted minds.

"All this is significant, but it would be disregarded nowadays, if experimental evidence were lacking. However, experiments decidedly tend to confirm the existence of the soul. So-called realists oppose the Christian theory of the soul, yet it has as much probability as other scientific facts. The physical scientist, perceiving the light ray, believes in ether, which he does not see. Experiments in demonstrations of energy, of the colloidal state, of the odic fluid, of spontaneous or experimental telepahy, etc., all tend to prove the existence of a soul.

The Strange Odic Fluid.

"The sensitiveness of the odic fluid radiating from the human body has been shown upon screens, and these last have been seen to become suddenly illuminated at the moment of death. Furthermore, sleep, anaesthesia, and torture are accompanied by a complete separation of the odic fluid and the astral body."

"In what condition the soul does exist science is powerless to prove. Just as we find the positive proof that future life must exist, we find the negative proof that science is checked in seeking to establish particulars. But the soul appears to be a force, and for this fact it must be immortal. In nature no force is created and none lost; it is only transformed and preserved. Therefore the soul must be permanent like all other forces.

Religion Must Have Science.

"Such are a few of the many arguments in detail to reconcile science with religion. I realize that if religion is to live it must have science on its side.

"I have been surprised and gratified by the friendly sentiments expressed in most of the religious papers. I expect that some objections will be raised by those who like to argue from the purely religious standpoint, but evidently there are others, and thoroughly orthodox Christians, who find nothing blameworthy in my attitude."

A VISIT IN SPIRIT.

While the Body Lay in Tranquil Sleep.

When living on my farm in Michigan, some thirty-five years ago, I was taken sick and employed one of the best physicians I could find, who doctored me nearly a year. It was given up by the doctor and my friends to die; and a spirit came to me in the daytime, in my normal state of mind, and told me not to take any more medicine and the spirit would take charge of me, and bring me through all right. This spirit stayed with me day and night for about two months, I going by her directions—for it was a lady's spirit—then I was able to take care of myself.

For several years after that I could leave my body asleep, and visit my mortal friends, and on one occasion I visited the lady's spirit in her home in the spirit world. I seemed to light down, as it were, on a spiritual planet, as tangible to my spiritual feet as this material planet is to my material feet. I saw a cottage with the door open. I walked up to the cottage and walked in, and met the lady of the cottage in the reception room. I knew her as the one that came to me when I was given up to die by the physician and my friends, some ten years before this visit. She gave me a cordial welcome, but I noticed it was through the universal language of spirit, and asked me in the same language if I wished to take a walk with her in her flower garden? I answered her in the same language, and as we came out of the door side by side, we turned to the left and went around the end of the cottage into the most beautiful flower garden I ever saw. I cannot find language to describe it. The flowers seemed to be transparent. Then we came back into the cottage.

Then it seemed to me it was time for me to come to earth where I had left my material body, and she came with me to where I seemed to light down in sight of the cottage; there we stood and talked for some time, she pointing with

OUR HOME A MINUTE WORLD

The Grandeur of the Universe as Portrayed by a Master Mind—Psychic Studies Are Wide Spread, and Amazing Deeds Are Being Wrought by the Great Mathematicians of the World.

Our home is a minute world [as set forth in the Chicago American], so small in comparison with its surroundings that, even by comparing, one cannot gain an adequate idea of its littleness. The reader may use the word nothing in speaking of the earth, if he chooses, but this has no meaning, because the brain cannot think of nothing. Next to nothing, infinitely small, smaller than the dust in the air in a room; if one cubic inch contains a million, these, indeed, are smaller than thought can think about, yet they are larger compared to the room than the earth is to space included in a sphere whose diameter is now explored by the huge telescope.

And man! if he is to be gauged by his size, comes out so incredibly minute that brain and sense are overcome by the mere idea of his abject insignificance. Animalculae in one drop of water, whose one million have plenty of room, are larger in relation to the drop than man is to the earth. But the earth is as nothing to space containing many trillions of other worlds.

Thus one hundred million worlds like the earth with all their inhabitants could be instantly annihilated and the universe would never hear of it.

Yet, withal, this utterly abject creature can weigh the sun, tell the distance of some of the stars and also the quantity of matter they contain, and what they are made of. Besides this, by the marvels of photography he stores up their energy on plates; that is, actually records their present appearance, location in the sky and relative brilliance, to be left as a legacy to coming astronomers. Thus the two insects, man and the coral builder, make records, one in salts of silver and the other in carbonate of lime.

More astonishing than this, if possible, man has the power of studying his own mind and those of others. Psychic studies are widespread now. Amazing deeds are also being wrought by the great mathematicians of the world. They are wandering this moment in the most inscrutable labyrinths, weighing suns and electrons.

Men now are literally immersed in infinity. Could the mighty brains of the mathematicians of the past become reanimate, their minds would be filled with wonder at what their successors have done in the way of launching into the deeps of the universe. It is simply astonishing to think of the mental powers now displayed by great mathematicians. And modern chemists, physicists and biologists, what shall be said of their brain energy?

The idea is old that man's brain is capable or will become capable of understanding all things. How often in literature the thought appears the word microcosm is used! That is, man is a micrograph of the universe, his mind being a miniature copy of universal mentality. All departments of nature are now being ransacked; closed corridors, sealed since the solid earth was evolved, now have their rusty doors battered down; long, winding ways, more inscrutable than that in the pyramids of Suphis, are being explored, and new facts discovered hourly.

Man in his microcosmic infinity of littleness rises into the visible world, gazes with startled eyes a moment, and vanishes. While here, if he has time to make a discovery, to seize a pen and record it, or lay hold on a photographic plate and expose it to the new thing, he adds to the store of knowledge. If not, his coming oblivion will be as intense as it was before.

But if a man is "part of the Infinite," as some hundreds of millions say, he may be here again and have another opportunity to make addition to wisdom.

Man's place in space is known; and also his place among the other animals; but his place in the cosmic evolution of mind is not yet well made out. This is due to the fact that during the past ten thousand years men have not studied their own minds, save a few philosophers just south of the Himalayas, in India.

PROF. EDGAR L. LARKIN.

Lowe Observatory, California.

"When you finish your life down there on the earth where you left your material body, you will come here, for this is your home." Then I left to finish my journey on earth.

If my visit will cheer one lonely soul on earth, then my experience written down will no be in vain.

A. C. DOANE.

EXTRAORDINARY VISION.

Bringing to Light a Very Sensational Tragedy.

On the 8th of May, while assembled in our circle with the Band of Mercy, for rescue work on the borderland of the invisible world, the medium saw clairvoyantly a carriage drive past, occupied by a man and a woman; they seemed engaged in a tame sort of altercation, when suddenly the man flourished a revolver, which the woman attempted to turn or to take away, and in so doing the weapon was discharged, and the man, to all appearance mortally wounded, fell over into the lap of the woman. Then all vanished, and some one in the company made a remark about another Nan Patterson Case, but no further attention was given the matter until May 20, when in a trance the medium's control at first seemed somewhat stupefied, but on coming to, inquired, "Is she free?"

He then told us in substance that his name was Ceasar Young, and that just before he was to leave with his wife for Europe, he was having "a good time" with Nan; that they loved each other, and that she did not like to have him go and leave her behind; that she had given him her own revolver to carry while on his journey, and that in a joking sort of way he drew the gun and proposed that both should commit suicide, so they would not have to depart, but that Nan did not like the idea, and thinking that he meant business, tried to prevent its execution, when in the ensuing scuffle the weapon discharged, and he was shot. "It is all my own fault," he said, "and I alone am to blame for it. The poor girl is innocent; but now I am all right again and they shall not convict her—not as long as I live."

When questioned whether he had

THE FUTURE FORETOLD.

In All Ages of the World There Have Been Those Who Could Foresee the Future—Some Extraordinary Cases.

In the year 1891 and old negro lived in St. George's, Grenada, who was supposed by the other colored people to be a wizard. During the course of that year he wrote to the St. George's Chronicle, advising people to avoid going to Martinique "for fortune or through misfortune," as God had decided to destroy it.

A prophecy never came more literally or horribly true, for since the days of Pompeii no place has ever suffered more fearfully than this island did last year.

The fact of the murder of the late King and Queen of Servia having been foretold before its occurrence has many other parallels in history, and some of these prophecies seem strange beyond mere coincidence.

The terrible death of the plucky airship experimenter, Monsieur Severo, is still fresh in the memory of most people. He was killed by the collapse of his great airship La Pax on its first voyage. His end was foretold to him, in a dream which he himself related to his wife. He dreamt that he was in the Pax above a cemetery. Arms were stretched out to him from the open graves, and among the dead he recognized his mother. The accident actually took place above the cemetery of La Parnasse.

President Carnot was warned of his own sudden and violent end many years before it happened. When he was Minister of Finance, and long before he ever dreamt of reaching the presidency of France, a friend of his who had just returned from india presented him with a curious little Indian idol.

He warned M. Carnot that there was a legend connected with the gift.—It was that the owner would attain supreme power in the State and die by the knife.

It had belonged to the tynasty of the kings of Khadjurao, all of whom had perished by cold steel. The prophecy was literally and absolutely fulfilled. Madame Carnot, believing that her husband's death was due to the fetish, has left an injunction in her will that her children are to get rid of the idol.

The record murderess of all time was the Sicilian woman, known as La Tofania, who by means of a solution of arsenic ended the lives of from 500 to 1,000 persons before her career of crime was put an end to.

To this day a solution of arsenic is known as aqua tofana. Before she was executed this woman wrote a prophecy, of which the following is a literal translation:

"In the year 1901 the spirit of the Tofania will return to the world like a gust of wind, and will cause to die many of the people. Beware then of drinking the beer all those who do not wish to fall."

It is, to say the least of it, curious that the great epidemic of arsenic poisoning by beer should have first been suspected in the very year mentioned. The prophecy was made 200 years ago.

A very peculiar incident is vouched for by Monsignor Mace, formerly at the head of the Parisian detective police. He saw the same ring appear upon the hands of no fewer that five different corpses which came to the morgue between 1879 and 1884.

It was a unique ring of curious design, and a prophecy connected with it said that all who wore it should come to a violent end.

The gem was found upon the finger of Count Zhorowski, who, it will be remembered, was killed in a terrible motor accident at Nice in April last.

Gypsy Lee, of Brighton, foretold the future state of the present Duchess of Portland, and the Duchess sent to her a magnificent satin gown as a present when the prophecy was fulfilled.

Almost innumerable similar incidents might be quoted.

A very curious prophecy is connected with the lake at New Hall; one of the homes of the Stacpools. A legend said that the lake would change color if the family ever left the place. They did, and during the tenancy of the O'Briens the water turned a deep crimson hue.

her, but she was always crying so much, and I had to cry, too. It seems so strange that she won't pay any attention to me. As soon as I talk to her she starts to cry, and once when she saw me she ran away from me."

When he was told his wife had married his former partner and gone to Europe, he said: "I know he loved my wife, but I loved Nan best. Such is sporting life—a miserable existence—no happiness unless you make it for yourself by drowning your sorrows in carousing."

On being informed that he had lost his body, he seemed much perplexed, and it took over an hour's time to convince him that his earthly body was buried, and that his spirit was now controlling the body of a lady, and when finally the truth dawned upon him, he felt lost in darkness and despair, saying that his only doom was hell; that there was no hope for him in future; but yielding at last to better counsel and reason, he condescendingly prayed for light and mercy, and promised to follow the instructions of angels' hands extending, to a better understanding of a higher life for eternal happiness, and to undo as best he can the evil deeds of his wild career in the past.

CORRESPONDENT.

Chicago, Ill.

BOY'S VISIONS STIRS COUNTY.

Hundreds Gather at His Bedside to Hear His Strange Experiences.

The strange actions of 15-year-old Chauncey Boyer, son of John Boyer, a wealthy farmer near Lindsey, Ohio, continue to excite and arouse the greatest interest in the northwestern portion of the county. At the Boyer home, several hundred persons, some of them coming a distance of many miles, assembled at the young man's interesting prayer and religious meetings, listening to his wonderful exhortations.

During the last week hundreds have visited young Boyer, listening to the strange things he relates, and as a result not a few have been converted. He claims to be in constant divine contact and tells of visions of God and the angels.—Chicago Chronicle.

We should avoid whatever may display bad feeling, and attend with civility to what may be addressed to us; all hearts are conciliated by politeness and

SPIRIT RETURN.

A Peculiar Case Among the Negroes at Meridian, Miss., Illustrating the Fact That Spirit Return Is Common to All Humanity.

To the Editor:—The following clipping is from the Meridian Star of May 18. This incident has caused no small amount of interest being taken in the matter among the whites as well as the blacks, and if successful in bringing to the surface identification of the missing body, it will be the greatest sermon ever preached in this state.

Meridian, Miss. T. A. MERVIN.

What the Meridian Star Says.

"Zury" is located.

The body of Missouri Larkin is said to be now in Oktibbee creek, and at the same point at which young Rhoshaw was drowned several years ago. Missouri's body has not yet been recovered, nor has it yet been seen by the natural eye, though her spirit has been beheld by the optics of one Mary Jane Harris, and a number of other members of the colored race.

The readers of the Star will remember that during last December an advertisement appeared in this paper for the frau of one Watt Larkin, colored, who had very mysteriously disappeared. Watt's wife, who is no other than the Missouri referred to above, accompanied him to the cotton field one day, as was her custom to do, and although no "chariot of fire" or unusual clouds were noticed by Watt to descend and rise again on that day, nevertheless, his wife, Missouri, vanished from before his eyes, and has not been seen from that day until this.

The home of the darkies is on the Martin place about 1½ miles northwest of the asylum, and it was from a cotton field on that place that the person of Missouri Larkin made its sudden ghost-like disappearance.

Various and sundry rumors as to the whereabouts of the said Missouri Larkin have been afloat among the colored population of Meridian and the surrounding section. Among these rumors is one to which has been given considerable credence by the more superstitious members of the race, and is a story to the effect that on dark nights Missouri is seen promenading the streets of Brown's quarters in the northern part of the city. It is said that Missouri, robed in a snow white sheet extending from her neck to her feet, her head covered with a fly bonnet, also white, and after the style of the one she wore when she is supposed to have taken wings and separated from her husband in the cotton field last December, can be seen on any dark or cloudy night pacing up and down the avenues in the hollow between the Highlands, or the Red Line, and Twenty-ninth avenue. Many negroes have been frightened almost completely out of their wits by this moving and strange object, and for a number of weeks it has been believed to be no other than the spirit of Missouri Larkin.

It is also said that this queer figure has been seen in other portions of the city at night time, chiefly in those districts inhabited by colored people. Until last Friday, however, Missouri, nor her ghost has ever been seen in the neighborhood of her old home. Friday morning there were several negro women hoeing cotton on the Martin place in the same field from which Missouri's departure was made, when one of the women, Mary Jane Harris by name, suddenly dropped her hoe to the ground, and exclaimed:

"O Lawdy, O Lawdy, for my life, dar's Zury!"

Her companions said, "Whar?"

"Right dar standin' befo' yo eyes, niggers, don't you see her? Dar she is, her natural se'f."

The other women stood amazed at the queer conduct of their companion, Mary Jane, and assured her that she was mistaken. Mary Jane, however, insisted that Missouri was right there in the presence of all, and appeared to engage in a conversation with the undiscernable spirit of Missouri.

Suddenly Mary Jane began to walk away from the other women, disappearing among the underbrush of the Oktibbee bank nearby. After an absence of an hour or more Mary Jane returned to the field and related to her companions the following startling story:

In distinct tones Missouri had told her that she was the spirit of the real missing Missouri, and had her to follow her and she would learn the whereabouts of her body. Mary Jane was powerless to resist the command and involuntarily followed the woman to the lake on the Oktibbee creek where young Rhoshaw was drowned a few years after the war.

Arriving at this point, Mary Jane affirms that Missouri commanded her to kneel and pray. This she did, and when her prayer was concluded and she arose, she saw Missouri as plainly as ever in her life, sink to the ground, her body prostrate upon the bank of the creek, and roll off into the water.

Mary Jane's story was told with such emphasis and positiveness that her companions immediately laid aside their tools and proceeded to inform other negroes in the neighborhood of the strange incident.

As a result, within two hours there were gathered on the bank of the lake 75 or 100 negroes, and a search was instituted for the body of the missing Missouri Larkin.

The Oktibbee creek had overflowed, and the waters in the lake were very high, rendering it difficult to drag for the body. In fact, at many points the water was of such depth that the bottom of the lake could not be reached by the means employed by the searchers.

The entire afternoon was spent in dragging the lake, without success, though at one time the negroes claim that the body was brought almost to the surface, but that it came loose from the drag and was never again reached.

After the fruitless effort, which lasted until dark Friday evening, the negroes held a conference, and concluded to adjourn until this morning when it is hoped that the water will have receded sufficiently to enable them to make a thorough search of the lake's bottom.

A gentleman from the asylum neighborhood who was in the city yesterday afternoon states that there will be, without doubt, no less than 500 negroes on the Oktibbee at the point named above this morning, and that nearly, if not all of them will go there firmly of the belief that the body of Missouri Larkin will be recovered. The greatest faith is placed by the negroes of the neighborhood in the story told by Mary Jane Harris of her interview and association with the spirit of the missing Missouri.

A QUERY BY DR. GREER.

Dr. Greer, an Excellent Medium Himself, Has Something Suggestive to Say.

To the Editor:—According to certain recent press reports concerning Elsie Reynolds, a professional spirit medium, telling of her alleged spiritualistic work—for and against—and which press reports are so conflictory, that to many they would suggest the idea, that in the same Spiritualistic field and specialty there were two Elsie Reynolds—a genuine, and a counterfeit—the genuine, for her rich, brilliant display of marvel and miracle, as seen at different times and places, and under different circumstances, by different correspondents, greatly extolled.

The counterfeit, for her bold and brazen sham pretense, seen also at different times, and places, and under different circumstances, by different correspondents, and laying it to spirits, greatly berated.

Thus, from these different conflicting reports it would seem hard to imagine only one Elsie Reynolds.

Here, I am reminded of attending a dark seance, several years ago, in Chicago. There were 25 or 30 of us present, a woman was the alleged medium, and here I will relate some of the ludicrous features of that ever memorable dark seance, and for which we, each (except a few dead-heads) were made to pay an even dollar.

A woman behind a curtain posing in oratory and song impersonating, there, cundry alleged spirits unknown and unseen to any excepting to the woman behind the curtain.

A woman, too, coming from behind the curtain on her bended knees, and in baby twaddle, personating a garrulous little girl tot called "Effie."

A woman, too, before the curtain, having removed from her mouth her artificial bicuspids, personating for a lady present, her toothless old spirit mother; but the lady would not have it, declaring that her mother died when young, besides her mother was not toothless.

Other ludicrous features we will let pass; suffice it to say that this particular spiritualistic seance, advertised for Ghost Materializations was no ghost show, for no ghost, great or small, did at any time put in an appearance; on the contrary, it was transparent legerdemain, pure and simple, from beginning to end.

As I before said, there were in the seance 25 or 30 persons, mostly women, including three reporters, two of whom were Spiritualists, all except the dead-heads expressed disgust. Next day the Chicago press denounced the woman an arrant impostor.

Now, as this woman claimed to be Elsie Reynolds, the question is, was she the genuine, the one so greatly extolled? Or was she the counterfeit, so greatly berated? At any rate, she was tall and elderly, of dark complexion, and with face and voice and manner like one who had more thought for self than love or care for others.

Spiritualistic counterfeits, we know, have followed in the wake of all great mediums. Home, for instance; Slater, and Schlatter, have had their counterfeits; the Fays, the Eddys and the Davenports have had their counterfeits. and why not Elsie Reynolds? It is remarkable, however, that this seance, given several years ago in Chicago, was the last one given here by this aforesaid Elsie Reynolds.

But why spiritualistic counterfeits are by the spirit world tolerated, I do not know. We might as well ask why God don't kill the Devil, the big and the little Devil, and all the Devils, since the world began, or ask why God don't kill the microbes? But I suppose Devils, microbes and all are here to inflict and afflict, and so I suppose, are spiritualistic counterfeits.

One thing, however, I do know, and that is, spirits, like mortals, especially spirits of high degree, are greatly jealous of their good name and reputation, and will not long tolerate being misrepresented without rebuff or retribution.

For instance, immediately after the transition of the celebrated Dr. Newton, several alleged healers claimed him for their spirit control, but many to my knowledge, failing to heal, as he did, were called to time, turned down, and made to get out. Thus for a time, Dr. Newton's reputation suffered greatly. These spiritual impostors did not have even Dr. Newton's simple method. His method was not only simple but beautiful. He did not, like certain alleged healers, have to sweat over his patients by massage, or rubbings. No. Dr. Newton's method was simply a gentle touch of the hand, a word of command, a strong will power, aided by a powerful band of spirits and the good results were, in most cases, instantaneous.

Dr. J. R. Newton was a true representative of a truly typical spirit healer.

Healers, above all other class of mediums, should be careful, honest and conscientious, and not claim service—servile service—from certain great names, for when they do and fail, and patients become disappointed, the failure reflects upon those great names, wounding their sensitive feelings and incurring thereby their sore displeasure.

But, Mr. Editor, such unwarranted claims, of great names, are often the great psychological crimes of a great many mediums, and especially so of a great many healing mediums, till turned down.

Spirit mediums cannot afford to simulate spirits. They cannot afford to practice in their profession a single act of deception. If they do, and persist in so doing they will grieve the spirit, lose their grip on the spirit world, become, like others, abandoned mediums and left to themselves severely alone.

Honest spiritual service, which lights the way, is all-important, and from our spiritual viewpoint is of greater worth to the world of mind than all the gold of earth.

DR. R. GREER.

Chicago, Ill.

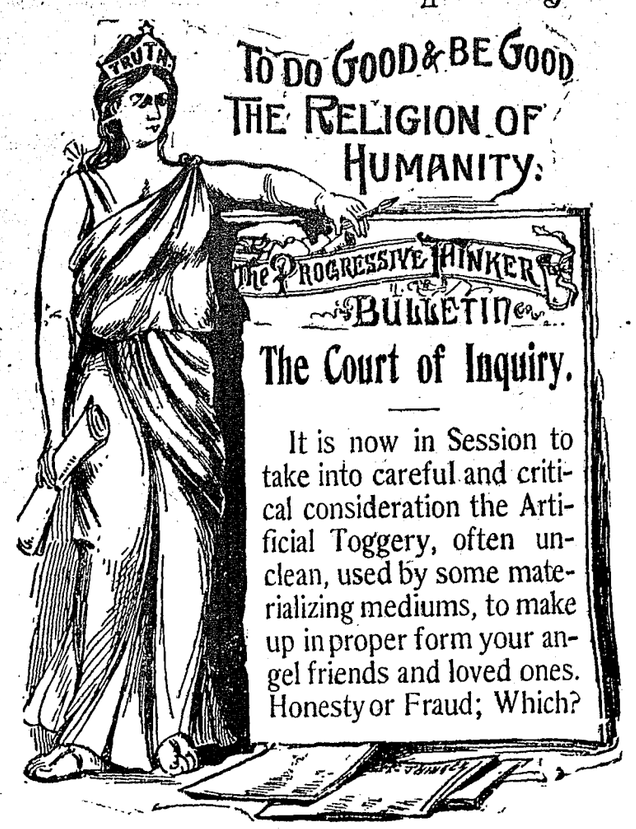
mented creature, and it is a fact that she was during last December, in the field with her husband, and at an unguarded moment she suddenly disappeared and has never since been heard of.

The scholar who cherishes the love of comfort is not fit to be deemed a scholar.—Confucius.

Bad men live that they may eat and drink, whereas good men eat and drink that they may live.—Socrates.

It is the act of a bad man to deceive by falsehood.—Cicero.

Court of Inquiry.



Crisis Pending in the Ranks of Spiritualism.

SCINTILLATIONS FROM THE HUB.

Ed Lunt Being a Painstaking, Critical Investigator of the Phenomena of Spiritualism, His Wife Being an Excellent Medium, His Views Will Add Interest to the COURT OF INQUIRY.

After a careful consideration of the article contributed by our friend Dunn, of Minnesota, I am impressed with the fact that it is a remarkable one, in many respects. One of these is its palpable inconsistency, judged from the standpoint of logic and common sense. It purports to be a plea for more harmony in the ranks of Spiritualism, and for more charity in our judgment of the work of physical mediums, so-called, in regard to whose methods there seems to be considerable agitation just now, and no little harsh criticism.

The article seems to have been called out especially by the case of C. E. Winans, an alleged materializing medium, whose exposure at Hot Springs, Ark., was recently published in The Progressive Thinker. Early in his article, our friend makes these very significant statements, to which I would call especial attention:

"Now to my mind there is no doubt that all of the material things were found just as stated (referring to the wigs, robes, etc., found concealed in Winan's music box) and that they were concealed from the eyes of any Paul Pry who might be found wandering in forbidden pastures and examining nooks and corners where he had no business.

"And there is no doubt, either, that these same so-called or similar earthly paraphernalia were used by the guides and controls of medium Winans at that seance and have been made use of as the instrument of spirit force, and also that similar paraphernalia is used by other mediums demonstrating spirit force through this phase called materialization."

Thus the main and most vital contention of the lovers of truth and honesty who are striving to free Spiritualism from the terrible incubus of dishonesty and fraud is admitted by this defender and mouthpiece of crooked mediumship, to be true. In his argument that follows, which is the gist of the article, that the use of such paraphernalia by materializing mediums to personate spirit visitors, guides, relatives of the sitters, etc., was made in an unconscious state, and was legitmate and a necessary aid to the spirit "chemists" in their work of building up the said forms, an unwarranted assumption is shown on the part of our Minnesota friend that the readers of The Progressive Thinker, and Spiritualists in general are a set of gullible fools. The idiotic and untenable position taken by the gentleman is not entirely new, but Mr. Dunn, so far as I have seen, is the first to exhibit the nerve necessary in giving it public expression.

If our friend is making this argument in good faith, however, which seems hardly possible, perhaps he will not object to clearing up a few points that seem to conflict with his remarkable ideas. For instance, if the medium is really in a trance or unconscious state at these seances, and is unaware, as claimed, that the said earthly material (robes, wigs, etc.) is being used upon him to personate certain "spirits" and deceive persons into the belief that the forms are actually what they purport to be, when did the unconscious state begin, and when did, or does, it end? If it began with the seance, then the medium must have been in a conscious state before that, when he provided himself with the properties in question. If so, he must, logically, have known for what purpose he procured them. He must have known and intended that the goods so procured were to be used for the purpose indicated, and if he did know it, is he not morally and legally guilty of intentional fraud? And if the unconscious state ended with the seance, did the medium not know that the dollars he received from the patrons of the seance were obtained under false pretenses, and that he was again committing a crime? The attempt to throw the responsibility for a criminal action upon so intangible (in the eyes of the law) a personage as a spirit "guide," will hardly wash in this practical age. What becomes, then, of your "unconscious" theory? What would become of the attorney who would set up such a plea in a court of justice? Would he not be hooted out of court, at least, or perhaps, more likely, subjected to an examination to determine the state of his mental faculties?

But Mr. Dunn says Winans and other mediums always allow and insist upon a careful examination of their cabinet, to see that no fraud is possible, and also explain to the sitters that three forms of manifestation are usually presented—materialization, proper, transfiguration and impersonation, etc., therefore he is not liable for fraud if one phase is mistaken for another. Is it also explained that the robes, wigs, etc., are to be used in certain phases? Not on your life! If our friend's theory is correct, why are they so carefully concealed? Should they not be displayed and their use explained to the skeptical?

Seizures of paraphernalia at materializing seances have been numerous of late years. Among the first notable cases (at Lily Dale) was one in which the claim was strenuously made by the medium and his or her friends that the goods were surreptitiously placed where they were found, by the "fraud-hunters" themselves, in order to ruin the medium. In other cases the same claim was made, and believed by many. Nothing was said about the unconscious theory. Probably there was no astute lawyer there to suggest it. A little later one Mabel Aber Jackman's confederate was caught in one of her seances in Chicago, having on a supply of such paraphernalia. How does the "unconscious" theory work in here? Were the assistants given, by the spirit guide, a dose of celestial knock-out drops, then, while unconscious, transported through the solid walls into the seance room, and there made to do their little stunts? Or were they brought in in a conscious state, then made unconscious, did their turn, restored again to consciousness, and then paid off. If so, did they know what they were paid for? Again, if my memory serves me, one Harry Clifton, who flourished as a materializing medium some years since in Chicago, was found to have used apartments that had been elaborately prepared for the business, being fitted with sliding panels, hinged base-boards, and other facilities for expediting the entrance and exit of his material assistants who personated the spirits. Was the medium conscious, in this case, of the preparations made, or did the "guides" do it all?

I could cite many more cases of like nature, but the space alloted to me will not permit. In concluding I would mention that I have made a study of this question for several years, and attended probably as many seances as our esteemed friend from Minnesota, and I have never yet heard a medium explain to his or her audience just what the difference was between the three forms or phases to be expected, and on very few of the occasions was anything whatever said on the subject. In every case where the medium did not come out personally in his or her own garb, to give some one a special test or communication, the audience were given to understand, by remarks and actions, that the form presented was a genuine materialization. Our friend also says: "I AM CERTAIN THAT IN NO SEANCE I HAVE ATTENDED WAS THERE EVER LACKING THE USE OF PURELY EARTHLY MATERIALS IN DEMONSTRATING SPIRIT POWER," and thus far I agree with him. Indeed, if I were trying this case in court, I would submit the case to the jury on the gentleman's own statements herein quoted, without further argument.

Mr. Dunn further says that he is perfectly satisfied that the mediums who who have been denounced the most in the spiritual press as frauds, including Winans, are endowed with rare psychic powers, etc., etc. This is the same old song so often sung by those who have enthusiastically endorsed the work of certain so-called mediums who have since been detected and thoroughly exposed as miserable frauds. Of course it is humiliating for one to acknowledge that he has been so easily and so extensively imposed upon, and the only way out is to stick to your story and insist that the exposed one has at least some psychic power.

Our Minnesota friend claims he has "seen beautiful flowers plucked from the atmosphere;" and other astonishing manifestations in seances. It is very evident that he has MISTAKEN CLEVER SLEIGHT-OF-HAND WORK FOR SPIRIT MANIFESTATIONS, IN HIS BLIND FAITH, AND HAS ACCUMULATED A LARGE STOCK OF SPIRITUAL "GOLD BRICKS," even though they were so thinly coated with the precious truth that the base filling could not be hidden. It certainly seems to me that a man that possesses such evident ability in other directions should allow himself to be so cruelly humbugged. Understanding, as he says he does, "the philosophy of the materializing phase of spirit force" (probably the only living person who does understand it) he should certainly be able to detect the spurious. He seems gifted with the true spirit of prophecy, too, when he says: "IT MAY BE THAT I AM WRITING MYSELF DOWN AS A FOOL OR AS A DEFENDER OF FRAUDS AND FAKES." But cheer up, brother. There is still hope for you. Do not be guided and influenced by the sophistry and cut-and-dried rules laid down by fraudulent mediums for their own protection and benefit, but investigate as you would any other class of criminals. How would you expect to convict a thief or a murderer if you were to allow yourself to be guided by rules of investigation laid down by the prisoner or his attorney? Let common sense guide you and you will soon see where the fraud comes in.

ED. LUNT.

Station A, Boston, Mass.

"Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, $1.

ARTIFICIAL SPIRIT TOGGERY

Mrs. Georgia Gladys Cooley, One of Our Best Platform Test Mediums and Lecturers, and Always Thoroughly Honest in Her Work, Gives Her Views to the COURT OF INQUIRY.

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

We will always find doubting Thomases, and many not understod by untutored minds seemingly to them impossible. If forms of departed spirits were seen through the phases called materialization and etherealization in ages past, why not to-day? "There is nothing new under the sun." The laws of psychic phenomena are little understood by the masses, hence skepticism and doubt prevail.

Sorry indeed would it be for our philosophy if the statement made by your correspondent is correct, as follows:

"I have personally attended many seances for materializing given through the instrumentalities of some of the best known media in the work, some of whom are now on the brighter side of life, and I am certain that in no seance I have attended was there ever lacking the use of purely earthly materials in demonstrating spirit power and spirit presence," etc.

If the spirits can materialize a body, they certainly can clothe the same, and as the intelligence conveyed in the message is generally the proof test of the personality, it little matters as to whether abundance of material is used in clothing said body.

If as the writer says he "has been informed by a gifted psychic that furnishing certain earthly made accessories, such as robes, wigs, whiskers, illuminated dresses, etc., was a great aid" to the spirits, why not have these necessities in a basket, either inside or outside of the cabinet, first explaining to the sitters the desire to assist all spirits who are unable to furnish their own clothing, etc., by allowing them to don such as complied to their various needs or tastes; also do away with the formality of searching the medium and cabinet as a proof that no materials are used otherwise than brought by the spirits, as this is the impression it is generally intended to convey.

Continued exposes may prove fraudulent work in our midst, which I much regret, yet it does not disprove the existence of true mediumship, no more than a counterfeit dollar would disprove the existence of the genuine coin. Many cases of fraud have been laid to a materializing medium's door through the spirit who is unable to form a complete body, using the medium for personating and transfiguring purposes, and if said manifestation is poorly accomplished the sitter readily recognizes the features and form of the medium, and not understanding the method used denounces the medium. This could be obviated by a few words of explanation and warning, given by the cabinet controls, and the doubt of sitters set aside leaving better conditions for continued manifestations.

Honesty on the part of the guides should be demanded by mediums of all phases. True, the best of them cannot help but make mistakes at times under such conditions as confront the average meeting or seance, and I have yet to find the first medium or guide who can be called infallible, notwithstanding one occasionally hears statements made to that effect. When I hear such statements made, either by medium or guide previous to message bearing or the production of phenomena, a pang of pity goes from my heart and a prayer that the veil of ignorance be lifted from the too credulous instrument and over-conceited guides and controls.

Let us not be too hasty in the condemnation of any medium or phase of mediumship.

As a science we must accept the dark as well as the light seance.

As a philosophy we must accept all its beautiful teachings.

As a religion we must be careful. Mediumship has nothing to do with religion, but Spiritualism should be represented by men and women of pure character.

Mediums should ever aim to grow and improve in their work, but only through natural channels, and he or she who is willing to allow the natural growth, never stooping to simulation when conditions are unfavorable, is the man or woman whose mediumship will bear the test of time, though it ever be void of sensation.

This growth can be acquired by holding ourselves receptive to higher forces and thoughts, and positive to lower forces and thoughts. May this be the aim of every worker in the ranks of Spiritualism.

Yours for Truth and Progress,
GEORGIA GLADYS COOLEY.

WINANS AT MT. PLEASANT.

The Spirit Weaving of Lace Pronounced an Unmitigated Fraud.

J. R. Francis, Esq., Editor of The Progressive Thinker, Chicago, Ill.:

Dear Sir:—I have read with much interest the discussion in the Court of Inquiry relative to the methods practiced by Winans, the alleged materializing medium, at Hot Springs, Ark.

I have sat in Winans' seances at Mt. Pleasant Park, Clinton, Iowa, two different years, the last time being the year before last. On that occasion I decided he was not a genuine medium. One of his cabinet controls was preparing to materialize lace and was passing around the circle; as he passed very near to me I thrust my face within a few inches of his and got a very distinct look at him; he returned rapidly around the circle and when passing me again said: "Do I look like that fellow there?" I told him I thought he did.

Now please note the following: Winans has a very large moustache, and across the upper lip of this alleged spirit was a swelling, and over it running around the face a band of flesh colored rubber; this rubber set tightly to the face, swelling where it covered the upped lip and the moustache. I am positive of this. I saw it distinctly in a very fair light, and from that time on I set down the spirit manifestations occurring at his seances as unmitigated fraud.

If you desire to please the great body of honest investigators that are now at work studying this beautiful philosophy, you can accomplish no more good than by mercilessly exposing frauds and fakes wherever you find them.

I am Yours very truly,
JOHN K. SCOTT.

Rock Island, Ill.

BOOK REVIEW.

"The Apocryphal and Legendary Life of Christ." Being the whole of the Apocryphal Gospels and other extra-canonical literature which pretends to tell of the life and words of Jesus Christ, including much matter which has not before appeared in English, in continuous narrative form, with notes, scriptural references, prolegomena and indices. By James DeQuincey Donehoo, A. M. 531 octavo pages. The Macmillan Company, New York and London.

The reader who desires to have clear views of the origins of the religions of the past, especially of the Christian religion, cannot afford to let go by the opportunity this book presents of becoming familiar with that mass of writings called apocryphal, which accumulated during the first sixteen centuries and from which the New Testament was selected. No one who has not read these fantastic writings, can form any idea of them. Many collections have been published, one under the title of The Apocryphal New Testament, but these give a faint idea of the mass of matter which has accumulated. Some of these manuscripts are supposed to be as old as the second century, but such conclusions show how training will affect the judgment. If written in the early centuries they should have been composed in pure Latin and Greek, while they are really written in those tongues after being corrupted by barbarian ignorance.

The monks in their convent cells, copied the earlier MSS., and their copies under their imagination became new works. Or they composed fabulous tales, signing the names of favorite authors, or fictitious.

There was a period of intense activity all turned in the direction of fabrication of religious legends.

The author says: "We know that they forged a perfect swarm of writings professing to be the works of Christ, of his apostles, and all other principal characters of the New Testament, as well as the Old." One of the more fruitful sources of legends, was the prophecies. Stories grew up for their fulfillment.

It would be impossible for the general reader to gain access to this mass of literature, and to read it would be a monotonous task, so much is rubbish. Hence the author has conferred a great favor, by selecting and condensing, and relieving the student of the labor while he gives him the result. His plan is a happy one. He gives the life of Christ as told by these books, selecting the most characteristic passages.

These "gospels" go farther back than the father and mother of Christ, the writers saw that it was necessary to make Mary divine, and if Christ was virgin-born, so must be his mother. The Catholic worship of Mary is founded on these apocryphal gospels. As illustrative of how this book is written, this story of Mary's grandmother is taken from the books entitled Protevangelion of James, Gospel of Pseudo-Matthew, Gospel of the Nativity of Mary, Fragments of the Life of the Virgin.

A sweet morsel, from the "Life of the Virgin," is here quoted as a sample, and to give the reader a faint taste. It may or may not provoke his hunger for more.

At three years Mary was devoted to God, being consigned to the priests in the temple with a group of virgins. Of her life there it is written: "And as she grew a little she put from her all vain intercourse, and her heart she turned from all the beauty of this life. There came to her no thoughts of her parents or of this world. She never painted her eyes, nor put saffron on her cheeks, nor plaited her hair. She did not put choice perfume upon her, nor did she anoint her body with ointment. She did not bathe nor wash with water, nor did she put her face outside the door, lest she should see a strange man. Her raiment, which was always of the natural colors, never became foul nor wore out, nor tore; but that her mother put upon her when she gave her to the temple, remained upon her till the day of her death. As regards that, while Mary increased daily, the raiment became greater with her. Nor did she ever see the nakedness of her body; but when she was about to wear a garment she would shut her eyes."

"Mary was of medium stature, and her body was in all respects graceful and well proportioned. She was somewhat delicate in appearance, and her color was that of a ripe wheat. Her face was oval and rather pointed; her hair golden, and she wore it bound up; her eyes were large and piercing, inclining to blue in color; her eyebrows arched and somewhat dark; her nose rather long, and her lips fresh, and full of the loveliness of speech. Her appearance was so beautiful scarcely any one could look into her face, and if any one who was unwell touched her, the same hour he went home cured."

She vowed not to leave the temple, but the law required that the virgins should remain there only until fourteen years old, and the priests decided that she must go and become the wife of some one. How Joseph the old carpenter came to get her is told in "The History of Joseph the Carpenter, and Other Writings." She was bestowed by lot. Every man among the twelve tribes without a wife was to bring a rod, and the one from whose rod a white dove should fly was to have her. Three thousand came, and among them Joseph. He outwitted all the others, for his rod was no common reed. In the words of the historian: "Now Joseph's rod was a short one, but it had a wonderful history. God made it on the sixth day of creation, and upon it was engraven his incommunicable name. Adam received it from his son Seth who brought it out of paradise; and from him it descended to Enoch, to Noah, to Shem, to Abraham, Isaac and Jacob. Jacob took it down to Egypt, where before his death he gave it to his son Joseph. When after Joseph's death the lords of Egypt spoiled his goods, they carried away the rod to Pharaoh's palace, where it came into the hands of Raguel, a magician, who carried it into the land of Midian, and planted it there in his garden. No one was able to come near it till Moses came, who read the letters upon it and pulled it up. With this rod Moses performed his wonders and finally gave it to Aaron. David received it for a scepter and the prophets sing of the root of Jesse, until it finally came to Joseph and the Messiah."

When the trial came, the other rods were of no account, but from Joseph's rod: "Immediately from the tip of it came forth a dove, whiter than snow, and most beautiful, which after resting on the head of Joseph, and fluttering for a long time about the pinnacle of the temple, at length flew toward heaven."

The books of the New Testament are like those apocryphal writings, but it would seem that they were written with more care for probability, and less abandon to every legend of torrid Oriental fancy. Yet how its component parts were taken and why other books were excluded must ever remain a mystery. It is probable that few of these MSS. are older than the 15th century, though other manuscripts and countless legends came down from entire centuries to be worked over and over again into what is now an inextricable maze of fraud and superstition.

One of the most delightful features of this book is the impartiality, and indefatigable care with which the subject is presented. The New Testament cannot be understood without the reading of this book. There have been innumerable lives of Christ written, from all imaginable standpoints, but this surpasses them all in interest and original information.

HUDSON TUTTLE.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. Price 10 cents.

THE POWER OF THOUGHT,

Its Analysis in Connection With the Affairs of Earth and Spirit Life.

Few think, but many think they think; and if it were possible by some magical art to reverse this condition, the result would at once be apparent. There would be more of justice, honesty, and devotion to the highest ideals of life and less of selfishness, love of sensation, and thoughtlessness for the welfare of others, for it must always be remembered that all advancement has come through the few people who know how to think.

How, then, may one learn to think? By watching the dawning intelligence of the infant we learn that it responds in time to the impacts of outside bodies; it learns what impacts produce pleasure and what produce pain, and from this arises the action of crying when attacked by the pangs of hunger and ceasing to cry when that want is supplied by the mother's milk.

The same experience, only on a larger scale, happens to each evolving soul as long as he lives in the physical body. He feels the need of something, and he exercises all the powers of his intelligence to supply that need. If he does so at the expense of the rights of others he has made a serious mistake, and for this he suffers punishment in the working out of his future karma. This is repeated again and again, for souls are slow to learn, until at last his reason tells him that there is a way by which his wants may be satisfied and the rights of others not infringed upon. And with this great step forward progress becomes a much easier matter.

The instrument by which thinking is accomplished is the physical brain working harmoniously with the indwelling soul. The brain is deliberately taught to respond to certain suggestions. For this purpose concentration and meditation is cultivated. By concentration is meant the ability to turn all the power of thought in one direction—to dwell on one subject; not an easy task at first, for the mind is prone to wander and is impatient of restraint, but by daily practice much may be accomplished.

Then comes the act of meditation, and by this is meant taking a subject and turning it over in one's mind—viewing it from different aspects, and learning to know it in every phase. This is hard work for the untrained physical brain, but if persisted in half an hour a day, clearer thought, quicker perception, and keener powers of observation will be attained.

And when all is said and done, what is being attempted but an effort to do by deliberate training what the great thinkers of the world do naturally?

Edison forgets to eat when absorbed in some new invention, and Hawthorne lived the scene of "The Scarlet Letter" as he wrote the book.

But it is not alone in self-advancement that we may use the power of thought, although all who strive for intellectual development are by their efforts uplifting mankind. One who has reached a condition where clear thinking is natural can do much directly to help others.

Christian scientists and Mental Scientists have materially aided in bringing to the attention of the public the fact that much may be done in curing or warding off diseases of the physical body by intelligent thinking. And many members of the medical fraternity are now convinced that certain lines of thought tend to aid or retard recovery, as the case may be, in certain diseases of the body.

A much larger field lies open to "one who loves his fellow men" in cultivating the ability to help the morally weak at the moments when they are most tempted. It is possible by well-directed thought to steady a man who, being thrown off his balance by the desire nature, is about to make a serious mistake, until he becomes calmer and again permits the higher self to dominate. It is not neccessary that the one who is helped need ever know what has actually happened; he only realizes that he did not yield to temptation and his heart is lighter in consequence.

And quite as much may be done for a dead friend. Suppose he died with bitter rebellion in his heart because he was swept away from a full and happy life. If a living friend be sufficiently advanced he will become conscious in some subtle way of the dead friend's condition, and will turn his energies to helping him. At night when he falls asleep he will try to go to him on the astral plane, filled with calm and helpful thoughts. He may have on waking, a distinct recollection of having seen the one he is trying to help; or he may have nothing more than a feeling that the night was well spent.

Of course, there are possibilities in the way of evil thinking as well, but they are not so certain in their results. A man may send a harmful thought toward one he thinks has injured him, but if that individual is not conscious of doing harm to any one, but on the contrary, is ever seeking to do good, he has panoplied himself about with an invulnerable armor. And then the harmful thought returns to its source, just as does the boomerang of the Australian savage—the simile is appropriate, for hate is more in accordance with his state of evolution than with ours—and waits until some favorable opportunity permits it to do the harm it was intended to do, but the sender himself is injured instead of the one he sought to harm.

CLARA S. HENDERSON.

IMPORTANT NOTICE.

Ohio Spiritualists, Attention!

The Ohio State Spiritualist Association is very desirous of extending its missionary work, and earnestly solicits all Spiritualist societies in the state of Ohio desiring its missionaries to help them, to communicate at once with its corresponding secretary.

We also wish to hear from every locality in the state where there is an opportunity of organizing a society. We urge Spiritualists to co-operate with us in our work of organization, thus placing our local cause on a solid foundation.

CARRIE M. BARTHOLOMEW.
Cor. Secretary O. S. A.
P. O. Box 267 Geneva, Ohio.

REASON CLEARLY DEFINED

Its Relation to God and Man, and the Conclusions It Leads To.

Reason is a faculty of the mind by which is distinguished truth from falsehood and good from evil, and which enables the possessor to deduce inferences from facts, or from propositions.

Our reason teaches us that our physical lives begin and end on our earthly planet.

The bible teaches that God started the human family by creating Adam and Eve. That he, God, located Adam and Eve in a place called the Garden of Eden where abundance of fruit was produced to supply their physical wants. Adam and Eve were given permission to pluck and eat of the fruit all the trees growing in the garden, excepting one—the tree of knowledge—the fruit of that tree was forbidden them. The serpent (one of God's creatures) persuaded them to eat of the forbidden fruit, and said to them: "For God doth know that in the day that ye eat it, then your eyes shall be opened and ye shall be as Gods, knowing good from evil. And Eve took of the fruit of the forbidden tree and did eat and gave also to her husband with her and he did eat and the eyes of both were opened. And Jehova, God, said: Behold the man is become as one of us, to know good and evil.

Now, giving the language of the bible a reasonable construction, does it not apper that the reasoning faculty of the mind by which man is enabled to distinguish truth from falsehood, and good from evil, came to us by the serpent's influence and action?

It appears that God created millions of creatures in different forms, and that of all the living creatures of his creation, man alone possesses the power to reason. Without the reasoning power would not man be on the brute plane? Suppose God had said to the ox or horse: "In the center of your pasture is the sweetest grass, but you must not eat of that, if you do you will surely die." Do you think it would have exercised any controlling influence over them? How could it? They could not distinguish right from wrong. They could not comprehend what death meant, even if they possessed reason before, knowledge must come to them through the occurrence of an actual death. The knowledge in the mind comes from and through experience which is treasured by memory.

We have penal laws, but idiots and lunatics are immune from their penalties. But in the case of Adam and Eve (apparently as irresponsible as are idiots and lunatics) their Creator, the great God of the universe, pronounced judgment of death against them and all their posterity. According to the bible our power of reason is a divine prerogative. Here is a good opportunity to use this wonderful power in the way of criticism.

We have a sense of justice to apply to the conduct of man. What would you think of an earthly parent that would put his son to death for disobediently biting an apple against his parent's injunction? If the parent administered severe corporal punishment for so slight a cause, the neighbors would raise their hands and voices to stop it. But God's judgment against Adam and Eve, to the thinking mind, was more cruel and unjust, and was not limited to them, but embraces in its penalties all the generations that followed them. Would you believe it to be just to put to death the innocent children of a criminal parent? Is it just for the innocent to suffer with the guilty, when the innocent are free from fault and utterly powerless to prevent the criminal acts of their parents? If not, then God's judgment against the human family has no love in it, no kindness, nothing of the beautiful, nothing that excites the pure emotions, nothing that calls for worshipful reverence, nothing high, ennobling or reverential, but it has in it everything that we would condemn in the human court as most cruel, unjust and tyrannical.

Again the bible says, "In the beginning God created the heavens and the earth," and I think it further appears that God created everything that existed. All matter, material and substance, and force, spirit and forms, animate and inanimate, he created, and outside of his creation there was nothing, thence it follows there was nothing in Adam and Eve only what he had created. The substance, force and form in them he created; there was nothing outside of God's creation but space, nothing to act on God's creatures but God and the material force and energy they received from God. Now, from what source could Adam and Eve be influenced to disobey God.

Suppose the great inventor Edison should say to his phonograph: "If you repeat what I say to you, I will destroy you," and then the machine is put in motion, and it does just what it is made to do—repeats his very words in the same tone of voice. Would you say that Edison betrayed good sense and judgment in destroying the machine? But, says the theologian, that is a machine, it can only do what it was made to do; with man it is different. God gave man a free will. He can choose to be good or bad. How? If man has a will he did not make it, as he has no creative power, so if he has a will God gave it to him. God also furnished the power to move the will to action. If there are laws to govern matter and force they must have emanated from God, and like Edison's machine can only do those things which God has created them to do.

Man in himself and in all that relates to himself is a mystery to himself. He cannot find out God; he cannot find out the origin of life; no man can do that. The laymen of the churches, the preachers, the bishops, the archbishops, the cardinals and the pope, know no more about God than the humblest mortal. Then how can they teach us God's laws, His judgments and His commandments? Why, the preacher says: "We have the bible containing God's holy words and teachings. We must be guided by that. It is our only proof and authority. We do not question it. We rely upon it. We accept it as authority without question, or doubt. All the evidence they offer is the book itself. No scholar, theologian, or otherwise can trace the bible or any part of it to God. No proof other than hearsay can be furnished that God had anything to do with the production of the bible.

H. H. BLANCHARD.

Janesville, Wis.

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MATERIALIZATION.

What I Know About It by Experience.

The first materializing seance I ever attended was in 1868. Pierre Keeler was the medium. He went into the cabinet. After several forms had appeared the name of my deceased sister was called. I went to the cabinet, but she was not there. Instead of her I saw a man in shirt-sleeves and wearing a sailor cap. He was the spirit guide, four inches taller than Mr. Keeler; his name was Washington Emmons, a sea captain. I shook his hand and conversed with him. After that I attended many such seances for several years until Mr. Keeler quit holding them.

He gave no more for fourteen years. I deemed it prudent for him to discontinue them and for a good reason. He would sometimes come out of the cabinet in the trance condition personating some one who had passed over. But on returning to the cabinet on one occasion he turned up the dim gas light and then fell violently to the floor. He rose, and being unentranced, exclaimed, "Who did that?" He was slightly hurt by the fall, caused by the turning on of the light. Thereafter whenever he sought to reach the gas light it was guarded by persons present.

My wife, who was very skeptical in regard to materialization, and even other phases of spirit manifestation, became a complete convert after seeing her father's form at his first appearance in fairly good light, every one present could distinctly see the form, she was astounded. He could not then speak. When spoken to by her he put his finger on his mouth. She recognized his features. He held a handkerchief in his hand which she clasped. Such was his habit at times when visited by a friend in warm weather while dozing in his chair with the handkerchief over his head to keep away the flies. She clasped his body, which in a few minutes began to sink. It rose again and then sank down. She saw his head as it reached the floor.

In feeling of his garments she noticed that he had on an overcoat of old-time water-proof cloth. As he had dropped dead while hunting in a snow storm in Dutchess County, New York, she supposed that he was clothed in the fustian suit which he usually wore in hunting. On inquiry from her sister she learned that on that December day he put on his water-proof suit.

Mr. Keeler for the past year or two has resumed materializing seances once a week. I have attended nearly all. Instead of gas light he has a candle in a box at the end of the room, with a thin red screen and a cover which opens and shuts by a cord and pullies. The end of the cord is in the cabinet. The light is thus let on from the cabinet. sometimes it is entirely shut off, but usually when the forms appear more or less light is let on. It is a well known fact that ghosts are generally seen in dim light, and that they manifest themselves frequently in total light, some only in complete darkness.

Mr. Keeler has been holding seances for twenty-five years, three or four times a week, mostly in Washington, D. C. His character is without reproach. I estimate that his coat has come off nearly 3,000 times while his two hands clasped the arm of the sitter in the "battery" next to him. I have been that sitter several times. There used to be an agitation of his person before the coming off of his coat, but for many years past there is scarcely any, often none at all, so that he does not even know it is off until it is thrown over. At a recent seance when I sat next to him in the battery, he promised to tell me when he began to feel his coat coming off; but it came so suddenly that he could not notify me, and if he did not clasp my arm tightly at the moment then I cannot credit my senses. Every sitter can or must say the same.

But this is a digression. I have seen numberless materializations in the last seventeen years, but many at other mediums' seances, and I never detected a fraud—though at one time I was not quite satisfied. Anyhow, the female medium or her spirit control lifted me from the floor several feet and let me down with such violence that in the darkness my wife feared I was hurt. I have been roughly handled at dark seances while the medium was at the other end of the room and not entranced.

When Mr. Keeler resumed the full-form materializing seances I took my violin, as I had often done when his musician failed him at the light circles. A form came out purporting to be one Lozecam, a restaurant keeper whom I never knew, but who was well known in this city. He called for my instrument. I said, "a string has just broken and it is out of tune." Nevertheless he took it, tuned the three strings and played part of a melody quite artistically. Mr. Keeler was in the cabinet entranced. At a later seance Lozecam came and again played a melody. Several times later he came out. Twice did I meet him face to face on the floor. Every time he was in elegant evening dress. I felt of his garments. They were not such as Mr. Keeler wore. To show that he was just like a mortal man he bent his knees and lowered his stature before me.

Several times my wife's father has appeared to me in full form, always the same, with no shirt collar, not elegantly dressed, and with a long grey beard. He it was who told me that Thomas Paine would come and make a speech. The promise was fulfilled and the speech was written down in the cabinet. He spoke so slowly that it could be taken down in long hand. It was printed in The Progressive Thinker. Mr. Keeler and I sat in the battery in front of the cabinet, not entranced. The written speech of 130 words was exactly as spoken. The blank tablet was passed into the cabinet after we were seated. I could hear the leaves torn off, and when the writing was completed they were folded and passed over into my lap. The reporter claimed to be my partner for many years as stenographers.

At these full form materialization seances more than fifty forms sometimes appear, most of whom announce themselves and are recognized. Sometimes there are three or more forms on the floor at once. I have been called up when two forms appeared, my wife's father and his daughter. I have conversed with both. I have often shaken the hand of the father and kissed that of the daughter. Indeed, at the light circles where Mr. Keeler was not entranced, I have many times kissed that daughter. "How does it feel?" said Mr. Keeler. "Just the same as if I was kissing Mrs. Keeler," was my answer. Kissing the ghosts is very frequent at their light circles. "Shall I kiss you?" said my wife to her sister. "No," said she, "I want to kiss a man," and she kissed me twice.

Mr. Keeler knows nothing of what occurs in his two hours' trance. Once at the close of a seance I told him something that was told me by a spirit. He laughed and explained all about it. A certain statesman was to attend a light circle and the spirit requested me to be present. But I have attended most of the seances since and the person named has not been there. How did the spirit learn about the matter? And I have been told things by spirits at these seances which they knew nothing about in earth life.

Visible spirits are a common occurrence. Some are seen only by psychics, but at materializing seances by everyone present. Positive proof that some of them have weight and strength has often been given. Even the change of weight of the medium has been tested on scales. Long ago Prof. Hare, the scientist, tested the changing weight of Mrs. Ross in that way. My friend Geo. A. Bacon (who, by the way, has been lying in bed three months, afflicted with heart disease) once witnessed such a test.

Materialized hands have appeared at nearly all the seances of Mr. Keeler for twenty-five years. I have seen five at a time. Others say they have seen more. At the time when I saw the five it was at a private house. The hands come out through and over the curtain and write messages on a tablet held by the person pointed to. I have often sat in the battery and seen the hand write. Once I was called up and the hand wrote for me, "This is true whether it is in the Sun or under it. Chs. A. Dana." It was a few days after his death. The words "in," "Sun" and "under" were underscored. The last message written for me in that way was, at my request, in German; and I held the tablet on the head of the lady sitting next to Mr. Keeler. I once witnessed such writing on the shirt cuff of Gen. Floyd King, an ex-M. C. from Alabama. It was in good French. All these hands are materializations. A naked human foot appeared at one seance in my presence. At another time a shoe appeared. Sometimes a hand of a colored spirit is shown.

In conclusion let me say that if materialization is a fraud, then I am a confederate of the same, and that Spiritualism has no basis but the phenomena.

WM. HENRY BURR.

Washington, D. C.

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REMARKABLE SPIRIT VISIT.

Demonstrating the Universality of Spirit Return.

Lady Waterford's death, which has just been announced by cable and which places in mourning her son, Admiral Lord Charles Beresford, who has just returned to England from a visit to this country [as set forth in the Washington Post], has doubtless been heralded in a similar fashion by the supernatural appearance of Lady Beresford, wife of Sir Tristram Beresford, and the ancestress, therefore, of Lord Charles Beresford. Lady Beresford had a romantic affection with the Lord Tyrone of her day, and, filled with doubts and fears as to the value of their religious opinions, they made a solemn promise that, whoever of the two first died should if permitted by the Almighty, appear to the survivor for the purpose of proving the existence of the Divinity. Fifteen years later she came down one morning for breakfast looking very much agitated and with a black ribbon tied around her wrist. Her husband asked her if she had hurt herself? whereupon she earnestly entreated him not to inquire as to the cause of her wearing it, saying; "You will never see me again without it." She then eagerly and anxiously asked whether any letters had arrived, and on being questioned by her husband, remarked that she expected to hear of Lord Tyrone's death, which she declared had taken place on the previous Tuesday. Her husband laughed, but in the afternoon a letter was brought in stating that ing that Lord Tyrone had died on Tuesday at Dublin.

To the astonishment of Sir Tristram Beresford, his wife, instead of manifesting grief, showed feelings of relief, and exclaimed: "I can now give you a most satisfactory piece of intelligence. I am going to become a mother; it will be a boy and an heir to your estates." A son was born within a year, who, in course of time, inherited the Beresford title and estates, and, marrying Lord Tyrone's only child and heiress of all the Le Poer property, was created Earl of Tyrone himself, his father-in-law's title being revived in his favor.

Many years afterward when on her deathbed Lady Beresford revealed to her eldest son and to Archbishop William King, of Dublin, her spiritual adviser and most intimate friend, the reason of her wearing the black ribbon on her wrist. She declared that on the night preceding the arrival of the announcement of the death of the last of the Le Poer earls of Tyrone he had appeared to her sitting by the side of her bed. On her screaming with fright, he exclaimed: "Have you forgotten our promise to each other? I died on Tuesday morning at 4. I have been permitted thus to appear to assure you that the revealed religion is the true and only one by which you can be saved. I am also suffered to inform you that you will, seven months hence, become the mother of a son, who will marry my infant heiress and that you will die in your sixty-eighth year."

Lady Beresford continued, "I begged him for some convincing sign or proof, so that when the morning came I might be able to rely that his appearance had been real and not merely the phantom of my imagination. He thereupon laid his hand, which was as cold as marble, on my wrist, and where the fingers touched it the sinews shrank up and the nerves withered. 'Now,' said he, 'let no mortal eye while you live ever see that wrist.'

After Lady Beresford's death, which occurred precisely as had been predicted, in her sixty-eighth year, her eldest son and the Archbishop of Dublin untied the black ribbon and found the wrist exactly as she had described it, with the nerves withered and sinews shrunk, the discovery being placed on written record by both men, namely the prelate and the first of the Beresford earls of Tyrone.

Lady Beresford lies buried in the Cathedral of St. Patrick, at Dublin, and appears to the Beresford family whenever a death is about to take place among the members of the house. That is the true story and origin of the famous ghost of the Beresford's, the existence of which is known and believed in from one end of Ireland to the other.

Columns more could be written of equally well authenticated instances of supernatural visitations, of family spooks and of "seeing things," so that it is not altogether astonishing that the story of Sir Gilbert Parker and of one or two of his fellow-members to the effect that they had seen Sir Frederick Rasch seated in the House of Commons at the very moment when he was lying ill in bed at his country place in Danbury, in Essex, should be believed by men who nearly all have family ghosts among their ancestral traditions, which they have been brought up to believe as in the Holy Writ.

MARQUISE DE FONTENOY.

THE HERMIT OF THE STORM.

An Inspirational Parable—Spirit the Beginning and End of All.

The sun had sunk below the horizon, and light struggled but faintly against all-conquering darkness, when in the midst of rugged slopes and almost pathless hills I found myself benighted. My horse, which until now had borne up well in the long and toilsome journey, began to show signs of weariness, and no wonder, for I had been in the saddle from early dawn. I had hoped by hard riding to reach my destination before nightfall. But now the sun went down and the dark mantle of night was being spread.

Threatening thunder-clouds gathered and I looked in vain for shelter from the approaching storm. No habitation of man seemed within reach, and my poor jaded, but faithful steed trembled in every limb, as if in anticipation of some impending evil. Mountainous rocks were piled up on my left, while on the right a deep chasm yawned with but a narrow ledge between, and almost pitchy darkness around me.

Now the storm burst, thunders pealed and the mountains trembled, lightnings flashed around me, one vivid glare played for a moment around my horse's head. I felt the mortal shudder that passed through his frame—one spasmodic thrill, then his limbs straightened out and stiffened beneath him. I knew that he was dead. I sprang to the ground—a moment more and it would have been too late. He leaned over to one side and rolled rigid and helpless into the fathomless abyss.

Now I was indeed alone, what shall I do? Whither shall I go? Would that I had never been born! (A mortal's extremity is a spirit's opportunity. Great need awakens great power to save and the unexpected occurs.)

"Come with me," said a voice in my ear, "Come with me and I will do thee good." I started; revealed by a flash I beheld a venerable personage, his long white hair and beard swaying in the wind. By another flash I saw the sweet expression of a heavenly peace reposing on his features. "Surely," I thought, "an angel has come to rescue me."

He clasped my hand and led me away through the darkness to his home, a cave in the mountain. We sat long in silence before the smouldering fire. At length I found voice to thank my aged preserver and shudderingly referred to the storm. "Oh! Father," I cried, "why is the world afflicted thus?"

"That thunder," said the venerable hermit, "is the voice of nature. When interpreted, it means 'forward.' Through her universally operating laws she gathers certain elements and so mingles and intermingles that at length a ball thousands of miles in diameter rolls along the highways of immensity. Action and reaction proceeds—the rocks are shattered—a soil is formed, then come life, vegetable and animal, man and mind, contention and growth, joy and sorrow."

"A wonderful creation, father," I remarked.

"Nature," continued the hermit, "makes her own tools and uses them to accomplish her purposes. Man is her tool in the hand of necessity, and all things are material. 'Behold,' she says, 'I have furnished the raw matter to your hand, go, complete the work.' She takes him forth from the city—from old associations—from all that he so dearly prized! Necessity uses her implement and he tears himself away, he dashes the tear of affection or effeminacy from his eye—he penetrates the primeval forest—an interminable wilderness is before him—the forest trees shut out the sunlight even as the light of hope is often shut out from his heart, but the word is 'Excelsior.' He throws down his bundle—he is resolved. 'Here I will fight my final battle for a home.' Home! home, what sweet anticipations cluster around the word and weave themselves in with the heart-strings of the man. Home! the little white cottage, the peaceful flocks, the lowing cattle, the green fields, but sweetest of all the little cottage with baby faces against the window pane to get the first glimpse of a returning father.

"Sweet spirit of hope," said the hermit, "but, ah! those forest trees, how they bar his progress. What is that which, like an electric shock flashes on the air? The bright axe of the woodman has descended and the giant of the forest has fallen.

"Let us approach and speak to this man.

"'Ho! what art thou doing here, good man?' He wipes the moisture from his brow—his bosom swells with honest pride in his glorious calling, as he answers, 'Brother, I am making a world!'

"Now turn over a leaf in Time's old book," continued the hermit. "The man has accomplished his purpose. Here indeed are the fertile fields, the peaceful flocks, the cottage home. Here is the reality which, in years gone by cast its premonition on the soul of the woodman. But alas! his faculties have grown dim since then—his form is bent—his eyes are looking down into the bosom of his old mother earth—soon he will possess new light in a new home and look down from a lofty eminence upon the world he had helped to make. Nature's command is 'Forward' ever."

The venerable hermit relapsed into silence. "Surely," thought I, "Necessity is an employe of Nature, and man is a tool in her hand."

"But what is civilization, father?" I at length ventured to inquire. "Harmony, peace, concord, is civilization. Standing armies are the triumph of barbarism. A savage heart loves savage deeds."

"Law," he replied, "is universal and unbroken, it is an endless chain binding each to all and all to each. Each link is a perfect circle and each coil an unbroken round. As perfection in any department is approached by man he deviates less from the perfect circle. He takes his external character from the world he belongs to and of which he forms a part. He first dwells in storms, earthquakes, floods, and his character is correspondingly violent and morally lawless. Lastly, he rests in a world of thought—a sphere of peace and true science and his character is correspondingly gentle. There is a correspondence between moral and physical law. When wild beasts and selfish men have ceased to exist the era of civilization will have come. Disorder and self-love and the disregard of life mark the savage, order, suavity and self-control are the marks of gentle society. A civilized individual may exist in a barbarous community, but he is governed from within. General civilization is a long way off. Particular civilization may be here already. Such an one lives the life of the spirit universal, here and now."

A strange light kindled the old man's eyes; he seemed in an ecstasy as he exclaimed, "Storms will cease! Volcanoes will cool. Oceans will be calm. Enthusiasm will give place to thought. Then selfishness will die, brute passion will be subdued, harmony will take the place of war. Harmony is civilization! It exists only when man is a law unto himself. The moral man rules in peace over his subjects of the flesh. Appetite is buried under a dignified self-consciousness. A true man or woman is immortal now!"

The old man bowed his head in thought. The storm still unabated, roared above us, one thunder-clap louder than the rest aroused me to consciousness, for it was all but an evening presentation. The partial triumph of spirit over matter—the soul struggling, upward, against impediments, light contending with darkness.

When we are inquiring for the path of duty and true life enjoyments, let us remember one line from a poet of a hundred years ago, and ever be "Content and—not for praise but virtue—kind."

THOS. HARDING.

Sturgis, Mich.

OPTIMISTIC.

Oh, weary, tired heart, trust on;
The nameless pain must cease
Within thy breast;
Time must bring for thee a day
Of happy rest.
Oh, weary, tired heart, trust on.

Oh, gentle, loving heart, love on;
From out the ambient east
A hand appears,
To guide thy faltering step.
Dry thy tears.
Oh, gentle, loving heart, love on.

Oh, faithful, hopeful heart, hope on;
God sees thy great desire;
He knows all,
Weaves wreaths of joy from chains
That bind and gall.
Oh, faithful, hopeful heart, hope on.

MARGUERITE MILLER.

Rochester, Ind.

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HUMAN CHARACTER.

On Both Sides of the Death Line It Is the Same.

To the Editor:—The signs are many that a bright, auspicious day is dawning for the lifting of the veil and casting off of the nightmare of ignorance and knavery that have long made difficult and fitful the progress of truth and righteousness on the earth.

Happily the lines are being so clearly drawn that the wayfarer, though not a Solomon, need not mistake the way.

The fact is clear to earnest investigators that he or she who would stand on the walls of our spiritual Zion as watchmen or heralds must attain to a deeper, wider knowledge of spiritual things than merely that death does not end all, and that our departed loved ones can communicate with us. While the value of the knowledge just named is beyond the price of rubies, it is but the a b c of the education urged by the dwellers in upper spheres upon their friends and kindred on the earth plane.

We are autocratically assured by self-appointed wise ones that no system of facts has ever been given by spirits to mortal upon which a theory of life and work in spirit realms could be based that would bear scientific scrutiny.

Ten thousand mediums who have been touched by the divine afflatus know the oracular assurances referred to are untrue. If our minds are in harmony with the sordid, base and groveling elements surrounding us, we cannot at the same time be the recipients of the gentle ministries, illuminations and spirit upliftings from the higher walks and councils of mortal or spirit life.

Think not for a moment, benighted brother, that because the messages that come to you are frivolous and contradictory, all other spirit talk is of the same order.

As well say the gabble of a mixed multitude, or the incoherent wrangle of a saloon gang represents the highest type of the world's morals and wisdom.

There is a loud and pretentious demand that Spiritualism be kept on a "scientific" basis. Science and scientific are sounding terms, often about as clear to the minds of those using them, as was the colored preacher's exposition of the text, "Beware of evil doers." If anything can be settled by evidence, the Open Court has settled for all time that human character on both sides of the veil—the death line—is the same.

This point settled—and it is a settled point with a great multitude of earnest, careful thinkers—fixes a scientific basis for work on the mortal side, the urgent need of which is apparent to all who care for human weal. The work is here and now, how shall we go about its doing? Can it be made productive of good results by telling the oppressor of men—his brothers—to eat, drink and be merry—death for him is certainly an upward step? And to all the unwashed crowd below him in the social scale sing the same mellifluous strain. Character in this life may not count for much on the social stairway, but just beyond the line nothing else will weigh an elder-down.

Let us not forget the gauziness of the veil separating the two forms of the same life. Human spirits, just the same on both sides, amenable to the same laws.

Multitudes on the earthside dress daily in purple and fine linen, who, if justice did not halt, would be behind prison bars. Don't think for a moment that they can escape; gold and bonds may screen them here, but just across the line—and the line is no broader than a state line—cash and bonds are not legal tender. Can we doubt the mission intrusted to us, and the necessary qualifications of real teachers? Great is our hope; the moral wave is surely advancing. But work, faithful work by clean and faithful workers only will bring the longed-for position.

The old conception of future disaster to the extortioner, the vile and the unclean, is not without a basis of solid reality. A great crowd of returning witnesses testify to the truth of this statement, as well as a cloud of mortal testators who have been in painful touch with those awful realities so flippantly scouted by a small army of surface investigators.

Let us hear the conclusion of the whole matter as to the responsibility of those who would stand as teachers of the exalted truths of life in the spirit spheres. Humanity as we know it is to be turned from its evil ways, if not in this life then in the next under great stress of humiliation, pain and sorrow. The warning to the evil man to forsake his way or pay the penalty is no false note. Bonds and imprisonment await the evil doer in spirit life a thousand fold more certainly than in the mortal realm. In that land all thoughts as well as acts are known and read of all the people. The last farthing of evil indebtedness is exacted by the unerring law of compensation. Limited time here, endless duration over there, and there is no escape. These are a few unfashionable, oldtime truths we are to face in the not distant future, unpalatable though they may be to our fleshly minds.

The spirit "guide" either in or out of the mortal form who does not know these things is either ignorantly or wilfully blind, and in either case amenable to enduring law.

Salem, Ore. J. RIGDON.

IMPORTANT QUESTION.

How Shall We Deal With Wrong Doing.

To the Editor:—During the sessions of the Open Court I was a silent though an interested spectator; and now since the Court of Inquiry has begun its sessions, I am impressed to offer some suggestions, as I have had much experience in that phase of mediumship known as materialization, the most interesting and because in a dim light, fraud is the most easily practiced.

One of the most important things in relation to this subject is a calm, cool, serene state of mind. Our views on any subject are more or less colored by our feelings. What we want to be so, we try to make it so; but our wanting it to be so, doesn't make it so.

In regard to this subject, there are many things to be considered; and it is essential that they be well understood; but sometimes what we think we understand, we don't quite understand; and in this case, as old Solomon has it: "And I gave my heart unto wisdom, and to know madness and folly, I perceived that this also is vexation of spirit; for in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow."—(Eccl. 1:17-18). So it is wise to go slow, and not be too certain in what we think.

The competent judge on any subject must be one who has traversed the whole matter, and critically examined every point with a tentative eye. From the fact that final conclusions on the same subject, of an opposite character, have been reached, by persons of equal ability, having equal opportunities to investigate, and being equally honest and sincere, warrant the statement that feeling has more or less biased their judgment. We must enter this discussion in that state of mind in which the earnest student is while solving a mathematical problem.

In the case of so-called materialization of spirits—I say so-called—because the word "materialization," in the meaning that we use it is a misnomer, and leads to absurd conclusions. It is simply this, as well as I can express it: Magnetic emanations from the persons in the circle contain elements in the atmosphere, and that peculiar something in the medium that the spirit chemist takes, and by a process of chemical manipulation he renders visible to mortals which the spirit so manifesting puts on; presenting its form more or less resembling the spirit, generally, so near as to be recognized by the visiter to whom it appears. This is all we know, or can know in mortal life.

In this there is no toggery or any kind of paraphernalia. In my own experience, and witnessing that of many visitors, I have seen a little child, my niece, whom I recognized who was drowned when two years old, rise up to her full mature stature at my request, more rapidly than I am in the time of writing this statement. I have repeatedly seen and heard things like this when a spirit appears to a visitor who would say, "Yes, the name is correct, and things you state are true; but you do not look quite natural. You are not so tall, and your whiskers are not so long;" and the spirit would instantly grow taller and lengthen out his whiskers. "Ah! that is more like you."

This illustration simply shows in many forms, the fact of the absence of any appliances of a material character. Repeatedly these spirit forms sink apparently instantly through the floor, without leaving the least trace, and rise again in another place. This has been my experience many times, and that of many others in my presence, and witnessed alike by all present. I mention this to show that no material appliances are employed in these phenomena.

Now, let me ask what mortal understands the modus operandi of these phenomena? And who are qualified to pronounce final judgment as to the cause of them? We live in the material world, all our experience is founded on its phenomena, and these manifestations have their rise in the spiritual world where no mortal has ever been. Does it not seem a little strange that some claim the ability to grasp the entire subject, and insist that all so-called materializations are produced by means of toggery, wigs, false whiskers, masks and other paraphernalia, when in fact, the medium is in a deep trance, and so confined in the cabinet that he or she cannot get out?

Fraud? Of course there is fraud. But why be alarmed about fraud? When there is so much interest felt in this subject, so little understood about it, so much credulity and eager curiosity manifested on the one hand, and so many facilities for deception in a dim light, so much inventive genius in contriving false appearances, and withal, the eager pursuit of the "almighty dollar" when it is so plainly in sight of these tricksters, how could it be otherwise?

Let me ask, in what kind of business is fraud not practiced? And what wonderful ingenuity and persistence are manifest in them all! There are thousands of counterfeit money in circulation, and everyone knows it, and scarcely an article of food that is not adulterated. We do not cry out in alarm.

There are many frauds—wolves in sheep's clothing, livery stolen from heaven in which to serve the devil, and no great outcry is made. Then why so much alarm manifested when fraud is practiced in Spiritualism, or rather its phenomena simulated? If its grand philosophy in advancement is dependent on protection against fraud, it is in danger; in that case fraud is more powerful than truth, for no one can prevent fraud. The right thing, it seems to me, is to show the difference between fraud and the genuine manifestations, and when that is shown fraud will lose its influence.

Let those who disclaim so loudly against fraud, explain the phenomena of materialization, in order that it may be better understood; then the frauds pertaining to it will be better understood. A regretful feature in some who demand expurgation of fraud (and who does not?) is seen in a spirit more or less bitter after the manner of a prosecuting attorney in his eager desire to convict his victim. It is the fraud with which we should deal; this is the ground of protection against it.

There is another thing in connection with this subject that needs consideration; that is, the part which spirits themselves take in producing the manifestations that seem fraudulent. I have seen the materialization of substances in full view by spirit agency, the weaving of fabrics like beautiful lace from invisible substance. To illustrate: On one occasion I was called to the cabinet and my daughter appeared and said, "What have you in your pocket?" I said, "Nothing." She then thrust her empty hand into the left hand side pocket of my coat, and began pulling out lace. She then gathered it up and pressed it against my face. It felt like cobweb more than anything else I can think of. A sleight-of-hand trick? The medium in a profound trance, was sewed in such a manner that he could not get out of the cabinet without dragging the rug to which he was sewed, and chair on which he sat, with his hands full of oatmeal, all of which were found intact at the close of the seance; besides, the form was the exact likeness of my daughter. I say this to show the fact that visible material can be produced by spirits.

It is only necessary to say that spirits retain their earthly characteristics; and as many persons delight in practicing fraud and deception; and moreover, there are spirits who antagonize all efforts to enlighten the world on this subject, it is reasonable to infer that such spirits would take part in supporting the idea that materialization is a fraud; and this not being taken into consideration helps to perpetrate the idea that this phase is all a fraud.

And now I would ask all who take part in this Court of Inquiry (and I hope it will prove a drag-net, and bring out all the fraud operators) to be sure they have traversed the entire domain of this subject with the sole view of eliciting the truth, and without bias or prejudice—a thing very necessary, and yet very difficult to do.

Another point. Very few realize the force and persistence of early teaching. The common sentiment is averse to the existence of ghosts, witches, spooks, hobgoblins, and the like; and we are unconsciously influenced by our feelings on this subject, and inclined to doubt the verity of any manifestation claimed to have been produced by the spirits. Such feelings are so deeply rooted and interwoven into the mind as to give rise to the sense of reality in what is felt.

I have heard many long-time Spiritualists complain of lingering and tormenting doubts that they could not prevent; and yet did not know the cause of them. This gives rise to suspicion in spite of reason and the tendency is to suspect, or at least, to fear fraud where fraud does not exist. It is quite a common characteristic of Spiritualists to seek tests when they have had tests beyond all possibility of fraud; but their early teachings persist; and they do not know what is the matter. The thing is too good to lose; and yet they do not know just how to hang on to it; hence their fear; and simulation alarms them, and they get uneasy.

When we understand, all fear will vanish; and we can rest in full assurance of the verity of this highest and most valuable, yet the most easily simulated phase of mediumship, inviting fraud because it brings in sight coveted prize-money—and there is no lack of those who eagerly seek this method of gaining it—fakers who have no interest in it but that of profit. We all alike experiences the ruthless sacrilege and heartless cruelty of violating the most sacred feelings of our nature, and justly and promptly resist it; and this is a question of policy; for no sensible person can tolerate fraud. All feel the necessity of driving away this lowering cloud that so seriously impedes the advancement of the noblest cause of humanity.

E. J. SCHELLHOUS.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price 25 cents

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PROGRESSIVE SPIRITUALISM.

From the Standpoint of a Christian Spiritualist.

To the Editor:—Having been an occasional reader of your valuable paper, and being deeply interested in the noble cause of Spiritualism, I thought to drop you a few lines which you can give to the public if you see fit.

Spirit return has been to me a fact since my rearly youth. Receiving no encouragement from my parents or any friends, born and raised in the Empire State, and my parents being strict orthodox people, my natural gift of mediumship was never cultivated, but was smothered as much as possible in my early life.

Little was said about spirit return in those days, and one who did espouse the cause was looked upon as being unreliable or a fit subject for the asylum. However, as time passed on and my lot in life directed my footsteps toward the setting sun, and trouble and difficulties arose, no one on earth can tell the comfort and consolation it has been to me. In fact, true Spiritualism and true mediumship never die, and another great satisfaction is that the progression made by Spiritualists in the last quarter of a century has placed their doctrine on an equal footing with other churches of more ancient origin. Christian Spiritualism when rightly understood I believe to be the best light that was ever lit to guide our footsteps in the paths of life and secure to us a happy home in the spirit land; for our life is one of progression from our birth until we pass out from this body into the spiritual plane of existence, and the greater amount of light we can acquire during that progression, from the spirit side of life, the better will be our enjoyment and the greater our happiness when the change comes and we are permitted to see our eternal home.

The general belief that our friends do return under certain conditions and through certain persons is scarcely doubted. In fact the growing impression is becoming well settled in the minds of the public that such is the fact, and Spiritualism is fast crystallizing itself into a religion of the purest character. We do not discard the Bible, but revere that Golden thread of divine light and truth that extends from the beginning to the end of that inspired book.

My experience has been from my infancy to the present time, and that experience has brought to me conclusive evidence of the continuity of life. The conclusion has been made apparent by the manifestation of our departed friends to me in person. While this may seem visionary to the skeptic, to me it's as plain as the noonday sun.

And now as the time has come that the divine revelation is being understood, and the public is beginning to recognize a reasonable and spiritual interpretation theory, let us who have been convinced all our life not fail to aid in the great reformatory work of elminating from the mind of general readers the superstition of the orthodox faith. I am now doing all I can for true Spiritualism, and my earnest desire is for the advancement of the good work you so nobly advocate through the columns of your valuable paper.

MRS. S. W. MARKS.

Portland, Oregon.

An Asthma Cure at Last.

It gives us great pleasure to announce the discovery of a positive cure for Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo River, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have been at once restored to health by the Kola Plant Compound. Among others, many ministers of the gospel testify to its wonderful powers.

Rev. S. H. Elsenberg, Ph. D., Centre Hall, Pa., perhaps one of the worst cases, was permanently cured after many years suffering. Rev. D. S. Hopkins, Wilson, Ind. Ter. writes May 25th, his wife was cured two years ago after eight years suffering. Rev. F. F. Wyatt, the noted Evangelist, Abilene, Texas, writes was cured of Hay-Fever and Asthma after eight years suffering and had no return of the disease. Mr. L. H. Johnson, of Gainesville, Ga., Manager of the Gainesville Shoe Co., writes, the Kola Compound is a death blow to Asthma. It cured my daughter after all hope had gone and words are inadequate to express our gratitude to the Importers.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1166 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

The Arcana of Spiritualism.

A Manual of Spiritual Science and Philosophy.

The readers of The Progressive Thinker are already acquainted with character of this book. It is intended by its assisting, inspiring spirit-authors to furnish a compendium to the student of psychic laws and manifestations. It has been more than thirty years in preparing and contains all that has been received by me through inspiration and research during that time on the subjects it treats. Few questions will arise in the minds of investigators that are not answered in its pages. Price, $1.25 postpaid.

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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year..... $1 00
Six Months..... 50cts
Thirteen Weeks..... 25cts
Single Copy..... 5cts

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SATURDAY, JUNE 10,1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.
500 Pennsylvania avenue S. E., Washington, D. C.

SPECIAL NOTICE.

A Word of Warning From the National Spiritualists Association.

All Spiritualists are respectfully requested to take notice that the MARTIN BAILEY, who real name is BAKER, recently exposed in Los Angeles, California, is NOT ENDORSED by the N. S. A., and holds no papers of whatever character from said organization.

Per order Trustees National Spiritualists Association.

HARRISON D. BARRETT,
President.

Mary T. Longley, Secretary.

Planning for a Book of Prayers.

The General Assembly of the Presbyterian church was late in session at Winona Lake, Ind., in which body many matters in the interest of that church were considered. That which most attracted the attention of The Progressive Thinker was the one pertaining to a "Book of Prayers," which it is proposed to adopt as a fixed form of religious service, for that church after the manner of Catholicism, save the latter is in Latin.

That act to us, seems eminently proper for Presbyterians, when we consider the rise and progress of lip-service, as distinguished from machine praying.

Under the ancient order of sublunary affairs the menial approached his master on bended knees, assuming this attitude before imploring a favor. Without such humiliation and proof of servitude no clemency or indulgence of any sort could be expected.

The king required from his vassal or dependent similar service. The subject approaching him must kneel, ungirt himself, and uncovered, hold up both empty hands, promising fealty with "lige and limb and earthly honor." This humiliating procedure, coeval with history, is extended to the Pope at Rome, he extending his uncovered great toe to his courtiers to be kissed. The late Queen of England extended her hand to her favorites to be kissed. No one had a right to expect a kindness from royalty without first giving evidence of servility.

When a God was enthroned to secure his attention still greater humiliation was expected. No act of debasement was too degrading for divine worshipers. They often clothed themselves in sackcloth and ashes, then, to gratify his spiritual appetite, they fed him on the aroma of sacrificed doves, lambs, fat bullocks, and even tender babies, which were placed on the burning altar.

Forms of prayer used from five thousand to seven thousand years ago, inscribed on earthen tablets are found in ancient ruins by late explorers.

Scholars find the Lord's prayer, as used by Christians, was a Jewish production many centuries before our era, according to popular chronology; and, stranger still, it is proved to have been in use in Babylon before the alleged Jews were slaves in that country.

Saying nothing of the antiquity of the praying custom, will the good reader kindly tell wherein the advantage of mumbling prayers by human lips, over machine prayers, as practiced in Tonquin, Burmah, Tartary, anywhere the Buddhistic faith prevails? Prayers are written, attached to wheels, and are made to revolve by water, wind or wave. Each revolution a prayer has been addressed to the Universal Good. Sleeping or waking, toiling or resting, walking, running or leaping, the praying goes continually on, and the owner of the wheel gains the credit. We like the idea. What a magnificent power still remains at Niagara for propelling praying machines! It should be utilized, providing machine praying will gain as many favors as do the other kind.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. 10 cents.

Wonders of the Past—Hope for the Future.

Captain Cook, the distinguished navigator and explorer, during his voyages in the Pacific, in 1774, discovered upwards of 2,000 miles off the western coast of South America, what is now known as Easter Island. It is about eleven miles long, and six miles broad, rising 1,200 feet above the sea. It is of volcanic origin, with fertile valleys, but very deficient in water. A Dutch navigator first met with the island in 1722, but it remained for Cook to describe it. There is no other land within 2,000 miles, yet it has a population variously estimated from 400 to 1,000. They are tall and robust, with regular features, but seemingly of the Polynesian race and dark complexion. It is believed by many scientists to be all that remains of a submerged continent, itself a mountain peak that rose high above the plain in some far off age.

Quoting from the Encyclopedia Britannica, Vol. xix, p. 428:

"Here are formed immense platforms built of large cut stones fitted together without cement. They are generally built on headlands, and on the slope toward the sea. The walls on the sea-side are, in some of the platforms nearly 30 feet high and from 200 to 300 feet long and about 30 feet wide. Some of the squared stone are 6 feet long. On the land side there is a broad terrace with large stone pedestals on which once stood colossal stone images carved in the shape of the human trunk. On one of the platforms there are upwards of a dozen images now thrown from their pedestals, and scattered in all directions. Their usual height is from 14 to 16 feet, but the largest are 37 feet, while some are no more than 4 feet. The top of the heads are flat, as if to receive crowns. A number of these crowns still lie at the crater about 8 miles distant where the images were cut."

One of these statues has a place in the British Museum, weighing four tons, and one adorns the National Museum at Washington. The latter was acquired by the U. S. ship Mohican in the year 1886. Residents of the island have no traditions relating to these images, or of the people who made them.

Knowing somewhat of the mighty convulsions which have marked the history of this old earth, there cannot be a doubt a vast continent was engulfed in some distant age, carrying down a dense population, and these images were probably the gods they worshiped. All the early races of which we have any account, went upon the mountain tops to worship, their ambition to get as near heaven as possible so their priests could hold converse with their gods. Moses is represented to have received the law from the hand of God, through a cloud while on Mount Sinai. It is believed the pyramids of Egypt and those of Babylonia had altars on their summits, where sacrifices were made.

If old Time would give up her ancient records, what a wonderful history would be given to humanity! We are hopeful the secrets of all the past will be unfolded to the denizens of the new world awaiting us on the other side of life, and that the employment of scholars there will consist in researches in those majestic realms of Nature concealed from mortal vision. Such a heaven would be infinitely superior to "loafing 'round the throne" and singing "Glory, glory, to God and the lamb forever," such as our orthodox brotherhood promise us.

An Interesting Citation of History.

George Rawlinson, a clergyman of the Church of England, late Professor of Ancient History in the University of Oxford, and author of "The Seven Great Monarchies of the Ancient Eastern World," in his "History of the Fourth Monarchy," closing Chapter 8, on the Babylonian Civilization, concludes as follows:

"To Babylonia, far more than to Egypt, we owe the art and learning of the Greeks. It was from the East, not from Egypt, Greece derived her architecture, her sculpture, her science, her philosophy, her mathematical knowledge—in a word, her intellectual life. And Babylon was the source to which the entire stream of Eastern civilization may be turned. It is scarcely too much to say, but for Babylon, real civilization might not even yet have dawned on the earth. Mankind might never have advanced beyond that spurious and false form of it which in Egypt, India, China, Japan, Mexico, and Peru, contented the aspirations of the species."

This is a frank and truthful admission from one of the most learned of English scholars. Instead of giving credit to a Semitic tribe, with an almost inaccessible city in the Lebanon mountains of Palestine, as is the habit of churchmen, he relates a truth which the world should know.

If we can trust Bible history, it was during the seventy years the Jews were slaves in Babylon they acquired the religious ideas, and most of the history which now passes for "divine revelation." This is proved by the fact that much of what is called Jewish history is found on the lettered slabs which formed Assurbanipal's Library, from which it is evident the Jewish account was transcribed.

It is from Babylon we derive the idea of winged angels.

They who seem to suppose the Jews were the inventors of a theocratic government will be surprised should they read Rawlinson to find this feature was borrowed from Babylonia. Quoting the author again:

"The architecture of the Babylonians seems to have culminated in the Temple. While their palaces, their bridges, their walls, even their private houses were remarkable, their grandest works, their most elaborate efforts, were dedicated to the honor and service, not of man, but of God."

But to the religionist the most remarkable feature found in the ruins of Babylon, buried full 2,500 years beneath the sands of the desert, beyond the reach of the spoiler or the forger, was a madonna with a child in her arms. We regret our lack of ability to copy an illustration as given by Rawlinson in his "Fourth Monarchy." His letter-press description must supply the want:

"The mother is seated in a natural and not ungraceful attitude on a rough square pedestal. She is naked except for a hood, or mantilla, which covers the head, shoulders, and back, and a narrow apron which hangs down in front. She wears earrings and a bracelet. The child which sleeps on her left shoulder, wears a shirt open in front, and a short but full tunic, which is gathered into plaits. Both figures are in simple and natural taste, but the limbs of the infant are somewhat too thin and delicate."

Will some person be so kind as to show the relation, if any, between this Babylonian madonna and child; those found in India, representing the infant Buddha and mother; that of Isis and child Horus in Egypt, to whom temples were built in Rome; and that of Mary and Jesus, which Roman Catholics delight to worship with the title of Queen of Heaven and Child? There seems some mystic relationship between all these characters, as also with Jes Crishna and his mother, the eighth Indian avatar.

A Happy Simile.

A correspondent of the Truth Seeker has happily illustrated in the following paragraph, which we quote with pleasure, just what is going on quietly, almost noiselessly, in the churches. He says:

"There is a railroad near the Hudson which has for some years been rebuilding the bridges over the many deep gorges on its line. Without the least cessation of traffic these skeleton-like structures have been replaced beam by beam, a marvel of modern engineering skill. Will not some such change take place in the churches, or it is not now taking place?"

Most certainly the removal of rotten dogmas on which the churches were founded are being removed as fast as perhaps it is desirable. Those of us if the sere and yellow leaf have noticed these changes, little dreamed of by the younger generation. Churches widely separated fifty years ago are now uniting, and are working harmoniously together. Demagogues have always been laboring to tie themselves back to the past, but they are defeated by members of their own churches, who wish to get away from the teachings of the babyhood of the race.

Let the joyous work go on. In the good time nearing all the rotten timbers and planks will give place to new ones, rendered indestructible by scientific methods, then the ages can advance to higher planes of thought.

Not Original With Jesus.

"Jesus' golden rule," said a clergyman in his discourse the other day relating to the Chicago strike, "is that one shall place himself in the place of another." The "rule" is a noble one and should be observed by all, whether Christian or heathen. Practiced by all we should have a most excellent world to live in. There would be no crime and but little wrong.

But why give Jesus, God, man or myth, credit for this rule of conduct which every scholar and every preacher should know, was in existence ages before the period credited to Jesus. Of course we can't know who was its inventor, for it is a self-evident proposition, and was probably coeval with civilization. So soon as the race began to cultivate the virtues, so soon it must have been in being. It was proclaimed by Confucius, the Chinese philosopher, who died 479 years before our era. It was reiterated by Grecian sages only a little later, and must have been generally current with all cultivated nations at the period it is ascribed to Jesus.

Is it just to truth, and does it add additional luster to the name of Jesus, to heap upon him all the virtues and the good teachings in existence ages before his time, and give him credit with originating them; at the same time falsifying and ignoring the culture of the long centuries which preceded him? Inscriptions in cuneiform characters on earthen plates buried more than 2,500 years under the sands of the desert at Babylon, which neither friends nor enemies could alter, ultimately resurrected, contain as good morals as Jesus taught. And the Egyptian Book of the Dead found wrapped around the mummified dead, lose nothing in moral force when compared with the best thought of even present day divines.

Let us be just to antiquity, and not attempt to rob them of the glory their due.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents.

Light Breaking In the Methodist Church

WHITTIER'S VIEWS OF GOD AND THE FUTURE LIFE.

A Most Remarkable Article Taken From the Northwestern Christian Advocate, a Staunch Methodist Paper, the Leading Organ of the Church.

John Greenleaf Whittier is the best loved of the American poets. Bryant, Emerson, Longfellow, Lowell, and Holmes are great poets; but not one of them comes so near the American heart as does the magnificent Quaker poet. Through his poetry he has become a member of countless households. Through his poetry he has entered into the most sacred experiences of countless human souls. He plays upon the heart-strings of humanity. He sings of great faith in God, in mankind, in the future.

Whittier is a seer. He catches the finer voice with which God's spirit whispers to the dull ear of the world. He puts that voice into words, interpreting it to the people. As a man standing upon a lofty mountain summit sees what those on the plain cannot see, even so it is with Whittier. He has brain and heart and soul to see great visions. He tells the visions and inspires faith in others. As a seer, he is worthy to stand with the glorious Hebrew bards.

Whittier believes in God as the inspiration and source of all love, as the love given to all humanity. No poet has ever sung of God's love with sweeter, stronger voice than John Greenleaf Whittier. This is his message:

"Immortal love! forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea."

He says: "Surely God would not permit his children to suffer if it were not to work out for them the highest good; for God never does suffer to be done anything but that which we would do if we could see the end of all events as well as he. God's love is so infinitely greater than mine that I cannot fear for his children. And when I long to help some poor, suffering, erring fellow-creature, I am consoled with the thought that his great heart of love is more than mine can be, and so I rest in peace." Whittier believes that God sees all, that God knows all, that all things are in God's hands; and therefore they must work for the good of all.

"I wait in His good time to see
That as my mother dealt with me,
So with His children dealeth He."

Out of chaos will come order, out of discords will come music, out of the darkness of night will come the splendors of morning; such is Whittier's faith.

Whittier cannot bear the injustice and the heavy cruelties of the old Calvinistic ideas about God and man. He rejects the crude and immoral ideas of Calvin's theology. It is too heavy a weight for his brain and heart. Sir Edwin Arnold at one time remarks to him: "You, sir, born in the purple of the muses, never were and never could be a Calvinistic Puritan." Whittier answers: "Nay, thee is right. The world is much too beautiful and God far too good." As Burns kindles the souls of Scotchmen, palsied by the teachings of John Calvin, even so does Whittier kindle the souls of New Englanders, palsied by the teachings of Jonathan Edwards.

Whittier's personal friends, the members of the society to which he belongs, remonstrate with him for his poem on "The Two Angels." The ideas of tenderness and love and compassion set forth in this poem seem to his orthodox friends inconsistent with the creed which he is supposed to hold. His Quaker friends make a most acrimonious attack upon him on the ground that he is losing faith, that he is teaching dangerous doctrine. The poet replies to this attack by writing his poem entitled "The Eternal Goodness." In this poem he rebels against the Calvinistic conception of God and God's dealings with men as held by the Quakers. To them he says in substance: "God cannot be such a being as you think he is. God cannot so treat his children. I care not what your proofs may be, it cannot be so."

"O friends, with whom my feet have trod
The quiet aisles of prayer,
Glad witness to your zeal for God
And love to man I bear.

"I trace your lines of argument,
Your logic linked and strong.
I weigh as one who dreads dissent
And fears a doubt as wrong

"But still my human hands are weak
To hold your iron creeds.
Against the words you bid me speak
My heart within me bleeds."

A song of sweeter trust than Whittier's "Eternal Goodness" has never been sung. It is a magnificent, cathedral-like poem. In it the poet puts his higher moral ideas of the love and tenderness of the All-Father. The poet teaches that though God be hidden in dark clouds, yet we can put our hand into his hand and walk by his side like a little child beside his father in the dark. The thoughts of this poem have wrought mightily in shaping man's conception's of God's nature. They reveal the doctrine of the Fatherhood of God so divine, so sweet that, like a sun shining above the chaos of earth and time, it sends down rebuking rays upon all who turn away from God. No confession of faith ever composed has been so widely read and has had so great an influence as this poem. It has reached a larger audience than the best ten thousand of modern sermons. Not in all the literature of the world is there a grander creed than what we have in "The Eternal Goodness." It is the most remarkable religious poem of the world, the sweetest religious lyric that has been written since time began. It is immortal. It will live so long as human life needs inspiration, so long as human hope needs cheer.

Whittier's faith in God is tranquil; it is assured; it is unshakable. As a child rests in its mother's arms, so he rests in the goodness of God.

"I see the wrong that round me lies,
I feel the guilt within,
I hear, with groans and travail-cries,
The world confess its sin.

"Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings;
I know that God is good."

What is Whittier's belief as he looks out towards the future? To him this life is only the porch of the entrance-way of the real life. He looks upon death as only the shadow of life. He says: "The circumstance of death will make no difference with me." In conversation with Lowell, he says: "I feel that I am immortal. I cannot feel that there is any end to me." When Lowell dies, Whittier writes to Holmes in these words: "Ever since I heard the sad news of Lowell's death, I have been thinking of thee and longing to see thee; for we are now standing alone. The bright, beautiful ones who began life with us have passed into the great Shadow of Silence; or rather, let us hope, they have gone into the World of Light, and we alone are lingering here in the shadow. Well, I shall soon follow them and I wait the call with a calm trust in the Eternal Goodness." His faith in man's immortality is invincible. He says: "I do not reason about it or try to prove it; but I perfectly trust that there is a life beyond more spiritual than this and of more perfect adjustment, because I entirely believe that the Power which placed us here and is over all life, is one of perfect justice and love." He sings:

"That life is ever Lord of Death
And love can never lose its own."

The hope which Whittier thus expresses is older than any religion of earth. It is a hope born of human love. It is as a sweet flower that grows in the soil of love, and there it will grow and bloom as long as human tears fall on the white faces of the dead.

Whittier's teachings about the spirit world are so full of sweet comfort that they flash beautiful rainbows of hope across the showers of falling human tears. He believes that beyond death man goes on with his power to think, to remember, to love, just as of old; that man begins the life hereafter just as he leaves it here, man being precisely what his life on earth has made him. He says: "I shall have in the other life the same love and aspirations and occupations. If it were not so, I should not be myself; and surely I shall not lose my identity." To Whittier the gates between the seen and the unseen are ajar. The nearness of unseen realms and of unseen spiritual presences is to him a magnificent reality:

"O, sometimes comes to soul and
A feeling that is evidence
That very near about us lies
The realm of spirit mysteries."

He believes that we are moving now in a closely enfolding spirit world, a world so near to us that its wavelets lap the sands at our feet every day. He believes that our visible world is immersed, embosomed in a spirit world, as our earth is immersed and embosomed in the atmosphere. He believes that we are surrounded on every hand by the spirits of those who have lived here, but who have left us. He sings of the spirit world as the real home land. There friends and loved ones find each other. He believes that we shall recognize in the future state those we have known and loved on earth. He says:

"I have friends in spirit land,
Not shadows in a shadowy land;
Not others, but themselves, are they."

The loss of Whittier's beautiful sister is to him unspeakable. She is gifted with fine poetic tastes. She adores her brother. Their home life forms one of the sweet pictures in literature. She is his loving and constant companion. Death takes her, and then of her he writes:

"I cannot feel that thou art far
Since near at hand the angels are;
And when the sunset gates unbar
Shall I not see thee waiting stand?
And, white against the evening star,
The welcome of thy beckoning hand?"

REV. JOHN REID SHANNON.

THE FILTERED FALSE—THE GOOD.

Do the spirits of our kindred e'er to earth again return?
Are these faces but deceptions of the eye that we discern?
Are they all the masks of mortals and prepared to make believe
They are sacred, to enchant the human spirit and deceive?

Are these loved ones we are touching and oft kissing made of paste,
Or of paper, or of cheese-cloth—our attentions merest waste?
Are we naught but dupes of fakirs and a gang of sharks on earth?
Be it so; then have we nothing in our cause of greater worth?

Though granted all this thing we see be fraud before our eyes,
Beneath the very shameful act a sacred precept lies:
Naught e'er defrauded or defiled, if of good shall perish, though
Oft it seems as dead and crushed by an almighty final blow.

But the truth can never perish or be smothered by a lie,
For it is a law eternal; it can never fail or die.
Though all the ghosts and goblins may be proved of human make,
We will rise from all these ashes if we hold the truth at stake.

Though there floats upon the surface a pretentious, nasty scum,
Down within the rushing torrent there are voices never dumb;
They are ever, ever speaking to our spirits, and declare,
That though all may seem delusion our dear friends are living there.

Out upon the human passion comes a hunger and a greed,
That can hold no precept sacred which will not that hunger feed;
Greed is vicious; greed is cruel; greed is heartless, callous, cold;
Human greed has but one idol, that a shining god of gold.

'Tis a shame, disgrace, a monster of the darkest, blackest kind;
'Tis a crime against the sacred and the pure in soul and mind;
But there is within the lily just the filtered filth—its food;
So within the truth eternal is the filtered false—the good.

DR. T. WILKINS.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

MY PHANTOM SHIP.

On a sea-girt shore, where the sea-gulls soar
O'er the ships-port and the ocean wide,
I gaze and dream of the days now no more,
And list to the billowy tide.
To that land of pleasure where many a treasure
Were stored in the heart of Truth,
In the voice of the sea, come back to me
The days of my happy youth.

Pearls and rubies, amber and gold,
Were the cargo hidden away
In the hull of my bark, with youth's trademark,
When Dreamland held its sway.
I sailed away gaily, nightly and daily,
For my heart was aglow with pride,
My ship held its treasures of innocent pleasures,
As it floated on a sunlit tide.

My ship is still sailing, the day-beams are paling,
As I near the Infinite shore.
Her treasures are the dear ones faithful, unfailing
Dwellers where time is no more.
I've seen their white hands in the luminous shadows,
Outstretched across the wide sea,
And their faces were tender, radiant with splendor,
As they fondly beckoned to me.

I wait in the gloaming love's light bestowing
Star-gleams of the soul's inner sight,
Where are gardens of flowers and vine-clad bowers,
Far from earth's chilling blight.
I wait and harken as the night shadows darken
The mystical star-aisles of night,
My lone ship is drifting the new dawn is lifting
Where gleams the fair City of Light.

BISHOP A. BEALS.

Summerland, Cal.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

A SWORN STATEMENT.

Wonderful Manifestations Occurring in Bright Daylight—The Whole Family Clairaudient and Clairvoyant—The Spirits in This Family Prefer the Bright Light of Day in Which to Do Their Work.

This is to certify that I, Mrs. Reynolds, of Puyallup, Wash., went to Mr. John A. Kinton's on Friday afternoon, April 14, 1905, to make a call and to gather a mess of greens. When I got there, I found Mr. and Mrs. Kinton were in Puyallup.

I found Ollie Kinton, their niece, at home, in the summer kitchen alone; Jennie L. Kinton and her little boy were out in the barnyard feeding chickens, and such work.

Ollie asked me to lay off my wraps and stay, as she expected the folks home soon. I took off my cape and hat, and laid my handbag on a chair; then folded my cape, it being large, heavy beaver cloth, and laid it on top of handbag, placing my hat on top of it; no one handling my things except myself.

Some time previous Mrs. Kinton had told me the spirits of the so-called dead had the power to move or take clothing or money and carry them off and hide them, and sometimes they would bring them back, and sometimes not, and that it had caused them, the family, a great deal of annoyance.

Sometimes the spirits would tell her daughter Jennie where to find them.

I thought of this when I placed my wraps and pocketbook on the chair. There was no one on the place at that time except the ones I have mentioned.

Ollie and I took my basket and went out to gather my greens, and when we went out through the yard Jennie and the little boy joined us without going into the house.

When we had gathered enough we returned to the kitchen, it being six feet from the house.

I walked over to my things, and I know no one had touched them, for they lay just as I had placed them. I picked up my handbag, and looked in. I had one five and one ten-dollar gold piece in the bag before I went out, and now the ten was gone.

I do solemnly swear I know they knew nothing of my money in my purse, and only Ollie knew I had any handbag with me, and I also know if any earthly person had moved them, I could have detected the same, as it was a test case with me.

Just then Mr. Kinton drove up, and Mrs. K. came in and greeted me very kindly, and asked me to stay to supper, as the girls were getting it ready, and regretted that she was not at home, as I had not been to see her for some time.

I concluded to stay and see if the spirits would bring my money back, but I did not lay my purse down again. I kept it in my hand. I dreaded very much to tell Mrs. Kinton about it, for I knew she would feel badly about it, but I knew no earthly hands had robbed me.

After supper Mrs. Kinton and I went into the house and I said: "I must go home as it is getting late."

While she and I were alone I told her of my loss. She was very much troubled, and said: "Mrs. Reynolds, you shall not lose your money. If I cannot make the spirits bring it back, I will borrow it and pay you."

Then Mr. Kinton came into the house, and we told him. By this time Jennie came in to tell me not to go and forget my greens, as I had left them on the back porch. We told her about the loss. "Oh!" she said, "I believe they will bring it back."

Mrs. Kinton suggested that we go back into the kitchen and all be still, and perhaps they would bring it back, or maybe it was hidden out there where the purse was left. She then told the invisibles they must bring my money back, or tell where it was. We all went out to the kitchen, and were quiet a few minutes, when Jennie, her daughter, said. "A spirit tells me your money is upstairs under the carpet in the house. Come with me and see."

We all followed her, and when she got to the top of the stairs in the hall, she stood still a moment, then turned to her right, and opened a door into a large room, and said, "Rip up the carpet on the far side, under the window."

Her father pulled out the tacks, and sure enough there was my ten-dollar gold piece.

I know no one had been upstairs since I went there. The spirit claimed it was taken to prove what could be done by spirit power, and that spirits of the so-called dead do return, and do many strange things innocent people are blamed for, and that it is strictly essential to the world that this must be proved, and they had found mediums in this family to prove it.

Mr. and Mrs. Kinton said they had known this to be true for twenty years, but could not be brave enough to publish it to the world, to make their family a target for people to talk about, but are forced at last to publish it for the good of humanity.

I will say I have been well acquainted with them for two years, and know them to be honest, truth-loving people, with no desire to do anything but right. All the family can see and hear spirits when conditions are right. Nearly all the demonstrations are done in daylight when the sun is shining.

MRS. S. A. REYNOLDS.

Subscribed and sworn to before me, this 10th day of May, 1905.

ROBERT WILSON.
Notary Public in and for the state of Washington; residing in Puyallup.
[SEAL.]
Mrs. A. J. Kinton, Mr. John A. Kinton, Witnesses.

Spirits Gave the Victory.

A press report from Tokio, Japan, states that Admiral Togo, responding to the imperial rescript commending the admiral and his sailors, expresses his appreciation and says:

"That we gained a success beyond our expectation is due to the brilliant virtue of your majesty and to the protection of the spirits of your imperial ancestors, and not to the action of any human being.

"We shall be faithful and answer to the imperial will."

Altogether, thus far, the "virtue" of the Japanese emperor, and the "protection of the spirits" of his ancestors, seem to be more powerful than the God for whom the Russians hurrah.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

ALL THE HONEST MEDIUMS IN CHICAGO RECEIVE THE CORDIAL ENDORSEMENT OF THE ILLINOIS STATE SPIRITUALIST ASSOCIATION, WHETHER ORDAINED OR NOT. AS THERE ARE NUMEROUS FRAUDS IN THE CITY, IT WOULD BE WELL FOR ALL CAMP OFFICIALS TO BE EXCEEDINGLY CAREFUL AND WRITE TO DR. GEO. B. WARNE, 4203 EVANS AVENUE, FOR INFORMATION, IF THEY DESIRE ANY PARTICULARS. SUMMER CAMP-MEETINGS, WHEN PURE IN SOCIAL CONDITIONS, ELEVATED IN MENTAL AND SPIRITUAL TONE AND CONDUCTED ON STRICTLY BUSINESS METHODS ARE POWERFUL AIDS IN SPREADING THE TRUTHS OF SPIRITUALISM. IT MUST NOT BE FORGOTTEN THAT THEY ARE ALSO THE HARVEST TIME FOR THE FAKIRS, BECAUSE THEY COME TO THE RALLYING CENTERS FOR NUMBERS OF PEOPLE, MANY OF WHOM ARE HUNGERING FOR PHENOMENA ALL THE REST OF THE YEAR AND READY THERE TO PART WITH THEIR MONEY WITHOUT PRUDENCE. SPIRITUALISTS AND THE PUBLIC AT LARGE LOOK TO EVERY ONE OF OUR CAMP OFFICIAL BOARDS TO PROMOTE DECENCY, ELIMINATE TRICKERY AND RECOGNIZE ONLY HONEST MEDIUMS. THEY SHOULD PROTECT THE NOVICE AND THE GULLIBLE FROM IMPOSITION AND ROBBERY. THEY ARE LARGELY EDUCATORS OF THE PUBLIC. CAUTION, CANDOR, COURAGE AND DISCERNMENT ARE REQUIRED BY THESE OFFICERS.

At the Engineers' Arms, at Nelson, in Lancashire, Eng., the ghost of Robert Adams, a former landlord who was buried at Aberdeen, is said to have been behaving most disgracefully of late. "He" is heard in the dead of night drinking behind the bar—one man declares he looked through a window and saw "him"—but when the present landlord and his friends and guests descend to eject the intruder its intangible form flits upstairs to the bedrooms and disports itself there with much noise and riot. The latest report from Nelson is that a former friend, secreted in the bar, saw Robert Adams' burly figure at the beer engine, but naturally failed to seize it.

Sunday, May 21, being the feast of St. Helen, the inhabitants of the village of Lozen Grad, in Roumania, celebrated their annual feast, when the "Nistinarcs," priest of a special sect, danced barefoot upon live coals, a ceremony which will continue every day till the end of the month. After mass, celebrated by the Bishop, a large pile of wood was set on fire, and toward evening the "Nistinares" took turns at dancing over the scattered embers, uttering prophecies as to the happenings of the coming year most closely affecting the members of the parish. While the ceremony was going on bands played and people surrounded the burning embers. The people believe the "Nistinares" inherit the power of walking unscathed over the fire and that even they could not enjoy the privilege except during this month, on the occasion of this special celebration. This rite has been celebrated from time immemorial in this particular locality, and attracts a large number of visitors. How did they withstand the burning embers? Were they mediums?

D. S. Dewey writes: "I had rather lose my dinner and supper than to lose a copy of The Progressive Thinker. I do think it is the best paper on God's green earth."

J. W. Buchanan has removed to 520 Thomas avenue, Dallas Texas, where his friends will please address him.

Mrs. Powderly writes: "The meetings at 6603 Halsted street are growing in numbers and are very interesting. Mrs. Orm will lecture for us Sunday evening. Ladies' Aid meets every year to be just what we rea... needn't go to thinkin' that Sp...

Our correspondent at Sandusky, O., writes: "Mrs. M. E. Jenkins, of Windsor, Ontario, served the Psychic Research Society of this city, May 21 and 28, as lecturer and message bearer. She quickly endeared herself to the audiences by the joyous messages she gave from the loved ones who have passed out of physical view. While here, she responded to a call from Put-in-Bay Island, where she held a parlor meeting, bringing comfort and consolation to many who had not had an opportunity to attend Spiritualist meetings. It is hoped that she will again visit this vicinity."

President writes from Rockford, Mich.: "The Rockford Spiritualists will hold their regular June meeting on Sunday, the 11th. Mrs. Abbie E. Sheets of Grand Ledge has promised to be with us. Mrs. Sheets is a favorite with the Rockford people, but has been unable to accept engagements for a long time by reason of illness. We are glad to learn that she is again able to go on with the good work."

H. Smith writes: "On Sunday evening, May 28, a large and appreciative audience congregated at the hall of the Students of Nature, 1565 Milwaukee avenue. The hall was crowded. Each person was given a red carnation. The platform was surrounded with Prof. S. Hunt's juvenile orchestra of 20 young musicians. Their instruments were violins, guitars and mandolins. The pastor in charge eloquently gave the history of the birth and growth of the society which she so cheerfully cradled for eleven years. Sister Kusserow and Sister McIntire gave much encouragement for the future. Rev. Dr. Koehler, an ex-minister of the Lutheran church, spoke on Decoration, which was appropriate for this occasion, he being a true teacher of Spiritualism. Brother J. Coe, our old veteran, spoke of the growth and unfoldment, like a flower, of the pastor, as he has watched her, as a florist would. W. Lynn gave twenty tests. All were recognized. This society has lived eleven years, and will open the doors at Van Buren Opera House in September, with the pastor as the leader and teacher. It is located at the corner of Madison street and California avenue."

Mrs. Laura Crawford writes from Detroit, Mich.: "The First Church of the Soul, 46 Grand River avenue., held its closing and memorial services May 28. A fine program was rendered. The hall was nicely decorated with flowers and flags, and crowded to the doors. Lecture by Mrs. L. Crawford. She was assisted in messages by Mrs. Nellie Medcalf and others, who did well in demonstrating the continuity of life. Thursday, the first day of June the Harmony Club will hold a social and prize drawing at the home of Mrs. Crawford, 198 Fourth street. This society has been organized two months; membership numbers 24. We will resume our meetings again Sept. 1. Allow me to say in regard to your valuable paper, which we have for sale at our meetings, it is the best exponent of the Spiritual truth known. Long may it live to carry the messages of truth to the starving children of humanity."

Mrs. B. Sidwell writes: "A very interesting trumpet seance was held at Sisters Montgomery and Brooks, 24 Jackson Place, Monday evening, May 29, for the benefit of the Ladies Auxiliary of the Rising Sun Mission. Quite a snug sum was realized which was donated to the Auxiliary to aid in their relief work. Our sisters give very fine trumpet manifestations, and are worthy of the support of all Spiritualists. They leave for Winslow, Ill., for two weeks, where they are to give trumpet manifestations to quite a number of professional people who are investigating. The Ladies' Auxiliary is assisting all who are needy. Seances to raise funds to carry on its work are held every Thursday evening at Sister Bigden's, 90 Warren avenue—always a number of good mediums present. Come help us along."

Jerry Robinson, a prominent Spiritualist and a wealthy Mississippi planter owning property on Lookout Mountain, where he had spent the summer for years, dropped dead of heart trouble in Chattanooga, Tenn., May 30. He was stricken as he started to board an electric car in front of Jo Anderson's drug store to go to the Central station where he intended to catch the Memphis train at 10:20 o'clock. He was the owner of the Natural Bridge property and a fine residence near it on Lookout Mountain. He bought this property for about $5,000 after the Natural Bridge Hotel suspended business some twenty years ago. Later he turned it over to the Spiritualists, who held meetings of different kinds on the property for a long time. The Spiritualists allowed the property to get in the chancery court, where Mr. Robinson secured possession of it again a short time ago.

Dr. H. A. Cross writes: "If the majority of materializing mediums do keep artificial toggery handy at their seances—which I hope is not true—I want to assure you that spirit materialization is a fact in nature, and I can prove it by truthful statements of my own personal experiences. There is the false, the fake, but the genuine does in reality exist also. One trumpet medium of Chicago, Mrs. Celia Hughes, has given her word of consent and willingness to join with any or all congenial members of the League Board, for a sitting once a week for the phase of trumpet manifestation in the light. It was my suggestion, and she willingly acquiesced. If we can get trumpet manifestation in the light, sitting the same as is the custom when sitting in the dark, the medium not touching the trumpet, and every one present seeing the trumpet lifted by unseen hands, and hearing the voice from unseen vocal organs, or even if the spirit hands were to be seen lifting the trumpet, what a glorious accomplishment for the cause of Spiritualism that would be, and to have it here in our city. Such a result is worth working for. Mrs. Celia Hughes is willing to join us in the effort. The idea is my suggestion. I hope to see it realized."

Dr. G. Lester Lane of Boston, writes: "A letter just received from Dr. Peebles informs me that he sailed for Boston last Saturday. He will be my guest while here. Queen Victoria's message given through me regarding Russo-Japanese war has now been fulfilled to the letter."

Dr. Louis H. Freedman, the noted Australian healer and physician, began a series of Sunday evening meetings, commencing June 4, in St. George's Hall, No. 3337 State street. The Doctor intends to make these meetings a continuous pleasure to come to; delightful singers will take part, and a variety of mediums will give messages. Various lecturers each Sunday and at every meeting. Dr. Freedman demonstrates his renowned faculty of extemporaneous diagnosis and healing the sick; he has removed to his old location, 3030 Indiana avenue, corner 31st street. Phone Douglas 108.

Mrs. Kirchner writes: "On Sunday afternoon, May 28, we were again favored by having our Sister Briggs give us a grand inspirational talk. It being conference Sunday, quite a few took advantage of same and added their mite to the cause. Dr. Hager gave an elegant talk upon the continuity of life, from a scientific standpoint. Brother Lawrance also gave out some good thoughts, which carried considerable weight. Brother Thompson and Sister Weaver gave some grand demonstrations of spirit return, all of which were recognized. In the evening, owing to the absence of our president, Sister Trafton conducted the services. The speaker, Mrs. V. Darby, gave one of her eloquent discourses. After the lecture Sister Thompson and Brother Thompson and Sister Trafton gave some remarkable demonstrations of spirit return. Our choir, as usual, rendered beautiful music, which all claim is equal to any heard in the churches. We extend a cordial invitation to all to attend our services every Sunday afternoon at 3, and evening at 8, at Mission Hall, People's Institute, Van Buren and Leavitt street. We have our regular classes for dancing every Saturday night in Pleasure Hall and regular June dance, June 17. Picnic at Reissig's Grove, July 1. All are welcome."

Letters will reach Oscar A. Edgerly, the noted trance lecturer, at 42 Smith street, Lynn, Mass.

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, June 11, 1905, S. E. 58: "Birds."

Gem of Thought:

"He is in ignoble business who steals from his defenseless little friends, the birds; they cannot bar their homes, nor conquer their enemies."

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Begethe Sidwell writes: "The Ladies' Auxiliary of the Rising Sun Spiritual Mission has changed its meeting place from 54 N. Ashland avenue to 90 Warren avenue, where they will continue to give their regular test meetings on Thursday evenings at 8 p. m. sharp. All are cordially invited. Admission to these meetings will be 15 cents, the proceeds to go to the poor and needy. During the winter months we have been able, with the assistance of our numerous friends and co-workers, to supply provisions, fuel, rent and medical attendance whenever needed. While we expected to give up our meetings during the summer months, we are able by the assistance of our sister, Mrs. Bigden, who has given us the use of her commodious parlors free, to continue to hold meetings as heretofore. President Mrs. Etta White-Foote, will give dancing lessons every Saturday evening at the People's Institute, Van Buren and Leavitt streets. The proceeds of such lessons will go to help us in our work."

Fred D. Dunakin, one of the most efficient workers in our ranks, and who stands for pure Spiritualism and honest mediumship, has lately been elected as president of the Ohio State Spiritualist Association. He writes: "Our state convention was pronounced a perfect success from start to finish by all who were there, and I beg for the privilege to say a word in regard to Miss Edna Grant of Conneaut, Ohio. She is the sweetest and most inspirational and charming singer I ever heard. She sang at nearly every session of the convention and her smilling face and musical voice did more to imbue the large audiences who congregated there from time to time, with the spirit of truth, and expansion of soul than any discourse that was presented or delivered at that great convention. The work has a fair start in Ohio. We are on a good, substantial basis and all that is requisite for a successful year's work is a united effort on the part of all true workers to push the work so nobly begun on towards perfection."

John D. Severance writes from Grand Rapids, Mich.: I wish to say a few words in regard to a young speaker of whom Grand Rapids Spiritualists are justly proud. I refer to Mrs. D. A. Morrill. A little over two years ago she made her debut as a speaker, and from that time she has been going steadily onward, meeting with success wherever she goes and to-day she ranks with our best speakers. She of herself is a bright, intelligent woman, but when under the control of her powerful guides it seems that the fields of wisdom are opened to her. She speaks rapidly, but very distinctly, clear, logical, forceful and eloquent. Last Sunday evening the New Thought society that Mrs. Morrill has served for the last two months, held memorial services and her closing lecture was indeed a wonder. She should be kept busy the year around, for such mediums will build up the Spiritualist movement, and lead humanity to higher conditions."

Irene Gay writes as follows of the Ohio State Spiritualist Association convention, paying a high tribute of respect to the retiring president, Mrs. Curran: "It was one of the most enjoyable spiritual gatherings I ever attended, that of the O. S. A. convention recently held in Ashtabula, Ohio. Fine weather, good speakers, soul-inspiring music, handsomely decorated halls and large audiences produced such favorable conditions that everyone was infected by it, and a general epidemic of harmony resulted therefrom. The local society at Ashtabula has long been noted for the harmonious and social element which pervaded its ranks, and during the recent convention, it was proven beyond all doubt that its reputation had been justly earned. Never were people better received or more warmly welcomed, and the kindly treatment accorded them will long be pleasantly remembered. It is not my intention to give the proceedings of the convention, as a full statement will be made by the state secretary, C. A. Sollinger, but will say the election of officers seemed to give uniform satisfaction, and I believe good and efficient service will be rendered by them. I wish to speak a few words of our retiring president, Carrie Firth Curran, of Toledo, Ohio. For two years she has faithfully served the O. S. A., and TOO MUCH PRAISE CANNOT BE GIVEN THIS NOBLE WOMAN WHO HAS SPARED NEITHER TIME, STRENGTH NOR MONEY IN ADVANCING THE CAUSE AND PRESENTING IT TO THE PUBLIC IN A TRULY SPIRITUAL LIGHT. I but voice the sentiment of all when I say that the O. S. A. is better spiritually and financially for having had Mrs. Curran as its president, and it was with regret we learned that ill health compelled her to decline accepting the office with its many onerous duties. The honest medium, as well as all seekers after truth have ever found in her a staunch friend, and that she may be restored to health and enabled to go on in the work wherein she has achieved such great success, is the prayer of those who know and love her."

G. W. C. writes from LaGrange, Ind.: "I am well pleased with The Progressive Thinker; don't know where I could better spend one dollar. I hope you will continue your grand thoughts and stirring discussions, and expose the fakers wherever they may be found, for they certainly are a menace to true Spiritualism. Stand for the truth and right, and all honest men and women will stand by you to the end."

Mrs. L. A. Griffin, the English psychic and message bearer, who has been serving the First Church of Hamilton, and now with the Progressive Spiritual Society of Toronto, Canada, is open for engagement for July, August, September and October of this year, with camp meetings, societies, etc. Address her in care of Mrs. Hobson, 28 Taylor street, Toronto, Canada.

Maggie Henry writes: "At old 77, the Universal Occult Society as usual had a very interesting meeting. Our pastor, F. M. Stoller, took for the scripture lesson a part of the 12th chapter of I. Corinthians. Some of the answers to the philosophical questions and especially one pertaining to psychometry as he is a fine psychometric reader himself, he is well qualified to answer it as well as all other questions pertaining to the spiritual philosophy, and all who are interested along this line of thought could not find a more interesting or instructive place to spend a couple of hours Sunday evening. We always have good spirit messages from Madame Lucille DeLoux and others. All are cordially invited to attend our meetings."

The Excelsior Daily Call says: "Human personality and its survival of bodily death, was demonstrated in a very striking manner by Mrs. McHenry, the trance medium and psychic expert, at the Saratoga Hotel, Excelsior Springs, Mo., one Sunday evening lately. The parlors of the hotel were comfortably filled, and the ladies and gentlemen present were given individual readings from personal articles placed upon a table. The readings were universally satisfactory and showed Mrs. McHenry to be a deep student of psychic research. Vocal selections of a high order rounded out an exceptionally entertaining and instructive program."

A. R. McDonald writes: "The Psychic Research Society of Toronto desires to make engagements for the ensuing year, with the best lecturers and test mediums. Kindly bear in mind, we court only the very best as the best are not too good for us. Address me with full particulars at No. 124 Victoria Street, Toronto, Canada."

W. J. Elmo writes: "The Spiritual Alliance Society, 3514 Vincennes avenue, near corner Cottage Grove and 35th street, holds its next social and dance Saturday evening, June 10. All welcome."

D. G. Hill writes: "Sunday, May 28, the Golden Rule Spiritualist Society was especially favored by large attendance at both services, and great interest was manifested in the lectures given by Mrs. Nellie Kusserow in the afternoon, and Dr. C. A. Burgess in the evening. Both of these speakers were at their very best; surrounded as they were by the splendid condition of the hall, they seemed to outdo themselves, if such could be possible, holding the closest attention of their audience until the last words were said, followed by mediums with messages and tests that carried comfort and conviction to the recipients. The speakers for June 11 will be for the afternoon, Mrs. M. Schumacher, pastor of the Society Students of Nature, and for the evening, that brilliant orator and talented man, Chas. Hughes, ex-state's attorney, who has entertained us on former occasions. Don't forget the grand entertainment and prize drawing, Saturday evening, June 17, at O'Donnell College Hall, So. Paulina street, between Washington Blvd and Park avenue."

Answering the inquiry of a subscriber as to how and why the words "In God We Trust" were put on the silver dollar, we would say that for this pious lie the country is indebted to a man named Pollock, who, a generation ago, was superintendent of the Philadelphia mint. Pollock was almost insane, Ingersoll said, about having God in the Constitution. He placed the inscription on our coins without authority, but the act was approved by the government. In religion, as Shakspeare remarks, what damned error but some sober brow will bless it and approve it.—Truth Seeker.

Mrs. Ella Totten of Fort Worth, Texas, writes: "I read in The Progressive Thinker of a Mr. Burdette, who says he has proof positive that the Peoria trumpet and materializing mediums are fakes. There may be fakes there all right, but there is one genuine trumpet medium I know. Her name is Mrs. S. E. Pemberton, as fine a lady as ever lived and who gives you the truth and nothing but the truth. I think it is very wrong to paint all mediums the same, just because there are fakes in the town. If this man would call on this lady I think he would change his mind. Because we find frauds in the work it is no sign they are all frauds, and it shows a very weak place in any one saying so."

C. A. Sollinger, the secretary of the Ohio State Spiritualist Association, writes: "With pleasure we send you greetings from the O. S. A., who by rising vote send their heartfelt thanks to the spiritual press, especially to J. R. Francis, for the kind and generous help in keeping the work of the O. S. A. before the public."

W. J. W. writes from Los Angeles, Cal.: "A prophetic message from the spirit of George Washington is right in line with what the guides of Mrs. Cora L. V. Richmond predict: Spirit Washington foretold through a trance medium of this city at the beginning of the war between Russia and Japan, that the Japanese would come out victorious. The Japanese are the most spiritual people hence the progressive forces on the spirit side could work with and influence them. Many advance military spirits from America were with the Japanese; also the great Confucius."

George B. Ferris writes from Grand Rapids, Mich.: "On the last Sunday in May, the New Thought Spiritual Society concluded its meetings until after the summer is past, and will hold no more meetings until October, when the work will again be taken up, with greater zeal than ever, after the rest. On Sunday, the 28th, Memorial Day was observed with fitting exercises, which included brilliant addresses by Mrs. D. A. Morrill and Dr. J. C. Batdorf. The society during the past year has been very successful; the meetings have been well attended, and there is no indebtedness. The future of the society, too, seems to be assured. Plans are being considered to make the society more useful and more successful than ever before. We are in correspondence with a number of prominent speakers in regard to engagements for the coming season, and though no definite announcements can yet be made, it is certain that we will have on our rostrum some of the most talented and most widely known speakers now before the public. The Holland Unitarian church, where the meetings have been held for the past few months, is one of the most suitable meeting places that Grand Rapids Spiritualists have ever had; and it has been leased for another year."

Word comes from London, Eng., that a clock which is expected to run for 30,000 years or more is the latest result of the discovery of radium. This instrument has been invented by the Hon. H. G. Strutt, who is a son of Lord Rayleigh, the discoverer of argon, and recent winner of the Nobel prize for physics. In the clock one-twelfth of a grain of radium is suspended over a small electroscope consisting of two thin strips of silver. These, being charged with electricity from the radium, move apart, till they touch the sides of the vacuum tube in which they are fixed. There they communicate their charge to an aluminum wire which rings a bell, and, being discharged, fall together again, to repeat the process indefinitely. This extraordinary timepiece has just been placed on the market in London.

I. R. Armstrong of Vermont, writes: "The camp-meeting season again draws near, and as a former interested attendant and a present reader of Spiritualist literature, I wish to make a suggestion to those in authority at such summer gatherings. Of the transient visitors, many are excursionists of a class unable to go at other times, perhaps ignorant of what is taught there, and in numerous instances—as any camper can attest—eager to learn something in the brief interval usually afforded. In consideration of such circumstances it seems it would be well for management, mediums and officials of transportation companies concerned, to effect some arrangement—better than any I have witnessed—whereby the little time at their disposal may be spent by the sober-minded in listening to an enlightening discourse, or perhaps in a first consultation with a medium; further as an additional aid to the dissemination of a rational belief, I think it would be well for managers and editors of Spiritualist periodicals to distribute gratuitously at such times circulars containing directions for organizing house circles, a list of standard Spiritualist publications, information regarding the camps, etc. Comparatively, few visitors, if tactfully approached and politely requested, would refuse to accept them for examination at home, and new ideas first gained at the camp might thus be profitably developed and much good result."

Choice Poems by Mr. Edmiston.

To the Editor and Readers of The Progressive Thinker:—The N. S. A. has been presented with fifty copies of the handsome cloth-bound book of choice poems, the same to be sold for the benefit of our relief fund. The author has generously allowed us to sell these volumes for the exceedingly low price of fifty cents per copy. We trust the lovers of good poetry will hasten to secure a copy and thus help to swell our pension fund. We are in receipt of our portion of the funds raised on the Barrett quilt made by Mesdames Gott and Skogland; the amount will appear in our closing list; our grateful and sincere thanks are extended to all helpers in our good work. With cordial greetings to all.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

To German Spiritualists.

As there are many Germans interested in Spiritualism, who are often not able to understand the English language sufficiently to investigate through English meetings and English mediums, they will have opportunity to attend meetings in their own, the German language, at Lily Dale, during the camp season this summer. We will hold daily meetings there in German, aside from the regular meetings, which are of course in English, this German work being only a branch of all the good work that is done there.

The writer of this, with the assistance of other German mediums, will do this work. We hope a large number of German friends will attend the camp there, who would like to spend a summer vacation in the most delightful spot of the country, for rest and recreation, and get spiritual food and knowledge from their loved ones on the other side of the veil.

The railroad company has recognized the beauty and attraction of the place and has placed it among the summer resorts, making special rates; anyone wishing to come may ask their ticket agents for rates of excursion tickets good from June 1 until October 31.

We hope that mediums speaking the German language will wend their way to Lily Dale to assist in this work, which I think is needed in the camp and during summer season as well as at home in the winter; we hope that the readers having German friends will inform them, that they may consider Lily Dale when making their plans for the summer, that we may be able to make this a success and add to the good of the cause.

I will conduct developing classes and also hold seances and give private sittings for clairvoyant spiritual communications.

MRS. ELSIE STUMPF.

ROCHESTER, IND.

Spiritual Meetings of Interest and Profit Are Held There.

On May 15, those faithful, untiring workers in the vineyard of Spiritualism, Mr. and Mrs. E. W. Sprague, paid a visit to Rochester friends to rest for a short period and incidentally to speak and give a comforting message to those of the fold. Many and loyal are the friends of these good people who are pleased to have them come among us. The meeting held at First Spiritualists Church was not so largely attended as on previous occasions, owing to the meeting being mid-week, when people are busy with material cares, nevertheless, all said and done at this one meeting was helpful and appreciated, and the weary pilgrims went on their way refreshed and happy for their visit.

May 21, Dr. George B. Warne conducted two splendid services in our city. The coming of this genial gentleman is always fruitful in good results. Therefore, every word he uttered was gratefully received. With Dr. Warne at the helm of Spiritualism, it is no wonder the fake element trembles. He is one of the saviors of Spiritualism and will be the means of washing its skirts from the filth so long besmirching it. Dr. Warne will always find a welcome among Rochester Spiritualists who believe in his methods and admire his manly courage to stand for the pure and honest in our cause.

May 30, a day of ideal beauty in nature, was also a day of spiritual feasting to the Spiritualists of our little city. Will V. Nicum, the apostle of Spiritual Spiritualism, delivered two lectures to fine audiences. By invitation of the officers of the church, Fredonia Lodge, Knights of Pythias attended services at First Spiritualist church to listen to this gifted and eloquent exponent of our philosophy. To say his effort was appreciated by the order and all listeners, is putting it mildly. We have engaged on our rostrum some of the best talent before the public in our our ranks, but it is safe to say no speaker has touched the responsive chord of sympathy and produced better results than this Dayton, Ohio, young man. Spiritualism means more than demonstrated immortality, it means the growth and development of the real man and woman. His plea for spiritualized Spiritualists will eventually bring about different conditions among the people and here and there will be found those who will reflect the radiance of the pure white light seen and experienced by this gentle teacher. If I was an orthodox I would pray the Lord to send more Will V. Nicums into Spiritualism to help us find the Christ within, and the good in everyone and everything. We will make a strong effort to have Mr. Nicum with us again in the fall as it is plainly to be seen he is the one to put life and new blood into the cause at Rochester.

MARGUERITE MILLER.
Rochester, Ind.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily

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WHAT SHALL WE EAT?

The Food Question from the Standpoint of Health, Strength and Economy.

Containing numerous tables, showing the constituent elements of over three hundred food products and their relations, cost and nutritious values, time of digestion, etc., indicating best foods for all classes and conditions. By Alfred Andrews. 120 pp. Price, leatherette, 50 cents; cloth binding, 75 cents.

To many people there is no question of greater importance than the one asked in the title of this book, and no more satisfactory effort to answer it has been made than is to be found between the covers of this practical volume. It opens with a consideration of the purposes for which we eat, and how food material is converted to our needs, and is used in sustaining life.

A very important feature of the work is found in the numerous tables given, showing the results of some 1,500 analyses of food products to determine the constituent elements, comparative food values, time required for digestion, etc.

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"These songs are adapted to the needs of societies and to the home; they are spiritual, and breathe a tender sentiment to the cultured soul. —Lyman C. Howe.

"This collection of songs breathes a pure spiritual harmony, and has an uplifting tendency."—Dawning Light.

"The songs and music are of a nature to inspire those who hear them with new and higher resolves." D. W. Hull.

"There are some things in our personal history that never fade from memory. One in mine has been fresh for fifty years. I went one night to hear the eloquent lecturer, Prof. S. B. Brittan, but I have no recollection of a thought he advanced or a word uttered. But with him was a young man who sang, 'What shall be my angel name.' The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his earliest compositions."—J. S. Loveland.

Longley's latest book of songs comprises the cream of all his former books and many new ones, and can be had in decorated covers for 60 cents; plain, 40 cents.

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There is no trait, no characteristic, no inherited tendency, that is not marked on the palm of the hand and can be traced with unerring accuracy by following the principles enforced by the presented in this. Price, paper, 25 cents; cloth, $1.

SPECIAL NOTICE.

Kind reader, are you or do you know of those sitting for development? No difference for what phase of mediumship. Send your address with a 2-ct postage stamp. In return I will give my experience and advice free of charge. J. G. HINDERER.
Anderson, Ind.

Can Telepathy Explain?

Results of Psychical Research.

By Minot J. Savage.

Dr. Savage, in this book of 243 pages, discusses problems that have vexed intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a great number of well-authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and merits the widest reading, for he deals with facts and experiences. Price, cloth, $1.00.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth, $1.

What Is Clairvoyance?

This question is one of great interest, for it opens the door that exists between the material and spiritual realms. The following communication from Clara S. Henderson contains many suggestive statements that will attract general attention among Spiritualists.

Clairvoyance [as set forth in the Chicago Inter Ocean] means literally, "clear seeing," or, as the dictionary puts it, "the ability to discern objects not within reach of the eye under normal conditions." And what clairvoyance is to the eye, clairaudience is to the ear. The ability to perceive what others do not see is often linked to the power to hear what others do not hear, and they will be treated together, although it should not be understood that these two faculties are invariably united. It may be said of both of them, however, that they are an extension of the ordinary senses, due, if we could trace back the history of the ego who enjoys such privileges, to special training received either in former lives or in the present incarnation.

There are men who are able to state approximately how many bushels of apples will be gathered from any particular orchard by looking at the fruit-laden trees. There are other men who earn large salaries because of the extremely fine development of the sense of taste, which qualifies them to become efficient judges of tea. In the same way clairvoyance and clairaudience bring to those possessing them knowledge which it would otherwise be impossible to gain.

Clairvoyance, like many other things in life, is largely a matter of vibrations. Above and below the colors we are able to discern in the spectrum are many others, and of the entire gamut of sound vibrations, we hear, through the physical ear, only a very small portion; so that, in reality, undiscovered worlds are before man, and with them he is slowly—in what is now termed abnormal ways, but which is really only normal development, becoming acquainted.

And yet the word itself—clairvoyance—is viewed with suspicion by the majority of intelligent people, for it is frequently the synonym of charlatanism, fraud and chicanery. Under its guise vast sums of money are annually gathered in by those who often advertise as "natural psychics." They are surprisingly accurate at times, and quite as inaccurate at others.

Those who are pursuing the investigation of this interesting subject for altruistic motives alone, under the guidance of careful instructors, make no effort to attract the attention of the public; consequently, clairvoyance is usually judged by those possessing the faculty in an uncertain and untrained manner, rather than by the highest type of investigators, who are able, by means of it, to know at any time what is occurring or has occurred on any portion of our globe.

The fitful powers of the "natural psychic" are ample proof that something unexplained does exist in man. In some races this faculty is frequently found, although erratic in its manifestations. The Irish, for instance, with their innumerable tales of fairies, trixies, elves, are not indulging their story-telling faculty solely in such narrations. They are naturally psychic, and possessed in former years the ability to see these tiny denizens of the astral plane, and to this day in Ireland one is shown the fairy rings—or rings where the grass is trodden down—as proof that the fairies frequent some favored spot.

Their neigbors, the Highlanders, with less of romance and more of conscious rectitude, also have their tales of second sight and many a Scottish story has for one of its exciting incidents the appearance of a loved one wrapped in a shroud as a warning of his approaching death.

In our own country the increase in psychic faculty is noticeable west of the Rocky mountains, and audiences on the Pacific Coast need no demonstration that it exists, but they eagerly listen to the lecturer who is able to tell why it exists, and how it may be attained.

Historical Instances.

If we turn to history for confirmation of these faculties, we find two of its greatest characters are chronicled as being clairaudient.

What was that made Joan of Arc, a simple little peasant maid, take upon herself the deliverance of her nation? It was the voice, she said, that spoke to her in the field and by the fireside. How did she gain knowledge to gain a successful campaign against a strong and courageous enemy? It was the voices that gave her clear and explicit instructions. From whom did she learn how to plead her cause before a most august tribunal in a manner at once able and convincing? It was the voice which taught her in the lonely night, as she lay in her loathsome dungeon. Nothing of herself alone—naught but an ignorant, healthy little girl; possessed of no gifts of intellect or learning, but dowered with the purity of heart which enabled her to hear those voices, and that absolute devotion which led her to give up her life in obeying their commands.

We may think ourselves profound, but there is a greater wisdom which recognizes that more exalted beings may excel us in profundity; and this was the wisdom which made a saint of Joan of Arc. The Lombroso School of medicine speak of her as a most interesting neuropath; perhaps that is what the world needs today—a few more neuropaths.

The other case is that of Socrates; a character so great that his biographer Plato, devoted a long life to promulgating his teachings. Socrates had a familiar, a demon, he termed it, who stood guard over him in all the transactions of his daily life. It never told him what to do, but always advised him when he was about to make a mistake. And it was after years of such advice, always heeded, that Socrates went to make the speech which resulted in his being sentenced to death. The voice checked him not. As he delivered the sentences which most infuriated those in power, the voice remained mute. And his conclusion from this silence is nothing less than magnificent, for he said that since he had not been prevented in doing that which resulted in his death, he believed that death was not an evil; that it was the next step for him in the course of evolution, and he did not fear nor dread its approach.

Cases in Literature.

In literature, for we can find many witnesses in this field, concerning clairvoyance, we shall cite but three examples. Taken as they are, from books written within the last sixty years, they may serve to show us that general opinion is changing, and that we are approaching the time when this subject will be seriously investigated.

In the latter portion of "Jane Eyre," when St. John is proposing marriage to the heroine, she is suddenly roused to a memory of Rochester by hearing his voice calling her name in accents of agonized love. She dashes out into the garden, thinking he must be in the vicinity, and calling as she runs, "Yes, I am coming." But he is not to be found. Later he tells her that at that precise time he did call to her from where he was, many miles away, and that he heard her answer. She decides not to tell him her own experience, and this is the reason she gives for such decision: "The coincidence struck me as too awful and too inexplicable to be communicated or discussed." Fortunately, we have passed that period of mental growth. There is nothing "too awful" now to be investigated and classified—there's no better way to remove the "awfulness."

In "David Copperfield," Dickens gives an instance of clairaudience occurring in the conversation between David and Dan'l Peggotty a year or two after Dan'l's niece Emily has eloped with Steerforth's people, that Emily has run away from him, and the question arises, whether, in her shame and despair she might not have committed suicide. Dan'l finally says: "My niece, Emily, is alive, sir; I don't know where it comes from, or how 'tis, but I am told as she's alive." Dickens, whose originality is one of his perennial charms, makes no comment; he simply satisfies himself with the statement.

In "Sir Richard Calmady," is a beautiful description of an evening scene in the garden at Catherine's home, when she becomes clairvoyant for a time. She sees her dead husband in his hunting costume, slowly pacing up and down in one of his favorite walks, just as she had often seen him during his life-time many years before. The author describes the incident so naturally that we realize that people are much more willing to believe such happenings than at the period when "Jane Eyre" appeared.

It is worthy of comment that in each instance these unusual powers were attained by some one who loved in the ideal manner—purely, unselfishly, and devotedly. And authorities on the subject of clairvoyance tell us that in life these powers often spring from this cause—that of love, in its most elevating aspect.

Different Conditions.

Clairvoyance may be attained under different conditions. Its first appearance in a person supposed to be normally healthy is often cause for anxiety. Although this explains some cases, it would be an unfair way of disposing of all instances.

Quite often, too, there is a disorganized nervous system responsible for such happenings, which may be remedied by medical care. If, after careful medical treatment, howerve, the happenings still occur, and the individual seems to retain his mental balance in other ways, we must look further for a more satisfactory explanation.

Turning aside for a moment, let us consider the different physical conditions under which clairvoyance may be reached. First, is that which is gained by means of hypnotism. This is now so common that all are familiar with the amusing performances of a hypnotized person as exhibited by lecturers on this subject.

Then we have the clairvoyance that comes from the use of stimulants or narcotics. The fact that it can be attained in this way is generally discovered accidentally, and the use of some stimulant is purposely pursued, with the inevitable result that the normal powers of intellectual achievement are eventually weakened. De Quincey and Coleridge are famous examples of this type of clairvoyance.

Another method of reaching clairvoyance is by means of crystal gazing, and this amusement has, of late years, been very popular in England.

There is also the clairvoyance attained through religious ecstasy. Of this kind, William James, professor of psychology at Harvard, gives many interesting cases in his "Varieties of Religious Experiences."

There is also the clairvoyance which is sometimes reached in sleep, but this touches the subject of dreams, which is too complex to be more than mentioned at present.

Astral Plane Clairvoyance.

Let us now return to the individual who begins to have clairvoyant or clairaudient experiences when in possession of his normal faculties, and who consults his physician and faithfully follows his advice with no results whatever; he finds, on the contrary, that with the passage of time, his experiences increase and grow more definite and clear-cut. Under such circumstances we may assume that there is a gradual quickening of some one of his bodies other than the physical one. It may be one or more of several different bodies, and his experiences would thus fall under different classes.

By far the most common type results from the gradual awakening of the astral body upon the astral plane. A man may have had for years a longing to visit some city; suppose it to be London. On some particular occasion, when the conditions are advantageous, he may close his eyes for a moment and find himself in London; he beholds the heavy fog with his inner vision, he sees the street-lights made dim and red by it, and he feels the damp air around him. No importance is attached to an occurrence of the sort. It is merely, as said before, a quickening of the desire-body on the astral plane.

The astral plane has been called the "plane of illusion," and a man may realize this in some of his experiences. On this plane are many malicious entities, who are anxious to frighten the newcomer, and he may be treated to a scene of kaleidoscopic changes somewhat discomposing to nerves not of the strongest. It is not pleasant, for instance, to see a woman diminish in the twinkling of an eye to a fairy of eight or ten inches, and in another instant grow to an enormous giantess of as many feet in height, towering over the frightened beholder with angry face and menacing gesture. It takes some will power to stand one's ground and not cry for mercy, but that is the only way to get rid of such disagreeable attentions. In this domain of man, a strong will carries us over obstacles quite the same as in the physical world. And any experiences of this nature only give one an opportunity to use judgment and common sense.

Astral plane experiences should not be looked upon as the revelation of anything omniscient, for that is far from true; indeed, clairaudients often hear inane and vapid conversations on the astral plane, just as we do on the physical plane. And there is no occasion to pride oneself on account of growing consciousness on this plane, for it is possible, unless accompanied by spiritual growth, to get into serious trouble through such faculties. Our latent weaknesses are all discovered on this plane, for our emotions are like an open book to its inhabitants, and advantage is often taken of this fact.

Mr. K—, who was shaving himself one morning, was startled to hear a voice right behind him say: "Cut your throat; do it now." He turned to see who had come into his room uninvited, but found no one. This occurrence repeated itself for many weeks. He grew fearful at length lest he might, in a moment of folly, yield to the terrible suggestion, but, realizing that it was a test between his own will power and something with which he was not familiar, he fought bravely for his freedom, and gradually the voice grew weaker until he heard it no more. Some time after this a friend who was mediumistic said she had a message for him from a man who had committed suicide some years before. The suicide said he had, after his own rash act, been seized with a strong desire to force some one else to do the same thing; that he had worked for a long time to persuade Mr. K— to kill himself and that he felt grateful because Mr. K— had not done so, inasmuch as he (the suicide) had been thus freed from his unholy desire, and had never since tried to persuade anyone to follow his example.

This case has been given at some length for the reason that there seems to be an increase of such experiences now apparent; and we may ere long often be forced to decide whether such a case is to be roughly classed as ordinary insanity or as an increase of psychic consciousness.

How Attained.

Some of the possible dangers in store for the person seeking clairvoyant powers have been mentioned, and now it remains for us to learn how they may be avoided. The only safe method of attaining these higher faculties is through concentration and meditation.

To begin with, concentration should be practiced in all the details of life. "Let us do with our might what our hands find to do," is a good epitome of the attitude one should hold in all he undertakes. If it is only writing a letter, he should think of nothing else but that at the time, and put his whole mind to making that letter fill the exact purpose for which it was written, whether of a social or a business nature.

And then one comes next to meditation, to setting aside a little portion of each day—if only a few moments—to training the mind to act quickly and readily, quite as the draughtsman, by infinite practice, trains his hand to be true.

At the same time control of the desire might be sought. This is an effective method of subduing those troublesome astral entities which lie in wait for one when he begins to visit the astral plane consciously.

No definite time can be set for accomplishing certain results, for the reason that each student may have accomplished much or little in former lives along this line. All that has been mentioned must be achieved by the patient and unceasing effort of the student himself, and when he is ready for regular training it will be given him.

It is perhaps well to add that qualified teachers do not advertise themselves in flashy literature, nor in any public manner. They do not teach for the material benefits to be derived therefrom and they are quite indifferent as to whether the world, generally speaking, even knows of their existence. But of a certainty, no man seeks their guidance and seeks it in vain, if his purpose be earnest, honest, and unselfish. Be his creed, caste, or color what it may, when he is ready to assimilate definite training it will be given him; or, as has been said, "when the pupil is ready the teacher is waiting."

Mental Plane Clairvoyance.

The mental plane, as stated in a former theosophical article, is the plane next higher than the astral plane in the course of evolution. Brief and fragmentary glimpses of its indescribable beauties are sometimes caught by the purest and loftiest minds. Cases of clairvoyance on this plane are rare. Only the trained clairvoyant is able to reach it, since at the present stage of man's evolution definite training is necessary in order to learn to function consciously the mental body, which is the body used on the lower levels of the mental plane.

On the higher levels of this plane, where man functions in the causal body, one becomes conscious of his past lives and the causes therein set going which resulted in his present condition.

Clairvoyance at will on the mental as well as the astral plane, is the ultimate possibility in store for everyone, but each must choose for himself the time in which it is to be attained. It may be reached quickly, if we work in harmony with the law of evolution, and for the highest interest of those around us; many incarnations may pass by if we drift aimlessly through life with no set purpose, idly seeking the amusement the hour affords; and aeons upon aeons may transpire before this glorious possibility is achieved, if a man deliberately sets himself to oppose the interests of others and work solely for the accomplishment of his own selfish desires.

CLARA S. HENDERSON.

NATURE'S BOOK.

The life of earth is but a school,
In which we learn to read
The holy laws of nature,
In a book that has no creed.
It has the rocks, the trees, the birds,
The sun, the moon and stars,
The grand old sea, flushed with glee,
'Neath the golden sunset bars.

And the tiny blade of grass
Doth a sermon to us preach,
The odor of a flower
Oft our inner souls can reach;
The ripple of a brooklet,
With all its music, mild and meek,
Will teach us all a lesson
In the book of nature sweet.

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THE JUDGMENT OF THE SOUL.

Within the deep recesses of an inky darkness,
Writhing and groping, lay a human soul;—
Securely fettered by the chains of retribution
Which bound it to a past as yet unredeemed.
And as companion to the awful darkness
Was a stillness, so intense,
That the most terrific thunder
Or the battle's most discordant clash
In comparison were mild.
And how long thus banished cannot be said,
But let it be known that a numb ignorance of all
That ever had transpired burdened this soul, apparently dead,
And yet, in its evolution
Taking the first step.

Suddenly a gleam of light broke through the awful horror,
Removed the penetrating darts of ignorance and bewilderment,
And Memory stood before it.
Sharp were the stings of conscience
And deep the scars of hate.
But withal, a lingering kindness brought Memory
For it led the soul to onward trend.

Spake the soul: Why this intensity of darkness?
Can it be that destruction I have met?
Nay, 'tis not so, for still I feel and move,
It seems but now since I beheld the sun.
Thus it pondered for a time
While Memory grew stronger,
Till fully recognized it stood before the soul.
Then deep was the anguish,
And the struggle for supremacy was fearful,
For the soul as its opponent had a dark and ill-spent past;
And to decide stood Justice, an arbitrator firm,
Yet mild.

Then spake the Records of the Past:
In the pages of the life-book
Appear to thine undoing, deeds vile and low.
A dissipated youth has been the foundation of a mad career,
These are the charges laid against thee:
Thy boyhood's days were reckless and disobedience thy score,
While small thefts and little untruths broadened into wider paths.
Then, when upon the verge of manhood the records show a deed,
For very shame of which thou shouldst desire annihilation.
Couldst thou not find a better pastime than a woman's heart?
Her death to thee is laid.

To the widows and the orphans thou hast not been a friend.
To swell the increase of thy treasury,
Thou didst employ their unprotected state thy vantage ground.
And thy workings at the gaming table are not to be passed o'er.
Pitiable cries of hungry mouths waiting to be fed,
Thou hast helped to raise.
As a towering oak thou shouldst have stood
To receive the clinging weaknesses of those near and dear.
A bold and relentless tyranny was all thou hadst to give.
And to all these may be added deceit and cruel slander,—
While hypocrisy stands foremost.
With such a record of the past, what sayest thou in mitigation?

Writhing and groans in answer,
And Justice raises her hand.

Then spake the soul:
Judge not harshly,—
Mine were but the deeds of thousands gone before,
And thousands to come after.
My early inspiration was a pair of eyes, my mother's,
As in solicitude o'er me her form was bent.
Then came boyhood days.
Vain were the prayers and pleadings of my mother,
My companions' taunts and jeers I feared,
Nor bethought me of the counsel
A wise and kind parent so fondly had bestowed;
And thus I took the first step,
Which, followed by a second was my undoing.
I dare not ask for justice;
But I would pray for mercy.

Then spake Justice:
A damaging evidence against thee are the records of thy past.
I hold the balance thine iniquities so heavily have weighted.
If to the realms of harmony and bliss thou wouldst proceed
A duty falls to thee, 'tis this: to counterpoise the scales.
Thou hast been weighed and found wanting,
And to repair thine insolvency
I compel thee, Soul, to labor and displace
Each wrong by deed of good.
This is law and unimpeached.
Therefore, for greater leniency implore not;
'Tis fruitless and of no effect.

Soul:
There looms before in grim horror my misshapen past;
The threads of my ill-woven destiny I must undo
Again to live in the beginning.
The seeming impossibility of my voluminous task
Overwhelms me and I shrink.
My weakness, it is great.

Justice:
Part of thy punishment shall be spent in solitude.
The remainder shall consist
In mingling with the souls of earth
To comfort those in need.
As thou hast trod the paths of selfishness and greed
By sympathetic deed alone thy spiritual state is gained.

* * * * * *

Since then,—a thousand centuries and more
Suns, moons and stars their courses have continued,
And strong minds, swayed with opposition, devoid of aim,
Have drifted with the tide.
While the streets of ignorance and iniquity too well were filled.
And night prevailed o'er all;
When hope seemed lost, there came a gleam
From inspiration's sun,
It broke the night, and brought the day—
The soul's work has begun!

M. ADELE THIEMAN.

Milwaukee, Wis.

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MATERIALIZATION.

An Old and Forgotten System for Spiritualists to Consider.

(Continued from No. 810.)

At this point the expected result depends largely upon the skill and knowledge of the spirit chemist or operator manipulating the power resulting from the blending process of primary forces and elements. This power we have computed from actual measurement of the emanations from each individual comprising the circle on the lower octave, and by mathematical processes obtained the measurement of the invisible circle three octaves higher up, and the result represents a lifting power of 2,000 to 3,000 pounds weight in one hour. That is the energy and power that has been generated and expended in one hour would equal the power necessary to lift from 2,000 to 3,000 pounds. This of course varies according to the level or octaves upon which the two circles are organized. This is the same power manifested when you raise your arm by muscular contraction, a result from concentrated vital force, which is the motive power.

Here should be noted the close relation existing between the terms, reduce, condense and contract. We should also remember that a force does not exhibit any power unless concentrated or confined. Each member of the two circles being at their post on their respective notes on the chromatic scale with the two mediums blended at the focal point on F sharp, the vital electro-magnetic forces will lightning-like flash along both arms of the human and spirit horseshoe magnets to the focal point of concentration along lines of least resistance, where they are converted into energy and power to be manipulated by the skillful operator.

A spirit being wishing to be materialized and for a few moments at least become visible to earth friends, steps into the electro-magnetic field of the human horseshoe magnet where the reduction process—the process of "bringing back to a former state of matter"—is made to play upon the spirit or ethereal form, and the lowering of the high rate of vibration culminates in condensation under the law of transmutation, and an invisible substance is "reduced or brought back to a former state of matter," in a few moments of time, and is now ready for the augmentary or finishing-up process, which for the want of a better name we will call electro magnetic atomic plating,—a process similar to your commercial electro-magnetic silver and gold plating.

This is a process under the law of transmutation by which matter is converted into its co-related force at the positive pole and transferred by the electro-magnetic currents to the negative pole where it is re-converted into its "former state of matter," thus forming a veritable shell of solid matter on that part of the spirit body whose vibrations had been "reduced to a former state of matter." These processes may be applied to any part or to the whole spirit organism, and external organs of the five physical senses.

These atomic and molecular material elements, come largely from the physical medium, but also from members of the physical circle, but are only borrowed for the time being, and are by a reversal of the processes after each manifestation returned to the original owner under the law of harmony which causes each atom to seek its natural polarization.

Now, let it be understood that spiritual clothing and all things of a spiritual nature, can by these processes be "reduced to a former state of matter" for the time being, and the length of time it will hold intact under red or orange colored light or twilight depends upon the thickness of the electro-magnetic atomic plating. A thick piece of ice will hold a solid form longer under the application of heat than a thin piece will.

Remember that heat and light are only manifestations of certain rates of motion, and the white light or actinic ray with its multiple relation to high C on the scale, affects a materialized form just as a correspondingly high degree of heat would affect a thin piece of ice, which would melt instantly and be converted into vapor and at last disappear entirely under continued application of heat. But the slow-going motion of light reflected from red on C and orange on D have a lesser effect on newly-reduced matter with texture superfine, and colors far surpassing any of our chemical pigments, and are more like rainbow tints, or the colors exhibited in a newly opened rose bud. The white seems to be whiter than new fallen snow; it is here where coloring matter comes direct from nature's store house.

Now we will make the prediction and assert advisedly that when materializing circles are formed on the plan here outlined, it will become possible for human beings on the earth plane to walk with angels and gods at high noon, and entertain such visitors from the higher realms, not unawares, under cover of darkness, but under full light will we meet spirit friends face to face.

Now suppose a physical human being should desire to dematerialize, and "be an angel and with the angels stand" for a few minutes at least, the modus operandi would be for a sensitive to take a position on the other side of the cabinet in the electro-magnetic field of the spirit horse-shoe magnet where the spirit operator could manipulate the same powers with a reversal of the processes, and in a twinkling of an eye almost, the rates of your material vibrations would be increased to the state of spirit substance, and the subject would no longer be visible to physical sight, and as a visitor from the visible realm of nature in turn be entertained by loving angel friends, manifesting life on the higher octaves of existence; and by a reversal of the processes our inquisitive friend would be returned to former normal state of matter, wiser but perhaps not happier.

While we think of it we will introduce a statement from Prof. M. Faraday, from spirit side of life, in which he says that the spiritual body consists of the same elements as the physical body, and only differs in atomic rates of vibration.

Do we not daily observe these same processes in nature all around us when an invisible substance under the law of transmutation becomes visible, tangible matter, which is a result of the manipulation of vital elecro-magnetic force by a soul entity striving to build a physical structure for the purpose of manifesting as life on the great highway of progressive unfoldment with its cyclic spirals leading from octave to octave to ultimate realms of infinitude. This process of growth under nature's own normal conditions is slow and lasting, and the manifesting entity need not be afraid of being light(ning) struck at every whip stick of the road and seemingly dashed into nothingness in the twinkling of an eye.

Why should Spiritualists repeatedly assert in print and otherwise that materialization cannot and does not take place; that this beautiful phenomenon should have no place among or be classified as spirit manifestation. Would a scientist living in equatorial regions deny the fact that vapor under favorable conditions is reduced to a former state of crystallization, and falls from the clouds in the form of snowflakes, or that water congeals into a solid state under a certain degree of cold, because he has never seen it. No, he has studied and understands the law that governs these things just as well as his brother scientist in a northern latitude where such phenomena frequently occurs.

Brother and sister Spiritualists, why not study the law that governs and processes involved in materialization? You can do that in full broad daylight, and become competent to judge between the false and the true, and be able to distinguish the difference between an arisen brother or sister and a scarecrow. P. PEARSON.

Ponca City, O. T.

WHAT IS LIFE?

As Comprehended by a Noted Californian.

Life is a term (as set forth in the San Francisco Chronicle) with which we are familiar in its ordinary sense, but the fullness of its meaning is apt to stagger us. For life is everything!

Objections to such a definition are ready to hand, but can it not be proved true? Truth is frequently established by proofs that are largely speculative. When that eminent scientist, Sir Oliver Lodge, tells us that atoms are verifiable which are so little that a million millions of them massed together are barely visible with the highest power of a microscope, we accept the fact, although we feel that proof of it must be partly inferential. But what, in this connection, interests us most in Sir Oliver's tiny atoms is the fact that they are alive; they move—and move with a purpose. They build up other forms of being, just as they themselves are built up by and of the ultimate something we here term life.

But what reason have we to claim that the inherent activity of infinitesimal bits of substance is, properly, a phenomena of life? We do so simply because life is the energetic principle—the primary basis—the ultimate something of universal existence, whose incessant activity not only sustains its own being, but creates and sustains everything else that exists.

Hence, life is eternal; these conditions of its existence prove that it could have had no beginning and can have no end. They also prove that life has intelligence that is inherent and supreme; none other could control its purposeful processes.

Therefore life is all-powerful and all-comprehensive; it is omniscient, omnipresent and omnipresent. But these are attributes which we can only ascribe to God himself, as the supreme ruler of the universe.

Therefore life is God and God is life.

And the dictum is true that man is created in the (intellectual) image of his maker; for he is apparently the superlative output of the constructive processes of life. For human life, as a specific determination and individualization of universal life, differs essentially from the lower forms in that it acquires consciousness of its existence and memory of its experience. These go to constitute human personality, which as an uncomplicated condition of eternal life, can never be destroyed. Self-consciousness in any form of being that is strictly elementary could by no possibility be lost.

Man, therefore, is destined to live forever as a miniature production and integral part of creative intelligence. In conclusion, we claim that here are facts that go to establish the truth of the definition that life is that intelligent creative energy whose activity accounts for universal existence.

Life is everything.

O. O. BURGESS, M. D.

FORGOTTEN.

Do your dear eyes look down from the heavens above
Where now you are happy, dear friends that we love,
With scorn or with pity for those who forget
The lives that you gave without fear or regret.
The wounds and the pains that for their sakes you bore,
In the days when the blue of our country you wore?

Dear voices long silent, dear eyes that are closed,
Dear forms bent with sorrows by treason imposed,
Whose blood flowed like rivers, whose lives were laid down
That the country you loved might go on to renown.
The country you bled for, and writhed in your pain,
Can it ever forget you? Would not God disdain
The people who ceased to remember with pride
And devotion the heroes who for them had died?

Yet now forty years have scarce faded away,
But who speaks or thinks of those heroes to-day?
The glorious hearts that were strangers to fear,
When danger assaulted the land they held dear,
Who sprang like a torrent from workshops and farms,
Till the very earth shook with the shock of their arms!
Yet who now remembers or trembles with pride
And tears for our glorious heroes who died?

Our heroes, who were they? Bright boys who with all
Life's joys opening for them sprang quick to the call
Of their country in need, and their gallant hearts burned,
And, oh, God, what they bore! what hosts ne'er returned!
They gave us our blessings! Oh, how they were bought!
For our country, our homes and our freedom they fought.
They suffered and died! forgot must they be?
Oh, when I forget them, may God forget me!

KITTY.

INDUCE

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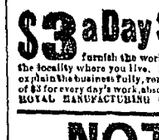
REMARKABLE IVNENTION

AN INSTRUMENT THAT RESTORES EYESIGHT.

Spectacles Can Be Abandoned.

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worth of plating in two weeks, writes M. L. Smith of Pa. (man's small outfit). Rev. Geo. P. Crawford writes, I made $7.00 first day. J. J. S. Mills, a farmer, writes, can easily make $5.00 day plating. Thos. Parker, school teacher 21 years, writes, "I made $9.80 profit one day, $9.55 another." Plating Business easily learned. We Teach You Free—No Experience Required. Everybody has tableware, watches, jewelry and metal goods to be plated. We plate with Gold, Silver, Nickel, Bronze, Brass, Tin, Copper. Heavy plate—latest process. No toy or humbug. Outfits all sizes. Everything guaranteed. LET US START YOU. Write for Catlog, Agency and Offer. **F. Gray & Co., Plating Works, Cincinnati, O.**

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NOTICE!

The Woolley Sanatorium, the only institution in the United States where the **Opium, Cocaine and Whisky** habits can be cured without exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. B. M. Woolley, 166 N. Pryor Street, Atlanta, Ga.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

In the World Celestial

Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherealized, materialized and through trance medium, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement.

He says: "This book will give us courage to pass through the shadow of death to the sunlit clime of the world celestial."

Rev. M. J. Savage says: "It is intensely interesting, and gives a picture of the future life that one cannot help wishing may be true."

The Medical Gleaner says: "It lifts the reader into enchanting realms, and leaves a sweet taste in his consciousness.

Hon. C. A. Windle says: "It is inexpressibly delightful."

President Bowles of the National Liberal League, says: "It is one of the choicest pieces of literature of this marvelous age of books."

Everybody will be charmed with it, for it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold. Price $1. For sale at this office.

A Study of Elizabeth Barrett Browning.

By Lilian Whiting.

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price $1.25. The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:

LIVING WITH VISIONS. "Summer Snow of Apple Blossoms;" Music-Flow of Pindar; Friends in the Unseen.

LOVES OF THE POETS. The Prefigured Friend; Vita Nuova; "One Day, My Siren."

IN THAT NEW WORLD. Pies and Poetry; In Casa Guidi; Florentine Days; Walter Savage Landor.

ART AND ITALY. Individuality of Character; The Clasped Hands; Kate Field's Records; Mrs. Browning's Death.

LILIES OF FLORENCE. Poetic Rank; Spiritual Laws; Modern Scientific Thought; The Consideration of Genius.

For Sale at this office.

MAHOMET His Birth, Character and Doctrine. By Edward Gibbon. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 25 cents.

BODY AND SOUL.

BY J. CLEGG WRIGHT.

This volume consists of a course of lectures delivered in the trance state, and is certainly no small contribution to the study of the soul. It is a good work to open the eyes to the difference between the deductive and inductive process of mind. Bound in cloth, $1. For sale at this office.

ANCIENT INDIA, Its Language and [illegible] berg. Paper, [illegible]

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be **written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.**

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

ALL THE HONEST MEDIUMS IN CHICAGO RECEIVE THE CORDIAL ENDORSEMENT OF THE ILLINOIS STATE SPIRITUALIST ASSOCIATION, WHETHER ORDAINED OR NOT. AS THERE ARE NUMEROUS FRAUDS IN THE CITY, IT WOULD BE WELL FOR ALL CAMP OFFICIALS TO BE EXCEEDINGLY CAREFUL AND WRITE TO DR. GEO. B. WARNE, 4203 EVANS AVENUE, FOR INFORMATION, IF THEY DESIRE ANY PARTICULARS. SUMMER CAMP-MEETINGS, WHEN PURE IN SOCIAL CONDITIONS, ELEVATED IN MENTAL AND SPIRITUAL TONE AND CONDUCTED ON STRICTLY BUSINESS METHODS ARE POWERFUL AIDS IN SPREADING THE TRUTHS OF SPIRITUALISM. IT MUST NOT BE FORGOTTEN THAT THEY ARE ALSO THE HARVEST TIME FOR THE FAKIRS, BECAUSE THEY COME TO THE RALLYING CENTERS FOR NUMBERS OF PEOPLE, MANY OF WHOM ARE HUNGERING FOR PHENOMENA ALL THE REST OF THE YEAR AND READY THERE TO PART WITH THEIR MONEY WITHOUT PRUDENCE. SPIRITUALISTS AND THE PUBLIC AT LARGE LOOK TO EVERY ONE OF OUR CAMP OFFICIAL BOARDS TO PROMOTE DECENCY, ELIMINATE TRICKERY AND RECOGNIZE ONLY HONEST MEDIUMS. THEY SHOULD PROTECT THE NOVICE AND THE GULLIBLE FROM IMPOSITION AND ROBBERY. THEY ARE LARGELY EDUCATORS OF THE PUBLIC. CAUTION, CANDOR, COURAGE AND DISCERNMENT ARE REQUIRED BY THESE OFFICERS.

At the Engineers' Arms, at Nelson, in Lancashire, Eng., the ghost of Robert Adams, a former landlord who was buried at Aberdeen, is said to have been behaving most disgracefully of late. "He" is heard in the dead of night drinking behind the bar—one man declares he looked through a window and saw "him"—but when the present landlord and his friends and guests descend to eject the intruder its intangible form flits upstairs to the bedrooms and disports itself there with much noise and riot. The latest report from Nelson is that a former friend, secreted in the bar, saw Robert Adams' burly figure at the beer engine, but naturally failed to seize it.

Sunday, May 21, being the feast of St. Helen, the inhabitants of the village of Lozen Grad, in Roumania, celebrated their annual feast, when the "Nistinares," priest of a special sect, danced barefoot upon live coals, a ceremony which will continue every day till the end of the month. After mass, celebrated by the Bishop, a large pile of wood was set on fire, and toward evening the "Nistinares" took turns at dancing over the scattered embers, uttering prophecies as to the happenings of the coming year most closely affecting the members of the parish. While the ceremony was going on bands played and people surrounded the burning embers. The people believe the "Nistinares" inherit the power of walking unscathed over the fire and that even they could not enjoy the privilege except during this month, on the occasion of this special celebration. This rite has been celebrated from time immemorial in this particular locality, and attracts a large number of visitors. How did they withstand the burning embers? Were they mediums?

D. S. Dewey writes: "I had rather lose my dinner and supper than to lose a copy of The Progressive Thinker. I do think it is the best paper on God's green earth."

J. W. Buchanan has removed to 520 Thomas avenue, Dallas Texas, where his friends will please address him.

Mrs. Powderly writes: "The meetings at 6603 Halsted street are growing in numbers and are very interesting. Mrs. Orm will lecture for us Sunday evening. Ladies' Aid meets every Wednesday at 2 o'clock. Everybody welcome. Send to

E. R. Fielding writes from Washington, D. C.: "The auxiliary of the First Association has discontinued their meetings until October. Meetings are held at Mrs. W. Bocman's every Thursday afternoon at 2 p. m., during the summer. The Temple League met at Mr. and Mrs. Walter Williams'. Quite a sum was realized for the Temple. Sunday meetings are held at the home of the president, Mrs. W. Farrow, every other Sunday. Sunday, May 28, the Benevolent Spiritualists met at Mrs. Farrows'. Mrs. Congdon gave the opening address, followed with addresses by Mr. and Mrs. Walter Williams. Miss Farrow rendered several selections on the violin. Mr. and Mrs. Emil Nahle hold meetings as usual at Woons' Hall; Mrs. M. Price, every Sunday at No. 423 First street N. E.; Mrs. Leese at 720 Tenth N. W.; Mrs. Julia Warnekie, 122 I street N. W."

Dr. S. Weir Mitchell's avowal of his belief in "mind reading" is of much more consequence to the world than all of the great Osler's lucubrations on the decline of mental powers after the age of forty. If it is true, as this eminent neurologist and clear seeing author says it is, that a knowledge of facts and occurrences may be gained without vision, touch or hearing, it is plain that physical science as it is now authoritatively needs revision.—Tribune, La Salle, Ill.

W. Hassman writes: "The closing meeting of the North Star Spiritual Union was held May 28, at 1546 Milwaukee avenue, with a large attendance, especially from the Society Light More Light. The lecture was given by Dr. P. M. Esser, a noted teacher and healer residing at 82 Willow street, 2nd flat. The second speaker was Dr. Koehler of North avenue. Tests were given by Mrs. Johanna Rennau, 1812 Ashland avenue. The president gave thanks to all who attended the meetings and invited them back again at the opening gathering the first of September. The business meetings will be held at 33 Upton street every month as usual."

G. H. Brooks writes: "I have been so busy since my return home from Philadelphia after a very pleasant month's engagement with Mr. Locke's society, that I have not had time to write to The Progressive Thinker to let the many readers of the same, as well as my friends know of my work, or where I am. During our absence from home our house had been broken into, and everything scattered about the house, to such an extent that we shall never feel settled again. Some damage was done, but thus far we have found nothing missing. I arrived home the second of May, and wife and Raymond from Los Angeles, Cal., the next week. Wife has been greatly benefited by her trip to California, and is much better than when she went away. I have been serving the Spiritual Science Society of Rockford, Ill., during the month of May, and am to serve one Sunday in June. I find a very pleasant and successful society, and the engagement has been successful and most pleasing. I shall be found at my home, 114 President street, Wheaton, Ill., where I will respond to calls for funerals, and some work later on. Our little society in Wheaton intends holding a grove meeting either the third or last Sunday in June, at Glen Ellyn, where we shall be more than glad to welcome all of the Spiritualists who may feel to attend. In next week's issue I will tell how to get there, and when the meeting is to be, and the kind of talent we are to have. I trust in a short time to be out of my hurry, and give more time to my friends."

The nineteenth great picnic will be given by the First German Spiritualist Society of the West Side in Reisig's Grove, Riverside, Ill., on Sunday, June 18, 1905. Tickets, sold in advance, 25 cents. At the grove, 30 cents each. Take the Metropolitan Elevated (Garfield Park Line) to 52nd avenue, and from there take LaGrange car to the grove.

Mrs. H. A. Cross writes: "I wish to express my appreciation and thanks through the columns of The Progressive Thinker to Mrs. Geo. S. Lincoln and Mrs. C. Kirchner for opening their homes for the test circles held for the benefit of the Illinois Sunflower Club, auxiliary to the I. S. S. A., and also to the mediums who assisted them in the message giving; and also to thank the committee at the entertainment held at the Hyde Park Occult Society's Hall, for their good work, and the society for the use of its hall for our business meeting and the entertainment, and last but not least, our Sister Francis, who is always ready to offer her home for our little gatherings. Now everybody make up your minds to go to our Fourth of July picnic, to be held at Lake Bluff, Ill. Round trip tickets on the Chicago and Northwestern railroad, 75 cents. Basket lunch. Coffee and ice cream served. Chocolate set to be raffled that day."

Mrs. Kirchner writes: "On Sunday afternoon, May 28, we were again favored by having our Sister Briggs give us a grand inspirational talk. It being conference Sunday, quite a few took advantage of same and added their mite to the cause. Dr. Hager gave an elegant talk upon the continuity of life, from a scientific standpoint. Brother Lawrance also gave out some good thoughts, which carried considerable weight. Brother Thompson and Sister Weaver gave some grand demonstrations of spirit return, all of which were recognized. In the evening, owing to the absence of our president, Sister Trafton conducted the services. The speaker, Mrs. V. Darby, gave one of her eloquent discourses. After the lecture Sister Thompson and Brother Thompson and Sister Trafton gave some remarkable demonstrations of spirit return. Our choir, as usual, rendered beautiful music, which all claim is equal to any heard in the churches. We extend a cordial invitation to all to attend our services every Sunday afternoon at 3, and evening at 8, at Mission Hall, People's Institute, Van Buren and Leavitt street. We have our regular classes for dancing every Saturday night in Pleasure Hall and regular June dance, June 17. Picnic at Reissig's Grove, July 1. All are welcome."

Letters will reach Oscar A. Edgerly, the noted trance lecturer, at 42 Smith street, Lynn, Mass.

Our correspondent at Sandusky, O., writes: "Mrs. M. E. Jenkins, of Windsor, Ontario, served the Psychic Research Society of this city, May 21 and 28, as lecturer and message bearer. She quickly endeared herself to the audiences by the joyous messages she gave from the loved ones who have passed out of physical view. While here, she responded to a call from Put-in-Bay Island, where she held a parlor meeting, bringing comfort and consolation to many who had not had an opportunity to attend Spiritualist meetings. It is hoped that she will again visit this vicinity."

President writes from Rockford, Mich.: "The Rockford Spiritualists will hold their regular June meeting on Sunday, the 11th. Mrs. Abbie E. Sheets of Grand Ledge has promised to be with us. Mrs. Sheets is a favorite with the Rockford people, but has been unable to accept engagements for a long time by reason of illness. We are glad to learn that she is again able to go on with the good work."

H. Smith writes: "On Sunday evening, May 28, a large and appreciative audience congregated at the hall of the Students of Nature, 1565 Milwaukee avenue. The hall was crowded. Each person was given a red carnation. The platform was surrounded with Prof. S. Hunt's juvenile orchestra of 20 young musicians. Their instruments were violins, guitars and mandolins. The pastor in charge eloquently gave the history of the birth and growth of the society which she so cheerfully cradled for eleven years. Sister Kusserow and Sister McIntire gave much encouragement for the future. Rev. Dr. Koehler, an ex-minister of the Lutheran church, spoke on Decoration, which was appropriate for this occasion, he being a true teacher of Spiritualism. Brother J. Coe, our old veteran, spoke of the growth and unfoldment, like a flower, of the pastor, as he has watched her, as a florist would. W. Lynn gave twenty tests. All were recognized. This society has lived eleven years, and will open the doors at Van Buren Opera House in September, with the pastor as the leader and teacher. It is located at the corner of Madison street and California avenue."

Mrs. Laura Crawford writes from Detroit, Mich.: "The First Church of the Soul, 46 Grand River avenue., held its closing and memorial services May 28. A fine program was rendered. The hall was nicely decorated with flowers and flags, and crowded to the doors. Lecture by Mrs. L. Crawford. She was assisted in messages by Mrs. Nellie Medcalf and others, who did well in demonstrating the continuity of life. Thursday, the first day of June the Harmony Club will hold a social and prize drawing at the home of Mrs. Crawford, 198 Fourth street. This society has been organized two months; membership numbers 24. We will resume our meetings again Sept. 1. Allow me to say in regard to your valuable paper, which we have for sale at our meetings, it is the best exponent of the Spiritual truth known. Long may it live to carry the messages of truth to the starving children of humanity."

Mrs. B. Sidwell writes: "A very interesting trumpet seance was held at Sisters Montgomery and Brooks, 24 Jackson Place, Monday evening, May 29, for the benefit of the Ladies Auxiliary of the Rising Sun Mission. Quite a snug sum was realized which was donated to the Auxiliary to aid in their relief work. Our sisters give very fine trumpet manifestations, and are worthy of the support of all Spiritualists. They leave for Winslow, Ill., for two weeks, where they are to give trumpet manifestations to quite a number of professional people who are investigating. The Ladies' Auxiliary is assisting all who are needy. Seances to raise funds to carry on its work are held every Thursday evening at Sister Bigden's, 90 Warren avenue—always a number of good mediums present. Come help us along."

Jerry Robinson, a prominent Spiritualist and a wealthy Mississippi planter owning property on Lookout Mountain, where he had spent the summer for years, dropped dead of heart trouble in Chattanooga, Tenn., May 30. He was stricken as he started to board an electric car in front of Jo Anderson's drug store to go to the Central station where he intended to catch the Memphis train at 10:20 o'clock. He was the owner of the Natural Bridge property and a fine residence near it on Lookout Mountain. He bought this property for about $5,000 after the Natural Bridge Hotel suspended business some twenty years ago. Later he turned it over to the Spiritualists, who held meetings of different kinds on the property for a long time. The Spiritualists allowed the property to get in the chancery court, where Mr. Robinson secured possession of it again a short time ago.

Dr. H. A. Cross writes: "If the majority of materializing mediums do keep artificial toggery handy at their seances—which I hope is not true—I want to assure you that spirit materialization is a fact in nature, and I can prove it by truthful statements of my own personal experiences. There is the false, the fake, but the genuine does in reality exist also. One trumpet medium of Chicago, Mrs. Celia Hughes, has given her word of consent and willingness to join with any or all congenial members of the League Board, for a sitting once a week for the phase of trumpet manifestation in the light. It was my suggestion, and she willingly acquiesced. If we can get trumpet manifestation in the light, sitting the same as is the custom when sitting in the dark, the medium not touching the trumpet, and every one present seeing the trumpet lifted by unseen hands, and hearing the voice from unseen vocal organs, or even if the spirit hands were to be seen lifting the trumpet, what a glorious accomplishment for the cause of Spiritualism that would be, and to have it here in our city. Such a result is worth working for. Mrs. Celia Hughes is willing to join us in the effort. The idea is my suggestion. I hope to see it realized."

Dr. G. Lester Lane of Boston, writes: "A letter just received from Dr. Peebles informs me that he sailed for Boston last Saturday. He will be my guest while here. Queen Victoria's message given through me regarding Russo-Japanese war has now been fulfilled to the letter."

Dr. Louis H. Freedman, the noted Australian healer and physician, began a series of Sunday evening meetings, commencing June 4, in St. George's Hall, No. 3337 State street. The Doctor intends to make these meetings a continuous pleasure to come to; delightful singers will take part, and a variety of mediums will give messages. Various lecturers each Sunday and at every meeting. Dr. Freedman demonstrates his renowned faculty of extemporaneous diagnosis and healing the sick; he has removed to his old location, 3036 Indiana avenue, corner 31st street. Phone Douglas 108.

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, June 11, 1905, S. E. 58: "Birds."

Gem of Thought:

"He is in ignoble business who steals from his defenseless little friends, the birds; they cannot bar their homes, nor conquer their enemies."

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Begethe Sidwell writes: "The Ladies' Auxiliary of the Rising Sun Spiritual Mission has changed its meeting place from 54 N. Ashland avenue to 90 Warren avenue, where they will continue to give their regular test meetings on Thursday evenings at 8 p. m. sharp. All are cordially invited. Admission to these meetings will be 15 cents, the proceeds to go to the poor and needy. During the winter months we have been able, with the assistance of our numerous friends and co-workers, to supply provisions, fuel, rent and medical attendance whenever needed. While we expected to give up our meetings during the summer months, we are able by the assistance of our sister, Mrs. Bigden, who has given us the use of her commodious parlors free, to continue to hold meetings as heretofore. President Mrs. Etta White-Foote, will give dancing lessons every Saturday evening at the People's Institute, Van Buren and Leavitt streets. The proceeds of such lessons will go to help us in our work."

Fred D. Dunakin, one of the most efficient workers in our ranks, and who stands for pure Spiritualism and honest mediumship, has lately been elected as president of the Ohio State Spiritualist Association. He writes: "Our state convention was pronounced a perfect success from start to finish by all who were there, and I beg for the privilege to say a word in regard to Miss Edna Grant of Conneaut, Ohio. She is the sweetest and most inspirational and charming singer I ever heard. She sang at nearly every session of the convention and her smilling face and musical voice did more to imbue the large audiences who congregated there from time to time, with the spirit of truth, and expansion of soul than any discourse that was presented or delivered at that great convention. The work has a fair start in Ohio. We are on a good, substantial basis and all that is requisite for a successful year's work is a united effort on the part of all true workers to push the work so nobly begun on towards perfection."

John D. Severance writes from Grand Rapids, Mich.: I wish to say a few words in regard to a young speaker of whom Grand Rapids Spiritualists are justly proud. I refer to Mrs. D. A. Morrill. A little over two years ago she made her debut as a speaker, and from that time she has been going steadily onward, meeting with success wherever she goes and to-day she ranks with our best speakers. She of herself is a bright, intelligent woman, but when under the control of her powerful guides it seems that the fields of wisdom are opened to her. She speaks rapidly, but very distinctly, clear, logical, forceful and eloquent. Last Sunday evening the New Thought society that Mrs. Morrill has served for the last two months, held memorial services and her closing lecture was indeed a wonder. She should be kept busy the year around, for such mediums will build up the Spiritualist movement, and lead humanity to higher conditions."

Irene Gay writes as follows of the Ohio State Spiritualist Association convention, paying a high tribute of respect to the retiring president, Mrs. Curran: "It was one of the most enjoyable spiritual gatherings I ever attended, that of the O. S. A. convention recently held in Ashtabula, Ohio. Fine weather, good speakers, soul-inspiring music, handsomely decorated halls and large audiences produced such favorable conditions that everyone was infected by it, and a general epidemic of harmony resulted therefrom. The local society at Ashtabula has long been noted for the harmonious and social element which pervaded its ranks, and during the recent convention, it was proven beyond all doubt that its reputation had been justly earned. Never were people better received or more warmly welcomed, and the kindly treatment accorded them will long be pleasantly remembered. It is not my intention to give the proceedings of the convention, as a full statement will be made by the state secretary, C. A. Sollinger, but will say the election of officers seemed to give uniform satisfaction, and I believe good and efficient service will be rendered by them. I wish to speak a few words of our retiring president, Carrie Firth Curran, of Toledo, Ohio. For two years she has faithfully served the O. S. A., and TOO MUCH PRAISE CANNOT BE GIVEN THIS NOBLE WOMAN WHO HAS SPARED NEITHER TIME, STRENGTH NOR MONEY IN ADVANCING THE CAUSE AND PRESENTING IT TO THE PUBLIC IN A TRULY SPIRITUAL LIGHT. I but voice the sentiment of all when I say that the O. S. A. is better spiritually and financially for having had Mrs. Curran as its president, and it was with regret we learned that ill health compelled her to decline accepting the office with its many onerous duties. The honest medium, as well as all seekers after truth have ever found in her a staunch friend, and that she may be restored to health and enabled to go on in the work wherein she has achieved such great success, is the prayer of those who know and love her."

G. W. C. writes from LaGrange, Ind.: "I am well pleased with The Progressive Thinker; don't know where I could better spend one dollar. I hope you will continue your grand thoughts and stirring discussions, and expose the fakers wherever they may be found, for they certainly are a menace to true Spiritualism. Stand for the truth and right, and all honest men and women will stand by you to the end."

Mrs. L. A. Griffin, the English psychic and message bearer, who has been serving the First Church of Hamilton, and now with the Progressive Spiritual Society of Toronto, Canada, is open for engagement for July, August, September and October of this year, with camp meetings, societies, etc. Address her in care of Mrs. Hobson, 28 Taylor street, Toronto, Canada.

Maggie Henry writes: "At old 77, the Universal Occult Society as usual had a very interesting meeting. Our pastor, F. M. Stoller, took for the scripture lesson a part of the 12th chapter of I. Corinthians. Some of the answers to the philosophical questions and especially one pertaining to psychometry as he is a fine psychometric reader himself, he is well qualified to answer it as well as all other questions pertaining to the spiritual philosophy, and all who are interested along this line of thought could not find a more interesting or instructive place to spend a couple of hours Sunday evening. We always have good spirit messages from Madame Lucille DeLoux and others. All are cordially invited to attend our meetings."

The Excelsior Daily Call says: "Human personality and its survival of bodily death, was demonstrated in a very striking manner by Mrs. McHenry, the trance medium and psychic expert, at the Saratoga Hotel, Excelsior Springs, Mo., one Sunday evening lately. The parlors of the hotel were comfortably filled, and the ladies and gentlemen present were given individual readings from personal articles placed upon a table. The readings were universally satisfactory and showed Mrs. McHenry to be a deep student of psychic research. Vocal selections of a high order rounded out an exceptionally entertaining and instructive program."

A. R. McDonald writes: "The Psychic Research Society of Toronto desires to make engagements for the ensuing year, with the best lecturers and test mediums. Kindly bear in mind, we court only the very best as the best are not too good for us. Address me with full particulars at No. 124 Victoria Street, Toronto, Canada."

W. J. Elmo writes: "The Spiritual Alliance Society, 3514 Vincennes avenue, near corner Cottage Grove and 35th street, holds its next social and dance Saturday evening, June 10. All welcome."

D. G. Hill writes: "Sunday, May 28, the Golden Rule Spiritualist Society was especially favored by large attendance at both services, and great interest was manifested in the lectures given by Mrs. Nellie Kusserow in the afternoon, and Dr. C. A. Burgess in the evening. Both of these speakers were at their very best; surrounded as they were by the splendid condition of the hall, they seemed to outdo themselves, if such could be possible, holding the closest attention of their audience until the last words were said, followed by mediums with messages and tests that carried comfort and conviction to the recipients. The speakers for June 11 will be for the afternoon, Mrs. M. Schumacher, pastor of the Society Students of Nature, and for the evening, that brilliant orator and talented man, Chas. Hughes, ex-state's attorney, who has entertained us on former occasions. Don't forget the grand entertainment and prize drawing, Saturday evening, June 17,, at O'Donnell College Hall, So. Paulina street, between Washington Blvd and Park avenue."

Answering the inquiry of a subscriber as to how and why the words "In God We Trust" were put on the silver dollar, we would say that for this pious lie the country is indebted to a man named Pollock, who, a generation ago, was superintendent of the Philadelphia mint. Pollock was almost insane, Ingersoll said, about having God in the Constitution. He placed the inscription on our coins without authority, but the act was approved by the government. In religion, as Shakspeare remarks, what damned error but some sober brow will bless it and approve it.—Truth Seeker.

Mrs. Ella Totten of Fort Worth, Texas, writes: "I read in The Progressive Thinker of a Mr. Burdette, who says he has proof positive that the Peoria trumpet and materializing mediums are fakes. There may be fakes there all right, but there is one genuine trumpet medium I know. Her name is Mrs. S. E. Pemberton, as fine a lady as ever lived and who gives you the truth and nothing but the truth. I think it is very wrong to paint all mediums the same, just because there are fakes in the town. If this man would call on this lady I think he would change his mind. Because we find frauds in the work it is no sign they are all frauds, and it shows a very weak place in any one saying so."

C. A. Sollinger, the secretary of the Ohio State Spiritualist Association, writes: "With pleasure we send you greetings from the O. S. A., who by rising vote send their heartfelt thanks to the spiritual press, especially to J. R. Francis, for the kind and generous help in keeping the work of the O. S. A. before the public."

W. J. W. writes from Los Angeles, Cal.: "A prophetic message from the spirit of George Washington is right in line with what the guides of Mrs. Cora L. V. Richmond predict: Spirit Washington foretold through a trance medium of this city at the beginning of the war between Russia and Japan, that the Japanese would come out victorious. The Japanese are the most spiritual people hence the progressive forces on the spirit side could work with and influence them. Many advance military spirits from America were with the Japanese; also the great Confucius."

George B. Ferris writes from Grand Rapids, Mich.: "On the last Sunday in May the New Thought Spiritual Society concluded its meetings until after the summer is past, and will hold no more meetings until October, when the work will again be taken up, with greater zeal than ever, after the rest. On Sunday, the 28th, Memorial Day was observed with fitting exercises, which included brilliant addresses by Mrs. D. A. Morrill and Dr. J. C. Batdorf. The society during the past year has been very successful; the meetings have been well attended, and there is no indebtedness. The future of the society, too, seems to be assured. Plans are being considered to make the society more useful and more successful than ever before. We are in correspondence with a number of prominent speakers in regard to engagements for the coming season, and though no definite announcements can yet be made, it is certain that we will have on our rostrum some of the most talented and most widely known speakers now before the public. The Holland Unitarian church, where the meetings have been held for the past few months, is one of the most suitable meeting places that Grand Rapids Spiritualists have ever had; and it has been leased for another year."

Word comes from London, Eng., that a clock which is expected to run for 30,000 years or more is the latest result of the discovery of radium. This instrument has been invented by the Hon. H. G. Strutt, who is a son of Lord Rayleigh, the discoverer of argon, and recent winner of the Nobel prize for physics. In the clock one-twelfth of a grain of radium is suspended over a small electroscope consisting of two thin strips of silver. These, being charged with electricity from the radium, move apart, till they touch the sides of the vacuum tube in which they are fixed. There they communicate their charge to an aluminum wire which rings a bell, and, being discharged, fall together again, to repeat the process indefinitely. This extraordinary timepiece has just been placed on the market in London.

I. R. Armstrong of Vermont, writes: "The camp-meeting season again draws near, and as a former interested attendant and a present reader of Spiritualist literature, I wish to make a suggestion to those in authority at such summer gatherings. Of the transient visitors, many are excursionists of a class unable to go at other times, perhaps ignorant of what is taught there, and in numerous instances—as any camper can attest—eager to learn something in the brief interval usually afforded. In consideration of such circumstances it seems it would be well for management, mediums and officials of transportation companies concerned, to effect some arrangement—better than any I have witnessed—whereby the little time at their disposal may be spent by the sober-minded in listening to an enlightening discourse, or perhaps in a first consultation with a medium; further as an additional aid to the dissemination of a rational belief, I think it would be well for managers and editors of Spiritualist periodicals to distribute gratuitously at such times circulars containing directions for organizing house circles, a list of standard Spiritualist publications, information regarding the camps, etc. Comparatively, few visitors, if tactfully approached and politely requested, would refuse to accept them for examination at home, and new ideas first gained at the camp might thus be profitably developed and much good result."

Choice Poems by Mr. Edmiston.

To the Editor and Readers of The Progressive Thinker:—The N. S. A. has been presented with fifty copies of the handsome cloth-bound book of choice poems, the same to be sold for the benefit of our relief fund. The author has generously allowed us to sell these volumes for the exceedingly low price of fifty cents per copy. We trust the lovers of good poetry will hasten to secure a copy and thus help to swell our pension fund. We are in receipt of our portion of the funds raised on the Barrett quilt made by Mesdames Gott and Skogland; the amount will appear in our closing list; our grateful and sincere thanks are extended to all helpers in our good work. With cordial greetings to all.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

To German Spiritualists.

As there are many Germans interested in Spiritualism, who are often not able to understand the English language sufficiently to investigate through English meetings and English mediums, they will have opportunity to attend meetings in their own, the German language, at Lily Dale, during the camp season this summer. We will hold daily meetings there in German, aside from the regular meetings, which are of course in English, this German work being only a branch of all the good work that is done there.

The writer of this, with the assistance of other German mediums, will do this work. We hope a large number of German friends will attend the camp there, who would like to spend a summer vacation in the most delightful spot of the country, for rest and recreation, and get spiritual food and knowledge from their loved ones on the other side of the veil.

The railroad company has recognized the beauty and attraction of the place and has placed it among the summer resorts, making special rates; anyone wishing to come may ask their ticket agents for rates of excursion tickets good from June 1 until October 31.

We hope that mediums speaking the German language will wend their way to Lily Dale to assist in this work, which I think is needed in the camp and during summer season as well as at home in the winter; we hope that the readers having German friends will inform them, that they may consider Lily Dale when making their plans for the summer, that we may be able to make this a success and add to the good of the cause.

I will conduct developing classes and also hold seances and give private sittings for clairvoyant spiritual communications.

MRS. ELSIE STUMPF.

ROCHESTER, IND.

Spiritual Meetings of Interest and Profit Are Held There.

On May 15, those faithful, untiring workers in the vineyard of Spiritualism, Mr. and Mrs. E. W. Sprague, paid a visit to Rochester friends to rest for a short period and incidentally to speak and give a comforting message to those of the fold. Many and loyal are the friends of these good people who are pleased to have them come among us. The meeting held at First Spiritualists Church was not so largely attended as on previous occasions, owing to the meeting being mid-week, when people are busy with material cares, nevertheless, all said and done at this one meeting was helpful and appreciated, and the weary pilgrims went on their way refreshed and happy for their visit.

May 21, Dr. George B. Warne conducted two splendid services in our city. The coming of this genial gentleman is always fruitful in good results. Therefore, every word he uttered was gratefully received. With Dr. Warne at the helm of Spiritualism, it is no wonder the fake element trembles. He is one of the saviors of Spiritualism and will be the means of washing its skirts from the filth so long besmirching it. Dr. Warne will always find a welcome among Rochester Spiritualists who believe in his methods and admire his manly courage to stand for the pure and honest in our cause.

May 30, a day of ideal beauty in nature, was also a day of spiritual feasting to the Spiritualists of our little city. Will V. Nicum, the apostle of Spiritual Spiritualism, delivered two lectures to fine audiences. By invitation of the officers of the church, Fredonia Lodge, Knights of Pythias attended services at First Spiritualist church to listen to this gifted and eloquent exponent of our philosophy. To say his effort was appreciated by the order and all listeners, is putting it mildly. We have engaged on our rostrum some of the best talent before the public in our our ranks, but it is safe to say no speaker has touched the responsive chord of sympathy and produced better results than this Dayton, Ohio, young man. Spiritualism means more than demonstrated immortality, it means the growth and development of the real man and woman. His plea for spiritualized Spiritualists will eventually bring about different conditions among the people and here and there will be found those who will reflect the radiance of the pure white light seen and experienced by this gentle teacher. If I was an orthodox I would pray the Lord to send more Will V. Nicums into Spiritualism to help us find the Christ within, and the good in everyone and everything. We will make a strong effort to have Mr. Nicum with us again in the fall as it is plainly to be seen he is the one to put life and new blood into the cause at Rochester.

MARGUERITE MILLER.
Rochester, Ind.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily

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The Food Question from the Standpoint of Health, Strength and Economy.

Containing numerous tables, showing the constituent elements of over three hundred food products and their relations, cost and nutritious values, time of digestion, etc., indicating best foods for all classes and conditions. By Alfred Andrews. 120 pp. Price, leatherette, 50 cents; cloth binding, 75 cents.

To many people there is no question of greater importance than the one asked in the title of this book, and no more satisfactory effort to answer it has been made than is to be found between the covers of this practical volume. It opens with a consideration of the purposes for which we eat, and how food material is converted to our needs, and is used in sustaining life.

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"There are some things in our personal history that never fade from memory. One in mine has been fresh for fifty years. I went one night to hear the eloquent lecturer, Prof. S. B. Brittan, but I have no recollection of a thought he advanced or a word uttered. But with him was a young man who sang, 'What shall be my angel name.' The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his earliest compositions."—J. S. Loveland.

Longley's latest book of songs comprises the cream of all his former books and many new ones, and can be had in decorated covers for 60 cents; plain, 40 cents.

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SPECIAL NOTICE.

Kind reader, are you or do you know of those sitting for development? No difference for what phase of mediumship. Send your address with a 2-ct postage stamp. In return I will give my experience and advice free of charge. J. G. HINDERER.
Anderson, Ind.

Can Telepathy Explain?

Results of Psychical Research.

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Dr. Savage in this book of 243 pages, discusses problems that have vexed intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a great number of well-authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and merits the widest reading, for he deals with facts and experiences. Price, cloth, $1.00.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

S. P. LeRoy: Q. Where can I get Robert Ingersoll's lecture on "The Gods"?

A. It can be obtained through the office of The Progressive Thinker.

C. H. Doty: Q. It has been proven by Damus and others that Apollonius of Tyana, born in the year 2 A. D., and dying in the year 98 A. D., was a rare scholar, teacher, traveler, seer and healer. That he brought documents similar to our gospels from India. Allowing the personality of Jesus, what was the necessity for two individuals, of the same nature and office, at the same place and time? It has been asserted that the life and character of Apollonius has been attributed to that of Jesus. What is the probable truth?

A. The life of Apollonius is almost as obscure and mythical as that of Jesus, and it might be contended with plausibility that either one was a substitute for the other, or that both were reflections of more ancient persons. That part of history which touches religion has been so enwoven with fraud, interpolated and changed to suit the beliefs of copyists, that there is scarcely anything reliable. It is a fogland, with pleasing mirage conjured by the imagination of the travelers.

Our correspondent is too precise in his date of the birth of Apollonius. It is variously stated, showing that it is not exactly known. His birth was in the years of the first century and his life covered the greater part of the same.

He was a Pythagorian philosopher, traveled in India to learn the wisdom of the Brahmins, and returned to teach. As the Brahmins have not changed, we know what he learned of them and taught. He was thought by his disciples to be divine, and performed, it is recorded, astonishing miracles. Others regarded him as an impostor. It is probable that he, like all the ancient "philosophers," used the smattering of knowledge of nature he had gained to awe the ignorant masses with a show of "divine power." Every soul of them was a charlatan and pretender. Their "wisdom" was either a reiteration of platitudes, or word juggling, where words were taken for real things. They were compelled to perform miracles, for that was the only evidence of their superiority the people would receive. Their wisdom was of small moment if they could not heal the sick and raise the dead. Miracles were common to all prophets, messiahs and teachers. If they did not occur during their lives, their followers introduce them after the master's death. In that age no other record was made except by those interested, and in a generation all evidence for or against disappeared.

H. H. Budington: Q. Was not Shakspeare a medium, loftily inspired? No doubt many of his plays were extant before his time, yet ignorant as he was, could he have written with such exalted wisdom, had he not been impressed by wise spirits? He was, I believe, under the influence of Greek spirits.

A. Mr. H. H. Budington has published a pamphlet with a good showing of evidence as to the spiritual origin of Shakspeare's works. If this be admitted the answer recently given in The Progressive Thinker does not require modification. We all have the evidence of spirits that it is correct. As for Bacon we do not understand why he should be connected with Shakspeare at all. There is no allusion to him in the plays, and at Shakspeare's time no mention is made that he was not the author, or that Bacon was in any way concerned.

O. Merrill: Q. What is the origin of man, and at what time does the spirit take possession of the body?

A. It is the unanimous opinion of all scientists, that man came by evolution from lower forms of animal life; that he was not created, but evolved. This question has been treated at length by spirit intelligences in the book I published, "Origin and Antiquity of Man."

Taking this theory as correct, the spirit is the last link in the chain. It is the product, the fruitage of all this travail.

The body does not form the spirit, or the spirit the body. The two grow together, mutually dependent until death separates them.

For the individual preservation of the spirit a certain progress must be reached, and hence embryonic life does not carry with it prolongation after the death of the body.

Hon. R. A. Dague: Q. The San Francisco Examiner has the following news item: "Former Councilman Bernard C. Cuvellier shot himself yesterday on the roof of the eleven-story building of the Union Savings Bank, at Thirteenth street and Broadway, it being the anniversary of his father's suicide many years ago in New Orleans. Not only was it the same day of the week and month, but his father employed the same means to end his earthly cares and at the same hour of the day. The older Cuvellier and his son were also the same age when they invited death at their own hands." Was this "obsession," coincidence, or brooding over his trouble real or imaginary, did the knowledge that his father committed suicide influence the son?

A. From a previous, somewhat exhaustive study of this question, I think the law of heredity fully explains it. Perhaps the knowledge of his father's act may have been suggestive and produced that state of mind when one idea dominates, known as the hypnotic, but this would not have occurred had not the recipient's mind been favorably organized. It was like his father's and of necessity pursued the same career. An unlimited number of instances illustrating and paralleling this case of suicide might be collected. I will relate one which came under my own observation. A young man, a leader in business in a western city, deserted a wife and two children, for a paramour. He was in his 28th year and after a few years of profligacy, renounced his ways for a more correct life. There is nothing extraordinary about this, but on investigation it was found that his father at 28 deserted his wife who had two children, for a woman more attractive, leaving the mother to rear them with hardest labor. After a few years of dissipation, he returned to her and until his death, twenty years thereafter, was a model husband.

Continuing this line of research it was found that the grandfather had exactly the same career, leaving his wife at the same age, returning and living an exemplary life thereafter. The three, grandfather, son and grandson, as their portraits showed, had more than usual resemblance. They were actuated by the same motives, and there is no mystery in the fact that their actions were the same. We see instances every day where children follow the footsteps of their parents in noble deeds. Children are expected, at proper age, to reproduce the characteristics of their parents, and the surprise comes when they do not. Many times mental and physical peculiarities pass over a generation to re-appear in striking isolation in the character of some offspring.

The same law holds in the entire range of the animal world. The horse has been cultivated from immemorial time away from the wild stock and yet in the purest bred strains there is constant reversion to the original type. The dog reverts to his wolf or fox progenitors. The physical is accompanied with corresponding mental reversion. So well established is this fact of offspring taking back to more or less remote ancestors, that it has received a name, atavism, under which the facts are collected. It is the force which opposes evolutionary progress, holding specific forms to their own type, and obliterating the changes brought by accidents or conditions.

"Blood will tell," and this hereditary tendency often proves stronger than educational training, and the savage appears through the highest culture of civilization.

A New Phase of Mediumship.

R. S. Ray has recently developed an advanced phase of mediumship in the line of answering questions sent up by those in his audience. Mr. Ray passes through the aisles before the meeting is opened, giving each person a slip of paper and a pencil; they write one question, fold the paper and return to him. He places the papers, when they are all gathered, on the table in front of him, in plain sight of the audience, and does not touch them again until they have been answered, when he throws them into the waste basket.

The questions are answered in detail, names being given, and particulars in regard to the questions, the spirit friends of the questioner being often described, and even private conversations held by the questioners before leaving their homes, and other things which could not be known by a stranger (as Mr. Ray most assuredly is to most of those present) unless informed by spirits in touch with the parties and with him.

Mr. Ray's meetings are held in his large parlors, three connecting rooms, all brightly lighted, at 207 Lincoln avenue, between Garfield and Webster, every Sunday, Wednesday and Friday at 8 p. m.

The wonderful new phase of mediumship which he has developed consists in the fact that he does not touch the questions after they are handed to him in plain sight of the audience, and then laid together in a pile on the table, all the time in plain sight in a bright light. He leaves them there until after the opening hymn is sung, the invocation, and the address upon the Philosophy of Spiritualism, when he places himself in a receptive condition, passes his hands over the questions as they lay piled up on the table, about four or five inches above them, but not touching the papers, and immediately his spirit guide and the friends of the questioners commence giving him their answers, which he repeats to those in the audience whose satisfaction and often astonishment are unbounded. He often answers more than a hundred questions upon all possible subjects in an evening. People coming from as far as Austin and Maywood on the west, and Ravenswood and Evanston on the North and from the far South Side, a party of six came last Sunday in their automobile.

People may write their questions on their own paper at home, and place in sealed envelopes if they like, it makes no difference, the only stipulation being that no one but themselves and the Professor must touch the paper. Even Mrs. Ray does not touch a paper, because it would spoil the personal magnetism necessary for him to get in rapport with spirit friends of the questioner. The other evening a man forgot to hand in his question written at home, but his friends were so anxious to communicate with him that they came and told the Professor that the man had his question in his pocket but had forgotten to send it up, and the spirit who came answered the question just the same.

These things to those who are not Spiritualists are very wonderful and unexplainable—to us who know whereof we speak and why we believe, they come to be a matter of course.

FRANCES MARIE NORTON.

Chicago, Ill.

"How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

MESSAGE FROM JOE JEFFERSON.

Given Through the Mediumship of Justin Hulburd.

Good morning, brother; one in faith, one in fact, one in a soul's desire. We can drink the libation of Truth together, calling that great divine power to bless our ministrations through life. The cup that will hold the seventh libation creates in man a brotherhood through eternity.

I have entered Searchlight Bower this morning to ask in all kindness that you will do me the favor to take down a communication and see that the same is conveyed through the mail to that glorious sheet of information, through the law of progression called The Progressive Thinker. Such is the prominent headline of that educational paper.

Before I go any further it is my desire to thank a lady whose soul is generosity. She says her name when in the physical life was Mrs. Mary C. Morse, the wife of Ephraim Weed Morse, one of San Diego's old citizens in Southern California. Her spirit name is Lovelight. She gave way to allow me to give this communication, as this was the day she was going to send a letter to her husband and spirit mate who still lives in the physical body.

Do you know, Brother Hulburd, woman's nature—bless them—is a constitution of love and generosity? I care not how low any female may fall below the law of morality, in that individual still lies a flame that can be kindled into love for a fellow-being. I believe it was woman that gave to the soul of man one of nature's laws called Generosity. I am willing to be convinced to the opposite. I would like to see the individual who had the power to convince me it was not so. Woman—bless her—is the mother, the wife and the comforter of man through life.

I hope Brother Francis, the editor of The Progressive Thinker, will permit me space in his glorious paper to send my soul love and spiritual greeting to those loved ones I left in the physical body and to all who call me their friend.

Now, brother, I wish to describe my entrance into spirit life through the new birth.

After I had made my exit from the physical body, when I opened my eyes and had taken in the visual condition called spiritual sight, I beheld my mother and father, and with them was my first female companion.

After I had received that joyful greeting, I looked upon my loved brother and professional companion, William Florence. He held by the hand one of my offspring. After I had received the greetings accorded me by my spirit friends, Billy Florence said: "Joe, you look like you had come from a hard rehearsal, and the long and tedious work has its effect upon your condition."

I said, "Dear Billy, when the curtain descended on the last act I was tired, that is all."

On his left stood Edwin Booth, John Spear, the astrologer, and wife on the right. Many happy days I passed in John's company. As I looked to the east I saw Edwin Forrest and Charlotte Cushman approaching, holding each other's hands with that great smile of affection called brother and sister love. Many of my professional sisters and brothers were in attendance with a host of other friends.

There came forward one whom I loved from boyhood—N. M. Higgins. His soul and life was that of music. When we clasped hands the echo of an orchestra was heard in the distance. The sound of each instrument showed to me they were in perfect tune. The tone was heavenly and I cried for joy. Brother Higgins said, "Joseph, I had in preparation this orchestra for your reception. Our rehearsal was that of joy to know we were going to welcome an old friend to spirit life." Oh, it was such a glorious meeting I cannot describe it to you. No pen or pencil can portray that blissful scene.

Mediums in the physical body erred when they described my spiritual home. Human nature is weak in many cases, and I found it so in those who were playing the role of public mediums.

I was conducted to the home of my loved ones in spirit life.

While enjoying that beautiful expression called soul friendship, Charlotte Cushman approached me and said, "Brother Joseph, do you not want to go and see Puss? You can talk through his organ of speech. Here are two guides waiting to conduct us to his home in the mountains. Come, they will lead the way. It is in their power to attach your force and will power to his organ of speech; through that channel you can convey your thoughts to the people living on the earth plane."

They led and we followed, that is why when I made you that other visit the attempt at producing a communication for the reading public was so feeble.

Perhaps you would like to know who gave that little Justin the name of Puss. It was I, Joseph Jefferson. When quite a lad, at rehearsal one morning in Washington, D. C., he was sitting on my knee, a little mite of a creature as I thought then. I thought I had grown to be quite a lad, and felt my superior condition over him, he being so small. I forgot then that he was a number of months older than I was. Edwin Forrest was playing a star engagement at the theatre. He came to where we were sitting and said, "Joe, let me take my little one; he appears in this scene. Do you not think we ought to give him a nickname?"

I said, "Yes, let's call him Puss, he's so little for his age."

He held up a stick of candy and said, "Joe, hold this until I get through; don't you take too many licks now, because I can tell, you can lick down to there," pointing his little finger down on the stick of candy.

Brother that is a sweet memory to me. I treasured that as long as I lived in the physical body. Now in my spiritual existence the memory is sweeter than ever. I am today speaking through the organ of that little one that I loved so much on earth. He was looked upon by the professional sisters and brothers as a little queer individual, sensitive to all influences that he came in rapport with.

I remember on one occasion Edwin Forrest said to Edwin Booth, "The world will hear from that little one yet. I hope it will not come to pass until he has closed his professional career." The spirit world understood what they required.

While under the guardianship of Brother Warren his mediumship was put into full force between the North and South, during the civil war. He obeyed the commands of a spirit voice, and many papers reached Abraham Lincoln's hands through a force called Mind. The action was physical. The higher element was spiritual. He was borne on that force and gave into the hands of Abraham Lincoln that which was valuable. Abraham Lincoln tells me he watched for his coming with the anxiety of a mother for her child, expecting to hear every day that he had been shot down.

He still lives in his physical body. His hair is white. That keen look of his intellect can at times also be seen. He still lives a monument of his past life. Those that loved him in his professional career have passed on to a higher life, the real world of thought.

I send my love and blessing to the friends that were kind to me, and may the higher angels bless my dear ones.

I thank you for taking down this communication, and hope the editor of The Progressive Thinker will find space for it in his valuable paper. It is the only channel at present through which I can convey my thoughts to the friends still living in the physical body. I am on the look-out for another medium nearer home through whom I can reach my loved ones and speak to them through the power of oral language.

Your friend and the friend of all progressive thinkers, I understood the power of spirit communication while living in a physical body. Adieu until we we meet again.

JOSEPH JEFFERSON.

"I AIN'T LOST MY RELIGION."

Commentary and Criticism—Theism and Atheism.

Some people remind me of the old African who, in a moment of pious enthusiasm, arose in a meeting and delivered himself as follows: "Brothers and sisters, you know and I know I ain't been what I oughter been. I've robbed hen-roosts and stole hogs and told lies and got drunk and cussed and swore; but I thank God there's one thing I ain't never done—I ain't never lost my religion."

I do not insinuate that these persons have lied or sworn or stolen or got drunk, but use this case to illustrate another point. They have passed through many changes and have been obliged to modify or drop some points of old religious belief to agree with their knowledge of Spiritualism; nevertheless, they still hold some points of old faith acquired in early life, and will cling to these until they land "on the other side of Jordan." They have not lost their religion.

I want to analyze some of the saying, statements and mistakes of this class, and do it so as to avoid personality.

"Men are made in the image of God," a common expression of Theists, leads us to inquire which men and which god? Some men are black, some white, some yellow; so there should be black, white and yellow gods to correspond. There are many gods and many men in endless variety; but let us suppose there is but one god and men in his image, as alleged; we want to know which man or men are the best likeness of him? As we may get a true idea of a thing by seeing its image, we should perceive exactly what a god is in appearance by observing its image.

We would transpose the statement so as to read: Gods are made in the image of men. All gods are man-made; and it is very uncertain what men mean by God.

The argument that man is the image, the offspring, the counterpart of a god proves that the said god is one of bad character, because humanity has been and is bad, for the most part; and the bad qualities must have been transmitted to them from the creator.

But we are told that man is the counterpart of God only in his good qualities; while in all things bad, wrong, evil, he is the image and child of Satan.

That does not help the matter any, for this god, they say, made Satan also, who derived his natural attributes from this maker the same as other individuals. However, leaving Satan out of view, the wrong doing and evil in men prove a bad creator, on the hypothesis of offspring, image and counterpart.

The water in the stream is like that in the fountain. A thing made is attributable to its maker. Like produces like in all nature; and there is no fair or logical reason why a god should naturally be better than his offspring and counterpart.

Some Spiritualists have repudiated Jehovah, yet believe in and recognize the Christian god of popular religion. We have understood that the god of the bible is one and the same god all the way through; but now it seems there are two—one, the Christian god; the other, god of the Jews. When they assert "the Bible is the word of God" they should state definitely which god. They often quote "None is good but one, and that is God." That is the Christian god—worst and most abominable of all gods—well proven in history.

Dr. Blank says: "When I speak of Christianity I have no reference to the Jewish Jehovah—when I use the word God I do not refer to Jehovah." The god that Christians worship is declared to be "the God of Abraham, Isaac and Jacob," which is the Jewish Jehovah. The pedigree of Christ runs back through the genealogies of Jewish history. He was a Jew and his father must have been a Jew, inevitably—"the Father of an only Son Jesus" by a virgin, according to the fable.

At another time Blank affirms, "God did not speak his last words to Moses on Sinai nor to John in the rugged isle of Patmos. He speaks to us in every true soul thought today." It is evident that the god he recognizes is the one that spoke to Moses and to John, the Apostle. (Jehovah)

If any god speaks to us in the soul thoughts expressed by Blank, it says some crooked, contradictory things, impossible to understand. His god-webs-on-the-brain is built upon the shifting sands of Christian ignorance, paraded as "divine wisdom."

Dr. Blank's latest definition—"God is spirit—the infinite consciousness, life, purpose, will, wisdom of the universe. This God I believe in, trust and reverence."

If he will confine his averments to this world, it will be big enough for all practical purposes. What does he know of the infinite and the universe? and of a god that he avers is "undefinable, incomprehensible, unknowable?" His proof is assertion, assumption, inference of what he believes.

He says, "We might as well attempt to blot the immortality idea out of human beings as the God idea. They are innate ideas."

There is nothing he claims to know so much about as his ideal god. Innate ideas, facts, principles are well sustained by science, nature, reason, demonstration. The god idea is a thing of faith and education, and god ideas are as different as the various god believers — doctrines assumed, taught, believed—fabrications without support of science or nature.

Blank claims to have held conversations with Jesus Christ, but says others who claimed this were obsessed; and he proved certain persons obsessed or insane because they claimed to be God or servants of God to deliver his message; notwithstanding, he says of himself: "I am a conscious individual, a germ of divinity, a portion of God." He seems to be "a chip of the old block." May not this prove him insane or obsessed by the phantom of an imaginary god—measured by his own rule?

He makes the charge of "blasphemy" against persons opposed to prayers to his unknown god or "speak irreverently of sacred prayer"—says "they write with pens dipped in the gall of demonism and exhibit the froth of hell." He may frighten some people with his hell and blasphemy, but those free from religious bondage will not be disturbed. Denunciations of "the infidels and atheists" do not settle anything in argument.

We do not recognize any such thing as blasphemy, have no reverence for sacred things, and we perceive the error and folly of prayers to imaginary gods. No prayer was ever heard and answered by any god. We worship no person or thing—we reverence nobody—nothing.

It is queer how some folks affirm so much of a thing that is incomprehensible and define a word that is undefinable. The only visible, palpable part of a god is the name—all else is myth, faith, fancy: Men worship a monster of their own creation. "The Omnipotent God" is an omnipotent tyrant and criminal.

Spiritualism meets the whole Christian gospel of salvation and damnation with square denial and proves it utterly false.

The Bible is the great compendium of errors, fables, myths; and it takes one error to prove another all the way through theology. Theism is mystery of the unknown, the worst of all delusions, involving man in a maze of blasting contradictions, of no importance to humanity. What we believe is not as important as what we know. The logical mind demands facts in proof of theory. We are no longer dependent upon imaginary idealism.

A. H. NICHOLAS.

A GREAT WOMAN GONE.

Mrs. Livermore's Interest in Woman Suffrage.

Mrs. Mary A. Livermore, whose recent death has called forth words of appreciation, love and admiration from those who have known of her work all over the civilized world, never lost her interest in all worthy reforms. In an address not long ago, after reviewing the good work that women are now doing in a multitude of lines formerly thought impossible to them, she said:

"The ballot is the synonym and symbol of equality in a republic. We must have this symbol of equality before women can do their best work in any department of life. Now, they are most of the time trying to undo the mischief done by others, or by the law.

"Women are allowed to look after the defectives and unfortunates, but they want to get back behind the causes of pauperism and insanity, and in nine-tenths of the cases these result from bad laws.

"Women have no antagonism toward men. We love men quite as well as we ought to, and often better. They only need to beckon at any moment, and we are ready to rush to the uttermost. It is this very wish to help that makes us long for the ballot.

"During the civil war, the major of the 20th Indiana Regiment was brought to my house in Chicago, with seven partly healed wounds, received at Gettysburg. He told me that in the beginning of the battle his regiment was stationed on a hill among the reserves. The smoke hid the battlefield; they could not see what was going on, and the screaming of the shells was so terrible that he found himself trembling with fear. After awhile the smoke blew away, and they could see, on a hill opposite, other reserves, including the 18th Indiana. Presently the other reserves were ordered down, and the major cried, 'Boys there goes the 18th Indiana into the fight!' The grape and canister tore through them mowing great swaths. On they went, keeping step and time, making their way around the great mounds of dead. And the 20th Indiana watched in agony the slaughter of their comrades and friends, and the major cried, 'O, God, why don't they call us reserves into action? We could charge down the hill and spike those guns!' I think of this as I read the papers, and as I go among the slums. I say to myself, 'O, God, why do not these beloved men, the halves of ourselves, call on us, their reserves? We could save them!'

"The same lesson came to us from our sick and wounded soldiers during the Spanish war; it comes to us in all charitable and philanthropic work. It is this that makes me—now facing my 84th birthday—still keep asking that we women may be classed not politically with state prison convicts, but with the men of our own households, whom we have helped to make and rear."

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

On Monday May 22, Rev. G. C. Love delivered the funeral discourse of Harriet Susan Parmenter, near the town of Barlow, Oregon. Miss Parmenter was nearly 15 years old, and had been an invalid for eight years; for five years was helpless, yet was ever patient in her sufferings. The flowers brought by loving friends completely covered her grave, showing she had many friends to miss her in this life.

Henry Upsall passed to the higher life, May 26, at the home of his daughter, Mrs. Ballou, Chicago, aged 74. The funeral was held at Watseka at the home of his son, and conducted by Dr. H. H. Alter of Watseka, and Margaret E. Skeels of Onarga. Mr. Upsall was a devout Spiritualist, a Mason, Odd Fellow and G. A. R. The Odd Fellows conducted the services at the grave.

MARGARET E. SKEELS.

Passed to spirit life, Mrs. Rose Bracher, age 34, Sunday, May 21, at her late residence, 431 North Harrison avenue, Canton, Ohio. She leaves a husband, one son and one brother; also her parents. Mrs. Bracher and her husband were Spiritualists, she having passed away in that belief. It was her request that Mrs. Nina D. Challen should take charge of her funeral, which she did most beautifully.

MR. B. LINT.

Released from earthly bondage, Harry Price, youngest son of Mrs. E. B. Price of St. Louis, Mo., the well-known trance lecturer and clairvoyant, after a long siege of suffering and pain, under which the young man bore up with great fortitude. He was 19 years old and was a dutiful son and beloved brother. The change called "Death" held no terrors for him and his last request was that he be given a Spiritualistic funeral, which took place, May 29, and was conducted by the Society for Spiritual Research, among which the young man had a host of friends. Services were held at the house by Mrs. K. T. Harry of St. Louis and at the grave by Mr. W. J. Erwood of Wisconsin.

OSCAR F. EVERTZ.

St. Louis, Mo.

"Love—Sex—Immortality." By Dr. [illegible]

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Leaves From the Diary of a Spiritualist Medium

An Interesting and Instructive Narrative from the Pen of that Talented Lady and Excellent Medium, Mrs. I. L. Lewis, of Bethel, Vermont.

April 20. "Nothing much," as Aunt Sue says, has come to me to-day, so I will devote to-day's pages to an account of the Rising Up of Betsey Jane. For some time I have felt a drawing toward Steelville, and when I got a letter asking me to come over as soon as possible and hold a meeting in the hall, I came.

It seems that a medium, Mr. Strong, came to the place several months ago and held circles in various private houses every week for some time. By what I have heard of him he must be a fine medium but he is not a speaker. He succeeded in waking up the sleepy church members in the place, not to mention the "sinners" the church had failed to reach.

Steelville was thoroughly roused at last and Mr. Strong was fairly besieged by investigators and his seances were crowded, but personal affairs called him to a distant state and the meetings had to be discontinued. After Mr. Strong's departure the minister of the most popular church in the place preached a sermon denouncing Spiritualism and he made a good many statements that will not make his record look pretty in the day of judgment." Many of the church members, including one of the deacons, were very angry and remarks anything but Christ-like were hurled from one party to the other, until it looked as if the "temple would be rent in twain," as the minister expressed it. To stay the storm a minister from another town was sent for and the opposing parties were requested to choose a spokesman and meet at a certain time and state their grievances, and the two elders would arrive at some decision provided they could not calm the tempest.

The two deacons were chosen to represent the two parties, and at the time appointed the church was so crowded there was hardly standing room. Before Deacon Foggy, who represented the church, got through with his accusations Deacon Broaden, who represented the Spiritualistic dissenters was taken violently ill and was helped to a nearby house by his alarmed family. This circumstance seemed to afford much satisfaction to Deacon Foggy and his party who hailed it as a sign that "the Lord was on their side. At the close of Deacon Foggy's remarks the out-of-town elder got up and commented briefly upon Deacon Broaden's illness and inquired if there was any one present who felt equal to filling his place. For a moment there was solemn stillness and then a woman plainly dressed, with gray hair and a kind motherly face, rose to her feet and surveyed the gathering. "I will take his place," she said simply.

A murmur of astonishment ran through the house, but above it a man's voice was heard to exclaim, "I vum, if Betsey Jane hain't riz up!" The woman waited until quiet was restored and then in a steady voice began to speak. "My friends, I ain't no orator nor scholar, but just a hard workin' farmer's wife, as you know; but what's in a person is bound to come out sooner or later, and my time has come to-night, and I'm going to stand up for what I know is the truth if the heavens fall. Deacon Foggy says Spiritualism is the devil's doings. Well, that is his personal opinion, and don't prove anything but his ignorance, besides the remarks is so old and worn-out it ain't fit to put in a rag bag.

"Next the Deacon told us that this Spiritualist feller Strong is no sort of a man, but queer in his talk and ways. Very likely, folks who don't believe as we do always are queer, but it's safe to say that Mr. Strong is a pretty straight man, for if he had disclosed a vice as big as a chickadee's eye the Deacon would have made a cloak out of it that would have covered him out of sight.

"The first real charge seems to be that this man Strong is leadin' the people into infidelity because he don't take much stock in the Jewish God. Well, if that being didn't want folks to pick flaws in his character, why didn't he hold himself above reproach, I'd like to know? If Mr. Strong won't have anything to do with such a god he is followin' the example set by Jesus Christ. Moses told his folks that God said so and so, but Christ told his folks that Moses said it and then he asserted his authority was way above it and just pushed Moses and his god right one side, and we haven't any reason to think that he ever acknowledged him. You church folks want to look out, or you'll find some folks that don't pretend are His closest followers after all.

"Next the Deacon told us that spirit messages work ruin and mischief, and to prove it he told us that a spirit came into one of his meetin's one night and said his name was Dudley Price and he advised his brother Andy to make a trade he was thinkin' about and Andy made the trade and lost all his property. If Deacon Foggy should meet a man who said he was my brother and the man should ask him to tell me to buy a certain thing and I should do it and lose my money, would Deacon Foggy want everybody to hold him and his religion accountable for it? Why can't you use a little sense, if you've got any? Everybody knows that Dudley Price was a poor shiftless critter whose chief business in life was settin' on the steps of the post-office tellin' how the United States government ought to be run, while his poor wife took in washin' to keep his from starvin'. Andy Price wouldn't have paid one mite of attention to any advice his brother might have given him before he died, so why should he now?

"You church folks have got it in your heads that death is goin' to make you all over, but your bible tells you plainly that he that is holy shall be holy still and he that is filthy shall be filthy still, and it stands to reason that a person who is a fool before he dies will be a fool afterward until he has had a chance to grow wise, and I wouldn't trust him for quite a spell, for folks that won't learn anything here, won't be likely to learn very fast there. You are spirits now just as much as you ever will be, and the quicker you get that idea in your heads the better off you'll be.

"It does beat all how old ideas will stick in a body's head! The most of the Spiritualists seem to think that death is bound to do a little contoggling for them and the ones they love best, but it won't. Death will take away from us all our conceit and wealth and hypocrisy and show and we shall appear to be just what we really are. You needn't go to thinkin' that Spiritualism gives folks leave to act like the Old Nick all their present lives, for it's no such thing—it just gets right down to the bottom of things and it cuts closer than any church creed you ever see.

"The Deacon's next charge is that the spirits that come are deceivin' spirits, and to prove it he tells us that Aunt Flida Rich's brother came into the seance one night and advised her to give her money to home missions, and by that we ought to know it was the devil and not Flida's brother, seein' he was a missionary to foreigners.

"If the report was true, Jabez Rich was eaten by the cannibals—I don't see how they ever stomached him, but perhaps his religion bein' hot and peppery made him set well—and judgin' by Deacon Foggy's remarks to-night I don't believe he'd want any of his money given to folks that had eaten him. If it was the devil in Mr. Strong that gave that advice to Flida Rich, I would like to know if it was the devil in Deacon Foggy that made him persuade old man Hogg when he was dyin' to give his money to the church?

"The Deacon says that Spiritualism is entirely contrary to the teachin's of the church. Well, so much the worse for the church then. The religion taught by Jesus Christ was entirely contrary to the teachin's of the church in them days, and I might say in these days too. Christ taught us that God is love and it is the love in us folks that makes us want to know whether our folks live after death or not.

"Aunt Hannah Goodno was the chief pillar of this church for years and years. I was in to see her after her girl Malviny died, and she says to me, 'Betsey Jane, you don't know how I miss Malviny, and it seems as if my heart would break for want of her. If I could only know that she still lives and loves me I could bear it better. If some one I could trust could see her or get one word from her, even if I couldn't, it seems to me I would be happy.'

"Here the poor old lady began to sob, and says she, 'My religion has always been a great comfort to me before, and it's been a mighty power to soothe and uplift when I've helped bury other women's girls, but some way now I can't get holt of it as I use to, and it seems kinder wobbly and far away, and I want to know my Malviny still lives.'

"That is the cry that goes out from every soul that has ever loved and lost. You church folks will yell yourselves hoarse declaring folks live after they die, but the minute somebody tries to prove it, you'll have a conniption fit. Now don't you Spiritualists get roasted up and go to twittin' and callin' names. If you've got somethin' worth having, let your words and your acts prove it, and keep holt of it, and let them howl if they want to. What's false is bound to die sooner or later, and neither you nor they can help it no matter how hard you hug it. Truth will grow stronger and brighter all the time so there ain't any call for anybody whose got it to get scairt and have spasms, for it will keep first rate. If you get all rousted up you will say and do lots of foolish things, but if you keep cool and sweet you'll be in a condition to see what's right and what's wrong. The proof of the puddin' ain't in the receipt you took to make it by, but in the eatin,' and the proof of religion ain't in the preachin' but the livin.' If you've got holt of something that makes you honest and kind and clean and happy, folks won't be long in findin' it out and wantin' to know what it is and how and where you got it.

"A few days ago I called on a neighbor—I'm not going to call names—and she is a dreadful nice, particular housekeeper, and her parlor is fixed up so nice and prim and she's that choice of it that she never opens it only on special occasions. Well, I hadn't been there a great while afore the minister came and so this woman asked us to go into the parlor. It was close and dark and everything looked as spick-span clean as a new hat. We hadn't been in there but a little while when Liddy Perkins and her three children come along, and of course they had to be taken into the parlor too. I knew it was goin' to make dreadful riley feelin's and lots of 'em, and it did. The children didn't want to stay there in the dark, and I didn't blame 'em if they didn't, and so they kept runnin out doors and leavin' the door open after them and that let a whole lot of sunshine in and if you'll believe it as soon as the sun got in good and bright we saw two or three great spider's webs right across some of the best pictures—Bible pictures they were, too—and we saw also that there were holes in the stuffin' to the sofa and the floor was real poor and didn't look a mite safe. The woman that owned these things was all worked up and set on the edge of a slippery hair-cloth chair with her back as stiff and straight as a board, and never took a bit of comfort; I don't believe she heard half the minister said when he tried to explain to us how that old infidel Joe Honest happened to die happy.

"Poor woman, she just ached all over with the misery them children gave her, and when they begun to to look at her relics and keepsakes and make remarks about 'em—children are master hands at makin' discoveries—I heard her mutter, real loud for a mutter, 'Drat them young ones!' but they didn't do a mite of harm, not one bit.

"Now the church is like that woman, and these Spiritualists are like them children, and the church is so afraid that the children will leave the door open—of course they will—and let the light of truth illumine her darkness and disclose her cobwebs and ragged furniture, that she can't take a minute's peace when they are around; and when they get to lookin' over the relics handed down to her from long ago she will sit stiff-backed and mutter—not very low—'Drat them young ones!' forgettin' that He whom they profess to foller said, 'Except ye become as little children, ye can in no wise enter the kingdom of heaven.'"

Betsey Jane sat down and for a moment there was silence and then the house rang with applause. The elders said they were sorry the people had been kept so late and closed the meeting at once. The next day Deacon Broaden who was as well as ever, wrote for me to come to them, and everywhere I have been among the farmers I have had to hear how Betsey Jane "riz up."

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Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Auxiliary every Thursday afternoon at 2:30.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

Spiritual Church of All Souls, in Hope Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday evenings at 7:30, conducted by Mrs. R. Squire.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening, at 8 o'clock. Tests and music at every service.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. S. J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

Meetings every Sunday at 10:45 a. m. at hall 210, Masonic Temple, under the auspices of Walter DeVoe, the well-known lecturer. Miss Cora M. Nafe, soloist.

The Rising Sun Spiritualist Mission holds regular services every Sunday at 3 and 8 p. m., at the People's Institute, Van Buren and Leavitt streets. The Rising Sun Lyceum meets at 2 p. m.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium.

Church of the Soul Communion holds meetings every Wednesday evening at 8 oclock and Sundays at 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 870 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 543 E. 55th street. Entrance to hall, 319 E. 55th street.

The Chicago Spiritualists' League holds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B. Warne, president; O. E. Kropp, 5481 Kimbark avenue, secretary. The League wishes every Spiritualist society of the city to send in the names of all their mediums, stating their particular phase of mediumship. Address all communications to the secretary.

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The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S. Western avenue, under the direction of Mrs. Nellie Kusserow.

Mrs. Virginia Bryan, one of our most eloquent trance mediums, will lecture at Star Lodge Hall, 378 South Western avenue, each Sunday evening.

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LIST OF CAMP-MEETINGS.

Send In Your Dates and Name of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates can be made.

MT. PLEASANT PARK, CLINTON, IA.

The twenty-third annual camp-meeting at Mt. Pleasant Park, opens July 30 and closes August 27. The very best talent has been secured for the season, and Opening Day promises to be a red letter day in the history of the camp. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

ONSET CAMP.

Onset camp commences its twenty-ninth annual meeting, July 23, and closes August 27. Onset is one of the most beautiful seashore resorts in the world, and is in close proximity to other noted summer resorts. It is connected by a bridge with Point Independence, and close at hand lies Monument Beach, and beyond Gray Gables, formerly the summer home of Ex-President Cleveland, and at the head of the bay is located "Crow's Nest," owned by Joseph Jefferson.

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Letters addressed to the proprietors of the following hotels, Onset, Mass., will be promptly answered, giving full statement with regard to prices of rooms and board: Hotel Onset, Glen Cove Hotel, Glen Echo Hotel, Union Villa, Washburn House, Bullock's, Hotel Marcy, Highland House, and Mrs. Ronald's.

CHESTERFIELD, CAMP.

The official board met at Camp Chesterfield, April 9, to perfect arrangements for the coming camp session, beginning July 15 and ending August 27. The grounds are in fine condition and we want to make this the best camp ever held here. We have secured the very best talent and will have them well advertised. The programmes will be ready for distribution in a month. Mrs. Lydia Jessup, secretary, Anderson, Ind.

SUNAPEE LAKE CAMP, N. H.

Sunapee Lake Spiritualist Camp-meeting Association will hold its 28th annual meeting at Blodgett's Landing, N. H., commencing July 30 and closing August 27. We have a good list of speakers and test mediums. Address all letters to Thomas Burpee, Sutton, N. H., or the secretary, Lorenza Worthen, Hillsboro Br., N. H.

VICKSBURG, CAMP.

Vicksburg camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeannette Fraser, Vicksburg, Mich.

MINERAL PARK CAMP, CAL.

The Spiritualists of Southern California have engaged Mineral Park, the camp grounds in the Arroyo Seco, just below Garvanza, for their annual camp-meeting, from June 25 to July 25. Many improvements are to be made at the park, and fourteen cottages will be erected. Mrs. Nettie Howell is the head of the executive committee. Address her for programmes.

NEW ERA CAMP-MEETING.

The New Era camp-meeting begins July 9, and continues over four Sundays. We will have with us during the meeting those grand workers, Harry J. Moore, Mrs McCoy, Mrs. Ella Royal Williams, sure, and hope other good workers will also attend from all parts of the compass. We expect many of the lecturers and mediums from the coast (and we have many good ones) to attend during the meeting. Everybody come and help make this coming camp-meeting a grand and glorious one. The hotel will be under the management of the president, and everything possible will be done for the comfort and welfare of the guests. Camp ground is only 22 miles from the great Lewis and Clark Exposition at Portland, Oregon. Address Rev. G. C. Love, president, 354 College street, Portland, Oregon.

EDGEWOOD CAMP, WASH.

The annual camp-meeting of the Spiritualists of the state of Washington, will be held at the Edgewood camp-grounds on Surprise Lake, commencing July 30 and ending August 20. These grounds are owned by the state association and can be reached either from Tacoma or Seattle by the Interurban electric cars. The annual state convention will also be held at the same place on August 21 and 22. Spiritualists from the East who intend to visit the Lewis & Clark Fair at Portland, should time their visit so as to stop over for a day or two at the camp, where they will find a hearty welcome from their western co-workers. All railroads give stop-over privileges at the different Sound cities. GEO. E. KNOWLDEN. Tacoma, Wash.

CENTRAL OHIO CAMP.

This camp opens Sunday, June 4 (and closes Sunday, June 25), at Bueleh Park, eight miles southwest of Columbus, directly on the B. & O. railway, and Columbus, Grove City and Southwestern Traction Lines; one-half hour's ride from Columbus and 20 minutes from Morgans; will land everybody at the park. Many talented speakers engaged. All are welcome. Officers: H. E. Boerstler, president; L. M. Lydy, vice-president; A. W. Dennis, treasurer; Hattie G. Webster, secretary. For further particulars, address the secretary, 55 McDowell street, Columbus, Ohio.

GRAND LEDGE CAMP, MICH.

The Grand Ledge Spiritualist Camp-meeting opens July 21, 1905, and closes Aug. 21, 1905, with Mr. Oscar A. Edgerly as presiding chairman. As the programs are now being printed they will be distributed as soon as possible, and all those wishing further information regarding the camp, address J. W. Ewing or W. R. Divine of Grand Ledge, Mich. The association extends a cordial invitation to all.

LOS ANGELES, CAL., CAMP.

The Liberal, Educational and Spiritualist Camp-meeting will open at Mineral Park, June 25, and close July 25.

THE ASHLEY, OHIO, CAMP.

This camp opens August 6 and closes August 27. For further particulars address Will Randolph, secretary, Ashley, Ohio.

OCEAN GROVE CAMP.

This camp is located at Harwich, Mass., and opens July 9, and closes July 23.

WINFIELD (KANSAS) CAMP.

The Winfield Camp Association will hold its twelfth annual camp-meeting, commencing July 15, and ending July 25. We have secured the best of talent, and expect to make this camp one of the most interesting of its history. All get ready to come the first day and stay until the last. We have secured Max Hoffman, Will J. Erwood, Isa Wilson Kayner, Bessie Bellman, Mr. and Mrs. Aber. These are all excellent workers as most everyone knows. There will be many local mediums on the grounds. Address Mrs. Maud K. Gates, 807 North Manning street, Winfield, Kansas.

UNITY CAMP, MASS.

The season's work at Unity Camp, Saugus Center, will open on Sunday, June 4 and continue every Sunday until the last of September. These meetings will be fully up to standard of former seasons, with many added improvements. Good speakers and mediums will be present. Electric cars going direct to camp gate, without change, leave Scolley Sq. subway, Boston every half hour. Visitors cordially welcomed.

LOS ANGELES CAMP, CAL.

To be held at Mineral Park, commencing June 25 and ending July 25. Mrs. Nettie Howell is in charge.

VERONA PARK CAMP.

The Verona Park camp-meeting, Me., will open Aug. 13 and close Aug. 27. A. F. Smith, president, Bangor Me.; F. W. Smith, secretary, Rockland, Me.

MANTUA CAMP, OHIO.

This camp located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, Secretary, Mantua Station, Ohio.

CAMP PROGRESS.

Camp Progress, Moreland Park Grove, Upper Swampscott, Mass., opens Sunday, June 4, 1905.

LAKE BRADY, OHIO.

The fourteenth annual session of this camp will be held during the months of July and August. For full particulars address A. G. Keck, Akron, Ohio.

FOREST HOME CAMP, MICH.

Forest Home Spiritualist camp-meeting begins July 30, and closes Aug. 20. Programs are ready for distribution.

Any person never having been in Northern Michigan, will find it to their interest as well as pleasure to visit this camp. Its climate is delightful; its natural scenery beautiful; it is an antidote for hay fever; here the gay and festive mosquito does not scatter its germs of disease. The association wishes to make its sixth annual meeting the best that has been held. Two cottages will be erected the coming month, and the public will be well taken care of. For full particulars address the secretary, Mrs. Ruth Eastman, P. O. Box 69, Mancelona, Mich.

Maple Dell Park, Ohio.

The American Spiritual, Religious and Science Union will open its camp session at Mantua, Ohio, Sunday, July 9, the day's program being in charge of the Cleveland lyceums, which will unite and celebrate Children's Day.

On Sunday, July 16, the exercises will be in charge of the veteran workers in Spiritualism, Moses and Mattie Hull.

Sunday, July 23, the speaker will be F. W. Martin, of Elyria, O., a promising young orator, who highly pleased his audience at this place last summer. He will be assisted by other speakers.

Mrs. Morrill of Michigan, will be on the grounds from Monday, July 24, and will be the principal speaker from that time until July 30.

July 31, Mrs. Cora L. V. Richmond has charge of the work, and will remain to August 7, giving a course of psychic lessons during the week, closing on the yearly meeting day, Aug 7.

From Aug 7 to 12, Lyman C. Howe is expected to be with us.

Aug. 13 is Cleveland Day, when the different Cleveland societies will fill the program with good mediums, speakers and music.

Aug. 20, the Darrowville society will have entire charge of the program.

Aug. 26-27 will be set aside for a convention. This will be the closing meeting of the camp session.

D. M. KING, President.
F. H. Sherwood, Secretary.

New Era Camp, Oregon.

To the Editor:—As camp-meeting time draws near, allow me through your columns to ask the friends not to forget to send in donations for the fancy work.

If sent so they can reach me before the 16th of June, they may send them to my present address, 354 College street, Portland, Oregon. After that date, direct to me at New Era (Camp Ground) Oregon, as I shall go there to clean up and arrange the camp ground and hotel, so that everything will be in readiness for the first meeting on Sunday, July 9. Articles of fancy work of any design that can be turned into cash will be thankfully received and duly appreciated.

We have secured splendid talent for the meeting, and everything possible is to be done for the comfort and education of those who attend the meeting, and we want everyone who can do so, to show their appreciation of our efforts

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32 CHICAGO, ILL., JUNE 17, 1905. NO. 812

ANIMAL PASSIONS AND APPETITES

They Sometimes Remain Long After Entering Spirit Life.

In The Progressive Thinker, No 807, James H. Young replies to Lyman C. Howe's statement in No. 788, that "animal passions and physical appetites do not pass the death line." When reading the article of Mr. Howe I was greatly surprised that a person of his probable great experience in spirit manifestations and knowledge of the Spiritual Philosophy should still cling to that nearly obsolete "twinkling of an eye" doctrine which some years ago was so generally taught in orthodox Christian churches.

Although my parents were fanatical Christians, thanks to the good angels, I was saved from the blight of such teachings.

After thirty years study of Spiritualism and twenty-four years daily life with one of the spirits' chosen mediums, and communion with hundreds of highly advanced spirits, I have never heard one make the statements attributed to Mr. Howe. On the contrary, every spirit who has made expression on that point has invariably stated that when spirits left the physical body they without exception carry with them all the attributes of the earth life, and it sometimes takes a long time to divest themselves of those incumbrances.

I long ago supposed all highly cultured Spiritualists, such as Brother Howe, had advanced beyond the old church teachings and been released from the swaddling bands of Christianity.

I fully endorse Brother Young's article, and in corroboration will state a few instances sustaining his views.

My cousin, Justin Hulburd, when fifteen years of age was a member of Edwin Forrest's Dramatic Company. When on a boat going down the Mississippi from St. Louis, Mo., to Memphis, Tenn., Mr. Forrest was sitting on the deck and Justin stood alongside of him, holding a spelling book. Mr. Forrest was teaching him to spell. He discovered in time that was a failure.

As they were in process of a little quarrel about the spelling lesson, the Captain came to where they were. He said, "Mr. Forrest, won't you allow your boy to sing for the passengers? They have a great desire to hear him."

Just then Justin was controlled by a spirit who said to the captain, whose name was Horace Maybrook, "Hod, for Christ's sake give me a drink! I'm shivering all over for want of a drink."

Justin's little body was shaking like an aspen leaf. Mr. Forrest said to the Captain, "Bring some whiskey in a glass and let Puss smell it; perhaps the odor of the liquor will satisfy the unhappy spirit or whatever it may be."

The Captain left, and soon returned with a glass of brandy. Mr. Forrest said, "Now, Puss, or whoever is talking, sit here on my legs and smell this liquor.

No sooner had little Puss sat on Edwin Forrest's legs, when he grabbed the glass out of the Captain's hand and drank the contents before they could stop him, then threw the glass into the river and said: "Brother Hod, that was good, now I can talk to you. James Livingston was my murderer; he shot me through the heart as we were riding through a piece of timber near Jefferson, Mo.

The Captain admitted to Edwin Forrest that was the spirit of his brother who was a gambler and outlaw. They knew he was killed, but by whom they never learned until then.

The Captain said: "Why, that child has drank enough brandy to make him drunk."

Edwin Forrest said: "Those influences that surround him have a way of destroying the effects; how I cannot tell."

The above incident ocurred before the Fox Sisters were heard of.

The Captain told it to a reporter of the New Orleans Picayune, and it was published at the time.

In 1875 Justin was sojourning in Chicago, taking a rest. He frequently attended circles and was many times controlled by a spirit who gave the name of Tim. The circle was usually composed of Col. Morse and wife. Mrs. Thompson, the wife of a Chicago lawyer, a Mrs. Robinson who was a member of the society for which Mrs. Richmond lectured, a bass singer of Mrs. Richmond's choir, name forgotten, F. D. C. Meyer, and a sister-in-law of Col. Morse, name forgotten.

The spirit Tim gave many fine tests, but never until they would give him a drink of whiskey. Justin never drinks liquor of any kind, but the sitters would give his spirit what he desired in order to get tests. He wanted only the commonest whiskey. If they gave him a good article he would refuse to give tests.

On one occasion, in 1878, I with two others was spending an evening in a social way at the home of Mr. and Mrs. Pirnie, in Cleveland, Ohio. Mrs. Pirnie was a grand medium. Mr. Pirnie was also a medium, but owing to ill health was rarely controlled, but this evening were having a friendly chat he was suddenly controlled by a negro spirit he had known in Michigan. The spirit said he was drowned in Saginaw Bay. He had procured a bottle of rum, gone out in a small boat fishing, was caught by a squall of wind, the boat was upset and he was drowned. I asked the spirit how he felt when he went to spirit life. He said: "I'll tell you, boss, I felt mighty bad to think I had lost all that good rum. I'd only drank part of the bottle, and I was so sorry I hadn't drank the rest of it."

It was very evident death had not taken from this poor spirit his love for rum.

In 1882, at Kansas City, Mo., Mrs. Harriet Hosmer Chamberlain accompanied by Prof. Haus, of Topeka, Kan., called at Justin's home. Besides the above named there were present Mrs. See, a daughter-in-law of Bishop See, of Davenport, Iowa; Doctor J. W. Charles, of McPherson, Kan., and Doct. F. D. C. Meyer.

After sitting a short time Justin was controlled by Edgar Allan Poe, who gave Prof. Haus his past life in rhyme, telling him of the peculiar minds he had to deal with amongst the students. The Professor told Mrs. Chamberlain every word was true. The Professor asked Spirit Poe if he had any desire now for liquor. He said: "Not any more; it took me a long time to get over that desire."

Then Professor Haus asked him what the feeling was when he came in rapport with a physical medium?

He said when he came close to the medium's atmosphere, then came a strong desire for liquor; when he did not receive it, he could not give a good communication. After a time that desire left him and he prayed to the good angels to keep it away. His prayer was answered and now he has no desire for liquor.

Those present said, "Thank the good angels for that ministration in life."

Such was told me by Mrs. Harriet Hosmer Chamberlain.

In the winter of 1883 and 1884, Doct. F. D. C. Meyer, Justin Hulburd and the writer were one evening at the home of Prof. Kimmel, in Kansas City, Mo. Mrs. Kimmel, the accomplished wife of the Professor, was a medium. On this occasion she was controlled by an Indian spirit who demanded pipe and tobacco. Upon being refused the spirit attempted to take her to the street where those things could be procured. It was only by a strong effort the Professor prevented her leaving the house.

In the year 1882 we were holding circles twice a week in Justin's home. The circle was composed of Mrs. H. H. Chamberlain, Joseph Fleming, F. D. C. Meyer, E. W. Hulburd and the medium, Justin. At one of the circles Justin was controlled by an Irish influence. The first words were, "Sure, now, and who be yez? Is it heretics ye are? Arrah, now, and what would Father Brady say if he saw me here? Sure and the girl told me I would find the Virgin Mary here."

Then she commenced bemoaning her sad mishap in having been enticed into a place where there were heretics. Finally she said her name was Bridget Kelly, that she was a washerwoman in New York City. She told of Dennis, her husband, and her daughter Norah. Of the many times the priest called for money to save her soul. After talking for some time she turned to Mrs. Chamberlain—a very dignified old lady of 72—saying, "Give me a sup." Mrs. Chamberlain said she did not use liquor and had none.

The spirit said, "Sure now, take that bottle out of your pocket and give me a drink."

Mrs. C. reiterated the assertion that she had none. The spirit indulged in some characteristic remarks and left.

Justin's Indian guide Rosa came laughing heartily and said she found the spirit wandering around looking for the Virgin Mary. She told her the Virgin was in there. When the spirit left the medium, she again met Rosa, and upbraided her for deceiving her. Rosa then told her she was the Virgin Mary. The spirit wanted to know what made her so dark. Rosa said she got sunburned going about to so many countries.

Bridget afterwards came several times. She said we were her saviors. She became a member of Justin's band, and the guides say she is doing a grand work, bringing ignorant Catholic spirits from "Darkness to Light." She is very bitter in animosity towards the priests, and says, "Sure, they are the ones that took all our hard earnings."

After we came to our present home in the mountains of Southern California, for a time we had great difficulty in procuring the family washing done. Had to depend entirely on Indian women, who at first were very unreliable. At one time we were for several weeks unable to procure a washerwoman. Finally Justin said if I would bring the water he would do some washing. I brought the water and he commenced. He had been at work but a short time when I perceived it was not Justin who was washing. Bridget had come and she remained until the work was completed. After she had been working for some time she said to me that Mr. Franklin said she might have a drink, and she asked for whiskey. Benj. Franklin was at that time the leader of that band.

After the passing of twenty-three years, Bridget is still working with the band and frequently makes her presence known. Justin's guides say she has become a beautiful spirit and is a grand missionary among those still in darkness.

It was evident Bridget did not leave behind her desire for liquor when she left the physical body. It is many years now since she has expressed a wish for liquor.

When we came to this mountain home we frequently employed an Indian named Jose Duro, who was Captain of the Canajoes. He was fond of whiskey and would drink whenever he could get it. In time he passed to the "Happy Hunting Ground." Several times he came and controlled Justin. The last time he controlled was about two years ago. He said he knew of a rich ledge of gold-bearing rock and would lead us to it if we would give him some whiskey. We told him we did not keep whiskey in the house. He persisted for some time, urging us to get him whiskey. When he realized that he couldn't get it he left without revealing his secret.

This Indian had been in spirit life about twelve years and still craved whiskey. E. W. HULBURD.

Descanso, Cal.

Every man is a volume if you know how to read him.—Channing.

There can be no civility without a deep morality.—Emerson.

THE RUSSO-JAPANESE WAR.

Some Practical Inferences From Its Results.

The results of this war were predicted by mediums, and have already been fulfilled in some points—another proof of the truth of Spiritualism.

At the beginning of the conflict the czar stated that Japan had acted very badly in their manner of opening the war at Port Arthur, and, notwithstanding Japan is a little nation and Russia a great and powerful nation, Japan must be punished severely.

Russia has not yet arrived at the point of administering that punishment, and the plot thickens. They called on their god constantly and relied on him to give them the victory over the foe; yet he heeded not their cry, but deserted them in time of greatest need—another proof that the Christian God is a fabrication and religion a fraud. This god appears to be on the side of the best fighters, and now Russians have a justifiable cause to repudiate Jehovah.

The czar's proposition to the European nations, a few years ago, for disarmament has been carried into practical effect by the Russians, though not according to the original plan. The little Japs did it for them on land and sea, and now the world rejoices.

Togo had the best thoughts and wishes of the world at large (including native Russians) which aided him as much as anything else, and he did what the world expected of him.

A. H. NICHOLAS.

Summerland, Cal.

A PLEA FOR ANIMALS.

Many people speak of animals and treat them as though they had no rights. They are mere brutes to be used for man's convenience or pleasure; to be kicked, beaten, tortured, whenever anger or ill-nature wants some object on which to gratify itself by the infliction of pain. They are irrational creatures without souls, without sensibility, without any sense of right or wrong, and why treat them with any consideration! Were they not made for man? Was he not given dominion over them? Is not death the end of them?

Jerome K. Jerome thus expresses a common attitude of men in relation to the dog who will stick to his master whatever misfortune overtakes him, and defend him even with his life, if that is required:

"Ah! old stanch friend, with your deep, clear eyes and bright, quick glances that take in all one has to say before one has time to speak it, do you know you are only an animal and have no mind? Do you know that dull-eyed, gin-sodden lout leaning against the post out there is immeasurably your intellectual superior? Do you know that every little-minded, selfish scoundrel, who never did a gentle deed or said a kind word, who never had a thought that was not mean and low or a desire that was not mean and base, whose every action is a fraud and whose every utterance is a lie; do you know that these crawling skulks are as much superior to you as the sun is superior to rush light, you honorable, brave-hearted, unselfish brute? They are men, you know, and men are the greatest, noblest and wisest and best beings in the whole vast, eternal universe. Any man will tell you that."

Yet many of the wisest of mankind in all ages have believed that the lower animals as well as man exist after death, that all living creatures have minds, in however small a degree, and that mind is as indestructible as matter.

If animals had the power of logical thought and of speech they might argue very ingeniously, if not conclusively, in favor of their own immortality. Addressing man through one of their representatives, the dog or horse, we will suppose they might say:

We have, fundamentally, the same natures that you have. We feel pleasures and pain, and are subject to moods; we have affection, jealousy, vanity and pride; we enjoy the smile of approval from our superiors, and dread their displeasure; we are not devoid of imitation and curiosity. We have some sense of beauty, some imagination, and some power of reasoning. We are not entirely destitute of reverence. We are capable of improvement by education and inheritance.

Your philosophers teach that mind is imperishable. Certainly, we have minds, distinct individual minds. Mental as well as bodily characteristics are subject to the law of heredity with us, precisely as they are among human beings. If your minds are immortal, why are not our minds also immortal? Your philosophers refer, in proof of man's immortality, to the fact that his consciousness persists, while the atoms of his brain and body are constantly changing, that memory and identity extend through years, although the body has changed many times, showing that the impressions must be made on something that is not like the brain, subject to change. This is just as true of us. The atoms come and go; but our identity, as shown in memory reaching back a dozen years or more, persists amid all material fluctuations.

Your Darwins and your Haeckels and Wallaces have shown what your own observation should have taught you, that you are derived from the lower animals—the lower animals, we say, because you yourselves are animals. Go far enough back, and your ancestors and ours were the same creatures. Since our origin is the same, must not our nature and destiny be the same? Your bodies have been developed from animal bodies; your minds from animal minds. If, then, your minds are immortal, ours must be; for how could a being who is indestructible and immortal have been evolved from a perishable being? To say that the capacity for immortality was somehow acquired during the process of evolution from apehood to manhood is to make use of an unsupported assumption, opposed to continuity, the primary fact of evolution, in order to enable you to deny our immortality and assert your own.

There is another consideration we may mention in our behalf. Your theologians say that a future life is necessary to prevent the ultimate defeat of justice, since it often fails here. Think of the millions of animals that have been hunted for sport, beaten, tortured, and wantonly killed—often, too, by men they are serving with all their strength and the best they knew. Where is the justice of a God who would confer immortality upon all who have found their chief sport in tormenting and destroying animals, and give the animals no recompense for their sufferings, extending through long dreary centuries, in the aggregate beyond the power of computation, and in horribleness beyond the power of Hogarth's pencil to describe?

Justice requires that we have a future life. Moreover, from the first, man has been surrounded by animals; they have been his companions, and they are indispensable to his happiness. He keeps them now, even when they are of no utility to him; and in the city parks are kept deer, swan and birds of song for the pleasure of the people. In the past men were generous enough to believe that we would share with them the future; and, even now, the Indian of the plains

> "thinks, admitted to that equal sky,
> His faithful dog shall bear him company."

One of your own poets, while speaking our praises, bears testimony to the indispensableness of our presence and our companionship to man's happiness—an indication that, if man is immortal, we, too, are immortal:

> "I think I could turn and live with animals, they are so placid and self-contained;
> I stand and look at them sometimes for an hour at a stretch;
> They do not sweat and whine about their condition;
> They do not lay awake in the dark and weep for their sins;
> They do not make me sick discussing their duty to God;
> Not one is dissatisfied—not one is demented with the mania of owning things;
> Not one kneels to another, nor to his kind that lived thousands of years ago."

We are not degraded by vices. We have never been guilty of drunkenness, gambling, swindling or lying; most of us are not open to the charge of holding slaves or of beating our wives and children.

Thus might the animals make a plea to the rational world, not simply for their own immortality, but for better treatment than they now receive. Abstract morality would treat with justice all beings, without any inquiry as to their origin or destiny; but the highest ground on which Christendom has theoretically recognized the rights of all races of men is that they have a common origin and destiny, and constitute a universal brotherhood.

This implies a great advance beyond the condition of the little tribe or community which recognizes no rights to be respected beyond its own jurisdiction and the relations of its own members. The progress is due to a multitude of causes; and the belief that all men have a common origin and a common destiny has probably had but little to do with it, as it certainly affords no ultimate reason for the practice of justice to all men, which we believe has its true reason and basis in the interest and well-being of mankind.

If the great majority of mankind who believe in future state for themselves could see that the claim of the animal to a future life is nearly, if not indeed quite, as well founded as their own, the result might be a treatment of the poor brutes somewhat better than they now receive. Perhaps the fashionable ladies and gentlemen who join in fox hunts, and the brutal drivers who club their horses until they fall from the weight of the load and the force of the blows, might be restrained, if they could realize that the wronged brutes would appear in ghostly form to reproach them after death.

Our knowledge, however, of the hardships and barbarities to which slaves have been subjected, when there has been no question among their masters as to their immortality, of the treatment which the inferior races have received from the powerful nations of Christendom, and of the persecutions that have destroyed millions of lives where the brotherhood of man and the immortality of the soul have been accepted by all, and of the wars, which every now and then drench with blood the fairest spots in Christian lands, make one doubt whether the acceptance of the theory that animals are immortal would greatly modify the common treatment of them.

The belief among the mild and contemplative Egyptians that the souls of men after death appear again in animals, and the same doctrine in India, where metempsychosis was most extensively and ingeniously developed, undoubtedly contributed to respect for the rights of animals. Unfortunately, justice to animals had no place in the ethics of the Christian church, which has shown less regard for the brutes than was shown by the pagan teachers of Greece and Rome, whose writings abound in passages inculcating kindness to animals as do the writings of the Old Testament, which commands: "Thou shalt not muzzle the ox that treadeth out the corn." "Thou shalt not seethe a kid in his mother's milk,"—passages which, among others, show a tenderness toward the brutes we do not find in the early teachings of the Christian church. The Jews are entitled to credit for their humane method of slaughtering animals for food, for it is an established fact that severing the main arteries and allowing the animal to bleed to death is far less painful than the Persian and Babylonian method of crushing the head with a sledge-hammer, not to speak of the superior dietary effect of the Jewish procedure.

"The fatal vice of the theologian," says Mr. Lecky, in his History of European Morals, "who have always looked upon others solely through the medium of their own special dogmatic views, has been an obstacle to all advance in this direction. The animal world, being altogether external to the scheme of redemption, was regarded as beyond the range of duty; and the notion of our having any kind of obligation to them has never been inculcated, has never, I believe, been admitted by Catholic theologians. In the popular legends and in the recorded traits of individual amiability, it is curious to observe how constantly those who have sought to inculcate kindness to animals have done so by endeavoring to associate them with something distinctively Christian. That class of amusements, of which the ancient combats of wild beasts form the type, have, no doubt, nearly disappeared from Christendom, and it is possible that the softening power of Christian teaching may have had some indirect influence in abolishing them, but a candid judgment will confess that it has been very little. During the periods and in the countries in which theological influence was supreme, they were unchallenged. They disappeared at last, because a luxurious and industrial civilization, involved a refinement of manners; because a fastidious taste, recoiled with a sensation of disgust from pleasure that an uncultivated taste would keenly relish; because the drama, at once reflecting and accelerating the change, gave a new form of popular amusement; and because, in consequence of this revolution, the old practices being left to the dregs of society, they became the occasion of scandalous disorders."

Mr. Lecky states with truth that the inculcation of kindness to animals on a wide scale is "mainly the work of a recent and secular age." Societies for the prevention of cruelty to animals are supported in the Protestant and free-thinking portions of Christendom. But in every community there need to be cultivated sensitiveness to the sufferings of animals, and a public sentiment that will not permit them to be abused.

Cruelty to dumb sentient creatures by man who has them in his power should be deemed criminal. B. F. UNDERWOOD.

IS A MEDIUM?

Or an Expert in Legerdemain?

The subject of Spiritualism being under discussion at the "People's Forum," Washington, D. C., May 14, one speaker declared that he could do all that Pierre Keeler does at his light circles, and he did not claim to be a medium nor believe in spirit communication. He said he had given seances in his shop on Seventh street several times, and would like to give another to which he would invite as many present as his shop could accommodate. Accordingly at a subsequent meeting, the seance was appointed and arranged. I and my wife went, but by a mistake of the street number failed to get there. So we returned to attend the seance at Mr. Keeler's not far away. We found him sitting on the steps with a friend. It was time to begin, but so few were there that he declined to hold a seance, but said he would go with us to the other one. He had heard of the man's performances and knew the place. So my wife and I hurried back, followed by Mr. Keeler and his friend. Though the performance had begun we were all let in. There were about sixteen persons gathered in the small upholstery shop. The battery had been formed by the upholsterer, Fuss. The ringing of a bell, beating a tambourine and drumming on the back of a guitar to the music of a mouth organ were heard. The man's coat came off while he clasped with both hands the left arm of the lady sitting next to him in the battery. She declared that she felt the pressure of his hands all the time. Another battery was chosen by raps purporting to come from the guide, George Collins, a deceased minstrel. A lady was first chosen; then each man in turn asked "Do you want me?" The answer from the cabinet was one rap, no, until the last man, Mr. Keeler, was chosen.

The second battery being formed, pads and pencils were handed over to the guide in the cabinet. About twenty messages in writing came over which were recognized and received by different persons present. Three came for me; one signed Thomas Paine, saying, "I am glad to see you here"; another signed R. G. Ingersoll, saying, "I do not know"; a third signed Herbert Spencer, saying, "You are doing good work."

Next came writing on a large pad, by a visible hand. Several persons were called up by the hand pointing to them, and holding the pad on the shoulders of the sitters in the battery, got writing.

No sign of trickery was apparent, nor does Mr. Fuss pretend to be a trickster. Like performances have been witnessed in his shop before, and he says that on one occasion the twenty-one persons present all voted that it was spiritual.

There was no charge for admission. I moved that a collection be taken. It was seconded by Mr. Keeler. Mr. Fuss demurred and passed out to the sidewalk. But the collection was taken. Mr. Keeler and two other men put in 50 cents each, and I suppose a fair amount was raised. Mr. Fuss feared to take pay, not having a license, but Mr. Keeler assured him there was no law against accepting contributions.

We all went away satisfied that in spite of the man's assertions to the contrary, HE IS A MEDIUM, and that the performances we witnessed were spiritual. WM. HENRY BURR.

The Law at Work.

Wm. D. Noyes writes from Rochester, N. Y.: "The police, June 6, called on all clairvoyants, palmists and mediums, and warned them to quit work or take their chance of arrest and fine or imprisonment. When I asked if the order included spirit mediums, he said, 'Yes; all are classed under that head of fortune tellers, and would be dealt with in that way.' The writer was one that was warned."

We should avoid whatever may display bad feeling, and attend with civility to what may be addressed to us; all hearts are conciliated by politeness and affability.—Socrates.

VACCINATING THE GROUND.

Barren Land Can Be Made as Rich as a Garden at Cost of 4 Cents an Acre

That the soil can be vaccinated to cure its barrenness, with the same result that attends the vaccination of the human body to cure certain ills would appear preposterous to the casual mind, but this is exactly what is done, according to an intensely interesting article entitled "Inoculating the Ground," by Gilbert H. Grosvenor, in the October number of the Century Magazine. In the most simple language he describes how, by a process of inoculation, the nitrogen, so necessary to fruitful land, is put back into the soil which is robbed of it by wheat and many of the other grain crops, and rendered unproductive by reason of the robbery.

Even a skeptic reading Mr. Grosvenor's article must be impressed by it, and at the end of the story see visions of vast tracts of now barren fruit lands in the eastern part of this country reclaimed and fruitful. Probably the most pleasing thing about the whole matter is that the nitrogen germs so necessary to the soil's productiveness are furnished free by the Agricultural Department, the letters patent having been presented to the government by Professor Dr. George T. Moore, in charge of the laboratory of plant physiology of the department, who discovered how to practically utilize nitrogen germs.

But Mr. Moore was not the discoverer of the germs. It has been known for many years that the air we breathe contains all of the nitrogen so necessary to the soil, and it was known that certain plants, like the clovers, bean and pea, did not impoverish the soil as some of the grains did. It remained for Professor Nobbe, a German scientist to discover, as Mr. Grosvenor declares, that the bean especially takes its nitrogen from the air and that it absorbs more than it needs, and actually enriches the soil with the surplus supply.

Then he found that all of these plants had bulbs, or round tubercles, or nodules, attached to the roots, as if an insect had bitten them. He dissected one of these bulbs and found it filled with bacteria that worked incessantly, absorbing nitrogen from the air to feed the plant.

Then the professor successfully cultivated these bacteria, and a German company was actually formed to supply them to farmers in bottled form. They did not live because they had been too well fed by the professor, says Mr. Grosvenor, and hence were not used to working for themselves. In the soil they died. The company stopped manufacturing.

Professor Moore cultivated a self-reliant disposition in his nitrogen bacteria. He did not overfeed them, and they began to seek their nitrogen food themselves. Having obtained permanent bacteria, he found a bit of cotton would soak up millions of them. Then he dried it, and in this form it is sent to the farmer, who is directed to soak the cotton in a solution of water, granulated sugar, potassium phosphate, magnesium sulphate and ammonia phosphate. The solution is then mixed with earth, so that every particle of the earth is moistened. It is then mixed with five times the quantity of earth and scattered over the barren field, vaccinating it with nitrogen germs that multiply and cause bountiful crops. One small package, it is said, will inoculate one to four acres.—Chicago American.

The church still talks about "evidence," about "reason," about "freedom of conscience," and the "liberty of speech," and yet denounces those who appeal to reason, and who honestly express their thoughts—Ingersoll.

The acknowledgment of weakness which we make in imploring to be relieved from hunger and temptation is surely wisely put in our prayer.—Thackeray.

Self-reliance is one of the progenitors of greatness.—Anon.

DR. B. F. AUSTIN.

Extract From a Lecture Delivered in Baltimore, Md.

"Robert Green Ingersoll, the questioning agnostic, the fearless iconoclastic and wizard word-weaver of our age, was born August 11, 1833, and died July 31, 1899. He enjoys the great distinction of being most bitterly attacked by those who never heard his voice or made a thorough study of his writings. He was called an 'infidel,' but this term was not properly applied to him, either as one who denied the existence of God, or in its truer meaning, as one who is unfaithful to his own convictions of right and truth. He is frequently spoken of as though his entire message was a gospel of negation, a system of doubt and skepticism; whereas Ingersoll taught a most comprehensive system of positive duties, a gospel of life, and liberty and love. He sang the praises of honest industry, championed the cause of the oppressed, exalted and glorified the pure home life and love, taught men self-respect, and urged men to make the most and best of themselves, help their brothers in affliction and serve their country with fidelity. He was the great apostle of liberty and freedom, and preached a gospel of truth and kindness, and justice and equality among men. He lived a pure and charitable life, spending with royal munificence his large income on the poor and on humanitarian objects, and leaving an example in his home life and relations which multitudes of his detractors might copy with advantage. Ingersoll did not deny, though he did doubt and question the existence of a personal God. He said: 'There may be for aught I know somewhere in the unknown shoreless vast, some being whose dreams are constellations and within whose thought the infinite exists.' Of Jesus he said, 'For the man Christ I have an infinite respect. The place where man has died for man is holy ground. To that great and serene man I gladly pay the tribute of my admiration and my tears. He was a reformer in his day. He was an infidel in his time. He was regarded as a blasphemer, and his life was destroyed by hypocrites. Had I lived at that time I would have been his friend.'

"Like all other great men he had limitations and his lack of faith in, or knowledge of, the future life was one of his greatest. He constantly declared that his effort was not to blot out any hope men might entertain of heaven, but to put out the fires of hell. He ridiculed some of the old dogmas and interpretations, but never religion itself. He said some bitter things about the church and the clergy, but most of his attacks on the church were attacks on abuses, and most of his bitter statements about clergymen were reprisal.

"It is too early to estimate the effect of his lectures and writings. In 100 years from now his work will appear far greater and more beneficent than it could possibly appear to us. It is not too much to say that he has influenced largely the religious teachings of our age, has contributed largely to the more liberal thoughts of our times, and has cleared the ground by his iconoclasm for the new theology now the new thought of the day."

D. FEAST.

God's Mills Grind Slow But Sure.

In our experiences in this inner school of a kindly Providence under angelic tutors, we see and hear, and write things which, owing to insufficient mental unfoldment, we cannot understand, and often have St. Paul's scruples, when he said that being caught up into the third heaven he saw and heard things which were not lawful to tell.

Such experiences have often been mine. One lesson given me by a spirit in 1874 in writing, and which, although I saw nothing in it, was preserved among others, and reads as follows:

"Many new features of universal knowledge will soon appear in different ways and become the knowledge, and through knowledge, the wealth of humanity. At present if electricians or any scientists were asked concerning universal wireless telegraphy from mind to mind, city to city, continent to continent, immortal realms and beings included, they would not think it feasible, and to ask even the brightest concerning cosmic titles and cosmic commerce, they would think it an absurdity, or at least unintelligible speech. But it is divinely purposed that these things shall be introduced to man and become known and established facts and practices, yea; in time to be taught in the common schools and colleges.

"Cosmic commerce implies the use of nature's forces and substances of hitherto unused kinds and in ways new to men of this age. Electricity, the queen of nature's forces, drawn from the earth and supplemented by that of the elements, will revolutionize many things and pave the way for man the student to receive the truth concerning creation and all evolutionary processes. He will learn to verify the prophecies of the Bible in scientific demonstrations through the wireless system of mental and general telegraphy, the establishing of light towers from which the light shall flash from the east to the west and fill the earth with glory. Man shall also wholly learn himself; learn what is or constitutes life; how these fluids—electricity, magnetism and ether are interactive and pass through the silver cord to the golden bowl or soul seat, to nourish the life or spirit in man.

"They will learn to keep up the required ratios of these substances by thought, proper foods and proper conduct, to thus prolong life on in a strong and healthy condition to a much greater age, and garner wisdom for eternal enjoyment."

Now we read in our daily papers the efforts and accomplishments of such men as Tesla, Edison, Marconi, and others in electrical science. Many other noble minds are delving into these studies and the establishing of the referred-to light towers to be lighted by electricity drawn from the earth and supplemented by that of the elements, will some of these days be a realized thing. Many grand demonstrations will then result, which are not yet thought of even by those capable of bringing the results of their arduous studies into uses of different kinds.

I am sure these things will so be, because all that I have ever beheld clairvoyantly has come and does come to pass, but some things are slow, verifying the saying that "God's mills grind slow but sure." MRS. M. KLEIN.

Van Wert, Ohio.

Think of the egotism of a man who believes that an infinite being wants his praise.—Ingersoll.

Court of Inquiry.



Crisis Pending in the Ranks of Spiritualism.

MATERIALIZING TOGGERY.

A Trenchant Article From the Pen of C. W. Stewart.

In the name of all that is sacred, what is Modern Spiritualism coming to?

Is it possible that the claim made by the alienist materialists that belief in Spiritualism is evidence of mental degeneracy is to be verified and sustained by such special pleading as that of Judge Dunn in a recent issue of The Progressive Thinker?

The whole article is a plea in extenuation of rascality on the part of both spirits and mortals. For admitting for the sake of the argument that Winans procured the paraphernalia under spirit influence, and it was afterward used upon his person by spirits, it only shifts the rascality from the mortal to the spirit. Yes, but Winans always tells the circle that there are "etherealizations, materializations, and personations." Yes, I know that he does, and once in a circle held by him with mosquito netting tacked to the floor around him, a tall figure wrapped in a sheet appeared before me and some one suggested that it was my mother. I asked if it was, and the figure bowed assent. I put my hand upon the head of the spook, and found that the hair (?) resembled grey Spanish moss, and in quantity almost sufficient to stuff a chair, while the fact was that my mother had very fine black hair, combed low on her forehead in her earth life. I at once stated that this was not my mother, and in so doing I incurred the lasting hatred of Winans and his adherents. At the close of the seance a few of us concluded to investigate the "test" conditions a little, and we found that while the netting was tacked to the floor, it was tied to a hook overhead and had a convenient draw-string in it which enabled the "personating" spirit to simply unhook the net, open the drawstring, and step out!

It was the air of mystery assumed by Mesmer that caused the French Academy to sit down on him so hard, and it is a pretty safe rule to go by to carefully watch all alleged media who clothe themselves with an air of great mysteriousness **TRUTH DOES NOT WEAR A MASK,** even if "personating" spirits do and any cause that excuses such trumped-up nonsense will fail, and ought to fail.

There seems to be a continual conflict waged in the ranks of the Spiritualists growing out of their failure to catch the significance of the trend of scientific and progressive thought at the present time.

What is it that causes the constant, universal harmony that characterizes the Royal Society of England? It is to be found in the fact that each and every member is a devotee of natural truth, and is willing to sacrifice everything on the Altar of Truth. A number of active workers in the cause of Spiritualism, including myself, believe that so-called spiritual phenomena are natural phenomena, and although they are the highest class of natural phenomena, they are no more remarkable, per se, than the blooming of a flower. As Prof. Hyslop said to me over a year ago, "In the light of modern scientific investigation the words natural and supernatural have both lost their meaning."

Another reason for this harmony is in the fact that the Royal Society does not deal in gods and religions, excepting as ethnological subjects. One of the greatest causes of discord in our ranks at present is the effort to churchalize Spiritualism, and this makes it much easier for the practice of rascality. When anything is cloaked with a halo of false reverence, that moment the road is opened for the entrance of "pious fraud." The history of theology is but a record of this fact. A medium, like everybody else, is sacred only when he is the embodiment of truth. A spirit is no more an object of reverence than is a mortal in earth life, and when this truth is fully comprehended, people will cease sitting in open-mouthed wonder listening to the most ridiculous twaddle, purporting to come from the prophet Isaiah, or some of the Greek philosophers!

CUT OUT THE RELIGIOUS ELEMENT, PLACE SPIRITUALISM WHERE IT BELONGS IN THE CATEGORY OF SCIENCE, AND YOU WILL NOT ONLY PUT A STOP TO THE WRANGLE OVER THE UNKNOWABLE, BUT WILL, TO A GREAT DEGREE STOP THE DEPREDATIONS OF THE FAKIRS.

I undertake to say here and now, after thirty-four years of investigation of this subject, that no genuine mediums for materialization will have in their possession, or allow in the seance room, any such paraphernalia as is said to have been found in the possession of Charlie Winans. More than that, I say here and now, that no genuine medium for materialization will refuse to submit to reasonable test conditions, provided by a committee that understands the principles of mediumship, and would know what true test conditions were.

I have seen manifestations of this kind that were given under conditions where fraud was impossible, and have talked with my own spirit wife, and have seen her dematerialize right before, not only my own eyes, but a company of ladies and gentlemen saw all that I saw and heard all that I heard; and this with a medium who would scorn the idea of sitting under any other than test conditions, as well as the idea of accepting remuneration for thus sitting. And when there is a suggestion that any kind of paraphernalia is necessary to facilitate the manifestations, right then and there is the time and place to drop all such mediums and their apologists, and repudiate both.

Nature manages to arrange for the advent of human beings into this sphere of existence with a body suitable for general purposes, and no paraphernalia of any kind are necessary to facilitate the process. And if the claim that the spirit realm is a perfectly natural world is worth anything, then the coming back into visible form of one who has entered the next expression of life ought to be as natural a process as the first. DIRTY CHEESE-CLOTH AND FALSE HAIR AND FACES FORM NO PART OF THE MID-WIFE'S OR THE ACCOUCHEUR'S OUTFIT, AND TO CLAIM THAT A SPIRIT CANNOT MANIFEST WITHOUT THEM IS TO BRING THE WHOLE SUBJECT TO THE LEVEL OF THE VAUDEVILLE STAGE!

It is the almighty dollar that is at the bottom of all this rascality, and when Spiritualists will organize for business purposes, and see to it that when a medium is proven honest they shall be not only protected, but the organization see to it that they are freed from the struggle for a living, then there will be no incentive to such reprehensible work. Truth loves the light of day. I saw a medium in this city over a year ago agree to go under test conditions to give materialization, and after all the arrangements for the tests were made, the woman's husband slipped into the cabinet, thus ruining the test, and the spirits came out with pretty, shining stars and crescents all over their "spirit robes," amid the Ohs! and Ahs! of the residents of Easy street who, as Barnum said, will pay more to be gulled than they will pay for the pure, unadulterated truth. And this very medium (?) has admitted that she was party to a precious bit of fraud that was recently exposed.

Out upon all the wretched rotten crew! Out upon the whole ignorant gullible crowd that follow in the wake of these charlatans to get a test from their great-grandmother, and have no use for the philosophy, which, if they had sense enough to comprehend it, might save them both dollars and shame!

All "John and Mary" mediums who have had a cold chill down their backs and have started out to get a quarter out of the gullible public with a "tester," should be sat upon at once. Better, far better that the world should wait another thousand years for proof of future life than that this glorious truth should be smirched and slimed with the filthy elements of falsehood and fraud.

Another abomination of desolation in our ranks is the would-be leaders and managers who want to be the whole kite, when they are not competent to serve even as the tail of one! Here, for instance, comes the Light of Truth, that like Atlas, has the whole world on its back, and is "TESTING THE SPIRITUALISTS OF NORTH AMERICA SPECIFICALLY AND THE SPIRITUALISTS OF THE WORLD GENERALLY. "What meat has this our Caesar fed upon that he has grown so great?" And worse than all, the editor informs us for the most part, the stuff so far tested is exceedingly "shoddy." Well, well! Have we a right to ask the L. of T. what is the nature of its test conditions? Do the proprietors of King Solomon's Mines employ the same assayer to test the Spiritualists and the same chemicals with which they locate great gobs of wealth in "Country rocks?" Are they like the old fellow in Nevada that told of a mine that he had located that was "full of pirates and chloroform?" We are all growing anxious to learn whether we belong to the class called shoddy, or those who are all wool and a yard wide! And when this party gets the sheep and the goats separated, will he take the sheep that have been sheared to sit at the right hand of "our Father which is in heaven?" And will the goats that are "shoddy" be driven into outer darkness where there will be weeping and wailing and gnashing of teeth? If so, I shall brook no delay, but will employ a dentist at once that I may have something to gnash! O, for a few E. V. Wilsons in the flesh to satirize this miserable mess and mixture of vanity and assurance!

Spiritualism is in this world just as the sunlight is in the world. It is not here to aid a little mutual admiration society getting half-fare rates on the railroads, nor yet to assist in publishing prayerbooks. But at present it is somewhat adumbrated with theological twaddle, and barnacled with fakes and fakery, but it has survived many other evils and will doubtless survive these, and when it does, it will rest upon the foundation of scientific truth, untrammeled with either churches or pious fraud, which have always supplemented each other in robbing humanity.

Yours for scientific truth.

C. W. STEWART.

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MUSIC CURES INSANITY.

Lyman C. Howe Visits Buffalo and Collins, New York.

Buffalo is the first city I ever visited as a spiritual itinerant. It was in 1858-9. Then Mrs. F. O. Hyzer, Thomas Gales Foster and Cora L. V. Scott were the ideal standards of the spiritual platform and its thrilling inspirations. Few, if any, have ever surpassed them, and rarely are they equaled. Platform tests were unknown; but the largest halls were packed with intelligent, eager listeners to the startling utterances and brilliant oratory of the heaven inspired speakers.

As it was my "first love," Buffalo has ever been a favorite center to me. Many months—aggregating years—I have ministered to the faithful, through the varying changes that have marked the footsteps of progress in Buffalo. Last Sunday, June 4, I again made my bow to a Buffalo audience, at the Temple (Church), corner of Jersey and Prospect streets. The day was dark, and rain respected not our feelings; and the chill was trying to the faith of Christian Science. But there was a lively sprinkling of children and youngsters, and the tried and true of the oldsters, made a respectable audience. Mrs. Dillon was full of life to inspire the lyceum and lead it into the spiritual arcana in search of truth.

The evening brought out a fine audience, including Mrs. Dr. Matteson, fresh from Syracuse, where she had been to share the annual meeting of the State Association, of which she is an active and valuable member, and now elected to serve on the official board.

The strong personality of Prof. Wm. M. Lockwood and wife surprised me, as intellectual illuminators, and he is to give some scientific lectures at the church on week evenings, taking a door fee to meet expenseses. I regret that I am not to be one of his pupils for this week and next, on Wednesday evenings. There are some superficial Spiritualists who affect to discredit Prof. Lockwood as a Spiritualist, calling him a materialist, and even denouncing him as a "dangerous element" for spiritual Camp meetings! How any intelligent person, after hearing his lectures, or reading his books and letters to the spiritual press, can see any ground for such charges, surpasses my understanding. He is a materialist, and does not deny it; but his materialism is of that scientific order that demonstrates the continuity of human life, and the communication of excarnate men and women with the denizens of this world, and the frank and free expression of a belief in immortality. If this does not constitute a man a Spiritualist, what does? He has no apology for bogus mediumship, and strikes hard against frauds and shams of all kinds. If this is cause for a church trial and excommunication from the spiritual fraternity it might improve the condition of Spiritualism to ostracise the fraternity. Save the cause by expelling the church.

We may differ as to method, but no sensible Spiritualist, who loves the truth, can desire to coddle and protect any imposition, whether it be practiced by a medium to supplement the genuine or by a conscienceless pretender who is in no sense a medium, and abuses public confidence by systematic lying and preconcerted deception.

Brother Atcheson presided over our meeting, good music entertained and sweetened the hour, old friends met, and new ones were introduced, and the evidence was in favor of a hearty growth for unadulterated Spiritualism. I expect to speak in the same church the remaining Sundays of June.

From Buffalo I took a run—or ride—to Collins, about 6 miles south of North Collins, where for thirty years the great annual meeting of the Friends of Human Progress did a world-wide work for freedom and Spiritualism.

On Monday evening, June 5, in company with Mrs. Howe and her relatives, I visited the State Asylum for the Insane. It is a beautiful and wonderful place. 500 acres of ground in a very complete state of cultivation, worked mostly by the patients, and buildings all of brick, covering a large area that makes it seem like a modern city. We witnessed the dance in the spacious hall built expressly for entertainments for patients.

It is a model of fine taste, elegant appointments, beautiful scenery, and polished cleanliness. It is about seven years since it was started and there are now about seven hundred and fifty-eight patients and more coming. Many have been cured and discharged.

The music is one of the best remedies. It may also be one of the best preventives, not only of insanity, but all other maladies.

We stayed till about 11:30 p. m., during which time nature joined in the festivities in a sublime display of pyrotechnics, and a superb rendering of battle hymns of the clouds, supplemented by a baptism of her summer tears, the whole making a scene sublime and awful to witness.

Now don't you tell that I am just out of an insane asylum; for I might be suspected of having been obsessed. But against the obsession theory it is noteworthy that for most of the cases there are natural causes, easy to discover, and by the application of natural antidotes they are cured and discharged. One case that does not seem to improve much, is that of a Fredonia man who has spent most of his life with horses, and owned some racers, and his whole montality was absorbed in the horses and races. He fancies himself a horse, frequently claiming that he is the famous trotter "Duke" that he owned.

Another thinks he is a post, and he is stiff and straight, and when he dances all his motions conform to the ideal post, rigid, inflexible. One patient suddenly came to himself in the midst of the dance, and wondered where he was, and how he came there. He was cured from that hour.

Good medicine, pleasant to take; yet dancing is so wicked!

LYMAN C. HOWE.

Mediumship Defended.

And Advocates the Philosophy of Spiritualism.

To the Editor of the New York American:—I note in your paper of May 21, an article from Ella Wheeler Wilcox on Psychic Phenomena, and I read the communication with much interest as I do all articles from the pen of this gifted writer, that come under my observation, and yet I may not always agree with her conclusions.

Mrs. Wilcox says she had been asked to give her opinion upon the abovenamed subject, and surely she has a right to her opinion, and a right to express it, too, and as a thinker her opinion is entitled to respect. But it is said there are always two sides to a question, and some subjects are many-sided, and we are wiser if we hear all sides, and with your permission, Mr. Editor, the writer would like through the columns of your interesting and progressive paper, to voice a few thoughts on the other side of this important subject, and also kindly review some of the statements of the article in question.

The writer says she agrees with a certain judge in his remark, that "proofs of the existence of the mind of man after death was the most important matter in the whole world," and further speaks of the subject as an "important and beautiful study," and it would seem that a subject of so vast importance should be world-wide in its application, and yet Mrs. Wilcox would limit its study to just a few of the human race. She says: "I would earnestly advise any one who is not in robust physical condition, and not in the possession of a strong will, a clear reasoning brain and a well-balanced mind to keep away from psychic phenomena."

Now as a matter of fact there seems to be but few people comparatively in robust or perfect health, and the great mass of humanity are not the possessors of a strong will, clear reasoning brain or well-balanced minds, nor yet of strong individuality.

The mind of the great mass of the people is fashioned or molded by the prevailing thought of the age; they drift with the tide—the great countless throng of humanity have never been awakened to the need, or indeed to their right, to think for themselves, and because of this, when a subject is presented to the world that opens a boundless field of knowledge to the human mind, shall the multitude be barred from its benefits? Shall the investigation of this important and beautiful study be left solely to such men as Bishop Fallows, Minot Savage, Heber Newton, Dr. Funk and others whose interest therein Mrs. Wilcox says, "lends dignity to the study." She seems to be lacking in her faith in the common people—"the bone and sinew of the republic." Give the common people a chance, and note the progress.

In my opinion Mrs. Wilcox makes unqualified statements that need to be verified to be accepted as fact, and the very nature of these assertions preclude the possibility of verification. She says: "Many degenerates, if not all, half the insane, and many invalids are simply victims of obsession" (by evil spirits). I repeat it is quite impossible to verify these sweeping assertions, for even a "master" that she styles the "knower" could hardly have knowledge of the cause of all degeneracy. Really the causes of wrong-doing are manifold. To know the cause of degeneracy would necessitate a personal investigation of every individual degenerate, and the same regarding the insane. I question if anyone knows that half the insane people are so because they are obsessed by evil spirits. The causes of insanity, the same as of wrong-doing, are many.

This charge has oft been made by Theosophists.

Mrs. Wilcox also reiterates the charge that mediumship is destructive to the physical, mental, moral and spiritual welfare of the medium.

She says mediums as a rule are unable to distinguish between mind-reading and seership; but is there any crime in this? My opinion is that the mind-reading that Mrs. Wilcox says was practiced upon herself a score of times by mediums, regarding a desired event, was on the part of the spirit communicating rather than that of the psychic, and has my sister writer any knowledge to the contrary?

Mrs. Wilcox said that at a certain period of her investigation she found that her will, and the sense of personal responsibility was being lessened.

My own experience of more than thirty years investigation along this important subject has been exactly the opposite. My own will has been materially strengthened, my sense of personal responsibility largely increased, and my individuality strikingly developed; and my own case is only one of many of which I have knowledge.

My sister worker would have no one not in perfect health have anything to do with mediumship, and yet my experience has taught me that thousands of people have been benefited physically through psychic power. I have known many mediums who were ailing some of them invalids before the unfolding of their psychic powers, who have been restored to health through the life-giving forces and power of spirit. And then there are many mediums practicing the art of healing that have rendered untold blessings in this direction. Mrs. J. H. R. Matteson, the clairvoyant doctor—the psychic wonder of Buffalo, N. Y.—whose wonderful work is known throughout the state, has cured thousands and benefited other thousands. She devotes her time exclusively to the work, and has for thirty years, and is happy, hale and hearty.

And here, too, I may add, that I know of instances where mediums and others have been cured of the tobacco habit, the liquor habit, etc., through coming in touch with the forces and influences of the spirit realm.

Mrs. Wilcox speaks of thousands of mediums who throw open the door of their being to "all sorts" of spirits and declares the result of such action is ruin to them. I have been wondering where these thousands of people are. My own experience with mediums has been that they have one general spirit helper, or a band of assistants whose work is to protect, counsel and advise. My researches have not led me to one single medium who kept "open house" to all kinds of spirits. Here again experiences differ.

I would not "scoff" at "mastership" in things spiritual, nor declare it did not exist; and while I have no acquaintance with the particular kind of "mastership" issued from the school of "psychic wisdom" at Chicago, of which the writer speaks, still, mastership obtains in other departments of life. There are masters in eloquence, in oratory, in art, in sculpture, in mathematics, in music; there are masters in the professions, in medicine, in surgery, in law, in teaching; masters in the realm of invention, in the field of physical science, and in the world of industry. Yes, and on the field of carnage, masters in the "art" of war.

There are masterful home-builders, masterful souls in doing good. Masters too, among the street-sweepers and ditch diggers, and these latter are of equal importance in the great field of life with the masterful orator or artist, and thus it is in the natural order of things that there should be master minds in things spiritual, or in seership, but this does not signify that these masterful minds or "knowers," know it all. There is still the great field of unexplored knowledge. No master, or expert, or adept has exhausted the fountain of wisdom or drank all the exhilarating waters from the well of knowledge; there is still plenty from which the average mind can still quaff and be refreshed.

My gifted sister writer says she is "convinced of the immortal truth underlying it all, and also of the danger lurking in such investigation." But, my good sister, danger lurks everywhere. The danger is in excesses and abuses, and not in the normal and judicious use of methods and things; and I would advise all people who would come into a better understanding of life, its great meaning and purpose; who would come into a higher understanding of self; who would know the unfolding of latent powers and possibilities of being; who would sense the expansion of intellect; who would realize the exquisite joy of mental and spiritual freedom, who would have their will strengthened, their sense of personal responsibility quickened, their individuality intensified, their standard of moral action elevated, and their sense of justice enlarged—I would advise all such to investigate psychic phenomena with its accompanying philosophy which really constitutes the philosophy of life and the science of living. I would advise all people who would be rid of the element of fear, who would have removed the dread and terror that has so long hung as a pall of gloom over the gateway of death—I would advise all such to study the great subject of spirit return.

But beware of fakirs; use discretion and judgment in the selection of psychics. Tricksters and pretenders are abroad in the land. One recently came to grief in my own city. Charlatans are prowling around deceiving those not on the alert. Believe not every one who claims psychic power, but make inquiry and find the tried and true ones, and benefits untold will accrue therefrom. It will open to the enslaved mind, cramped and dwarfed by the dogmas and superstitions of the past, the great field of progressive thought, of free thought. And to me there is no brighter jewel in the crown of human experience than that we name Free Thought. It is the diamond rare that flashes its splendor of reason amid the dark superstitions that surround us. O, what a boon to be free to think, and to use the reason with which nature has endowed us.

In conclusion I may say that twenty-five years of public work, bringing me almost daily into contact with people who have investigated along these lines, added to my own study, and sensing in my own organism the inbreathing of inspiration's mighty flame, has led to the foregoing conclusions.

Opinions differ, and experiences differ upon which ideas are builded.

CLARA WATSON.

Jamestown, New York.

A CORRECTION

Made by William F. Nye, of New Bedford, Mass.

To the Editor:—In your list of Spiritual camp-meetings we particularly note the good things said of Onset (presumably by its management), and interested as I ever have been in Onset's development, it is amusing, to say the least, what they say of its pure water supply introduced several years since by a company having the best interest of this chosen spot at heart, little expecting any pecuniary gain for a decade, but they did expect a helping hand from the nine zealous directors of the association who annually collect $4,000 from the association's property consisting of 37 cottages, a large temple, a large casino, boat landings, many bath houses, etc. But in all the years that this water "that could not be purer and better" and which the state board of health has pronounced the best in the state, has not been introduced into a single one of their buildings, and the occupants of them all have to bring water in buckets from a driven well. But on the other hand we are taxed $100 annually for the privilege of bringing this element of salvation to the grounds—and salvation it truly has been, for the water from the drive wells was becoming contaminated by vaults and cesspools. With thousands of revenue in our treasury, these directors still persist in their course, scarcely contributing to a single fountain presented them to which the water company is contributing water.

This policy of Onset's management is strictly in keeping with the seven years' lease of the entire property of the association made to themselves, which for many years back has deprived all holders in the property of the Onset Bay Grove Association, not in the ring, of any of its revenues. We are literally fenced out to battle for justice in the state courts, and the public are decidedly of the opinion that the methods of Onset's camp-meeting directors are not right.

Now, my dear Mr. Francis, I am laying bare these conditions of what in the years past was one of the most prosperous Spiritualist camps in the country, more in pity than in anger, and to show that proud men of social and financial standing, as they would have you think, professing to aid the spirit world in its revealments, are no less deserving of censure than the frail mediums in their fraudulent methods.

WILLIAM F. NYE.

New Bedford, Mass.

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Motherhood the Best Guarantee of Good Citizenship.

We call ourselves a republic. Are we? A republic is a country governed by representatives elected by the people. Are we? No. The men of our country elect the representatives, but the men are only a fraction of the people, and no matter how good a fraction is, it can never be the whole.

The puritans caught the idea of religious liberty for themselves, but they denied it to others; yet they regarded themselves as upholding freedom. Church members only were at the time allowed to vote. After the close of the Revolutionary war it was the taxpayer only who could vote. Later, under Thomas Jefferson, the great democratic principles were advocated and white male citizens only might cast the ballot. The republicans blot out the word "white" and male citizens only may vote.

This country can never be a true republic while these limiting words stand. If the true republic would be upheld, every citizen, male and female, at the age of 21, should have the right of franchise. Disfranchised persons are described as "male idiots, male lunatics, male criminals, male children—that distinction? Why do governments exist? For the protection of property, for the fulfillment of law for the development of the people. Are not women interested in these matters? A woman, from cradle to the grave, has her life regulated by the government. Should she not have something to say about what shall be the kind of government she is controlled by?

In old times the men of this country made new laws for themselves, but imported the old common law for women, the common law preventing the married ones from holding or inheriting property or in collecting her wages if she earned them. During the last sixty years, since woman's suffrage has been agitated, these laws have been improved so that now married as well as single women may hold property.

Last year Massachusetts passed a bill which the women had been working for fifty years entitling a woman to a legal right in her own child.

There are now 500,000 children under 14 years of age at work in factories, and women who are struggling to get bills passed to prevent it have not been able to accomplish it. President Roosevelt has been lecturing on the subject of race suicide. Is there any race suicide like this? Since women are interested in the protection of property, in the administration of justice and the development of the race, it would seem that she would have a share in making the laws.

There are women who are unfit for self-government, as there are men unfit, but in each case they are in the minority. Women have the best guarantee of good citizenship that exists, and it is motherhood.

REV. ANNA H. SHAW.

President National Woman Suffrage Association.

TO A MOURNING MOTHER.

(Dedicated to Mrs John Patterson, of North Dakota.)

I would not wipe away a tear or soothe
the deepest grief,
For in them both there is a force that
brings such sweet relief;
And yet I feel so sad for those who
lose a little child,
And down within their spirits fail to
be quite reconciled.

There is a sadness deep and low within
a mother's breast,
When close unto her mother heart the
lifeless form is pressed,
But when we know that naught is lost
and death is but a change,
We cannot feel the passing on to be so
very strange.

All beings in the stream of life are floating with the tide
And in the rushing current oft are
swept from side to side;
A mother clinging to her child is often
torn away
To meet and cling far down the stream
upon some future day.

'Tis not the end when they depart, 'tis
not forevermore;
The little darlings, growing, wait upon
the other shore,
Where angels teach them of their souls,
from mortal bodies free,
The higher laws, the truer life of immortality.

DR. T. WILKINS.

Helped by Spirits.

We are often asked, of what use is Spiritualism. It is of use often in saving us from danger from severe accidents. I will mention a few cases where I have been saved.

Some thirty years ago, I was tending an iron planer. I had on it what is called a planer jaw. It is somewhat like a vise, for holding small pieces while being planed, which it would be very difficult to hold without it. While using it on a certain occasion I undertook to adjust a piece of iron that had become loose, without stopping the machine, which was a very dangerous thing to do. The planer jaw in moving back and forth passed very near to the back upright of the planer. To adjust the piece I had to place my hand forward of the jaw and if not taken away in time the hand would be caught between the jaw and the frame of the planer and the wrist cut off or crushed. Just in time to save my hand, some power outside of myself jerked my hand back out of danger. If it had been delayed one second of time I would have lost my hand.

Another instance, I was thrown to the ground by a runaway horse, the consequence was a stiff left shoulder joint. I could not move my shoulder joint. I was sitting by the stove and went to sleep, when some outside force took me by the arm and gave it such a sudden jerk that it loosed the joint so that it has been all right ever since but I never had anything hurt me as that did. The pain died away in a few minutes and I have not been troubled with it since.

In another instance, I was drawing fence posts down the mountain. There was a steep place where I had to chain the hindwheel. I had placed the chain round the forward axletree and as I was passing the chain back between the forward wheel and the wagon rack, my horse hawed just enough to catch my left arm between the wagon rack and the rim of the wheel. I exerted myself with all my strength to free my arm, but was held as firmly as though I were in a bear trap. I was out of hearing of anyone. After I had satisfied myself that I could not get clear without help, I became resigned to my fate and became passive. All of a sudden I was freed. The horse did not move to loosen the grip on me, but I was all of a sudden freed.

Redhouse, N. Y. A. H. FRANK.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.



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An Important Question.

It Is Ably Answered by L. W. Billingsley, Attorney, in a Lecture Delivered Before the Psychological Club of Lincoln, Neb.

Is There Psychic Phenomena That Leads to a Rational Inference That There Are Communications Between Spirits or Entities of Those Who Have Passed Over to the Unseen World, With Persons in Earth Life?

The last quarter of a century has been a remarkable epoch for spiritual enlightenment. It was an inevitable sequence of increasing knowledge, and of a firmer grasp of the psychic laws of the universe. These laws related both to the physical and spiritual realm. Science, with painstaking and patient investigation has penetrated and partially unfolded the forces and mysteries of the universe.

Man has a two fold nature, the physical and spiritual; the former adapted to his material environments and the latter capable of infinite expansion and development in spiritual surroundings. There are different degrees of manifestation of the physical and ethereal realms.

Science, Thought, Strange Discoveries.

Science has reached this point; it sees in matter a manifestation of spirit. Man through the eyes of science sees that he is encompassed round about,—in which thought carries its messages and flashes its images.

Thought is found to be a vital dynamic force, that springs into action and is manifested in deeds material and spiritual. Thoughts are things, in two realms of action.

Some souls have far outstripped others in potent enlightenment of humanity because they had greater power in interpreting spiritual forces. During the last quarter of the 19th century most remarkable discoveries were made; the telephone, phonograph, wireless telegraphy, and X-ray and other strange discoveries have been unfolded from the occult realm, and harnessed up and made of inestimable value to man. These strange discoveries proved the existence of forces and laws in the hidden recesses of Nature; they revealed that there was an important spiritual philosophy lying back of them. These revelations promoted a strong desire for spiritual truth, and for facts concerning the soul and its destiny.

All phenomena that tends to throw light on the question of the survival of the human personality beyond death, is now deemed one of the most important matters that can occupy the attention of the thinking world. A "scientific demonstration" of a future life is attempted by eminent investigators. The destiny of the soul is an intensely absorbing question, not only to students of science and philosophy of this day, but in all ages back to remotest antiquity.

Theories, Life Beyond the Grave.

Various kinds of hypotheses and theories have been advanced to explain psychic phenomena, that are being produced from time to time. The theory of the subjective mind, and its connection with hypnotism, telepathy, and mind-reading are made to do service for seeming spirit communication; in other words man is made the victim of illusions and delusions. The trouble and fallacy of these explanations of alleged spirit communications, are, they do not account for, nor cover all, the phases of phenomena that are from time to time manifested.

On the other hand, Spiritualists claim and endeavor to prove with more or less success, often with assumptions, that life beyond the grave and spirit communion with those on the earth plane, is a certainty; and that the spirit, the real man, still exists with improved faculties beyond the grave; and that the various phases of psychic phenomena, such as rappings, materialization, clairvoyance, clairaudience, psychometry, levitation, automatic writing, independent writing, trumpet talking, whisper talking, spirit photography, spirit painting, speaking in strange tongues, trance speaking, by mediums far beyond the capacity of the medium in his normal mind, are all produced by, and are due to, spiritual entities, who have survived the change called death, and by these various means are able to communicate with their friends on the earth's physical plane of existence.

The Views of Eminent Scientists.

Such well known scientists as Prof. Richet of Paris, Prof. Crookes, the distinguished chemist, the late Prof. Hare, Prof. Hyslop of Columbia University, Prof. James of Harvard University, Dr. Savage (the learned divine), Dr. Alfred Wallace, Prof. Flammarion (the eminent astronomer), and many other distinguished and conservative investigators have affirmed with more or less reluctance, that after allowing for the possibility of conscious or unconscious fraud, error in judgment, telepathy, hypnotism, there still remains a large residue of facts and phenomena that can be accounted for on no other hypothesis than that of the existence and acts of spirit intelligence, in communications which mortal man on the physical earth plane.

London Psychic Research Society.

The London Society for Psychic Research organized some twenty years ago, had for one of its prime purposes to expose fraudulent mediums, hypnotism, and all manner of psychic pretenses, by the most rigorous tests, has now over thirty large volumes of their proceedings relating to thousands of phenomena embracing investigations of its members into the occult world. The members of this society are largely composed of the leading scientists and investigators of the various countries of the civilized world. Its late secretary, Frederick W. Myers, one of the most scholarly men of his times, in investigating psychology and other occult sciences, became a reluctant supporter of the spirit hypothesis.

Pseudo Mediums Painted Black.

Not a great many years ago the claims of Spiritualists were looked upon with contempt, suspicion and derision; but for a few years past they have been gaining ground for credible demonstrations. It may now be assumed in all fairness that many of their statements of fact are credible and worthy at least of investigation.

One of the great causes of prejudice against Spiritualism arose out of the ground that a large class of pseudo mediums, psychics and fortune tellers masqueraded under the title of genuine mediums. The presence of these pestiferous fakirs and confidence men and women were a menace, and are so today, to weak-minded and impressionable people of many communities. Only a few of these would-be smooth "psychics" have any real mediumistic powers; their chief stock in trade is monumental nerve and robust assurance, joined to cunning, shrewdness and incisive knowledge of frail human nature, that aid them in their "graft." The presence of these brazen imitators, predicates the existence of genuine mediums. Worthless things are seldom counterfeited. The more worthy a thing is, the greater the number of counterfeits, you will find to be the general rule.

All mediums, clairvoyants and fortune tellers indulging in sensation advertising and disreputable practices should be avoided with silent contempt.

Real psychic powers should not be common merchandise.

The two extremes of psychic research are, crass and uncompromising materialism on the one side, and unbounded credulity on the other. The unprejudiced investigators of scientific attainments find proofs of spirit phenomena without doubt.

Many Spheres of Being and Activity.

The chief concern to the honest investigator is, not so much the verity of the mysterious phenomena, but the source and cause of their production. Investigation has in the latest era, of time, insistently reached out beyond the material world. Reason says that in the boundless universe, there probably is *many spheres of being and activity*, beyond the material world.

If twenty-five years ago a scientist had proclaimed that the human voice could be stored away in a cylinder of wax, and reproduced innumerable times, that one could talk with a friend over an electric wire a thousand miles away, and easily recognize his voice; that messages of love, statecraft, commerce and war, could be sent thousands of miles across the trackless ocean on the wings of vibrating air without the aid of an electric wire; or that a light of such tremendous vibrating power could be produced that would enable the human eye to look through a man, iron plate and other material things, such prophecies would have been generally pronounced, as the vagaries of a disordered mind; but all of these things have since come to pass, and are potent realities, for man's comfort, utility, profit, and progress. The unsounded depths of the spiritual universe lay back of the astounding discoveries, from which was rescued and unfolded these vast and subtle powers.

The philosophers of the materialistic school are putting more limited boundaries on that zone they once so glibly called the "unknowable"—which they so tenaciously for a long time held could not be explored. There are now but few learned men who have the temerity to put limitations upon the possibilities of man's knowledge.

Within the little span of 25 years, volume after volume has been given to the world on the "Scientific Demonstration of a Future Life," thus, as it were bridging over the seen and the unseen worlds. Death has been immeasurably robbed of its terrors by the white light of knowledge.

The Whence, the Why, the Whither.

Most of our knowledge now comes through the five senses. Printed and written matter is read by the eye, and oral teaching heard by the ear, and all is sensed by consciousness. There must be other channels of learning to inform ourselves of the realities of the universe beyond seeing, hearing, feeling, smelling and tasting. Telepathy, clairaudience, intuitions, premonitions, dreams and other phenomena lay beyond the five senses. It is in the province of the psychic investigator to explore and analyze these facts, to reveal nature and expound her laws.

There is pressing upon us on this morning of the 20th century an irrepressible craving to solve the problems of the whence, the why and the whither of our origin, progress and destiny. In every age these difficulties have confronted philosophy, progress and destiny—to know why we came here; why we are here; and whence do we journey.

The philosophy of the universe calls for an exposition of our nature, course and future. No one has an infallible grip on truth, though many act on that assumption, especially if they are dogmatic, intolerant, ignorant and take a little, narrow view of the philosophy of life; such souls are to be pitied, yet squinting at the great universe through a thin crack in their little cabin of knowledge, they would scorn pity.

The Philosophy of the Universe.

The philosophy of the universe calls for an exposition of our nature, course and future. Millions of humanity can not believe that we came here for one brief stay on earth, and that our whole future is determined by an insignificant fragment of existence, but that we come time and time again to earth life, going through a full round of experiences, of race, sex, condition, environment, steadily evolving upward, with fresher and better forms, unfolding new faculties and increased mental and spiritual powers, and more intense aspirations for good. Even about us now, we see vast differences in humanity, in faculties, aptitudes and capacities. To the leaden minded fisherman the glowing sunset is likely to arouse no thoughts save that of lowering weather and its relation to a catch of fish for the morrow, while to a genius it unfolds inspirations and ideals of indescribable delights.

The Phenomena of Spiritualism.

What is called spirit phenomena is of vast importance to humanity. Millions of people base their belief of the immortality of the soul on the phenomena which (they believe) gives them physical and tangible proof of communication with the spirits of friends and loved ones who have passed over to the unseen world. This faith and belief has given hope and comfort to millions of stricken hearts.

That momentous question propounded by Job, "If a man die shall he live again?" has to the mind of the Spiritualist been answered satisfactorily by these phenomena, when they were not satisfied by the words of sacred religion, and could not grasp the logic of the theologian. It is well to present the latest argument of psychologists against the conclusions of Spiritualists, who admit the phenomena, but deny the source of the phenomena to be in spirits of the other unseen world communicating with people living on the earth plane, clothed in physical bodies. Probably the ablest popular author from that point of view is the late Thomson J. Hudson, and his contention is set out with much force in that great work, his "The Law of Psychic Phenomena." In many instances he admits the premises of Spiritism with unusual candor; for instance on page 206 of the above named work he says: "THE MAN WHO DENIES THE PHENOMENA OF SPIRITISM TO-DAY IS NOT ENTITLED TO BE CALLED A SKEPTIC, IS SIMPLY IGNORANT; AND IT WOULD BE A HOPELESS TASK TO ENLIGHTEN HIM." However, he attempts to explain the origin of the phenomena and place it as he calls it "on rational principles," and thus removing them from the realm of the supernatural."

Some modern scientists have an easy way of discussing spirit phenomena; it consists in denying their existence and refusing them an investigation.

Some men are quite willing to plug up their ears and deny that it thunders, as they are so wedded to old superstitions, traditions, and hear-says. Such persons have as little comprehension of reason and logic as a frog has of astronomy. It is just that kind of people who deny all spirit phenomena. Those who have witnessed certain physical phenomena, such as moving of furniture and other ponderous objects, without contact with any person; flashes of lights in the darkness of a room; distinct utterances of intelligent speech through and without trumpets, and all about a room in various tones of voice, while the medium was in a sleeping trance, must appeal to one's intelligence, as constituting dynamic force possessing intelligence often of a remarkable degree, and that it must come from spirits of the dead or some other source.

Characteristics of Phenomena.

A careful observer of spirit phenomena can note these characteristics:

First—The phenomena seldom rises above the ordinary intelligence of humanity.

Second—The intelligence imparted through the spirit phenomena is on a level with that of the medium through whom it manifests itself.

Third—The communications often rise above his known objective intelligence.

The foregoing are the conclusions drawn by Dr. Hudson. Moreover, he says, that the alleged communications from the greatest philosophers who have gone before, amount to the merest twaddle when filtered through ignorant mediums. That has been the experience of some of us, who have heard alleged spirit communications from President Lincoln, Garfield, McKinley, also from Col. Bob Ingersoll and other notables; we have found them to be pleasing platitudes, glittering generalities and ungrammatical preachments. We have also heard reeled off yards of doggerel called poetry, stuffed with mutilated verbs and bleeding forms of speech, but with intelligent mediums this stupidity is not in evidence.

Influence of Intense Skepticism.

The writer has had affectionate communications through a medium from his alleged dead brother, who so far has not died. Of course this communication has come after a false suggestion of a dead brother made by the sitter. Mr. Hudson claims this is done by the medium, honestly, whose subjective mind is imposed upon and made to work through the power of suggestion. He makes another suggestion that has been generally found to be correct, "That no medium ever was powerful enough to produce his phenomena, under test conditions in the presence of a hostile and aggressively skeptical investigation committee." From this he concludes that the source of the phenomena, resides within the medium, and hence is amenable to the universal law of suggestion which governs the action of all subjective intelligence and power. There is another fact observable by all of us, that a medium cannot cause spirit phenomena, whose mind is agitated; quiet passivity, and peaceful serenity on the part of a medium is an indispensable prerequisite to success, not only in producing the phenomena, but in going into the trance state.

Operations of Mind, Fraudulent Spirits.

Fair-minded scientific investigators of spirit phenomena have from time to time reluctantly receded from their former opinions as to the the cause of spirit phenomena, and become its staunchest supporters, among whom may be mentioned some eminent as scientists, such as Professors Hodgson, Crookes, Wallace and others.

Dr. Hudson in his volumes entitled "The Divine Pedigree of Man" and "Scientific Demonstration of a Future Life" struggled to bridge the gulf between the seen and unseen world on operations of mind; but in places the spans of the bridge were made of straw assumptions. Law must reign everywhere in the universe, hence must prevail in the spirit world and govern the action of spirits. The material necessities of the earth life cannot prevail in the spirit world. Believing in the hypothesis of evolution we are impelled to the belief that the spirit in the unseen world is much like it is on the material earth plane here, and that it is slowly evolving to better conditions and greater powers. We have lying, deceptive, fraudulent spirits here, lodged in human bodies, and they go over to the other side with these same perverted natures, hence we conclude they act out their natures, in their manifestations, through mediums, in seances. On the other shore, they probably have a big crop of liars and frauds who try to palm themselves off on us here as being spirits of kings, presidents, philosophers, statesmen, poets, orators, divines and so on. Hence we often hear miserable stuff from alleged great spirits, but palpably were from fraud spirits using mediums as masques to hide their personal identity. It is absolute nonsense to conclude that bad people at once become good spirits and enter heaven upon death. It would be a travesty on the great law of evolution.

Fifteen years ago Dr. Hudson gave this as the scientific key to spirit phenomena: "That the subjective mind of the medium, being controlled by suggestion, believes itself to be the spirit of any deceased person whose name is suggested. It has been educated to that belief through the objective education and the environment of the individual. It is by the laws of his being, absolutely controlled by the objective belief of the individual, and the suggestions embraced in that belief." In his later work, "The Law of Mental Medicine" he calls the subjective mind the "soul." I have quoted much from him as he appears to be the strongest and fairest in his efforts to give a scientific cause for spiritual phenomena.

Mr. Hudson utterly fails to cover and explain some spirit phenomena as proceeding from the mind of the mediums prompted by suggestions of a sitter, or the medium's own auto-suggestion from his conscious to his subconscious mind.

When the occasion requires it, a man should be brave enough to say, "I don't know." We now know this much, that this earth occupies but a small space in the great universe and there might easily be a thousand laws and a thousand forces of which we have now no conception. In infinite space there is room for innumerable things. In seeing the phenomena of any strange power, we at least should have the courage to say I don't know.

A new or strange truth is ever accompanied with an element of danger. A man that advances it is generally deemed a suspect. It has been said humorously that "God has made the universe fireproof and permits man to play with the matchbox." Some people are overmuch afraid of being fooled, and others over-credulous. Often we are greatly deceived by believing too little, as well as believing too much. Often we see the worst kind of incredulity in some people's utter incredulity.

Emerson said, "Of no use to the world are those men who study to do exactly as was done before; who never understand that to-day is a new day." Within the last twenty years the boundary line between spirit and matter seems to have been passed.

Psychic cobwebs, if they be such, often baffle and tangle the feet of even intellectual giants. The vast seas of unknown powers are almost wholly unchartered. Prof. Crookes, the eminent scientist says that the human body is coarse and made up of slow, sluggish vibrations, but if the vibrations were increased as rapid as those of the X-ray our bodies would be invisible and pass through many solids, and if as rapid as radium would pass through all solids. So according to science the spirit body of Christ may have passed through the walls of the Chamber of Jerusalem, thus do away with the idea of the supernatural.

Lord Kelvin tells us seeming miracles are common. "Every action of human free will is a miracle to physical, chemical and mathematical science." If that is true of us mortals free will, then, what is it when we come to pass on the action of Infinite Intelligence? This same eminent scientist tells us that an atom of matter and an atom of ether may occupy the same space at the same time, and that an electron is so small that it will take one hundred thousand to make an atom. Great souls in scientific investigation are advancing the theory that there is a stupendous vitalizing energy through which runs streams of individuality.

Thoughts and feelings evibrate all about us. No man can think to himself without affecting others. The first great step in progress, is to be willing to say, I don't know; if you have not a sure grip on truth. Prof. Huxley gave this utterance: "Science seems to me to teach in the highest and strongest manner the great truth; an entire surrender to the will of Gods. Sit down before the fact as a little child, be prepared to give up any conceived notion, follow humbly wherever and into whatever abyss nature leads; or you shall learn nothing."

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

A Dog With a Soul.

A Detailed Account of a Most Remarkable Occurrence.

Jeff, the huge half mastiff, half collie that until two months ago was the property of Maj. Henry C. Willets of Boone, Watauga county, N. C., is the hero of one of the strangest romances of real life ever told. As set forth in a late number of the Chicago Sunday Tribune. The great dog, pet of the children of Boone, prevented the marriage of his master to an adventuress who sought to marry him and secure an interest in his great tobacco plantation, and to break up the match, he kidnapped Lee Willets, the 3 year old son of Maj. Willets, and cared for him for days, feeding, warming, and protecting him in the mountain fastness of the Blue Ridge.

That Jeff stole the child to break the engagement and reveal to Maj. Willets the real character of the woman he thought he loved every person in Boone and half the people of Watauga county believe. Even the negroes who work in the tobacco cross their foreheads with the caul of a coon or rub their noses with the left hind foot of a graveyard rabbit every time Jeff comes near, for they believe the spirit of the Major's dead wife, their beloved "missy," directed the actions of the giant dog.

Almost Too Weird to Believe.

The story as told in Boone and the surrounding county, is so strange and weird as to be almost unbelievable, and undoubtedly it is colored in some particulars by the fanaticism of the negroes and the superstitions of the poor whites. Yet, the plain, unvarnished recital of what Jeff did and how he did it is sufficient to stagger belief.

The story as gleaned from the principal actors and separated from the embellishments added by the negroes and poor whites is as follows:

Three years ago a strong, handsome man child came to the home of Maj. Willets, three miles below Boone, near Shull's Mills, on the Vilas river. And he was christened Lee—Robert E. Lee Willets. His mother, who was the beautiful Miss Nina Trimble of the Raleigh Trimbles, fell sick soon after Lee, her third child, was born, and the great joy that pervaded the Willets plantation was darkened. Maj. Willets had longed for a son. His first two children, Lucy and Faith, were 12 and 10 years old when Lee was born, and the arrival of the boy seemed to round out his life, and he was happy, not knowing that the boy's coming meant the departure of the beautiful young woman who had given up her career in Raleigh and Richmond society to wed him—a planter, and live with him far away from the gay scenes of her bellehood.

Dog and Baby Friends From First.

The week after Lee was born Maj. Willets went down to Greensboro to sell some of his bright top leaf hill tobacco, and when he returned he brought with him an awkward, big-footed, bright eyed puppy—and they called him Jeff, after Thomas Jefferson. The first thing that little Lee noted was the awkward puppy, dragging with his teeth at table cloths and dragging the major's best wide brimmed Sunday hat out into the yard, and Lee cooed and flopped his arms and wiggled with delight.

When Lee got so he could sit up on a comfort on the floor Jeff and he become great playmates, and the sick mother reclining on her couch, smiled gently as she saw her romping boy tugging merrily at the tail of the good natured puppy and Jeff dragging at Lee's dress with his teeth to attract attention.

Before Lee could walk the patient suffering of the beautiful mother ended and she was carried on the shoulders of six weeping negro men up the hillside and laid there with her husband's people.

The major, heartbroken, turned his attention to hard work to cover his bitter grief—and so Lee was left to the care of his young sisters and the negro mammies and to Jeff—principally to Jeff.

Say Mother's Spirit Entered Dog.

The negroes declare that from the day that Mrs. Willets died Jeff assumed charge of the boy, and they believe that the spirit of the mother guided the big, awkward dog, just reaching his full size, in taking charge of the baby. When Lee learned to toddle out on the grass in his second summer Jeff walked beside him, holding the baby's skirts in his teeth, and dragging him back when he tried to run too near the horses or cows. And Jeff would lie by the hour on the grass and let Lee pound and maul him, pull his ears, jab him in the eyes, and haul him by the tail, and simply smile—if a dog can smile.

So, when Lee learned to talk, he talked mostly to Jeff and the dog listened, according to the negroes, and seemed to understand all that the child said. The devotion of the dog to the child attracted the attention of everybody in the neighborhood, but for some unknown and unexplained reason the negroes even from the first conceived the idea that the spirit of the dead mother was directing the dog, and they shunned the dog. Even the mammies who had charge of the boy scowled and muttered when Jeff insisted upon sleeping under the baby's crib, and only desisted from driving him out of the house for fear he might "put the cunj" on them.

But everything was peaceful until last November, when Miss Ida Turpin of Baltimore, young and bewitching, came to teach school at Todd, a short distance from Boone, and the major met her. The girl, evidently of good family, in straitened circumstances, saw the major, still handsome and distinguished despite his 58 years, and she saw, clearer, his wide acres and his growing wealth of tobacco, his barns and his mules, his great tobacco press, his cattle and his horses—and she coveted them. The major, with his distinguished air, his snow white hair and mustache, riding in his freshly ironed linens, with his broad brimmed white felt hat set upon his white hair, was enough of himself to set the heart of any girl inclined to marriage, and the story of his running away to the war when only a child, his courage—and his riches—added to the palpitation in Ida Turpin's breast.

Fascinated by Her Pretty Face.

She had been reared in luxury, sent to the best private school in Maryland, and then a reversal had swept away the family fortunes and she had been forced to teach to support herself, and she was bitter. She saw in Maj. Willets the chance of riches and comfort, and, being heartless, she determined to wed him. Her smiles to him as he rode by the country school near Todd drew him back in that direction, and in a few weeks he rode out almost every day in that direction to meet the pretty faced, black-haired school mistress. Then by his invitation she came over one Sunday to spend the day at the Willets plantation.

The negroes declare that from the first both Lee and Jeff hated Miss Turpin. Lee ran away when she came near nor would his father's commands make him return, and Jeff showed his teeth and growled when she approached.

The love affair progressed rapidly. The major was completely infatuated. Each Sunday Miss Turpin came to the plantation for the day, and each time Lee and Jeff showed their displeasure and went away together to the negro cabins and ate and slept there until she returned to her school. The negroes vow that the name of the school-marm made the hair on Jeff's neck stiffen out straight.

The courtship progressed until in March Maj. Willets proposed to the fair schoolmarm. The proposal was made on the front piazza of the Willets plantation house and Jeff and Lee were playing on the walk below. Maj. Willets now declares that when he proposed, the dog jumped up with a sudden growl, ran up on to the piazza, and acted as if he was going to attack Miss Turpin, and that Lee, toddling up after the dog, slapped at her and told her to go away.

Asks All in Exchange for Hand.

Astonished and frightened a little bit, Miss Turpin hesitated and refused to answer until the dog and child had been sent away. Then when the major pressed her for an answer she told him she would consent to become his wife if he would put the plantation in her name and deliver the deed to her on the wedding day.

The major, forgetting everything and overlooking the grasping tendency of the woman, consented, and that evening at dinner he announced to his children his engagement. Lucy and Faith hugged and kissed "their new mamma," but—this according to the major's statement—Jeff growled angrily and Lee, without a word, climbed down from his high chair and toddled out of the room, followed by the dog.

Maj. Willets called sharply to Lee to return and kiss Miss Turpin, but he kept on and went out of the house, leaving the newly engaged pair with an uncanny feeling as to the child and the dog. At bedtime Major Willets asked for Lee. He could not be found. Neither could the negroes find Jeff. A hasty search of the negro cabins revealed the fact that they had not been seen since dusk, when they went down past the mule barns together. The great plantation bell was rung and negroes were sent to search the tobacco barns and the deserted cabins on the river side of the house. Eleven o'clock came and negroes were dispatched on horseback to Boone, where Lee's aunt lives, but he had not been there, and at 1 o'clock a general alarm was raised.

Match Ends With Child's Disappearance.

Not a trace of the child or the dog was found that night, but when morning came a negro brought word that they had been sighted near Amathe, going toward Stone mountain, the child hanging to the dog's collar and the dog pulling and dragging the boy along.

The weather was chilly, although spring was coming in that latitude, and the major was frantic. In his frenzied anxiety over the safety of his boy he stormed and blamed Miss Turpin. "They ran away because they hated you," he said. "I have been an old fool to bring a woman my child hated into my house, and if he dies I will never forgive myself. If he comes back alive I will never do anything to drive him away again."

And Miss Turpin, in her disappointment, revealed herself in her true light. She called the major an old fool and declared she would sue him for breach of promise.

"Sue away," stormed the major, "Sue away. I'll fight to the end before any scheming woman can have a penny of my baby's money."

The pursuit was taken up in the direction of Amathe, but no trace of the fugitives was found. The entire county was aroused, the alarm went from Watauga Falls to Soda Hill, and everywhere the planters roused out their negroes and searched the hills and valleys, foot by foot, without finding a trace. Four days passed and broken-hearted, the major returned to his home crushed and aged by the disaster that he had brought upon himself. The negroes in their cabins hinted at witchery and they told wild stories of the comradeship of the boy and the dog.

Negroes Believe Witchcraft at Work.

Still one great hope remained in the heart of the major. It was easy to conceive how a child might wander into the mountains and die, but how a great, strong dog could disappear and leave no trace was not understandable. The planters argued that the dog was still with the child and that they might be found in some negro cabin under the care of the blacks, so day by day the hunt went on.

The end of the first week found the major almost prostrated and the negroes firmly convinced that witchcraft had been at work. The bitterness of feeling grew so great that around Todd school district the people demanded that Miss Turpin resign. She wept and declared they were turning her out to starve and she, in humble spirit, came to the major, asked his forgiveness, and told him she would no bring suit if he would permit her to stay. His chivalry triumphed over his anger. He gave her $5,000 in cash and told her to seek a school elsewhere.

On the eighth day there came to the searchers a strange rumor. Negroes seven miles above Todd on Gap Creek Fork told great stories of an immense dog that came to their cabins and carried away the food they had cooked, running with it into the mountains. The moment the major heard the rumor he rode at the head of a party towards the spot. The section of country is wild and broken and the fork tumbles down between great wooded hills, in which only a few whites and negroes live. Before night the major had secured descriptions of the dog seen by the negroes and had organized the search.

Dog and Boy Found Together.

At ten o'clock that night, while the line of hunters with pine knot torches was beating through the woods, over gorges and mountains, the cry came along from the south that started everybody in that direction. Maj. Willets rode down the line, dashing madly through thickets towards the spot, and he discovered a score of negroes, with pine torches flaring, standing in an overgrown clearing around a deserted log house. In the doorway stood Jeff, growling and leaping toward every negro who advanced.

"Down, Jeff, down!" yelled the major as he leaped from his horse at the edge of the clearing.

The dog growled, but the bristles on his neck flattened down. "Good Jeff, come here," said the major, advancing. The dog slowly abandoned his attitude of defense, his tail began to wag, and a moment later the major stepped inside the cabin. There, sleeping upon the board floor, was Lee, safe.

The major, with something nearer a sob than had passed his lips in years, clutched his boy to his breast and tears fell upon the child's face. Slowly the baby's eyes opened, and as he hugged his father he whispered sleepily: "Did dada send away the nasty woman?"

The procession homeward through the woods was a joyous one. Lee, reassured, slept in his father's arms as the major held him tight on the horse, and by daybreak he was on his own bed, sleeping peacefully and happy, while Jeff, a little bedraggled, kept guard by the bedside.

From the baby lispings the family learned that Jeff really brought food to the child in the deserted cabin and the baby kept warm at night by hugging close to the big dog.

Some say that Lee, his baby heart broken by his father's love affair, ran away, and that Jeff followed him to protect him. But the negroes declare that the mother's spirit entered the dog and directed him to steal the child away, and keep it to prevent the marriage.

Mrs. Elizabeth Schauss at Clyde, Ohio.

Elizabeth Schauss closed our lecture season with a fine inspirational address in G. A. R. hall, Sunday, June 4. The subjects were selected by the audience, who gave rapt attention to her eloquence on the following: "The Egotism of Our Age"; "The Power of the Ideal in Real Life"; "The Solitudes of Nature and of Man, or the Loneliness of Human Life."

She said there were few who understood the value of solitude. The higher we ascend, the fewer there are who go with us to the top, and the greater our loneliness and the least understood. That the compensation for any sadness one might feel in such loneliness, was the power the calm environment may be made to yield. Wonderful powers are developed through solitude, repose and concentration. But in order to climb to the top and reach the vestibule of spiritual unfoldment, we must divest ourselves of all egotism, and not be swerved in our upward climb by those who falter by the way. We should have high ideals and never be satisfied until we attain them. The great ideal of Lincoln was to see everyone enjoy the freedom that he enjoyed, the thought of which came to him in moments of solitude and concentration when alone. He did not falter, but lived to reach the goal of his ambition.

I wish I could report in full this fine lecture, so full of beautiful lessons and uplifting thoughts. I have given but a brief synopsis, not couched in the same words, exactly, but conveying the same ideas and meaning.

At the close of the lecture she gave a few psychometric readings which were accurate. We predict for Mrs. Schauss a brilliant future in the intellectual field of mental development and psychic unfoldment.

MARY E. FRENCH.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made $600,000 selling Dish-washer. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them or particulars. They will start you in business in your own home. L. A. C.

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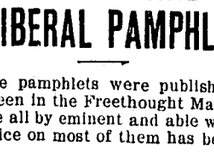
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A Manual of Spiritual Science and Philosophy.

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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

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THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, JUNE 17, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Common Sense in a Christian Pulpit.

Scarcely a week passes when there is not evidence that the pulpiteer is getting on common sense ground. Following the habits of the ancients who accredited the paternity of their great men to a God, the Christian fathers, to make Jesus worthy of veneration, gave him the credit of having been sired by the Eternal God. Not yet content, they alleged he was co-eternal with the father; that though he passed through the embryotic period; was born as all babies are born; passed through the period of adolescence; arrived at man's estate; ate, drank and slept like other men; preached, suffered agony on the cross as other mortals have suffered, and died as they; yet all the time he was the great God himself, possessing his wisdom, power, goodness and mercy; that he ascended to heaven, and there assumed the duty of judge of the dead.

It can be easily proven that every characteristic ascribed to Jesus was common to the sons of pagan gods; that it was only a transference of ancient beliefs to this new candidate for godly honors.

But here comes Rev. Dr. Algernon S. Crapsey, an Episcopalian of Rochester, N. Y., who in a late discourse declared in so many words:

"In the true light of scientific research the founder of Christianity, Jesus, the son of Joseph, no longer stands apart from the common destiny of man in life and death, but he is in all things like as we are; born as we were born, dying as we die."

If Jesus was not a myth, such is clearly his history.

It is dishonoring to the great Father of us all, to give credence to the Catholic claims which Protestants inherit, that a Jewish maiden was overshadowed by the Holy Ghost, a fraction of the godhead, and yet that God himself; and then to exalt that Jew girl to the title of Queen of Heaven, and worship her as such. But the learned clergyman, in that same discourse, braved more, he said:

"A belief in the inerrancy of the Bible is no longer possible to an educated man, or to any one, in fact, who reads his Bible with reasonable intelligence and attention."

The Catholic world saw what the final outcome would be if their sacred book was placed in the hands of the people, so they resisted the movement of Luther and his associates to place that collection of fragmentary literature in the hands of the people. Then they forbade its reading by the laity. They exerted all their powers to keep its contents from being known, and tried, but vainly, to limit knowledge to the priesthood. But here we are in spite of them, and now there is seemingly an organized movement on the part of educated Christian clergymen to tell the truth about the Bible and about the man Jesus.

Let the contest go on inside the church, Spiritualists keeping hands off. Don't let us try to exalt our mediums by declaring Jesus a medium. There is a greater question still to be settled. Deprived of his godhead, was he a man or myth? In reconstructing paganism, did the Fathers consolidate their lesser gods, Bacchus, Adonis, Apollo, Esculapius, Serapis, etc., convert them into Jesus, and locate him in Galilee, a then almost unknown quarter of the world?

DR. J. M. PEEBLES.

Ere this paper reaches our readers, the venerable pilgrim, Dr. J. M. Peebles, will be at his home in Battle Creek, Mich. He had an exciting time while in England, being kept extremely busy in giving lectures.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. 10 cents.

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Counterfeit Phenomena.

Ringing Words From H. W. Richardson, President of the New York State Spiritualist Association.

There can be no such thing as fraudulent mediumship. Mediumship is genuine or it is not mediumship at all. Nevertheless there are persons who pose as mediums who attempt to imitate genuine manifestations for filthy lucre. They don the livery of heaven in which to serve the devil. That this iniquitous practice has greatly retarded the progress of our movement is unquestionably true. We may differ in our opinions as to the best methods for dealing with this question, but there is no gainsaying the fact that Brother Francis of The Progressive Thinker has done yeoman service to Spiritualism by his unrelenting warfare against, and exposures of, pretense and deception under the name of mediumship.

Thoughts for the Thoughtful.

An article in "Public Opinion" of May 27, headed "Church Wealth in France," shows that "The total value of art treasures in French churches, without including those of an architectural nature, is no less than $400,000,000. This sum would be doubled if sculptures, and so forth, were added."

Suppose to this enormous wealth, stolen from the people, exempted from taxation, and used to magnify the importance of the church and its priesthood, was added the cost of magnificent and palatial churches, cathedrals, monasteries, nunneries, and all the other accumulations of wealth, used solely in the interest of a creed in France were taken into account. The sum total would swell into many billions. How far short of the truth is the statement made by Thiers, in substance, in his History of the French Revolution, that two-thirds the entire wealth of the nation was under sacerdotal control, exempt from taxes, the other one-third compelled to pay the expenses of state, at the time of their revolution?

It may be said the government has confiscated this vast wealth, claiming it is the property of the people; but the Republic dares not to divert this wealth from church uses. It remains a corrupting influence under church control, and the people remain its slaves.

Now what is true of church influence, with the wealth of the nation at its bidding and control of public affairs in France, is, to a less extent, true in America. Fortunately for us, in stead of one great church dominating all, we have many, and with varying creeds they cannot combine; but still they are a menace to our institutions, and with instinctive desire to lead and control, the popular mind, they are ever struggling to add to their wealth. When so old as France, the same order of things prevailing here as there, in the distant centuries to be, America will be in the clutches of a priesthood whose ambition has always been to rule or ruin. They use heaven as their stock in trade, and until the masses repudiated hell that was a contributary force in aid of their tyranny.

Our hope and belief is, that with the spread of knowledge, and the universal diffusion of education religious ideas will change; that churches will develop into social organizations, having more care of the mortal, thereby better qualifying its members for an immortal life. The one-world-at-a-time theory is an excellent one with this interpretation, and harmonizes with Spiritualism. We live to-day with the positive knowledge of a to-morrow.

Practical Religion vs. Theoretical.

President Geo. Harris, of Amherst College, during a recent discourse entitled "Formal Instruction and Morals in the College," said:

"There is, I think, more practical religion in the colleges to-day than in any other period of their history. Cant and pretense are not tolerated; irrational doctrine is discarded; but faith, hope, love and character are exalted."

Who does not know that brutal penalties never lessened crime? It was not long ago there were upwards of two hundred crimes in England that were punished with death. Statistics show that there was no period in English history when crime was as prevalent as then. If a person had stolen a lamb, the punishment was death. "Why not take the dam as well," inquired the offender. "They can't kill a person but once." And if the owner of both interposed opposition, and he was killed, or a dozen others, the penalty could not be increased.

In the divine economy the priests told us: "The stealing of a pin, if unforgiven by God, subjects the offender to the undying flames of a sulphurous hell forever." The slaughter of a multitude of his fellows could not increase the penalty, so the wretch went on adding crime to crime until mortal justice overtook him, when he in turn was slaughtered so Infinite Justice could take a hand in increasing the torture and prolonging it through a wasteless eternity.

As discrimination in our penal code, with milder punishment, has become the order of the day crime has decreased. And with hell very generally eliminated from the Christian creed, at least in effect, students in colleges, and the people everywhere, have became more civilized, hence the effect which the College Professor noted, and which all know to be a fact.

"Success, and How to Win It." A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self Helps; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Tact; Angelic Help. Price 25 cts.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

"Love—Sex—Immortality." By Dr. W. P. Phelon. Price 25 cents.

Going Forward.

Seldom do we find in any journal, secular or religious, an essay, brief or lengthy, expressing more of vital, progressive truth, full of suggestive thought, and thoroughly uplifting in its spiritual significance, than is found in "A Sermon for Today," on the subject of "The New Faith and the Old," in the Chicago Sunday Tribune.

Spiritualists as well as others may study these very incisive and suggestive thoughts, with delight and profit. The whole intent is in full accord with our Spiritual Philosophy and teaching, and has practical application to Spiritualists as well as church-men.

It shows clearly that churchmen, as truly as Spiritualists are going forward:

"Speak unto the children of Israel that they go forward."—Ex. xiv., 15.

The first impression of any forward movement is that it means a dissolution of all the things to which one can tie. Slowly dawns the truth that the mind of man was not made to tie to anything, that it cannot be fastened to any landmark, that it is a living thing which must either go forward or die. This, true of the body itself, is true of our whole life, of our education, of our emotions, our character, and our civilization. We must needs go forward or perish, even though the movement means facing the desert and leaving those things which we have been to such pains to establish.

This law holds good in religious thought. The truth of today must be the error—or half truth—of tomorrow as certainly as the garments of the child must be discarded by the man, and just as in large measure the science of today will be the superstition of tomorrow. If men grow in things how much more shall they grow in thought. Religion being man's attempt to express in deed and word his thought of the highest and best it would belie its name if each new height gained did not show some yet greater height before. An unchangeable religion would not be a religion at all.

Yet no other thing has so worried many good people as the fear that their religion should change. Just as they once believed that the universe was made, finished, and fixed forever—as though such a thing would ever be true of a universe aglow with life—so they thought of their religion as committed to them complete like a set of unchangeable laws. Therefore their utmost concern was to preserve its precise form, and the great thing in religion became not the spirit of its teaching but the form of its text. Failure to realize the vital and therefore developing nature of religion resulted in the guarding of the letter that kills at the expense of the life-giving spirit. And when faith forsook its chrysalis stage they wept such bitter tears over its broken shell they have not yet seen the fairer glory into which it has grown.

If there be any ground for lament as to the condition of religion it lies not in the failure to preserve the old statements and the old customs, not in the unwillingness of the world today to shrink itself into yesterday's outworn forms of truth, but in the pitiable sight of a church that tries to keep up the old life with dead formulae, that has so far forgotten its great teacher's revelation as not to know that religion is life and not logic, or laws, or language. The saddest feature today is the unwillingness of the church to go forward; instead of being the leader of science and of civilization she is often reluctantly dragged behind these onmoving powers.

The need now is not to go back to Moses and Paul, as though these were our goal, but, taking some guidance from them, to go forward into the new truth that is ever dawning. He who steps into the twilight of new truths always finds the day breaking about him. If he stands perfectly still the full day comes and then the night again. It is only the man who keeps on moving forward who is always it the light. The trouble is that so many are standing fast in truth from which the light has all died out, and they are calling their darkness the only day and denouncing those who prefer the light.

The ancient good ever stands opposed to the new best. It says, better stay in the old Egypt you know than perish in a desert untried. But true souls step forth. They find the desert, and often it is drear; yet God is there, and morns are bright and manna falls by the way.

Then beyond the desert there is Canaan; beyond the Alps, Italy; beyond the doubt, the delight of larger, clearer truth. Do not fear leaving the old; do not worry over theological unrest. Unrest is but the sign of life. Better the child's unrest than the senile placidity of old age. Better the death in the desert than decay in Egypt. Better to die in doubt than to mold away in the empty tomb of truth. Consider him, who for the joy set before him, despised the cross; forget the things behind and press forward to the prize before, the clearer light and larger life.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

The Psychic Circle.

An Explanatory Letter From Dr. Alex Caird.

To the Members of the Psychic Circle:—I would like to correct a misunderstanding in regard to the Psychic Circle. Many of our correspondents seem to think that no one can become a member unless they are a subscriber to The Progressive Thinker. We certainly wish that every member might (for their own good) receive the benefit to be derived from reading the grandest spiritual paper published, and so keep in touch with the spiritual happenings, and learn the views and opinions of the different writers on the large variety of subjects treated, but we realize that there are many who would like to become members of the circle who are not able to subscribe for the paper, much as they might like to. Such are just as welcome; there are no conditions. We wish Brother Francis could read some of the many letters we have received extolling his paper; he would certainly feel that his efforts for the world's betterment were appreciated.

A word as regards the difference in time. As our circle extends, not only all over our own country, but to Africa, India, Europe, Australia and New Zealand, one can readily see that if we tried to sit at nine o'clock by one time, some part of our circle would be observing the rules every hour in the twenty-four. If we all sit at nine o'clock, local time, the thought wave will start at the Atlantic, extend across the continent and around the world.

If any member wishes the circle to concentrate their wishes on any subject of general interest, will they kindly send the request to The Progressive Thinker? We have no way to inform the large circle, but everybody reads The Progressive Thinker. We would also request the circle members to repeat the following prayer, by Robert L. Stevenson, upon arising in the morning. "The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep."

ALEX. CAIRD, M. D.
44 Commercial street, West Lynn, Mass.

RIDICULE.

Artemus Ward's Account of a Circle.

Almost every subject, creed, religion, faith, belief, philosophy or science, however beautiful and true, can be made the butt of ridicule. The sting in ridicule consists in the skillful presentation of the truth of a subject in a false and humorous light, or in holding up before the world in a humiliating manner the idiotic, ignorant, irresponsible, unacknowledged representatives of the subject ridiculed. There has always been and no doubt will continue to be a peculiar opportunity to ridicule Spiritualism. There is perhaps a greater chance to ridicule the Christian religion, but for obvious reasons it is not taken advantage of. Spiritualism, however, is obliged to take it from all sides, and the fact that it has for so many years withstood and continues to withstand it, not only, but keeps on steadily finding its way into the hearts and minds of the people, is a fact of no ordinary significance. Scientists, philosophers, doctors, lawyers and even preachers are accepting it as a most glorious truth. Bishop Fallows in Chicago, and a German Lutheran preacher in New Jersey (whose name I cannot now recall) have recently preached it from their pulpits, much to the delight and comfort of their parishioners.

But the object of this communication is the reproduction of as fair a sample of ridicule as any I have observed of the subject of Spiritualism. It is from the pen of the late Artemus Ward (Charles F. Browne) who was a natural genius in his profession—that of a humorist,—and will be enjoyed by the Spiritualist equally with the non-Spiritualist. It runs as follows:

Among the Sperrets.

My naburs is mourn harf crazy on the new fangled idear about sperrets. Sperretooul sircles is held nitely & 4 or 5 long-haired fellers has settled here and gone into the sperret biznis exclooslvely. A atemt was made to git Mrs. A. Ward to embark into the sperret biznis but the atemt faled. 1 of the long-hared fellers told her she was a etherreal creeter & wood make a sweet medjium, whareupon she attact him with a mop handle & drove him out of the house. I will hear obsarve that Mrs. Ward is a invalerble womun—the partner of my gois & the shairer of my sorrers. In my absunce she watchis my interests & things with a eagle eye & when I return she welcums me in afectionate stile. Trooly it is with us as it was with Mr & Mrs. Ingomar in the play, to whit—

2 soles with but a single thawt,
2 harts which beet as 1.

My naburs injooced me to attend a sperretooul sircle at Squire Smith's. When I arrove I found the east room chock full, includin all the old maids in the villige & the long hared fellers a4sed. When I went in I was salootid with "hear cums the benited man"—"hear cums the hory-headed unbeleever"—"hear cums the skoffer at trooth," etsettery, etsettery.

Sez I, "my frienz, it's troo I'm hear, & now bring on your sperrets."

1 of the long hared fellers riz up and sed he would state a few remarks. He sed man was a critter of intelleck & was movin on to a Gole. Sum men had bigger intellecks than other men had and they wood git to the Gole the soonerest. Sum men was beasts & wood never git to the Gole at all. He sed the erth was materiel but man was immateriel, and hens man was different from the erth. The earth, continnered the speeker, resolves round on its own exeltree onct in 24 hours, but as man haint gut no axeitree he cant resolve. He sed the ethereal essunce of the koordinate branchis of superhuman natur becum metty-morfussed as man progrest in harmonial co-existence & eventoocally anty humanized theirselves & turned into reglar sperretuellers. (This was versifferously applauded by the cumpany, and as I make it a pint to get along as pleasant as possible, I sung out, "bully for you, old boy.")

The cumpany then drew round the table and the sirkle kommenst to go it. They axed me if there was anybody in the sperret land which I wood like to converse with. I sed if Bill Tompkins, who was onct my partner in the show biznis, was sober, I should like to converse with him a few periods.

"Is the sperret of William Tompkins present?" sed 1 of the long hared chaps, and there was three knox on the table.

Sez I, "William, how goze it, old Sweetness?"

"Pretty tuff, old hoss," he replide. That was a pleasant way we had of addressin' each other when he was in the flesh.

"Air you in the show biznis, William?" sed I.

He sed he was. He sed he & John Bunyan was travelin with a side show in connection with Shakspere, Johnson & Co's. Sircus. He sed old Bun (meaning Mr. Bunyan) stirred up the animils & ground the organ while he tended door. Occashunally Mr. Bunyan sung a comic song. The sircus was doin middlin well. Bill Shakspeer had made a grate hit with old Bob Ridley, and Ben Jonson was delitin the peple with his trooly grate ax of hossmanship without saddul or bridal. They was rehersin Dixey's Land & expected it would knock the pepel.

Sez I, "William, my luvly frend, can you pay me that 13 dollars you owe me?" He sed no with one of the most tremenjis knox I ever experienced.

The sircle sed he had gone. "Air you gone, William?" I axed. "Rayther," he replide, and I knowd it was no use to pursoo the subjeck furder.

I then called for my farther.

"How's things, daddy?"

"Middlin, my son, middlin."

"Ain't you proud of your orfurn boy?"

"Scacely."

"Why not, my parient?"

"Becawz you have gone to writin for the noospapers, my son. Bimeby you'll lose all your character for trooth & verrassety. When I helpt you into the show biznis I told you to dignerfy that there profeshun. Litteratoor is low."

He also statid that he was doin middlin well in the peanut biznis & liked it putty well, tho' the climit was rather warm.

When the sircle stopt they axed me what I thawt of it.

Sez I, "My frends I've bin into the show biznis now goin on 23 years. There's a artikel in the constitooshun of the United States which sez in effeck that everybody may think just as he darn pleases, & them is my sentiments to a hare. You dowtlis beleeve this sperret doctrin while I think it is a little mixt. Just so soon as a man becums a reglar out & out sperret rapper he leeves orf workin, lets his hare grow all over his face and commensis spungin his livin out of other peple. He eats all the dickshunaries he can find & goze round chock full of big words, scarein the wimmen folks & little children & destroyin the peace of mind of evry famerlee he enters. He don't do nobody no good & is a cuss to society & a pirit on honest people's corn beef barrils. Admittin all you say abowt the doctrin to be troo, I must say the reglar perfeshinal sperret rappers—them as makes a biznis on it—air abowt the most ornery set of cusses I ever enkountered in my life. So sayin I put on my surtoot and went home. Respectably yures,

A. WARD.

Can it be possible that Spiritualism has survived such withering, blasting, scorching, stinging ridicule as the foregoing, and grown and prospered in the face of it? It is plainly evident that Artemus Ward had had some personal experience in the investigation of the subject of Spiritualism, not with genuine mediums, but with genuine frauds, and I can therefore not only enter into and appreciate the spirit of his humor, and excuse his ridiculous rebuke, but I can heartily sympathize with him in his most apparent disappointment in his investigation of the subject, for have we not all encountered similar experiences in our examination of it? The only difference between Artemus Ward's experiences and those of our own is that amid all the fraud and rot and rubbish with which we have come in contact we have gathered a sufficient number of pearls to establish us not in the faith but in the knowledge of the fact we live beyond the tomb. While we have all been disgusted with many so-called Spiritualistic phenomena and angered by many so-called mediums who supposed they were giving us great satisfaction and regarded us easy marks upon which to practice their damnable fraud, we have experienced a certain proportion of genuine phenomena and met a respectable number of genuine honest mediums through whose mediumship we have received incontrovertible evidence that those gone before still live.

When Spiritualists all over the world are organized so that each society or church can maintain for a stated number of years or indefinitely, honest, true, respectable expounders and demonstrators of the truth of Spiritualism, its progress will be much more rapid and uninterrupted. The only wonder now is that it has made any progress at all with the dead weight it is carrying and has carried all these years.

H. V. SWERINGEN.

A Telling Thrust.

A new and telling thrust at the church, by one of its most prominent members, Rev. Washington Gladden, a Congregationalist, hit a vital part, and threatens the whole church fabric. It was made in his late Memorial Day sermon. He said:

"The Congregational Church has come to be a church of employers; the masses of the people who work with their hands for wages, are, as a class, outside of the church and are rapidly increasing in numbers. The same fact is true of all Protestant churches, and Christianity fails to fulfill its mission because of this condition."

Christianity, if trust can be placed in the New Testament account of its beginning, was a revolt against the oppressions of the wealthy Pharisees. It was against them the curses of Jesus were hurled with such telling effect. He represented there was no place in heaven for them; but Lazarus, begging crumbs which fell from the rich man's table, he transported to that blissful abode, and gave him rest in Abraham's bosom.

Some of us in these modern times may not covet such a retreat; but Jews, to whom he was directing his discourse, doubtless thought it the climax of human enjoyment.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

A Medium in Japan.

SPIRITUALISM IN JAPAN.

The Strange Mysterious Power of a Japanese Boy Who Says Inanimate Objects Reveal Their Secrets to Him.

Ehima Kasakura, aged 16 years, living at Yakka-ichi, has within the last year astounded the scientific world, and given rise to wonder even in his own mystical country, by his strange power.

The boy, it is declared, talks with inanimate objects, and reads from them the most wonderful stories of things with which they have been connected, and his seemingly miraculous powers have started among students of psychical research an investigation which, some believe, may lead to new and important discoveries.

The almost laughable (to American minds) theory that inanimate objects record and retain impressions of all that goes on about them is advanced in all seriousness by scientific and learned French, German, English and Japanese scholars, who inside of the last year have talked with this boy of seemingly supernatural powers.

Ehima is an ordinary looking Japanese boy, bright, alert, strong, smooth-skinned, and gentle, with glowing pride in the army and in the fact that three of his brothers have fought and one died in the war between Japan and Russia. Next year he, if permitted, will enlist and carry a rifle in the ranks. That he will not be permitted to enlist the boy has no idea, but it is known that already army officials of Japan, never unwilling to try any theory, no matter how absurd it may seem, are planning to take this boy into Manchuria and give him a high and important position attached to headquarters, and strive through him to gain Russian secrets by seeing if he can learn from the tables, the chairs, and the captured swords the secrets associated with them.

Had Strange Powers From Boyhood.

To Americans—to any but an Oriental—such an idea would be laughable madness, yet the stories of the boy's gift told by scientists, learned men, force even Occidentals to admit that the ways of the Jap are peculiar, and that perhaps such powers exist among the queer, superstitious, uncanny yellow men.

Since early boyhood, his neighbors in Yakka-ichi say, this Jap "man," as he calls himself already, has been able to do strange things. He could pick up pieces of paper, blank and uncoiled, and read things from them. He could find a piece of glass on the shores of Mie bay, on which he played with the other boys, and weave around that piece of glass strange and weird stories of where it came from, what it was, what manner of man owned it. He could pick up a coin, gaze at it a few minutes, and then spin off a story of that coin from the time it was bright and new from the mint, through the hands of man after man, what it did, what it bought, what crimes were committed for it, what bribes it paid.

Half of those who know him considered him a sorcerer. Others smiled softly and marveled at his imagination.

When the war started Ehima was wild to go. His three older brothers marched away to join Nogi's men before Port Arthur.

Caused Suicide of Boastful Soldier.

Months later there returned to Yakka-ichi a soldier, wounded but boastful. Ehima, with other boys who had brothers in the trenches, hunted up the soldier to see if he brought news from those they loved. The soldier had no news of them, but he told a wonderful story of a gallant charge up a blood-stained hillside, with iron and steel pouring upon them; of how he cut wires, leaped ditches, and finally fell wounded on the bare hillside.

Ehima heard him tell of lying under the stars at night with the searchlights playing over him; of crawling foot by foot down the hill as the guns roared, and finally reaching his command again in the trenches. Then the man exhibited a metal flask, dented, and said:

"I carried this with me on the charge. It saved my life."

Bashfully Ehima asked him to examine the wonderful thing. He took the flask, gazed at it a moment, then, drawing himself up indignantly, threw it to the soldier and said: "Liar and coward! You were afraid. You hid in the ditch, and you were shot while running away down the hill."

The soldier paled and trembled.

"How did you know?" he asked.

"The flask told me," said the boy.

Men who had heard the thing wondered, and they wondered still more when the next day the soldier killed himself, saying he could not live because he was a coward.

The story was told in the town, and Ehima's fame grew.

Knew of Brother's Secret Mission.

Soon after that there came a letter from Ollu, Ehima's brother. The letter was cheerful, hinted nothing of danger, told of the glories of soldier life and of his own chances of promotion. The family was proud and pleased. Ehima took the letter and read it. Then he held it in his hands and said:

"Ollu has been chosen to go on a desperate mission. He is enjoined to secrecy. If he does not return his captain will write us. When he wrote this he was sorrowful, thinking he would never see us again. There was a man in the room with him, a man with the uniform of a member of the star. He was waiting for Ollu to finish the letter, and enjoined him to write nothing of his mission."

One month later came a letter from Ollu's captain telling of his glorious death in attempting a sublime errand. He had volunteered to lead twenty-five men with hand grenades up to a fort, to hurl these grenades through the embrasures, and wreck the guns, paving the way for a sweeping charge.

Every man of the twenty-six had perished, but six guns were wrecked, and the charge succeeded where three times before it had failed.

From that time Ehima's fame grew greater. Foreigners heard of him, and they came, giving him money to tell them things. A. M. Robinson, the well known traveler, ran up from Yamada to visit the boy in his home and learn for himself regarding his strange powers.

Unsolved Mysteries of the Orient.

He tells the following story regarding his interview:

"In twelve years' travel among oriental peoples I have learned not to disbelieve until I know. One cannot fathom the depths of these half mystic natures. I found an ordinary, bright looking Japanese boy, who spoke some English, because his father was in the curio trade and he had heard the tourists talk. I spoke with him in Japanese.

"The wonderful stories that the natives of Yakka-ichi told concerning him made me think that perhaps he was a sort of freak, gifted with great power of deduction or a vivid imagination. Frankly, I was prepared to go further, and admit that he might possess something of occultistic insight. But I was totally unprepared for what I found. He told me that he did not know at all how he knew things.

"'How do you tell?' I asked. 'I look at a thing, and pictures come before me,' he said. 'I see the thing and then I tell them.' 'Do you hear anything?' 'No, I see the words spoken. I hear nothing. I see a man. His lips move. I know what he says, but I do not hear. Once I heard music, but that time I was just waking from a dream.'

"'Do you dream much?' 'Yes, I dream things, but the dreams are not always true. What I see is always true.' 'Did any one ever tell you anything about men who had second sight?' 'No. What is that? Is it like me?'

Tells History of Silver Piece.

"Satisfied that he had never been coached, I questioned him about his education. He has little, but can read and write well, and figure rapidly, as most merchants' sons can do. Without a bit of warning I put my hand into my pocket and drew forth a silver piece, two inches in diameter, which I always carry. There is a round hole in one edge, on one side are hands clasped, and on the other is the bust of James Madison.

"This silver piece was dug up by my grandfather in Scioto county, Ohio, years ago. There was no clew to its origin except that in our family it was stated that the medal, or coin, was one of a dozen or more given by President James Madison to the Miami Indians.

"Holding this piece in my hand, I asked: 'Did you ever hear of James Madison?' 'No,' said the boy, 'who was he?'

"'Do you know what an Indian is?' 'Indian—O, yes. My father gets curios from India.' 'No, I mean a North American Indian—a red man.' 'Americans are white and much money,' he said. Then I handed him the piece.

"The boy held it in his hand, turned it over, examined it curiously. 'What do you see?" I asked.

"'I see a big white building,' he said slowly, 'in a big city. There is a crowd of white men and one, two, seven, nine red men. The red man—the big red man, with the feathers in his hair—promises he will be the friend of the white mikado. The white mikado shakes hands with the red men and gives them silver pieces like this.'

"Astounded, I simply sat and stared at the boy. He was still looking at the coin and was greatly interested. 'Did you see all that in the picture?' I asked.

"'I see some more,' he answered. 'The red man is dead. They have killed his horse, his little spotted horse. They have put him on a platform above the ground. All his people weep. His bow and arrow and his gun and pipe are at his side. The medal is around his neck.'

Recalled a Forgotten Tragedy.

"I was dumfounded. I suddenly remembered that, when a boy, my grandfather told me that Yellow Horse, a chieftain, had died near our town in Ohio and had been buried on a platform. I remembered distinctly that he described the killing of the horse—a Pinto, of which the chief was proud. I remembered that he told me there was trouble between the whites and Indians because the chief's body was disturbed and some of his belongings taken. I had forgotten all about the story until that Japanese boy told it to me again.

"I have since learned through friends who, at my request, investigated government records at Washington that Yellow Horse was at the head of a delegation of Indians that visited Washington during Madison's term, and that twelve special medals were struck in honor of the visit and presented to the chief and his followers."

Other foreigners have tested the boy, but a few weeks ago government agents held an interview with his father and stopped the exhibition of his powers, requesting the father to see that the boy reserved his gifts for the use of his country.

Recently, it is known blank papers and small articles picked up in Kuropatkin's headquarters at Mukden have been submitted to the boy by special orders, and army officers have been in secret consultation with him at his home. Recently also he made a hurried trip to Tokio in charge of a favored army officer, but the cause of that trip is unknown, and its results are secret.

Not one of the scientists who have seen Ehima has yet dared to formulate any distinct theory in regard to his extraordinary powers. Whether he is gifted with second sight or whether the objects from which he gets his impressions really do carry the records of their surroundings to him no one will venture to decide.

The theory that inanimate objects do retain impressions and are capable of transmitting them has been advanced by several "dreamers" in past times, and the case of Ehima Kasakura promises to throw light on that theory which may result in great discoveries.—Chicago Tribune.

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Illuminating New Zealand.

We are glad to learn that Mrs. Loie F. Prior has met with a most excellent reception in New Zealand, and that she is causing a Spiritual commotion there that cannot fail to do good. She is one of our ablest speakers.

SPIRITUALISM AND CHRISTIANITY.

The Rev. Loie F. Prior's Reply to the Rev. James Gibbs, D. D.

As reported in the New Zealand Times, the New Century Hall, Kent-terrace, was crowded to the doors on Sunday evening, when the Rev. Loie F. Prior, under the auspices of the Wellington Association of Spiritualists, replied to the strictures passed upon her and her co-workers by the Rev. James Gibb on the previous Sunday. The audience comprised many of Wellington's best known citizens, and the speaker's eloquent address was listened to with rapt attention. Mr. W. McLean, in introducing the Rev. Mrs. Prior, said he noticed some church people present, and wanted to tell them that the society on no occasion attacked any religious body. Its members believed in all religions, and were in sympathy with every true worker in the interest of Christ. It was quite true that sometimes attacks were made on man-made dogmas, but outside of those dogmas they did not assail the opinions of the clergy or any of their people

It had been asked in rather a sneering fashion, Who was this Mrs. Prior, and whom did she represent? Mrs. Prior was rather a modest lady, and had not told them anything about herself, but he would say that she represented as missionary at large one of the largest bodies in the Spiritualist world—a body having a membership of over 250,000, a body that had over 15,000 workers, over 700 places of meeting, and over two million dollars worth of property. Surely that was something that any clergyman or any woman might be proud to represent.

It had also been stated by the critic that he did not know anything about the phenomena or philosophy of Spiritualism. What would a church audience think if he (Mr. McLean) ascended a pulpit and told his hearers that he knew nothing about Christianity or the healing virtues which Christ possessed, and which he told those who believed him could not only do his works but far greater works. Had any of his believers of the present day performed these works, and if not, why not? The critic had quoted largely from Professor Myers' book, and it was unfortunately for him that he had done so. He (Mr. McLean) had the book in his hand, and would read an extract from it. It was well that members of the churches should not be hoodwinked by special extracts taken from this book, which had entailed on the writer nearly thirty years' of investigation into the phenomena of Spiritualism, which he had approached in the spirit of suspicion.

The speaker read an extract to show that Professor Myers was undoubtedly a Spiritualist, and acknowledged the phenomena of Spiritualism. The critic had stated that men of science would not have anything to do with Spiritualism, but Professor John Tyndall had said that these phenomena all around and about us were established facts. Scores of other scientists had also said the same thing, and that the man who denies the phenomena is grossly ignorant of the laws of nature.

Mr. McLean then referred to the Lord Chancellor of England's Presidency of the Victorian Institute, before which Dr. Peebles, who had recently occupied this platform, had been engaged to lecture on the subject of "Immortality and Its Proofs." Professor Myers had clearly demonstrated that men after their change in death had returned to the earth, not by scores, but by hundreds. The critic had stated that if a photograph of the dead could be produced that would be some proof, and yet there were at least 200 spirit photographs in the city and he did not know it. If he were to walk through the rooms adjoining the hall he would see a lot of well authenticated spirit photographs, and would no longer be grossly ignorant of the subject he pretends to talk about.

SHE DRAWS A VIVID PICTURE.

The Rev. Loie F. Prior began her address with a quotation from Sir Edwin Arnold's "Light of Asia." She would draw a picture; could they not in fancy see spread before them a great canvas? There standing in the foreground a man clothed in the royal robes of state, a man majestic in form, a man clear of eye, and of strong, noble intellect expressed upon his face. And nigh unto him and the center figure upon that canvass was another man. Meek, lowly, the light of universal love shining out from his countenance, but his garments were torn and soiled. Seemingly he had been roughly handled. Upon his brow rested a crown of thorns, and blood and sweat had left their traces upon his features. In the background there was a great mob of people, and in fancy they could hear the shouts and yelling. But pressing up, round, and above those two figures were men clothed in sacerdotal garb with sneers upon their faces, and they could almost hear the words they were giving utterance to. The first of the two prominent figures on the canvas was Pontius Pilate, the other the meek and lowly Nazarene.

They could hear the words of the representative of Rome when he asks of the lowly man, "What is truth?" and that man answers back, "What is truth?" And they could hear the great Governor of the far East say to the masses round about: "This man has done no wrong," but we hear the sneering remarks of the rabbis—"Crucify him! Crucify him!" Had she painted the picture so that they might see it? Did they understand its full importance? Could she impress upon them that it was not the howling mob in the background that asked for the life of the gentle Nazarene—it was those who wore the garb of the clergy at that time. They made a demand upon Pontius Pilate for the crucifixion of the man who had done no wrong, in preference to the ones who had done wrong. And why did they ask for the life of the meek and lowly inoffensive man that went about teaching: "Do unto others as ye would be done by"—a man whose hand was ever extended to aid his brother man?

Why did the theologians of that time make a demand for that man? Because that meek, humble man dared to attack their theology—dared to say that that which was taught in the temple, in the synagogues, and in the schools of his day was not the teaching that would uplift humanity. All about him he saw the suffering thousands, all about him he heard the cry of the hungry, undoubtedly all about him he saw oppression, and out of the fullness of his large heart he went forth to benefit his brother man; and because he dared to pronounce a verdict upon those who had meted the measure poured out, they said, "Crucify him! Crucify him!"

THE BURNING BUSH.

They were living at that time in the letter of the Bible and not the spirit, as we to-day had been living in the letter of the teachings of Jesus of Nazareth in place of living in the spirit of those teachings. He dared to expose the iniquities, He dared to take from off the people's eyes the blindfolds that had been placed there by the clergy of His time. To-night she desired to speak about the spirit and not the letter, and she would refer to the book that had been the religious authority for so many years. Could she believe some of the wondrous miracles that were recorded therein? She would digress for a time to go into that distant past and see before her the burning bush—the bush that was aflame and consumed not. Could she, of modern times, accept that story and say it was not a miraculous thing at all? Most assuredly she could, because she had seen the like unto it the present day, and if they were to go with her to the Hawaiian Islands and get into touch with some of the natives who were developed mediums, they would find them well able to make fires that would not burn. The natives would dance on hot stones with bare feet without their feet being blistered. In her own country she had stood by the side of a lady who underwent a severe examination. She had seen her take a lamp of the Rochester pattern and permit the flame to go about her face; she would put her hand through, and if one got close and made an examination one would find that not one of these delicate hairs upon the hands and face was in the slightest degree scorched. The lady she referred to would take paper money from the audience, and by whispering upon it, it would pass through the lamp uninjured. Could she read the story of the burning bush and say it was not a miraculous occurrence? Most assuredly she could, because she had seen with her mortal eyes a similar occurrence, and no one could convince her that she had not seen what was so convincing.

MOSES AND THE TEN COMMANDMENTS.

Could she believe the story of Moses and the ten commandments? Yes, because she dared to say that in this story was recorded the first independent slate-writing. Theologians who stood in the pulpit to-day had never investigated the matter, and never intended to investigate it, but they were willing to believe in an independent slate-writing that occurred thousands of years ago, whilst Spiritualists to-day had evidence of independent slate-writing that was occurring around them all the time. Moses went into the mountains and was there forty days when he received the tablets of stone and brought them back. Our reverend brothers who "believe that story—that Moses went away for forty days to get his slate-writing—would not leave our independent slate-writers out of their sight for forty seconds. The reverend gentlemen would receive and accept a story of the past, and yet refuse to accept the evidence of the present.

Could she believe that the story of John of Patmos, could she understand the lesson given in the last book of the Bible? Yes. There was not a miracle there, but only the trance-condition of a sensitive, just as we have trance conditions of our sensitives to-day. Could she believe the handwriting upon the wall? Most assuredly she could, because we had the appearance of handwriting upon the wall to-day.

AMAZING SPIRITUAL SUBSTANCE.

Every manifestation called a miracle in the Bible was performed to-day all over the civilized and uncivilized world. Her reverend friend spoke of the letter, but spoke not knowingly of the spirit. They were told that spirit is the quintessence of matter, and yet their opponents would use their clumsy gross instruments to analyze that which is the quintessence of matter—instruments that were wholly materialistic. She wondered if our scientific brothers of to-day would expect to gaze upon Venus with a microscope, or would they try to analyze the anatomy of a flea with a telescope! And yet men dared to try and analyze spirits and spiritual substances with weights and measures only known to their materialistic senses. Because they could not weigh spirit with their materialistic scales, because they could not see spirits with their materialistic telescope or materialistic microscope, because they could not view spirit with their materialistic spectroscope, then many of them dared to say that spirit did not exist; and when sensitives attuned by the Infinite, when sensitives presented in the present day—in this modern age—all of the miracles—she wanted to emphasize that word—the miraculous manifestations that were to be found in the Bible, and said that such were the phenomena of Spiritualism, their critics said they did not believe them—they did not believe in the blatant statements of the mediumistic. Her reverend friend had dared to say that spirits returned no doubt at times—these were hardly his words, but conveyed his meaning—spirits might return at times and manifest, but not through the mediumistic.

She would analyze the term mediumship. They knew what matter was. Matter was analyzed to-day in the laboratory where weights and measures, crucibles and retorts were used, and also tubes and furnaces. Scientists were able to analyze matter. But spirit was more refined than the finest of matter. How could they use the same instruments and implements for the locating, the analyzing, and the dissecting of matter, when spirit was so much finer than matter? They could not go into the laboratory to locate an instrument which was able to convey to their senses what a spirit was like, so they needs must have a medium that stood poised as it were, between the materialistic and the Spiritualistic. Was that not logic? The medium was a go-between, to use the vernacular of the day, and the spirit being made conscious of the presence of spirit could convey to the materialistic that which was Spiritualistic.

GOD'S LAWS THE LAWS OF NATURE.

The medium was only an instrument, and a spirit could not manifest itself to mortal man without a medium. In haunted house stories undoubtedly some medium was present, and unless the medium manifested itself the ghost would not appear. Spirits did not draw the substance necessary for manifestation without mediums, so that she said to her reverend friend that a spirit had to have a medium to manifest itself through. She cared not what phenomena in Spiritualism was to be presented, a medium must be present to present that phenomena. Her friend said it was possible for a spirit to manifest at times, and yet at the same time he dared to say that the manifestation of one spirit did not prove the immortality of the soul. Let them come down to hard investigation of the laws of nature. They knew very well that God's laws were the laws of nature and never violated themselves—they never prostituted themselves, they never deviated from themselves. Now, if knowing these things, if one spirit manifested itself after the change called death and brings back intelligence and speaks intelligently, then she said that others passing through death had intelligence after passing through death. She dared say that because she understood the laws of nature, and not only one spirit since the Bible was compiled, but thousands of thousands and hundreds of thousands and millions of spirits had come back to manifest themselves to man.

ORTHODOX RELIGION AND SPIRITUALISTIC PHENOMENA.

Orthodox religion of the present time was founded on Spiritualistic phenomena. The Mosaic laws were founded on messages which Moses received from the Infinite. Why did Moses have his little tent outside the enclosure of the general encampment, and why did he repair to that tent to have converse with God? That was his seance chamber. He went into communion with God there, and had said that the scribes could not look upon the face of God because they would be blinded, so that Moses' message was founded on spirit communication. In the New Testament was there not related spirit communications received? They knew it so well that it was not necessary for her to tell them of the many manifestations of the spirit. She wanted to go on with the building up of the great church politic. Her mind carried her to Rome, and she saw before her the crumbling away of the old religious ideas. She saw the mass of theologians who had lived so long upon the credulity of the general public anxious to build up a great church co-eval with a great empire. They put their heads together, some of these good old men, who did not care about going out and talking in the streets after they had lived in luxury so long. They put their heads together and said: "Let us find out what these Christians are teaching—let us find it out and teach it ourselves." Church history told them that the teachings of the Nazarene did not go smoothly on. Three hundred years passed away before the great church began to teach the humble, gentle, lovable words of the Nazarene. Then she saw in her mind's eye how the persecutors became the persecuted.

THE DARK INQUISITION.

Men remembered how the early Christians were persecuted and burned in Nero's garden; but it was not a very far stretch of time before the clergy of Rome and Spain rose up, and upon the escutcheon of Christianity appeared that dark blotch called the Inquisition. In the name of the humble Man who taught "Do unto your brethren as you would they would do unto you," they placed men upon the rack, in His name men were strung up by the thumbs, in His name men were butchered. The moans of the people reached the spirit world and the message of inspiration touched one Martin Luther, who dared to branch off from the old teachings. They knew the thirty years of fiendish war and persecution that followed. Again the persecuted became the persecutors, and she, coming from that great country of the Stars and Stripes, knew of the persecution that was put upon the people who sailed from England, Holland, and other countries to a place where they could worship God according to the dictates of their hearts, for there, as soon as they grew strong enough, they in turn became the persecutors and left the blot of the burning of the witches at Salem, Mass., upon the glorious escutcheon of the United States. Again went up the cry of sorely oppressed humanity, and the angels responded from the spirit world.

SEANCE IN EPWORTH COTTAGE.

She might tell them something new when she mentioned the little seance which was held in Epworth Cottage in England, where John and Charles Wesley received the basic principles of the Methodist church. It was a well-known fact that Charles Wesley received independent slate-writing, but after the Methodist church grew in power all the manifestations of spirit communion were erased from the Methodist slate. They should read history if they desired to find out if spirits had inspired men or brought messages to man. The preacher stood in his pulpit and told his parishioners to do what he told them, not what he did; but the minister went about among his flock and ministered to man—he was not constantly preaching the letter, but was ministering unto the spirit If they could only take all that there was provable in theology and put in its place all that was demonstrable in the ministry, how much grander, how much more ennobling, how soul-uplifting then would be the teachings of the church! The previous afternoon there had been a grand reception in the city of a noble man, but not so very long ago that man—General Booth—commenced his crusade in London when the hands of the clergy were upheld and he was condemned for the work he was doing. He was criticised because he dared to step out of the ordinary path, but he put the spirit and not the letter into his work, and by impregnating his work with the spirit, to-day he was venerated and reverenced from the north to the south and from the east to the west. Since that noble band of Salvation Army people marched out to help the oppressed and touch the souls of men, the clergy had sent out members of the Christian Endeavor Society and similar organizations, but they never thought of that special kind of work until General Booth and his good Army of men and women set the example. So long as science knew little about this earth of ours heaven was just behind the clouds, according to the teachings of the clergy; but so soon as science turned her telescopes upward and adjusted her microscopes, delved down beneath the crust of the earth and brought up the vertebrae of animals ages since dead, the clergy no longer taught that hell was down below and heaven up above. It was no longer a literal location; it was a condition. They were told that intellectual men were divorcing themselves from religion, but they were only divorcing themselves from narrow bigotry, and such men were the true religionists of the world because they were seeking the truth wherever it could be found. Science was not standing still. Science was reading the rocks, making paths around the world, weighing and measuring even the clouds themselves and science was gradually drawing away from the teachings of theology. They had to keep abreast of science, and if they hoped for an immortal life they had to get into touch with the spirit.

A GREAT UNIVERSAL GOD

that was all love, that was all wise, that was all powerful, that was all good, had no chosen, elected or selected few. She could not conceive of a God that could give to man the power to love, the ability to see the wondrous beauties of this world—a world so perfect and so harmonious when we understood its laws—and then in a moment of vast egotism say, "I will choose out of the great mass of people only a selected few who shall forever, eternally and everlastingly adore me and me alone."

WE WANTED THE SPIRIT OF GOD,

and did not want to wait until we reached the other life to look upon God's face. How were we to get it now? Only by receiving those grand messages that came from God to us from the other world. Her reverend friend said it was strange that although Spiritualists purported to receive messages from the dwellers of the other sphere those Spiritualists never brought to earth anything regarding the future life, only what they knew, and he asked the question, why do they not tell us something about the other world that we do not know?" They had told her a great deal about the other world that she did not know. Had the reverend gentleman gone to her and asked she was quite sure she could have told him something brought to her from the other life that he did not know; but she dared say that if she had told him what she had received from that other life he would not believe her, because his materialistic senses could not grasp it.

Men did not believe that planets in their movements around the sun affected this little earth before Galileo turned his telescopes upon them, because they could not see. Se would like to know why her reverend brother, who had not seen, dared to refute the statements of thousands who had seen and who knew. If a mind incarnated in the human body could send a telepathic message to another mind incarnated in another human body, and the reverend gentleman could prove to her conclusively that the mind died when the human body died, then she would lay down her arms and say, "Oh, human mind, there is nothing for you after this life but the sleep of Endymion—that is all there is for you;" but if he could not prove that the mind or spirit of man or the soul of man, died, then she said to him: "I can prove to you that the mind of man, the spirit of man, or the soul of man does communicate with man."

Her reverend friend was preaching what he understood, and could not speak differently. He should grant the same privilege to her. She spoke as one who had seen, as one who had felt, as one who had stood upon the threshold of the spirit world.

SHE BORE TESTIMONY TO THE IMMORTAL LIFE,

to that which she had seen, to that which she had heard, to that which she had known, and seeing was believing, hearing was knowing, and so firm was she that out of the fullness of her heart she spoke, not from a written sermon, that she could not say good-bye to those who were the nearest and dearest, knowing that she would meet them just beyond the veil with that great God who created this beautiful world, that great God who had given man the power to live, that great God that had inspired us with the universality of truth, that God who lives, is, has been, and always will be. Many men have looked beyond and have come and talked of Him, many men are looking beyond and will come and teach of Him; but my friends accept the spirit, not simply the letter.

SPIRIT RETURN.

The Writer Details Some Interesting Experiences—A Book Brought by Spirit Power.

To the Editor:—I have been strongly impressed for some time to send you an account of these incidents as proof of spirit power.

About a year ago a school teacher named Miss Emma C— was boarding with a family living in a house where, some twenty years ago, and before Miss C— was born, a young lady named Nellie G— had died.

One morning Miss C— told the lady with whom she was boarding that during the night she was awakened, and saw a young woman in her room, describing her dress and general appearance, and said that her face looked haggard and drawn as though she was very ill and suffering, and that she walked across the room and disappeared.

She was offered another room, but said she was not afraid, and did not change, although she saw the same form once or twice more.

Later on Miss C—'s aunt came to visit her and slept with her. By the way, the aunt had lived in the house when Miss G— had died there, but Miss C— knew nothing of this at this time. Miss C— asked her aunt if any one had ever died in that room, describing the young woman she had seen. The aunt said she had accurately described Miss Nellie G— who had died in the room adjoining the one they were in.

Will some of our skeptical friends account for this only as evidence of spirit return and materialization?

Will some one explain how this book was brought? I had often seen Miss Abby Judson's little booklet, "From Night to Morn," advertised, and as I took great interest in all her writings I often thought I would send for it, but delayed doing so. About three years ago, I came into my store early one morning and at once saw lying on the show case the little book mentioned, as clean and bright as if just from the press, and without any evidence of having been handled or mailed. As there are with the exception of myself and immediate family no Spiritualists in this vicinity, I was somewhat puzzled to know how it came there, and made some inquiries, but could find no solution of the matter and am still in the dark.

D. M. DUNLAP.

MY BETTER HALF AND I.

Forty years of harmony, do,
Without one day of strife;
Forty years of happiness,
With a dear, loving wife.

So happy when together,
But never when apart;
Through calm and stormy weather,
Yet always one in heart.

But now we are divided,
Yet more than ever one;
And though I oft am lonely,
I never am alone.

For I feel her always near me,
Forever at my side,
And though death hath divided,
It never can divide.

And yet two personalities,
Distinctly each its own,
Two individualities,
Mysteriously made one.

And I shall soon be with her,
Who ever is with me,
Nevermore to part again,
Through all eternity.

THEODORE SIMPSON.
Vancouver, B. C.

BOOK REVIEWS.

How Nature Cures: Comprising a New System of Hygiene; Also the Natural Food of Man. A Statement of the Principal Arguments Against the Use of Bread, Cereals, Pulse, Potatoes, and All Other Starch Foods. By Emmet Densmore, M. D. 413 pages. Swan, Sonnenschein & Co., London.

Doctor Densmore has an international reputation as a successful practitioner and writer on hygiene, and everything he writes is of interest and value, and has more than usual authoritative worth. At this time when the doctors are telling the people what to eat, and what not to eat, it would seem that scarcely anything is left not under their ban. But no one has advocated such a sweeping change in diet, a change which amounts to a revolution. Bread, the "staff of life," and potatoes, with the whole range of starch-yielding vegetables, relied on as the best and most healthy food, if these are thrown out there seems the greater part of the world's supply gone. The author makes an exhaustive argument, and his conclusions are like the deductions from a mathematical proposition.

Doctor Densmore believes that the natural food of man is fruit and nuts. If this regimen is adopted, the movement in forest culture will be accelerated, for then there will be the motive of gain as well as that now causing the replanting of trees. Now the farmer who sees profit in land only as he can cultivate it in cereals, and trees as enemies of his efforts, would see the most profit in fruit and nut trees, and the wide setting of these would restore the conditions which prevailed before the denudation of the land. There would be a more equable climate, more rain fall, absorption of the surplus, less disastrous floods and winds.

We believe that a diet of fruit and nuts would be ideal, but for the world at large impractical. The rapidly increasing population makes it more and more difficult to keep food supply up to the demand. Yet with the wheat fields set to fruit and nut trees over this vast continent, the supply might be adequate to the needs.

The author is not a "vegetarian," but a fruitarian. He says: "Throughout civilization the great bulk of the human family—the vegetarians and the mixed eaters alike—are cerealities; in the future, when the doctrines herein taught are understood and adopted, mankind will become fruitarians."

Although this dietetic reform runs through the book, it really forms a minor part of its teachings. There has not been any work of the popular literature of hygiene that compares with it in valuable information. While showing the fallacy of the "regular" drugging, the author does not wholly discard remedial agents, yet he relies on the natural recuperative forces of the system. He surveys the different modes of medicine and shows the doctor to be a "fetish," like the savage "medicine man." The patient gets well while the doctor waits. Then he tells how to doctor according to the plan of nature, how to keep well in infancy and age. This not by reliance on drugs but on pure food of the right kind, pure air and water. He plainly tells what to eat, how to eat, when to eat, the benefit of sleep, how to conserve the vital forces, how to avoid intemperance, to avoid the disease of corpulency, and about every ailment afflicting human beings.

Unlike the notorious Osler, he believes man does not reach his best ability until fifty, and is capable if he lives rightly of doing his most finished work at a full century.

Doctor Densmore in practice gives a much wider menu than in theory. He recognizes the necessity of adapting his recommendations to the foods now available. He is not a fadist, but he is too broad to indulge in any narrow scheme. The reader is impressed with the extent of his knowledge, the clearness with which he presents his views, his exhaustless research, and honesty of purpose.

The main factor of health is a proper diet, when sick restoration largely depends on the right kind of food. Give the stomach the food the system demands, and make its digestion perfect and the material is furnished for the perfect building of the body and restoration. One thus organized, is not only proof against ordinary attacks of disease, but immune from the microbes of contagion.

There are few books that give the reader more value received for their time spent in perusal than "How Nature Cures." HUDSON TUTTLE.

John McCullough as Man, Actor and Spirit. By Susie C. Clark. Boston: Murray & Emery Co.

This is a beautifully printed and bound book of 360 pages, by a writer well known to the Spiritual public.

The story of the great actor's life is told in a manner attractive as a novel. Born in a cottage in Ireland, from which his father's family was evicted, coming to America a friendless boy, barely able to read, and less able to write, he arose from poverty, obscurity and ignorance to world-wide fame.

He went to work in a chair-making shop, and one of the old men delighted in reciting Shakspeare, and gave him a copy of Shakspeare's works. He was in ecstasy over the passages, but could read so imperfectly he would get the school children to read for him. He engaged in amateur theatricals, attracted attention of managers, and began his life's work.

"Perhaps the stage never possessed a more painstaking, laborious student, through all obstacles and hardships. His part was always perfectly committed and performed to the best of his ability."

He worked with unflinching resolve and labor is the secret of genius, but is it possible for such achievements without superior aid? Are we not justified, even compelled, to grant that the greatness of such minds comes in a measure from the spirit world?

The last hundred pages are most attractive to Spiritualists. McCullough as a spirit, what he has said and written through mediums since his death, especially his influence over the noble worker F. A. Wiggin, are of absorbing interest. It is a wonderful sequel to his biography, unique, and I think has no precedent. I have space for only one brief quotation of McCullough as a spirit. "I would like to have it printed in letters of gold: "In the Roman arena, when the victorious gladiator hesitated before plunging his sword into his adversary until cultured ladies cried, 'kill—kill,' often when raising the helmet he found the face of a brother. May we never find out there in the Beyond, when the masks are lifted off from all foes, that we have stabbed the heart of a friend, whom we thought an enemy. There is only one enemy in the world; his name is Ignorance, and only one God, whose name is Truth."

There is an earnestness, a character and wisdom in the communications purporting to be made by the great actor, which evidence their genuineness. The presentation of mediumship, its conditions and limitations, by Miss Clark, is admirable for its subtlety and clearness. HUDSON TUTTLE.

LAKE PLEASANT, MASS.

Notes of the Coming Camp-meeting.

The birds are singing and the squirrels are chittering in the sunny groves at this lovely and healthful summer home—the mother of camp-meetings.

Cheery, bracing mornings and moonlit evenings make joyous the June days and nights for the people at the Lake.

Cephas Burnham has cleaned the grove and added neatness to nature.

The boats are being painted and put in condition for sailing.

Dr. Weston has driven a well, 54 feet deep, from his kitchen in the Conant cottage, and found pure, soft water.

Miss Isabel Ross has made the Beals grounds and cottage on Lyman street, very beautiful with new roof paint and flowers, a new veranda and new chamber being the chief additions.

Mr. Clark's new bride and her sister and niece are living in the Clark cottage. They say Lake Pleasant is the right place for health and growing appetites.

Mr. McKenna of the Cove cottage, has made a complete basement tenement and will rent all the upper part of this large cottage.

Edwin Putnam has located two cottages in the space north of Association hall.

Mr. Cook of Holyoke, is building a cottage on Turner street.

Mrs. Haslam, who has bought a house in Greenfield, Mass., will open her cottage on Turner street, this month.

The Bluff will miss the genial presence of Mr. and Mrs. Barron this year as well as that of the caretaking Sadie Severance, all of whom have passed to the higher life since last season.

The dancing pavilion has been shingled, and a new coat of paint of various colors makes the inside and outside glow with old-time radiance.

The railroad company has builded some easy and generous stairs from the station to the pavilion. The company has taken down the foot-bridge over the track, and propose to remove a portion of the south bank in order to straighten the track.

The Scalpers have bought the Hunter boarding house, and may put in billiard tables and other help to their midnight entertainments. It is presumed that they have also bought sufficient land for the indispensable graveyard for the burial of all rejected and slaughtered applicants for admission to their "Independent order"

Mr. Matthews and his musical wife have made a cozy home opposite the Hunter House, and begun farming by planting a large garden.

The campers who passed the winter at the lake are united in the opinion that the snow was deep, and the weather cold; but with plenty of wood and coal, they hibernated, with rather more than less of cold feet.

The camp is now supplied with water as the pump is working. "Jacob's well" is as popular as ever.

A petition has been sent to Washington for a postoffice the year around—some 90 signatures having been obtained. If accepted, it is rumored that Leon Henry will be the new postmaster.

H. S. Streeter, the present postmaster will open the office this month.

The summer session will begin July 30 and close August 27. The speakers and mediums now engaged are A. H. Dailey, Geo. W. Kates, Z. B. Kates, T. U. Reynolds, J. J. Morse, Carrie E. S. Twing, Carrie L. Thomas, Amelia F. Henning, A. P. Blinn, May S. Pepper, J. Clegg Wright.

The Ladies' Schubert Quartette of Boston, will sing and give special musical entertainments. They are accomplished artists who stand among the first in that city of artists.

The hotel will be managed by Philip Yeaton who will open it June 15.

The Ladies' Improvement Society will hold a fair in August. Send your gifts to Mary M. Sheldon, 378 Main street, North Adams, Mass.

I. R. Stratton will have charge of the dancing, Charles U. Bickford being conductor of Stratton's orchestra.

The camp is filling up, new arrivals nearly every day.

Tickets for round trip go on sale from Boston, June 1, $3.75, good to return in October. Other round trip tickets from all parts of the Fitchburg division of the Boston & Maine railroad from Boston, Springfield, Troy, Wilmington and intermediate points go on sale, July 29. Rate from New York City via New Haven, Hartford and Springfield, $5.55.

For circulars, rents and other information address (enclosing stamp) A. P. Blinn, the efficient clerk, at Lake Pleasant, Mass. H. A. BUDINGTON.
Springfield, Mass.

The Outlook Beyond Death.

Lilian Whiting's twelfth book has just been sent out from the press of Little, Brown & Co., on its apostolic mission of preaching the gospel and pure spiritual doctrine of immortal life, under the title "The Outlook Beautiful." From its first to last page it is a glowing portrayal of the religious belief of the editor and subscribers of The Progressive Thinker. In the opening words of the book she declares, "The angel we call Death may be more truly regarded as the Angel of Life—as God's Messenger who comes to guide the way into the life more abundant. * * * It is the process by means of which the spiritual body is released from the physical and enters on the next higher plane of the spiritual universe."

There is a joyous note of exultation running all through the book over the glory of the surety of the gift of spiritual life to man—but there is also a deeper tone of sacred awe as to the responsibility of human beings still in the body making this preparatory life a means of spiritual advancement; for she says—"life is a trust, divinely committed to man. It is the most priceless, the most infinitely valuable of possessions—a gift of rare powers and unlimited resources, to be used for the benefit of others, and thus, in the truest way for one's self." And, again: "The perpetual phenomena of life furnish all the means for spiritual culture. There is not a day but makes its demands on one for his highest and sublimest qualities. There is not a day whose experiences do not test the most exalted ideals."

The title of the opening chapter is "The Delusion of Death," and she quotes from the poet Stephen Phillips:

"The delusion of death shall pass,
The delusion of mounded earth, the apparent withdrawal;
We shall shed our bodies, and upward flutter to freedom."

SARA A. UNDERWOOD.
Quincy, Ill.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

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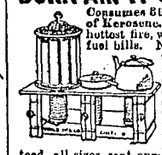
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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

A Study of Elizabeth Barrett Browning.

By Lilian Whiting,

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price $1.25. The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

Dr. J. M. Peebles writes from London, England: "Last night's address before the London Alliance of Spiritualists closed my labor's in this country. I have traversed this island from Glasgow to Merthyr Tydville, Wales, where they have that wonderful Welsh revival. I have lectured every Sunday and some twice or three times during the week. I spent a day on Tuesday at the beautiful home of Alfred R. Wallace. The London Alliance has a magnificent hall, right off from an Art Gallery. Last night many could not gain access into the hall and so were compelled to stand at the door during the entire services." The Doctor will soon be at his home again at No 70 National avenue, Battle Creek, Mich. He has had a busy time in England, where he was royally welcomed.

Will C. Hodge is occupying the platform of the Psychic Society in Oakland, Cal., for the month of June.

The Vermont State Spiritualist Association will hold its next quarterly convention at Grand Army Hall, Montpelier, Vt., Friday, Saturday and Sunday, June 23, 24 and 25, 1905. Vermont state speakers: Alonzo Hubbard, Mrs. Sarah A. Wiley, Mrs. Abbie Crossett, Mrs. Emma Paul and Ida Lewis have been invited and are expected to be present. In addition to the Vermont state speakers the management have secured Mrs. Effie I. Webster-Chapman, a good test medium and speaker, for the entire meeting. All these speakers, at former conventions and at Queen City Park camp meetings, have given most excellent satisfaction in the presentation of the spiritual philosophy. All will take an active part in the convention, therefore all may expect a rare treat at the coming meeting. During the convention, test seances will be held by Mrs. Chapman, consisting of giving names and minute description of our friends passed to Spirit life, proving to all, even the most doubtful, the great truth of immortality. To these seances a small admission fee will be charged to help defray expenses. The sessions of the convention will be interspersed with good music in charge of Mrs. Ella Roys. Entertainment at the Union House, $1.25 per day, two in a room; $1.50 per day, one in a room. S. N. Gould, Randolph, Vt., president; Don H. Chapman, Cambridge, Vt., chairman of Board of managers; Miss Alma Leonard, East Calais, Vt., secretary.

The Connecticut Spiritualist Camp-meeting Association, at Niantic Camp Ground, Niantic, Conn; season of 1905, commencing June 12 and continuing until September 11. For full particulars address George Hatch, South Windham, Conn.

Mrs. Jane Harris Roberts writes from Wanganui, N. Z.: "I am writing to thank you for the copies of The Progressive Thinker you so kindly send each mail, which I endeavor to lend out to as many as possible, as it is truly a 'light bearer.' I am here for a few weeks, and have good work to do for the truth. We have to take a larger hall, as the people were being turned away, such is the hunger for knowledge. I gave a lecture on 'Clothed With the Sun,' to a very crowded audience, on Easter Sunday. The next Sunday I spent in Wellington, where I went for a few days in order to see Mrs. Prior, and listen to her inspiring addresses."

Benton Harbor, Mich.—The promise of immortality to the body gathered hundreds of disciples under the banner of Benjamin and Mary, the "Flying Roller angels" in this city, and it brought them recently a shipload of converts from Australia. Now and then one of the elect would pass away and there would be mutterings from the children of Israel. Hannah Elizabeth Gile, aged sixty-two, one of the first apostles and an immortalized leader of the holy band, died yesterday of heart trouble and now there is open revolt. There were 300 members close to the "throne of Benjamin," it is whispered, that demanded why the messenger of Shiloh had failed in the fulfillment of his promises. "Ah! my beloved, although Sister Hannah was seized in her doubt of the truth and thrown out of our earthly paradise, for you the word still holds," answered the "angel" in all suavity.—Chicago Examiner.

Dr. J. M. Peebles, while in Boston, was the guest of Dr. Lane and his wife. He speaks in high terms of the good work they are doing.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Mrs. Kirchner writes: "The warm weather does not seem to affect the attendance at the services of the Rising Sun Mission on Sundays, as we had quite a large audience on the afternoon of June 4, to listen to our Sister Martha Price of Boston. She gave some valuable food for thought in her lecture. Mrs. Hamilton Gill followed with a few remarks and demonstrations of spirit return. Brother Thompson also gave some very interesting demonstrations of his ability as a psychic. In the evening a large crowd greeted our speaker, Mrs. J. L. Fravel, who electrified her hearers, her subject being 'The Emancipation of Selfishness.' It was well delivered by her guides, who are always ready to elevate the human family up to a spiritual standpoint. After the discourse Sister Schumacher gave a short talk, and also gave some very consoling spirit messages. Mrs. Kirchner followed with quite a number of messages, which were comforting to the sorrowful. Our choir as usual rendered some fine musical selections. We cordially invite all to attend our services every Sunday afternoon at 3; evening at 8, at Mission Hall, People's Institute, Van Buren and Leavitt streets. On Saturday night, we hold a test seance in Mission Hall. Tests for all. Our second annual June festival and dance takes place in Pleasure Hall, Saturday, June 17. Our second annual picnic on Saturday, July 1, at Reissig's Grove, Riverside. All are invited. Our speaker for Sunday, June 18, will be Mrs. Martha Price of Boston."

The annual camp-meeting of the Mississippi Valley Spiritualists Association will open on July 30, and close on August 27. Col. W. J. Bryan of Nebraska will deliver an address on the opening day. The announcement will be heard with great interest by the people of Clinton, Iowa.

Forty-eighth anniversary of the Harmonial Society of Spiritualists of Sturgis, Michigan, will be held in the Free Church, Saturday and Sunday, June 17 and 18, 1905. Able speakers are secured. Dr. G. B. Warne of Chicago, Ill., vice-president of the N. S. A., and Dr. Julia M. Walton of Jackson, Mich., treasurer of the Michigan State Spiritual Association, are the speakers. Other volunteer speakers are expected. Dr. E. A. Warren will sing solos of his own composition at each service. Mrs. Mabel Thorpe Jones of Coldwater, Mich., musical director; Miss Alta Toby of Sturgis, organist. Every effort is being made to make this forty-eighth anniversary a success. Everyone is invited regardless of religious belief. Come and enjoy the feast in store for all. The speakers will both lecture in the afternoon of Sunday—2:30 and 7:30. Those from near-by towns on the Lake Shore railroads can hear both speakers and return home Sunday evening, especially those going west. Special Sunday rates on this road. For information you desire, not named, address the secretary, C. Cressler.

Louise E. Zimmerman writes from Elmira, N. Y.: "Owing to ill health, the writer resigned, some months ago, from office in the First Spiritualist Church of this city, consequently has written no report of the work since that time. Upon request, it gives great pleasure to write that the closing of the church year will leave a fund in the treasury, and an increased membership working in harmony to promote the truth of Spiritualism and the uplifting of humanity. Mrs. R. W. Barton, as resident pastor, is giving both comfort and satisfaction to sorrowing, seeking hearts, and will remain with the society for the ensuing year. During the month of June, regular services will be held at the church on Sunday evenings only. Wednesday evening of each week a 'pay circle' and social will be held at the residence of President and Mrs. E. F. Evans, 369 Wallace Place, where all are welcome to an enjoyable evening. During July and August, the regular summer vacation will give friends and members of the society an opportunity to attend camp-meetings or rest quietly preparatory to the work of the coming season. In September, the regular Thursday evening message meeting and Sunday afternoon and evening services will be resumed. The Ladies' Aid still hold interesting gatherings semi-monthly, and all go merrily along the way, rejoicing in the demonstrated truth of the continuity of life. Let the light so shine, that all may know the sweet peace and consolation that there is no death, all is life, and the loved ones have but put on incorruption, when they pass from mortality, and can return through the doorway that is never closed."

W. H. Kizer writes from Des Moines, Iowa: "It seems that all good mediums must drift, sooner or later, to a large city, in order to spread the light or furnish the proof of continuity of life through spirit demonstration. Mrs. De Wolf Kiser's mediumship converts more people to the idea of a spirit world than all the preachers and priests in this country, with all their claims, minus demonstration. Perhaps the writer would have been a materialist during his sojourn in this material world had it not been for the phenomenal manifestations witnessed by him in many different ways, showing the love, the wisdom, and the faithfulness of the true friends in spirit life, who once were his associates, and are very anxious to spread this glorious light. Mrs. DeWolf Kiser only gives independent slate writings in daylight, from 9 a. m. to 5 p. m. This leaves the skeptic at a loss to fabricate his claim of fraud, or to explain the modus operandi except by spiritual origin. This, with her other phases of mediumship, interests people, and makes converts where hearsay evidence is of no avail."

Dr. E. B. Craddock writes from Concord, N. H.: "Ever since the birth of The Progressive Thinker I have wished it Godspeed. I was converted to Spiritualism in 1853, and have taken great interest in it in Wales, England, Paris, Havre, France, and heard of it in Trinidad, W. I. I have seen it in almost all its phases, and still stick to it as my religion. I would like to see a good society started here in this city. We want more books, more literature. I wish everyone who can spare a book, pamphlet or paper to send the same to me for all to read who desire. Many have old books lying away dusty, that might be doing some one good, and help build up a little society. A good speaker and test medium can do well here. I will be pleased to answer any letters from reliable persons, and do all I can to help one get started. A society will be organized next fall, and a way opened for a medium. Each one should at least give 25 cents for The Progressive Thinker. Address me at South Spring street, Concord, N. H."

F. J. Lentsch writes from Louisville, Ky., that the People's Spiritual Church closed its meeting for the summer the last Sunday in May, Frank T. Ripley lecturing on the "Religion of the Future," followed by messages. He was followed by the Rev. Mary Mann, the regular pastor of the church. She made a few remarks and gave some most satisfactory tests. She has but few equals and no superiors, and is a perfect lady in every sense of the word.

Isabella Powderly writes: "The Englewood Spiritual Union is having very spiritual meetings. Mrs. McArthur is one of our best speakers, and is well liked by all who hear her. Do not forget the annual picnic, July 4, Jackson Park, near the German Building. All are welcome. The Ladies' Aid meets every Thursday at 3 p. m. Meeting every Sunday evening, McDermott's Hall, 6608 Halsted street."

J. W. Hoysradt says: "Some day a new house of worship will come—the Church of the Common People. Through its portals will throng all those who believe in the higher life, and from its pulpit will be handed down the message of life as the Great Master himself uttered it. The Almighty will not be proclaimed a revengeful Deity, ever ready to send forth suffering on his children. The responsibility of man to his Maker will be emphasized, but the pulpit will strongly impress on the minds of its hearers the responsibility for their own condition and the great need of religious dealing with their fellow men. It will teach employers to deal justly with employes, housewives to treat their servants honestly, workmen to keep their contracts, tradesmen to deal squarely, and money-mad Americans not to stoop to low tricks performed under the plea of 'business policy.' It will reclaim thousands of homeless young men and women who are going to ruin in your great city; it will speak with righteous denunciation of 'wickedness in high places' as well as in low places. The Fatherhood of God and the Brotherhood of Man will be constantly proclaimed. The pathway of life will be flower-fringed and lightened by the sunshine of a great hope."

Captain Geo. W. Walrond, who has now completed a continuous term of ten years in Denver, Colo., has released his large suite of offices, lecture hall and occult class rooms for another term of five years. It was Mr. Walrond's intention to have retired from active public work altogether but his extraordinary and phenomenal success in Denver forces him to hold on to occult and Spiritualistic work till his seventieth birthday at least, when he will have been engaged fifty years in the ranks.

M. Lizzie Beals writes from Worcester, Mass.: Miss Susie C. Clark is certainly one of the most brilliant speakers on our platform to-day, and we are justly proud of her."

L. S. Burdick writes: "A visit last Sunday to the Spiritual Society at Marcellus, Mich., found it in a live working condition, having held meetings twice a month the past year, on the combination plan of spiritual and social, an all-day meeting; a picnic dinner supports the physical. Brother H. L. Chapman supplies the spiritual. Mr. and Mrs. Clyde Goodrich lead the music. Readings and fine tests by Mr. Comstock, all home talent."

Eula M. Golden, secretary, writes: "The Spiritual Research Society of Flint, Ind., meets the first Sunday in each month. We expect to have Dr. E. H. Denslow of South Bend with us June 17, and 18, if nothing happens, and would be pleased to have all who are interested attend, especially those of neighboring towns. Although we are few in numbers, we try to do what we can and feel sure that some good will come from our work."

D. G. Hill writes: "On Sunday, June 4, a large and appreciative audience gathered at O'Donnell College Hall, the home of the Golden Rule Spiritualist Society. The services for the afternoon were short talks by the veteran worker, J. E. Coe, and Mrs. Virginia Bryan Lyons, followed with messages by Mrs. Grand and Nora E. Hill. In the evening the speaker, Mrs. Nora E. Hill, gave a soul-inspiring address from the subject, 'Memory's Golden Shore,' with messages by Mrs. Nellie Kusserow and Mrs. Virginia Bryan Lyons. The labors of these workers and the splendid music and singing merited the approval of the listeners. The speaker for Sunday evening, June 18, will be that well known and capable man, Dr. J. H. Randall. Bear in mind that this society gives an entertainment and prize drawing on Saturday evening, June 17, at O'Donnell College Hall, South Paulina street between Washington Blvd. and Park avenue. You are welcome."

E. W. Sprague and wife, the N. S. A. missionaries, have Sunday August 13, and the week days following still open for camp-meeting engagements. Their services can also be secured for societies or camp-meetings for July 1 to 23. Address 618 Newland avenue, Jamestown N. Y.

Lily M. Thiebaud, a prominent lecturer, writes from San Bernardino, Cal.: "Your paper is highly appreciated by me, and I am endeavoring to attract the people here to do more reading of Spiritualist papers. I have reason to feel greatly encouraged with the work here. We have a number of new members since last letter to you. Have good audiences every Sunday night. The Theosophists have had a lecturer here. He gave six lectures. From some who attended his lectures came the request that I should give a lecture on Reincarnation, as they wished to know what the spirit teachers would say on that subject. The audience gave close attention, expressing their deep interest. There are many liberal-minded people here, who are slowly learning to 'walk alone.' To convince them that the name Spiritualist is one of which to be proud is my mission it seems. I tell them not every one is worthy of the name. We have now organized a lyceum."

Mrs. Augusta Grant writes from Elkhart, Ind.: "We have had with us for the month of May D. A. Herrick, of Grand Rapids, Mich. He is an exceptional worker in the field of Spiritualism, and his lectures are inspiring to the soul, aiding in its advancement and progression along the lines of our beautiful philosophy. Numerous manifestations were given from time to time, proving to many that there is a reality in a life hereafter. Many new members joined our band of workers, and we are expecting soon to become a chartered society. May peace and harmony always prevail with us. Brother Cole, fifty years a Spiritualist, gave us a bundle of Progressive Thinkers to distribute, showing his zeal in the cause."

G. H. Brooks, 114 President street, Wheaton, Ill., writes: "The Spiritualists of Wheaton, Glen Ellyn and vicinity will hold a grove meeting, Sunday, June 18, at Glen Ellyn, in a grove a little back from Glen Ellyn, and the many Spiritualists of Chicago are invited to attend. There is no prettier place near Chicago to hold a grove meeting. Take the Aurora, Elgin and Chicago electric car and get a round trip ticket for Glen Ellyn. When arriving there, cross the Northwestern tracks; take the first street car after you cross the tracks; go East until you come to the first road, then turn north and go a short distance, when you will find a pavilion where the meeting will be held. Some of the state board will be present to assist; also some test mediums. There will be a morning session at eleven, one at half past two, and one at half past seven. So come one and all; bring your baskets and enjoy a day in the country."

W. J. Colville writes from Portland, Ore.: "I am here lecturing on Sundays at 3 and 8 p. m., for First Society of Spiritualists in Artisan's Hall Abington Bldg., Third street, and on Tuesdays, Wednesdays, Thursdays and Saturdays, at 8 p. m.; also Wednesdays and Thursdays at 3 p. m., in Advance Thought Hall, 193 Sixth street. Very large audiences are attending my lectures which treat upon a large variety of topics of considerable general interest. Portland is very full of visitors at present. Lewis and Clark Exposition, though small in comparison with Chicago and St. Louis fairs, is very attractive and well repays a visit. The climate of Oregon is very pleasant in summer, as intense heat and dust are almost entirely absent. Interest in all phases of spiritual and liberal thought is being well sustained. There are many active workers in and around Portland and the public appetite is keen for spiritual instruction. Mrs. Mallory's reading room and library at 193 Sixth street is a great center for philosophical debate."

The First German Spiritualist Society of the West Side will hold their nineteenth picnic in Reissig's Grove, Riverside, Ill., on Sunday, June 18. These picnics have been so thoroughly enjoyed in the past that the society has concluded to hold two this year, the time of the second one being September 10. Come one and all and have a good time.

E. Rouble writes from Watertown, N. Y.: Another crowd presented itself to hear Mrs. Amanda Coffman's farewell sermon, and to witness her ability in giving the blindfold messages. Our good brother, Geo. H. Brooks, had told us in March what a worthy possessor she was of this rare phase, but even this did not give us an adequate idea of the amount of good she could do with it. The public soon recognized her as an ordained minister of merit, which, together with our society's satisfaction of her efforts, helped her in doing a wonderful work as well as making scores of friends who join us in asking her to return to us for a longer period during the coming season of 1905-06."

Correspondent writes: "Dr. Louis H. Freedman, world-renowned Australian healer and physician, opened his meeting, Sunday, June 4, at St. George's Hall, State street and Thirty-third. A good and appreciative audience assembled, and all were delighted with his remarks. He contemplates making a tour through Great Britain and Scotland. He is an interesting speaker, having had twenty years' close study in spiritual philosophy, a beautiful singer, a healer and physician. He will accept engagements to nearby towns and camps for this season. Madam Josephine gave very convincing messages. Mrs. A. Jenckes sang a very sweet solo.

Dr. C. A. Wickland writes: "The Lake View Spiritual Union announces that the Sunday services have been discontinued for the summer months, to be resumed again in September. The meetings during the past season have we believe, been of interest to a goodly number of people, who through the ministration of the ministering spirits have been made to realize that it is not all of life to live and not all of death to die; that life indeed extends and continues to unfold even beyond the grave, in fairer clime than this."

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis. Aug. 5 to 27 inclusive. This is one of the most beautiful camp grounds in the northwest; it is constantly being improved; those who contemplate visiting this camp will be pleased to learn that a new auditorium will add to the pleasure and comfort this year. A splendid program; talent the best. Programs will be ready for distribution the last week in June. For particulars and programs write M. M. Blish, secretary, Wonewoc, Wis.

Harmony Grove Camp-meeting Association will hold its annual camp, Aug. 6 to 20. The management is endeavoring to make this the best camp in the history of Harmony Grove, having already secured the services of a number of first-class workers with a fair prospect for others. This camp is located in a most beautiful grove of stately old live oaks, three and one-half miles west from Escondido, Cal., and is reach by stage from San Diego (24 miles) or by daily train over Santa Fe railroad to Escondido via Oceanside, changing cars at the latter place. Those coming from Los Angeles should also change at Oceanside. Announcements will soon be ready to send out. All are welcome and we earnestly desire the co-operation of all who are interested in spreading the grand truths of Spiritualism. For further particulars in regard to the camp address T. J. McFeron, secretary, 528 Fir street, San Diego, Cal.

Mrs. Dobson-Barker writes: "Rev. Allyn Franklin Brown, who has resided on a ranch near Los Gatos, Cal., for the past sixteen months, has again taken up the work for Spiritualism. He is known from the Atlantic to the Pacific ocean, as organizer of societies and state missionary. He is now with the First Spiritual Union of San Jose, Cal., for the month of June. As usual he is arranging for meetings every evening to try to increase the membership of the society and teach the beautiful truths of our philosophy. Many of the people here are pleased with this work of question meetings. He always interests thinking skeptics wherever he goes. Among the new things that he is ever ready to suggest, is the printing of a neat little program of the month's work. Any society wishing his services can address him at 230 N. Sixth street, San Jose, Cal., during the month of June. On Monday he was called to officiate at the funeral of Chas Hubbard, at his late home in East San Jose. His wife accompanies him and is a great help to him in his work; although not a public medium, she is an able astrologer."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, June 18, 1905, S. E. 58: "Prayer."

Gem of Thought:—

"True prayer, oral or silent, is born of the bosom, not of the brain."

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Notes From Montana.

With the close of the second annual convention of the M. S. S. A., which convened in Billings, June 1, 2 and 3, Spiritualism has had an interpretation which distinguished it from that trumped up by both prejudice and ignorance. About three days before the convention's sessions a "floating" medium with flaming advertising matter circulated broadcast located for a short time in Billings. I deemed it advisable to write the following article and have it published in the secular papers: "One Madame Bell is not a recognized medium of the National or State Association, and is not in Billings under the auspices of the local society of Spiritualists."

This had the desired effect as the public discovered that organized Spiritualism would not be associated with such representations.

Sunday evening, June 4, I conducted a christening service at which service flowers were used instead of water. The people of Billings were curious to know how I would justify this innovation, so I explained it in our way. Many of the friends present requested me to give one more christening service and I said to them that I would convene one in the near future.

I delivered in all eight lectures in Billings, and people of all beliefs, and many of no belief at all in the hereafter, attended the meetings.

I go from Billings to Livingston, on to Butte and Anaconda, and then on to New Era camp for July.

HARRY J. MOORE.

LETTER FROM NEW ZEALAND.

A Prominent Worker There Has Something to Say.

As an old Spiritualist and worker of some twenty years upon spiritual platforms, I greet you through the pages of your estimable journal, which always brings us a bright message of cheer and courage.

I have had the pleasure of meeting several of your mediums, latest of all Mrs. Lois Prior, who is lecturing in Wellington, a truly gifted message bearer, whom our societies welcome with great joy. I have lectured in Australian centers, and all through New Zealand during the last twenty years, and always have a desire to visit your more extensive country. At present I am holding a mission in Wanganui, one of the beauty spots of our lovely island, where a young, energetic society is struggling against much opposition, and therefore needs a helping hand. My work in Auckland (where I had the pleasure of meeting Mrs. Laura Fixen) is at present in the charge of Mr. Walker from Australia; also other mediums from Christchurch are at present in Auckland.

I had such a beautiful message from "Sunshine," through Mrs. Prior, that my heart is so cheered I can go on working with increased energy. Wishing you all blessed results to your work, I extend to you "hands across the sea" in greeting, remaining yours sincerely,

JANE HARRIS ROBERTS.

Wanganui, N. Z.

"A NEW PHASE OF MEDIUMSHIP."

As Presented Through the Mediumship of Mrs. Josie K. Folsom.

To the Editor:—I notice an article in this week's Progressive Thinker with the above heading, and I am glad to see that particular phase of mediumship gaining ground, but am somewhat amused to see it called a new phase. Mrs. Josie K. Folsom has been giving this phase for years, only her method is more satisfactory as a test condition than that of Mr. Ray. Her method is as follows: She has blank cards passed out among the audience, preferably by some skeptic, and requests the people to address some friend that they know to be in spirit, by their full name, ask any question they like, and sign their own proper name. If they prefer to use their own paper or card it is equally acceptable, as the cards are merely a matter of accommodation. Mrs. Folsom then asks some stranger, a skeptic or investigator to blindfold her eyes, which is done by filling the sockets of her eyes with a pair of folded kid gloves, or, as lately done with absorbent cotton, and binding on them a heavy silk bandage. After this is done, a committee gathers up the cards, lays them on the table and Mrs. Folsom gets the names and messages, sometimes as high as six names not written on the cards, all recognized as a rule, the exceptions being less than a dozen I think, in two years.

After the names and messages are obtained, she then picks out the right card, sometimes from the very bottom of the pile, and hands it to the one for whom the message is intended. She very seldom fails in getting the right card, simply by the sense of touch.

I saw her go before a large audience in Michigan, a state she had never visited before, and the audience largely composed of an excursion party from Detriot, a city she has never been in, and under the above conditions, gave seventy-two full names that were all recognized.

Her marvelous independent spirit writing, that is the wonder of the skeptic and the envy of rival enemies at this time, is always given under strict test conditions, in full electric, or daylight. Pictures that are recognized by their friends are obtained in the same way.

It will not be long until the great truth of immortality will be fully demonstrated and placed in the category of classified science where it legitimately belongs. May it come speedily.

Yours for truth as against all fraud and sham, C. W. STEWART.

St. Louis, Mo.

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MONTANA STATE CONVENTION.

Notes of a Harmonious and Successful Session.

The second annual convention of the State Spiritualist Association convened in Billings, on June 1, 2 and 3. Many questions of importance were discussed, chief among which were the following: What relation does a local society hold to the state association, and also what rules individual members of either should adhere to.

Rev. Harry J. Moore read the following, which were accepted: To walk in unison. To assist those in need. To pity those who are in misfortune. To enlighten those who are in darkness. To sympathize with those who are bereaved. To visit those who are sick. To reclaim those who are erring and make our thoughts and lives beautiful and acceptable in the sight of our arisen loved ones and of each other.

We also accepted the following preamble, which will be used in organizing societies in the state of Montana: We whose names are herewith attached, in order to promulgate and strengthen by word and example the facts and truths of Modern Spiritualism have organized ourselves into a church or society, known as the First Spiritualist Church or Society of ——, and agree to abide by its rules.

I also wish to make mention of the discussion precipitated when the proxy vote proposition at our National Convention was presented. The discussion ended with every delegate voting for the following resolution:

Resolved, That the representation entrusted with proxies of local societies to the N. S. A. be permitted to select their own proxies on the floor of National convention.

Surprise was expressed by many delegates present that the National Association should go so far as to entrust to the hands of the credential committee the right of choosing as to who should vote the proxies from the different states. It was decided by the delegates present that the delegates from the State Association to the N. S. A. convention knew better in regard to what the state wanted better than anyone else, who may be chosen by some one not from that respective state.

The lectures delivered by Rev. Harry J. Moore, and the messages given by Mrs. Eva McCoy are of the kind to increase the interest in the philosophy and phenomena of Modern Spiritualism. Their efforts were commended very highly and an effort will be made to keep them in the state.

The following delegates to the N. S. A. convention were elected: Mr. and Mrs. Frank McCormick, Mrs. A. P. Smith of Billings, and Mrs. M. P. Hicks of Anaconda.

The following officers for the state association were elected: President, Mrs. Frank McCormick, of Billings; vice-president, Mrs. M. P. Hicks of Anaconda; secretary, Mrs. W. C. Selbred of Billings; treasurer, Mrs. A. P. Smith of Billings; trustees, Mr. Capp of Livingston, Mr. Holmes of Butte, Mrs. Kerlin of Anaconda, Mr. Nelson of Billings.

Taking it all in all we consider our second annual convention quite a success from every standpoint. The delegates decided to hold the next convention in Billings, Mont.

MRS. W. C. SELBREDE, Sec'y.
MRS. M'CORMICK, President.

WATERTOWN, N. Y.

A Letter From Mrs. Amanda Coffman.

I have just returned from Watertown, N. Y., after a busy two months' session and a general good time. With the help of the good people there among whom I number so many friends, and who did so much to make my work light and my stay a happy one, I was more than moderately successful. Every courtesy and attention that could be shown, every kindness that could be made manifest, was heaped upon me until I literally felt myself fade into insignificance. I had but to make a suggestion, and a score or more were on the scene to aid me, while among themselves, the officers, members and friends were continually planning the pleasantest things and surprising me at every turn.

Almost every Sunday the Temple took on a dress of fresh flowers or plants. On two occasions (Easter and Memorial Day) it was transformed to a perfect bower of beauty with such a profusion of flowers that the rostrum and walls were scarcely visible, while on the pulpit I invariably found a bouquet of the choicest cut flowers for myself or guides or both.

But the greatest surprise of all was planned by four of the official board and occurred May 17, the birthday and in honor of Owenna, an Indian maiden who is a message bearer of my band. I was expected with sixteen others to be at the home of Ladies Butts and Baldwin to assist in surprising the secretary with a token of their appreciation of her work in behalf of the society. Upon my arrival I was hurried to lay aside my wraps, and then ushered into the presence of 57 people who had congregated to surprise me. Before I realized what this could possibly mean, I stood before an open door gazing upon a tableau I will never forget.

There, with a hall tree on either side and a table in the center, each laden with beautiful articles of red, just a little beyond, a large red chair with Ladies Butts and Baldwin standing at either side and gowned in red, the room carpeted and draped in red; Ladies Bundy and Rouble, also gowned in red, came to meet me and escorted me to my chair where Miss Bundy made me the recipient of 56 gifts, 54 of which were individual and 2 (a red silk robe and a pair of red satin slippers) presented by the society and Ladies' Aid.

My four hostesses later on showed us all to the dining-room, where red covers were laid for the party and served us with strawberry ice cream, fruit and a variety of red cake.

The color scheme was suggested throughout the entire house, every guest even wearing something consistent with the idea. This and many other things, was done for me and when I think of the kind thoughts that prompted such attention, I recall the 120 who rose as one to greet me, with all the gratitude I know, and in fancy live the future made forever brighter and happier for the love Watertown has borne me.

AMANDA COFFMAN.

Grand Rapids, Mich.

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

E. D. Williams: Q. What evidence is there that Abraham Lincoln consulted mediums?

A. The book by Nettie Maynard, "Was Abraham Lincoln a Spiritualist?"

S. R.: Q. Does disturbing the body after death, interfere with the passing of the spirit?

A. A. J. Davis has beautifully told of the transition, and how a holy peace and undisturbed silence should reign, until this most wonderful process is completed and the spirit is free. The unseeming haste and interference of undertaker and embalmer, are reprehensible, and indications of grief should be suppressed. As for the time taken by this withdrawal, it varies so much that it cannot be more than approximately stated. Immediately after its completion, decomposition begins. Of course this must proceed for several hours before manifested. It would not be advisable to wait for this sign, and as a rule, two hours after the suspension of the bodily functions, the spirit has become free. Until then the body should remain undisturbed, and the silence sacred.

E. W. Swinburn, Bonner, Texas.: Q. Two years ago I wrote you asking the cause of the light clouds and forms floating before me which I thought was the beginning of clairvoyance. You replied that a cataract was forming and that I should be careful not to strain my eyes and possibly I might keep it off awhile. You were only too correct. The cataract came. I had an operation performed, and another, and now I can see dimly, in a shadowy way. What do you now advise?

A. When the eye has been operated on for cataract, glasses are necessary for clear vision. The kind required depends on the nature of the case. The only way to be recommended is the consultation of a well informed optician—and have glasses fitted to the eyes.

There are several operations for cataract. The most capital is that of entire removal of the crystalline lens. Especially formed glasses take the place of the lens, and the patient cannot see without this aid, beyond distinguishing light from darkness.

We do not understand that this correspondent has had the lens removed. It has been no more than lacerated, under the expectancy of absorption of the foreign matter, and clarification. The great danger in this is from inflammation which may totally destroy the sight, even long after the treatment.

It is not so stated in any medical work, but we would prescribe in such cases, glasses with a tint of green. The common blue glasses which are supposed to soothe the eye, are not correct in principle. The most soothing color in nature is green. It is most abundant, and the weary eye is relieved by it. It is strange opticians have not taken their instructions from the surrounding world.

The tint should not be dark, as in the green glasses now made, but of a delicate touch of light emerald.

C. B. Seely: Q. Who was the author of "The Vestiges of Creation?" Of what value is it?

A. Perhaps the appearance of no book ever created such a storm of criticism as the Vestiges of Creation, published in 1844. It was anonymously published and there was as much speculation as to its authorship as denunciation of its contents. The work is that of a literary man, whose attention is turned to science. Dr. Chambers has been given the credit of being its author. It contained little that was original, but gathered up the strands of investigations of Lamarck, St. Hilaire and others, and wove them into a startling cosmology. It broke the way for Darwin and Spencer and prepared for the reception of their demonstrations. At this time its value is mainly historic, and a person cannot claim full knowledge of this subject who has not read it. Yet its theories and conclusions have no value, being untenable or obsolete. Darwin's Origin of Species has taken its place.

Temperance: Q. How many distilleries and breweries are there in the United States, and of what denomination are the owners?

A. The religion of owners of distilleries and breweries is not given in the census reports, and the number of establishments is difficult to ascertain. Concentration of capital is nowhere better illustrated than in the immense concerns into which the smaller have been absorbed. The red-tape of government inspection has made small distilleries unprofitable, and thrown the business into the hands of a comparatively few. The magnitude of the combine, however, is shown by the fact, proven by the revenue tax, that the direct cost of beer and whisky to the people of the United States is more than that of the bread they eat, and the butter used with it. To this may be added twice as much for indirect cost, as neglect of duty, pauperism and crime.

Saloons are required for the sale of these liquors and they are established and owned by the breweries. As a rule the breweries are owned by Catholics, and the saloons are managed by Catholics. There are exceptions, for the business does not demand profession of that religion. Rather that religion offers no obstacle against its professors engaging in the liquor trafic. The Catholic church may be said to own the liquor production and sale in this country, and by this means has been and is, one of the strongest factors in politics. It throws this deciding influence with the party which will give it the most. Here is the most menacing feature of the anti-temperance party. The saloons have their own field of operation, they are contributors to a religious cause which is a sworn enemy to the liberty under which it flourishes.

C. J. Borgstrom: Q. At a circle in Kansas, as related in a book entitled "Rending the Vail," a spirit gives an oration, giving his name as Denton, and commencing with the last line in page 255 of said book and continuing to and including the 19th line in page 256, the same is exactly word for word the language used by E. D. Babbitt in his book "Religion," page 32, chapter 3, commencing with the third line and including the ninth line of page 33. All the differences I can see are two words—"immutability" and "and "immortality," and the other "we" for "you." Could it really happen that an idea could be brought out by two individuals one in the physical body and the other from a spirit using so many words exactly the same, or is it a copy one from the other?

A. It has often happened that two writers have given identically the same thought, without plagiarizing in the usual sense of that word, but in no instance has the language been perfectly reproduced.

There is nothing in the way of Denton as a spirit quoting from Dr. Babbitt, more than there would be if in this life. But it would be desirable when such quotations are made to give due credit. Yet earthly authors are guilty of this omission. As an instance no less a scientist than Dr. Buchner, quoting from my publication, The Arcana of Nature, in his great work, "Matter and Force," while giving credit to many passages, there are many others which he gives at length, with scarcely more change than is made by translation, without the least acknowledgment. It is more credible that a spirit neglected to give due credit, than the medium should copy for the purpose of deception, from a book well known, for he would well know that he could not escape detection.

POEMS.

They fall in many places—as the seed
Which men sow ever for the spirit's need;
I scatter mine right freely—let them lie
Along the stony ways to live or die.
And if perchance, one seed should take a root
I ask not that it bring forth any fruit;
I am content if one white bud will ope—
To whisper to the broken-hearted—Hope."

If only by sharp pain I may be led
To enter in and share another's woe,
If, through my dearth another can be fed
Then let me be content to have it so.
If from some trial borne I gain the strength
To lift my brother's burden for an hour,
Or my worn feet, marking the weary length
Of this life's journey, find thereby the power
To smoothe it for my sister, I shall hold
Such travail blest. If these, my songs, can show
One vanished face in glory aureoled
I have not vainly lived this life below.

If, only from a broken heart I feel
All the world's grief as mine—then let it break.
Such drops shall be a sovereign balm to heal
And soothe the anguish of all hearts that ache.
If my blind groping in the dark should tread
One shadow down, I will not mourn the gloom.
If this, the crown of thorns about my head
Shall make free space for one white rose to bloom
Along another's path, then let me bear
Most patiently, and disregard the pain.
If one word lives to lighten earth's despair
I am repaid. I have not lived in vain.

When tenderest arms that 'round thee twine
Shall loose their hold,
And in the shadow of Love's shrine
Fond hearts grow cold,
Then bid thy soul stand firm and true
And nothing rue.
If faith is found a shattered reed
Smile and pass on.
And let no shivering heartstring plead
For what is gone.
For every broken idol dead
Be comforted.

If dreams of life must fade and break
Then let them go;
And with unfaltering courage take
The hand of Woe,
When firmly clasped it soon shall prove
Kinder than Love.
Though every hope may mock thy heart
With empty lies,
Though every treasured dream depart,
Lift fearless eyes.
Make thy soul strong enough to stand
Without joy's hand.

Only to speak one word of comfort strong
To sing adown the ages, when I lie
With lips silent alike of sob and song,
One word that will not die.
Courage, my heart. Strive to attain thy best,
Nor at thy stumbling sit and weakly wail.
Some wandering song of thine may bear the test.
And if I fail—I fail.

BEATRICE ST. GEORGE.

Oak Park, Ill.

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The Cause Advancing.

Annual Report of the President of the New York State Association of Spiritualists, Illustrating the Good Work Accomplished.

In submitting this my annual report I do so with regrets and with a feeling that I owe to the Spiritualists of the State an apology for not having been more active in the work. During the year now closing there has been so many urgent demands upon my time that I could not devote the usual amount of time to state work, and much that would naturally devolve upon the president has fallen upon the shoulders of our second vice-president, Mrs. Tillie U. Reynolds, to whose untiring efforts as state missionary and lyceum superintendent, together with these added burdens of relieving the president, is very largely due whatever of successes in state association work we have to our credit.

Possibly if I could have devoted time in this direction, a somewhat larger work may have been accomplished; and yet I feel that Mrs. Reynolds is so well qualified and has worked so diligently and conscientiously that our cause has suffered little from my inability to do as I had expected to do, and would have done had conditions with me been more favorable.

I mention this matter in order that I may stand before you in a true light, and that I may not be accredited honors which legitimately belong to another.

Missionary Work.

In accordance with arrangements made at the last convention, Mrs. Reynolds has devoted such part of the year to missionary work as her prior engagements would permit. She has visited different localities and dispensed spiritual food to many people to whom a spiritual lecture is a rare thing. She has held aloft our banner and advocated our cause with dignity and with honor, and in several instances, to my knowledge, when the financial returns were disappointing, she has given to the state association either a part or else the whole of the compensation to which she was entitled under the terms of her engagement.

I believe that in some instances she has been so conscientious in her determination not to wrong the state association that she has gone to the other extreme and done actual injustice to herself. Since she is to report to the convention, giving details of her work I will not further trespass in that direction.

In my opinion, missionary work is one of the most important branches of state work and I recommend that it be continued to such extent as our finances will warrant.

Mass-Meetings.

Correspondence was had concerning the holding of a joint mass-meeting in the city of New York, the state and National associations to unite for that purpose, but owing to certain unfavorable conditions then existing the project was abandoned.

A very successful mass-meeting was held in the city of Buffalo on the 27th, 28th and 29th of last January. The First Spiritualist Church of that city extended a cordial invitation and offered the free use of their temple and the Temple Society and Harmony Circle Society, another state auxiliary, together with other Spiritualist workers in that city, joined in making the meeting a grand success, with the result that a new impetus was given the movement there and a nice little balance was realized with which to replenish the state treasury.

Later in the winter an all-day state meeting was held at Niagara Falls at the rooms of the First Spiritual Church which Mrs. Atchison of Buffalo has so faithfully served as pastor for two and a half years and who joined your president and second vice-president in carrying out an interesting programme. While this meeting did not add to the state exchequer, we came away with the feeling that we had helped the cause in that city.

The latter part of October, at the solicitation of our worthy representative on the state board, Mrs. Laura Holt, for the northern part of the state, your state missionary and state president received a most hearty welcome and assisted in holding a two day mass-meeting in the city of Potsdam, N. Y.

The members of that society are all ladies and the enthusiasm with which we were welcomed and the completeness of the arrangements may well be emulated by some of our societies where the management is in the hands of gentlemen. The meeting was a success.

I repeat my recommendations made one year ago, that more rather than less mass-meetings be held the coming year, because I believe they tend to bring out and interest new people in our cause and in our work.

State Days at the Camp.

We were assigned a New York State Day at Freeville camp at the assembly of 1904, and our first vice-president, Mrs. Carrie E. S. Twing, represented our state association on that occasion and will no doubt favor the convention with a report thereon.

Neither our state nor the National Associations were assigned days on the City of Light programme last year, but I am in hopes our state association may be assigned a New York State Day on the programme of this year.

The friends of Human Progress of North Collins invited your president to represent the state association at their second day meeting in September last. Mrs. R. S. Lillie of California, Mr. Manchester, a promising young local speaker, and Mrs. Hardenburgh, a local medium and speaker, and your president took part in the programme, and while the meeting was not largely attended, it was declared a success.

There is indeed a pleasure in meeting with the veterans of a half century of battling for a principle and for truth, and this, the oldest Spiritualist society in this country, has several of those honored veterans among its members.

In my opinion the state days at the camps are advantageous both to the state association and the camp associations, when some representatives of the state board can be present and participate in the exercises, and I recommend that they be continued for the coming year at such camps as we are invited to so visit, provided suitable arrangements can be made.

Children's Lyceums.

This very important but so often sadly neglected feature of our work cannot have too much consideration.

At our last convention, Mrs. Tillie U. Reynolds was appointed lyceum superintendent for the state and I am certain that the convention made a wise choice and that Mrs. ReRynolds has done all in her power to increase the interest in and to assist and encourage those engaged in lyceum work over the state. In her report she will give the convention full information as to the present statue of lyceum work.

At the last national convention, Bro. John W. Ring of Texas, was again elected National Superintendent of Lyceums, which position he had filled so nobly the preceding year. The Progressive Lyceum published by him under the auspices of the National Association, is a valuable assistant in the lyceum work. In fact I believe it is the only periodical devoted exclusively to the lyceum, that is published in this country.

I hope this convention will devise ways and means for increasing the interest in this branch of our work.

I recommend that the convention set apart a special hour for the consideration of this important question.

Local Societies.

From information at hand I think I can safely say that our societies are generally as prosperous as ever, and on the whole perhaps in a little better condition than they were one year ago. The difficulty in raising funds with which to meet the legitimate society expenditures is an ever present problem. But as we grow in spirituality our pocketbooks will be touched more easily, the cause will mean more to us, and I trust the day is not far distant when this the grandest religion the world has ever known will not want for financial support.

We have not as yet outgrown the frictions and discords that occasionally creep in and disturb the harmony and interfere with the larger success of the work of local societies. Not that Spiritualists are lacking in kindness or have less regard for one another but that personality is more pronounced because of the fact that we each do a little thinking on our own account. But if I observe correctly there is a little improvement from year to year in this direction which augurs well for the future. I would urge upon the local societies the importance of extending their field of labor and study by devoting at least one meeting each week, or semi-monthly, to a conference in which the members should be the workers and participate in discussing given topics or reading short articles bearing on the topic or akin thereto.

Such meetings could take up the work of cultivating mental powers and thought forces, by practical efforts and illustrations of the power of thought applied upon such of your members as may be ill from time to time, and in nemberless other ways that would be legitimate and helpful to all concerned. If thoughts are things, let us learn how to guide them, and make them useful rather than allow them to run at random, and who, more than the Spiritualists, should know how to make proper and legitimate use of thought forces.

Spiritualists should be leaders in all these things, and not allow the new-thought people or Christian Scientists to gather all the ripened fruit which Spiritualism has planted and nourished up to the time of the harvest.

Let us remember that Spiritualism is a broad-gauge religion, and while we cannot nor would not neglect the phenomenal feature, we must march forward and out into the broader fields of spiritual unfoldment, and demonstrate to the world in our every-day lives, as well as in society work that we are worthy of this great trust which the angel world has placed in our keeping.

I believe that in this direction lies the real secret of future success for Spiritualism, and that to neglect to move forward and out into these broadening avenues now opening before us would be a serious mistake.

Settled Speakers.

The settlement of speakers of ability and of high moral character with our societies for a series of months, a year, or even longer periods, seems to be a desirable thing to do, and as a rule where this practice prevails, societies are more successful and more harmonious than where transient engagements only are made. There is an economy in this course in the saving of railroad fares, hotel bills, etc. Nevertheless we must recognize the fact that many societies do not feel strong enough to pay a regularly settled pastor the year round. But I recommend settled pastors wherever societies are in position that such a course is practical.

I trust that this convention may set apart a special hour in which to consider the best methods of carrying on society work in general, including the question of settled speakers.

Registration of Speakers and Mediums.

I fear your board of trustees has been derelict in its duties as relates to the inauguration of a system of registration of speakers and mediums, and I renew my recommendation of one year ago that the incoming board of trustees be instructed to take action thereon along lines then suggested.

Ordination Usages, Etc.

A resolution was adopted at our last convention recommending our ministers holding ordination papers to surrender the same and take new ones from the National Association. But that does not seem to have been the plan adopted by the National Association. Instead of issuing certificates direct, the National issues a certificate of endorsement of the certificates already held from the state association whenever the officers of the state association so recommend.

Several of our ministers have availed themselves of this privilege and have received the National Association's endorsement. There are still ordained ministers in the state who have not taken such action, and I bring the matter before the convention, but without any special recommendation, that action may be taken if thought desirable.

No action was taken by the last National convention toward a revision of the ordination usages and other rules, so that the rules adopted in 1903 and published 1904, still continue in force.

I bring this matter before the convention and would suggest that a special committee be appointed to consider the whole question of ordination, responsive readings, marriage and burial services, with instructions to report either to this or to the next annual convention with such recommendations as may seem desirable.

I have a few copies of the ordination usages and other rituals issued by the National Association in 1904 which I can furnish to those especially interested in them.

Spiritual Literature.

If my memory serves me correctly, a committee of three was at the time of our last convention appointed to take up, under the supervision of the board of trustees, the editing or procuring and distributing of Spiritual Literature.

Whatever may have been done by that committee will undoubtedly be reported by them to this convention, so that the committee may take appropriate action in relation thereto.

The worth of this feature of propaganda is so fully recognized in all departments of reform work that there can be no question as to its utility and I trust that a larger work may be done in this direction the coming year.

Counterfeit Phenomena.

THERE CAN BE NO SUCH THING AS FRAUDULENT MEDIUMSHIP. MEDIUMSHIP IS GENUINE OR IT IS NOT MEDIUMSHIP AT ALL. NEVERTHELESS THERE ARE PERSONS WHO POSE AS MEDIUMS WHO ATTEMPT TO IMITATE GENUINE MANIFESTATIONS FOR FILTHY LUCRE. THEY DON THE LIVERY OF HEAVEN IN WHICH TO SERVE THE DEVIL. THAT THIS INIQUITOUS PRACTICE HAS GREATLY RETARDED THE PROGRESS OF OUR MOVEMENT IS UNQUESTIONABLY TRUE.

WE MAY DIFFER IN OUR OPINIONS AS TO THE BEST METHODS FOR DEALING WITH THIS QUESTION, BUT THERE IS NO GAINSAYING THE FACT THAT BROTHER FRANCIS OF THE PROGRESSIVE THNKER HAS DONE YEOMAN SERVICE TO SPIRITUALISM BY HIS UNRELENTING WARFARE AGAINST, AND EXPOSURES OF PRETENSE AND DECEPTION UNDER, THE NAME OF MEDIUMSHIP.

Mediumship is one of God's richest blessings to the children of earth and our state association will ever be ready to encourage and protect mediums in their honest endeavor as message bearers from the angel world.

I cannot help but feel that a proper system of registration of speakers and mediums could be made to protect and assist local societies in avoiding some of the painful experiences which they sometimes have because of lack of proper knowledge concerning those whom they engage.

What a pity that so grand and important a work should be thus retarded and injured by unscrupulous persons. But since it is so, it seems incumbent upon all honest mediums and true Spiritualists that they do all in their power to neutralize these unfavorable influences by that nobility of character and honest, conscientious effort which commands the respect of all good people.

State Legislation.

The question of State Legislation abridging the legitimate rights and privileges of Spiritualists in New York state is one over which your state officers should ever keep close scrutiny.

I did not learn that any attempt was made by our state legislature to enact laws trenching upon the rights of our people since the last annual convention, and it would seem that the successful efforts of your state officers four years ago to defeat what seemed to be a concerted movement to encumber our state statutes with that shameful kind of law-making, is still fresh in the memory of the officers of medical associations and is still a source of protection to our people.

The fact that we have a state organization to look after the just rights of mediums and healers is undoubtedly a bulwark of defense which is bearing its fruits.

In Conclusion.

In reviewing this year's work I feel that with all the drawbacks there is more of encouragement than of discouragement.

The public press has never treated our cause more fairly, than it is now doing. There never was so wide a knowledge of Spiritualism and its attending phenomena as there is today. And I am glad to be able to say that our speakers and mediums who are working under the recognition of our state organization, are accorded more cordial recognition and respectful consideration by the clergy and workers in other religious movements than they ever were before.

All these things indicate that Spiritualism is growing in influence with people outside of our own ranks.

Dear fellow-workers, the time is ripe for action, and it is now up to the Spiritualists themselves to demonstrate that they are large enough, broad enough, and spiritually-minded enough to take advantage of the opportunities that are now opening before us, and make this movement the power for good and for the uplift of our fellowmen which those who are faithfully watching from the spirit world would have it.

H. W. RICHARDSON,
President.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, May 25, Mrs. Orrilla B. Hatch at her home, 700 E. Market street, Elmira, N. Y. Rev. Annis Ford Eastman spoke feelingly of the beautiful and exemplary life well fitted to join the loved ones gone before, she having been one of the oldest Spiritualists in the city.

Passed to the higher life May 27, 1905, from Detroit, Mich., Mabel E. Goucher, aged 16 years, the idol of her parents, loved and respected by all who knew her. The spiritual address was in keeping with her last words to her pastor, "I am not afraid to die." Services conducted by Nellie S. Baade, Detroit, Mich.

Passed to spirit life on May 24, at her home in Council Buffs, Iowa, Elizabeth Wild, the beloved wife of Mr. James Wild, at the age of 84 years. She was born in England in 1821, and married in March, 1845. She leaves her husband, six children, nineteen grandchildren and six great-grandchildren. She was a good, noble woman, and a devout Spiritualist for about twenty years. Funeral services by the writer. C. O. KEMPSTER.

Wilbur Stinson, aged 25 years, passed to spirit life, April 6, from his home, 332 Michigan avenue, Toledo, Ohio, leaving a loving father, mother and three brothers to mourn their loss. His father having gone to California to prepare a home for the one who never grieved him, made it doubly sad. D. A. Herrick officiated. Mrs. Herrick assisted with songs. Cremation at Detroit, Mich. Being life-long Spiritualists, they are thus comforted. COR.

Hugh C. White passed to spirit life at the U. B. A. Hospital, Grand Rapids, Mich., on May 25, aged about 47 years. He leaves a loving wife to mourn her earthly loss, but comforted with the knowledge Spiritualism gives. During a long illness he was conscious of the presence of spirit friends daily, and was anxious for his suffering to cease. He had a host of friends, and was a member of the Modern Woodmen of America. An address by D. A. Herrick, closing remarks by Dr. W. O. Knowles, and beautiful singing by Mrs. R. Nirrell was given in the home May 27. Interment at Dowagiac, Mich., conducted by D. A. Herrick and Modern Woodmen. COR.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

The Aristocracy of Health. A Study of Physical Culture, and Our Favorite Poisons. A masterly work on the subject, by the gifted writer, Mrs. Mary Foote Henderson. Price, $1.50.

The Bible. New and Revised Edition. By John Remburg. Price $1.25.

The Candle From Under the Bushel, or Thirteen Hundred and Six Questions to the Clergy. Nuts that are hard for them to crack. An interesting book. By Wm. Heart. Price 40 cents.

The Constitution of Man. By Elizabeth Towne. Price 50 cents.

The Crisis. By Thomas Paine. Price, 25 cents.

The Demonism of the Ages. Spirit Obsessions so Common in Spiritism, Oriental and Occidental Occultism. By Dr. J. M. Peebles. Cloth bound. Price $1; postage, 19 cents.

The Descent of Man. By Charles Darwin. Price, 75 cents.

The Development of Spirit—After Transition. The origin of religions, and their influence upon the mental development of the human race. By the late M. Faraday. Price 10 cents.

The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Dr. Thomson J. Hudson. Price $1.50.

The Dream Child. Reads like an inspiration. Treating clearly upon the laws of affinity, love and the attendant pain and sorrow invariably experienced therewith. By Florence Huntley. Price, cloth, 75 cents.

The Fairy Land of Science. This beautiful book fills a niche in the hearts of the young people. Lyceum library literature. By Arabella B. Buckley. Price 50.

The God Idea of the Ancients, or Sex in Religion. A sensible, logical statement of opinion, but not of a revolutionary or sensational nature. A good book all through. By Eliza Burt Gamble. Price $2.25.

The Greatest Thing Ever Known. A dainty, helpful book. By Ralph Waldo Trine. Price 35 cents.

The Great Psychological Crime, which claims that subjective mediumship is injurious, is edited by Florence Huntley, author of "The Dream Child" and "Harmonics of Evolution." Price $2.

The Idea of God. By Dr. Paul Carus. Fourth edition. 32 pages. "An effort to purify our 'Idea of God' that it may be greater, sublimer, and more awe-inspiring to future generations than it has ever been yet."—Literary World, London. Paper cover, 15 cents.

The Infidelity of Ecclesiasticism. A Menace to American Civilization. A trenchant and masterly treatise. By Prof. W. M. Lockwood. Price, 25 cents.

The Kingship of Self-Control. Full of most helpful ideas, and bound in white covers with pretty floral design. By William George Jordan. Price 30 cents.

The Life of Jesus. By Ernest Renan. Translated from the original French. Price, cloth, gilt top, 75 cents.

The Life Radiant. For every one in every walk of life. By Lilian Whiting. Cloth binding. Price, $1.

The Living Decalogue. From Sinai to Zion. By W. J. Colville. Price 50 cents.

The Lover's World. A Wheel of Life. Treating on the subjects of love, marriage and parenthood. By Dr. Alice B. Stockham. "The Lover's World, garnered sheaves from the wisdom of books and life's experiences, is now returned to the heart of humanity." Price, silk cloth, $2.25.

The Majesty of Calmness. By William George Jordan. Price 30 cts.

The Missing Link of Modern Spiritualism. A most valuable book, giving a history of early Spiritualism. Written by Leah Fox Underhill of the Fox Sisters. Reduced to $1.

The Molecular Hypothesis of Nature. Demonstrates the continuity of life and our environment of spiritual influences. Free from all theories of superstition. By Prof. W. M. Lockwood. Price 25 cents.

The Mystic Thesaurus. By W. F. Whitehead. Leatherette, Price, $1.

The New Life. By Leroy Berrier. Price 50 cents.

The Other Side of Death. Scientifically examined and carefully described by C. W. Leadbeater. Price, $1.50.

The Priest, the Woman and the Confessional. This is a most valuable book. It comes from an ex-priest, whose character is above reproach. By Father Chiniquy. Price $1.

The Prophets of Israel. Popular sketches from Old Testament History, than which no branch of science, in the last generation, has undergone a more profound revolution. By Carl Heinrich Cornell. Price 25c.

The Relations of Science to the Phenomena of Life. Ideas of life scientifically expressed in contradistinction from the old theories. By Spirit Professor M. Faraday. Price 10 cents.

The Relation Science Holds to Natural Philosophy. By Prof. W. M. Lockwood. Price 15 cents.

The Romance of Jude. A story of the time of Christ, given through the mediumship of Mrs. Longley. Cloth bound. Price, 50 cents.

The Soul. Its Nature, Relations and Expression in the Human Embodiments. This is clearly a book on re-embodiment, or the principles of reincarnation. By the guides of Cora L. V. Richmond. Price $1.

The Soul of Things. These three volumes are among the most popular works ever written in explanation of the Spiritual philosophy. By William and Elizabeth M. F. Denton. Price $1.50 each; postage 15 cts.

The Soul's Song of Triumph. A prose poem by Harrison D. Barrett. Price 10 cents.

The Spiritual Alps, and How We Ascend Them. A few thoughts on "How to reach that altitude where spirit is supreme and all things are subject to it." By Moses Hull. Price, cloth, 40 cents; paper, 25 cents.

The Principles of Light and Color. Including The Harmonic Laws of the Universe, The Etherio Atomic Philosophy of Force, Chromo Chemistry, Chromo Therapeutics, and The General Philosophy of Fine Forces, Together with Numerous Discoveries and Practical Applications. Illustrated by more than two hundred engravings and four-colored plates. By E. D. Babbitt, M. D. Price $5.

The Spiritual Birth, or Death, and Its To-Morrow. The Spiritualistic idea of Death, heaven and hell. A logical statement, proven both by facts and the Bible. By Moses Hull. Price 10 cents.

The Religion of Spiritualism, Its Phenomena and Philosophy. This work was written by that noble modern savior and grand man—Rev. Samuel Watson. A marvelous work. Price $1.

The Spiritual Significance. By Lilian Whiting. This book is all that the name implies—a spiritual book. Price $1.

The Spiritual Wreath. A new collection of words and music for the choir, the congregation and the social circle. Containing 64 pages. By S. W. Tucker, author of many musical publications. Price 15 cents.

The Story Hour. For Children and Youth. A book of short stories, written expressly to interest and instruct the young. A good work for Lyceums. By Susan H. Wixon. Price $1.

The Sunday Question. A historical and critical review, with replies to an objector. Its motto: All time too sacred to do wrong; no time too sacred to do good. Price 15 cents.

The Talmud. Selections from the contents of that ancient book, its commentaries, teachings, poetry and legends. Also sketches of the men who made and commented upon it. By H. Polang. Price, cloth, $1.

The To-Morrow of Death, or the Future Life According to Science. Is just what it purports to be—what the title indicates—in every chapter. By Louis Figuier. Price, cloth, $1.50.

The Unknown. By the scientific writer, Camille Flammarion. Price, $2.

The Widow's Mite and Other Psychological Phenomena. A new book of 538 pages by I. K. Funk. A most remarkable and valuable book. Price $2.

The World Beautiful. Series One, Two and Three. Choice volumes of restful and educational reading, uniting the ideal and the real in this life. By Lilian Whiting. Price, each volume, $1.

The World's Sixteen Saviors, or Christianity Before Christ. A key to all the sacred mysteries of the present religions and their Oriental formation. By Kersey Graves. Price $1.50; postage 10 cents.

Three Journeys Around the World. By the renowned lecturer and traveler, Dr. J. M. Peebles. Price, $1.50.

Three Jubilee Lectures. By Dr. J. M. Peebles. Price 35 cents.

Thomas Paine's Examination of the Prophecies. A consideration of the passages in the New Testament, quoted from the Old and called Prophecies concerning Jesus Christ. Price, 15 cents.

Truths of Spiritualism. This book narrates many of the striking experiences of its author as a lecturer and test medium in the earlier days of Spiritualism. By E. V. Wilson. Price $1.

Twentieth Century Guide to Palmistry. By the Zanzigs. A good book for all those interested in this study. Price, cloth, $1; paper, 25c.

Two In One. A compendium of Biblical Spiritualism. A combination of "The Question Settled" and "The Contrast" into one volume. By Moses Hull. Price $1.

Uncooked Foods and How to Live on Them. By Mr and Mrs. Eugene Christian. Illustrated. Cloth, $1.

Unknown Life of Christ. By Nicholas Notovitch, the discoverer of the manuscript. Cloth. Price $1.

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Views of Our Heavenly Home. This book is a word-picture by one of our best artists, Andrew Jackson Davis. A highly interesting work. Price 60 cents; postage 5 cents.

The Ohio Convention.

Showing Great Interest and Progress in the Cause in That State.

The eighth annual convention of the Ohio Spiritualists Association convened at Ashtabula, Ohio, May 26, 27 and 28, 1905.

The opening features of the convention was a reception of officers, delegates and visitors held in G. A. R. Hall, Thursday evening, May 25, the hall being beautiful decorated with flags and bunting, all kinds of flowers, the sunflower predominant. The president of the Psychic Research Society of Ashtabula, Brother John G. Wallace, introduced Mrs. J. G. Wallace to deliver the address of welcome, Mrs. Carrie Firth Curran, President O. S. A., responding. Brief addresses were held by Mrs. E. Schauss, Toledo; A. E. Baird, Elyria; Dr. C. W. Haines, Bedford. Mrs. A. H. Talcott, assisted by choir of children, furnished the vocal and musical program. All present were regaled with ice cream and cake.

First Day, May 26,

After calling the convention to order, President Carrie Firth Curran, of Toledo, greeted the delegates and visitors and bade them welcome.

The following then gave short talks: Rev. Laura G. Fixen, Chicago, Ill.; Rev. C. W. Haines, Bedford, O.; Rev. Fred D. Dunakin, Cecil, O.; Rev. Harry E. Boerstler, Columbus, O.; Rev. Hattie G. Webster, Columbus, O.; Mr. Thomas D. Bellis, Cleveland, O.; Rev. Elizabeth Schauss, of Toledo, O.; Mrs. H. A. Ebertshausen, Sandusky, O.; Mr. Robert Alexander, Parkersburg, W. Va.; Mrs. Carrie M. Bartholomew, Geneva, O., and others.

Miss Edna Grant, the sweet spiritual singer of Conneaut, sang a solo with encore.

All committees were appointed by the president. On rules, O. B. Clark, F. D. Dunakin; on credentials, Anna E. Baird, Fred Schauss and Anna Ward; on resolutions, I. W. Pope, Mrs. Bonney and Mrs. March; president's report, Mrs. Bartholomew, Mrs. Gay and Mrs. Blair; secretary's report, Mr. Methaffy, Mrs. Ebertshausen and Mrs. Webster; treasurer's report, Mr. Munsell, Mr. Boerstler and Mrs. Reed.

Controversy arose on how to vote the delegates, as it was found that the state constitution came in conflict with the National constitution, the arguments which followed were entered into with a harmonious feeling, lengthy, but instructive to all; time for adjournment came without an agreement having been reached.

Saturday morning convention called to order by the president Carrie Firth Curran.

Music by the choir.

Invocation by Mrs. Schauss.

Letter from M. T. Longley, greeting the convention was read and well received by the delegates.

The matter of settling the question of *what rule should be followed* in the voting was very easily arranged when it came to the point of voting, and it was agreed that each society represented should have a vote for every member, and the total number of votes found to be thus represented was 441.

After Brother Warne, Mrs. Laura G. Fixen and others expressed their views, Brother Warne stated this question is the greatest difficulty confronting state associations toward the National as the laws in some states differ from others, and we must try and get our constitution and by-laws changed to be uniform all over the country.

Secretary's report read, ordered filed.

Treasurer's report read, ordered filed.

The committee on treasurer's report find the amount reported by the finance committee last season was $296.24; the income for the year raised the amount to $457.21. Expenses for the fiscal year including convention $165.23, leaving a balance after all expenses being paid, $324.83, making a gain of $28.50 over report of last year.

Missionary report, Anna E. Baird, Elizabeth Schauss. The report was ordered filed. A rising vote of thanks tendered them, which was responded to by Mrs. Schauss and Mrs. Baird.

Report of committee on rules:

The business session of this convention shall be called to order by the president; afternoon session shall open at 2:30 in the afternoon and close at 5 o'clock. The morning session shall open at 10 o'clock and close at 12 o'clock, and follow the order of business as per program.

This convention shall be governed by our constitution, by-laws, and by Roberts' Rules of Order where not provided for by our own laws.

O. B. CLARK,
ELIZABETH SCHAUSS,
F. D. DUNAKIN,
Committee.

New charters were granted Ladies' Aid of the Helping Hand, Elyria, O.; White Key Spiritual Society, Martin's Ferry; Meta Psychic Ladies' Aid Society, Wellington.

Resolved that this convention of the Ohio State Spiritualist Association in convention assembled extend to the worthy president of the N. S. A., Harrison D. Barrett and his esteemed wife, our sincere sympathy in the hour of their affliction. That this resolution be spread upon the minutes and a copy be sent to Brother Barrett under seal.

Resolved, we extend the sympathy and consolation of the State Association of Spiritualists of Ohio assembled, to the widow of our ex-president, Bro. Thos Black, of this association, who passed to the higher life in April last, a copy of this be sent to the widow, under seal.

Resolution: To the president and members of the Ohio State Spiritualist Association, Greeting: Your committee upon resolutions would respectfully submit the following preamble and resolutions:

Whereas, the O. S. S. A. have met in convention for the transaction of the business of the state association of the various auxiliary societies of the state, and for the equal and just treatment of all its members which we deem to be represented, one vote only by each society of the state which *forms* this body or association.

Whereas, we deem each society is fully represented by its chosen delegate and under the general rules of such bodies each delegate only represents its society as one, the same as our county representatives represent the people of the county in state legislation by one vote. Also the same as our district congressmen represent a district of the state by one vote in the halls of congress. We will follow this illustration a little farther for the purpose of showing this convention our conclusions after a more careful thought growing out of the present discussion of yesterday, and would recommend the same kind of unselfish and pleasing discussion upon all question of to-day. You will quickly see that all county or district representatives are based upon the population of the county or district. This is well known by you all and we would suggest that a committee be appointed to revise the constitution and by-laws of the O. S. S. A., with the view of basing all representation upon the number of constituents in each society; as an example one society having twenty members is entitled to one delegate, and for each twenty members or the major part thereof shall be entitled to an additional delegate in the convention.

The motion now before the convention, by Bro. Boerstler, reads about as follows:

That the decision of the question of votes be left to delegates based upon the paying membership of the local societies. Upon this question we would say we do not deem this a stock company voting upon the cash paid in by the stockholders and entitled to a vote for each share of stock. But the members of the various societies send a delegate to represent that society as a society and as one body. Therefore we offer the following amendment to Bro. Boerstler's motion:

Resolved, That each delegate present representing the several societies shall be allowed only one vote upon any and all questions before this convention.

Resolved, That this convention assembled extend to the Psychic Research Society, the mayor of the city, and the cities of Ashtabula and vicinity our sincere thanks for their kind reception and hospitality during the session.

Resolved, We sincerely appreciate the high compliment paid this association by the widow and family of former Mayor Jones of Toledo, and that the communication be placed on file.

Resolved, That the honor conferred upon this Ohio Spiritualists Association assembled, by the presence of honored brother Dr. Geo. B. Warne, president, and the vice-president of the Illinois State Association of Spiritualists, we tender to them an honorary membership to the Ohio Spiritualists Association, and their names to be placed upon the records of this association.

Resolved, That the name of our worthy sister, Mrs. Dr. Alexander Caird, of Boston, Mass., be added to the roll of the O. S. A.

After the reading of the resolution a committee was appointed to revise the Constitution: I. W. Pope, chairman; Dr. C. W. Haines, Mrs. F. Bonney.

All bills not yet paid belonging to the expense of this convention ordered paid.

Communication from Mrs. Jones and family, also from Percy Jones, of Toledo, read and ordered placed on file.

Report of president read.

A rising vote of thanks tendered Sister Carrie Firth Curran, our worthy president.

Motion made by Mrs. Reed, seconded by O. B. Clark to use $100 for Medium Pension Fund, and $50 for Missionary Fund as recommended, was carried.

Minutes of previous convention read and approved.

Here Mrs. Anna E. Baird displayed the quilt which Mrs. Skogland of Wellington, is making, expressing the hope that the delegates take tickets at 10 cents each.

A vote of thanks to the president of Ashtabula.

This convention accepted the invitation of Dr. C. W. Haines to hold the ninth annual convention at Cleveland, May, 1906.

There being no further business, the election of officers being in order, resulted: President, Fred D. Dunakin, Cecil, O.; first vice-president, Harry E. Boerstler, Columbus, O.; second vice-president, Dr. Chas. W. Haines, Bedford, O.; secretary, Carl A. Sollinger, Cleveland, O.; corresponding secretary, Carrie M. Bartholomew, Geneva, O.; treasurer, Carrie Firth Curran, Toledo, O. Trustees: Mrs. Elizabeth Schauss, Toledo, O.; Mr. Thos D. Bellis, Cleveland, O.; Mrs. Hattie G. Webster, Columbus, O.; Mr. O. B. Clark, Ashtabula, O.

Nominees for president: F. D. Dunakin, 407; H. E. Boerstler, 7; Dr. C. W. Haines, 27; F. D. Dunakin elected. First vice-president, H. E. Boerstler.

Dr. C. W. Haines withdrew his name and made motion, duly seconded, that the secretary cast the vote of the convention. Carried. The secretary then cast the vote for H. E. Boerstler. Second vice-president: Dr. C. W. Haines, 330 votes; Hattie G. Webster, 111 votes. Dr. C. W. Haines elected.

Secretary: C. A. Sollinger; being no other candidate, Dr. Haines moved, seconded by F. D. Dunakin, the president to cast the ballot. Result: C. A. Sollinger, secretary.

Treasurer: Mrs. Carrie Firth Curran; no other candidate. Moved by Mrs. Bonney, seconded by I. W. Pope, the secretary to cast ballot. Result: Carrie Firth Curran, treasurer.

Trustees: E. Schauss, F. D. Bellis, O. B. Clark, Hattie G. Webster. There being no other candidates, the secretary cast the ballot for the same.

Delegates to the next National convention to be held in Minneapolis next October will be the president-elect, Fred D. Dunakin, and alternate, the treasurer-elect, Carrie Firth Curran.

This convention was considered by all delegates and visitors, as the most enjoyable, profitable and generally satisfactory meeting of the kind ever held in the history of the Ohio Spiritualists Association.

C. A. SOLLINGER,
Secretary O. S. A.

REPORT FROM MRS. SCHAUSS.

To the officers and members of the Ohio Spiritualists Association, in convention assembled at Ashtabula, Ohio—Greetings: The report of missionary work done during the year can scarcely be summed up in words. The extent to which the influence of the truth for which we live has gone out is immeasurable. The interest manifested by the people at large cannot be overestimated. During the year I have held 45 public meetings through the state of Ohio—in Defiance, Clyde, Sandusky, Cleveland, Ashtabula, Rock Creek and Conneaut.

Many parlor meetings were held that resulted in much good to all concerned. I would here recommend the holding of parlor meetings throughout the state whenever we can get the use of a room and a few people to listen to us, as they are the means of instruction to many who would not for various reasons come to our public meetings. The Children's Progressive Lyceum and Thought Exchange deserve more than passing mention, and I would here recommend to this convention the appointment of a state superintendent of lyceums, to work in harmony with our National Superintendent, Mr. John Ring of Galveston, Texas. Ohio offers us a wide field for missionary work. What we need most is "competent workers." During the months of April and May I had calls from several societies for the same Sundays, but not being able to serve in more than one place at a time, Sister Reed and Mrs. Clemens, Brothers Sollinger and Bellis very kindly stepped in and aided in keeping the interest alive and the cause before the public. The absence of Mrs. Curran enforced by the condition of her health, somewhat hampered what would otherwise have been a complete success in organization work. We all know by the work she inaugurated during the first year of her office, that had she been well her second year would not only have doubled but tripled the amount of the first. Yet we are thankful for what has been and is done now, and hope that her successor in office may succeed in keeping the banner of our association floating over our people, an emblem of purity, justice, and truth, as she so zealously has done during the past two years.

In conclusion I would express my gratitude to all of the Spiritualists of the Buckeye State for their kind co-operation in both thought and deed, and to the Spiritualists at large, and all friends of our glorious cause for their hearty welcome and generous help, to our national officers for their many words of appreciation and encouragement, to the Spiritualist press for their notice of my efforts, and to the secular press of the various cities in which I have worked for their honest criticisms and just comments.

With gratitude for the past, joy for the present, and hope for the future, I am, fraternally yours for truth,

MRS. ELIZABETH SCHAUSS.
O. S. A. Missionary.

REPORT BY MRS. ANNA E. BAIRD.

Officers, Delegates and Co-workers Assembled in Convention—Greetings: —I hereby submit the following report as missionary for the O. S. A.:

I regret deeply that on account of sickness both of husband and self, I have been unable to go out into the field, ripe, ready for the harvest of truth, and work that others might have garnered golden grain from the grand and glorious truths of Spiritualism.

I have held meetings in Lorain, Wellington, Sandusky, and Ashtabula.

I have been enabled to do work that may not assist state and societies alone but that others may receive inspiration to go out and assist us.

I have organized, and the state has chartered, two Ladies' Aid societies, both doing a good work, to assist in our glorious cause.

Trusting I may be able to respond wherever called in the coming year, and that I may build for truth, temples of truth within the souls of many now in darkness as to our grand truth, I respectfully submit to the officers and delegates assembled in convention.

MRS. ANNA E. BAIRD.
Elyria, Ohio.
Ashtabula, Ohio, May 28, 1905.

TREASURER'S REPORT.

To the Officers, Delegates and Friends of the Ohio Spiritualist Association in Convention Assembled:—In submitting my report as treasurer of this association, I take great pleasure in stating to you that notwithstanding a considerable amount of labor has been performed by the trustees and missionaries, and especially by our president, whose untiring efforts have placed our state work on a sound, substantial basis, yet but a comparatively small sum has been drawn from the treasury to aid in accomplishing this work, for nearly all that has been done in the way of advancing the work and organizing and building up the local orders, has been managed in such a way that the work that was required to be done by the executive board has been managed through correspondence, thus saving the unnecessary cost of railroad fare, which by a few such meetings of the board would have depleted the treasury, (as the members reside in different parts of the state) and but little more would have been accomplished than has been by the correspondence system.

We all know that it takes quite a long time to build up the financial standing of an association, even by judicial management, and then after this is accomplished, even greater vigilance is required to hold it thus solid, for as it is with us individually, even so it is with us collectively. We are very apt to find an innumerable number, of what we call good and substantial excuses for using our incomes, sometimes faster than they accumulate. We have had sad experiences along this line in former years, even in our state association, if memory serves us right.

Money is, or should be, a representative of power, or force, showing that something has been or will be accomplished, and it is through this agency, coupled with good, judicious management that a vast amount of spiritual progress may be attained. The work of organizing and spiritualizing the state is scarcely begun. "The harvest, indeed, is great, but the laborers are few," and it will require the combined effort of all true and noble workers to consummate the work so nobly begun.

Yes, we must gird on the armor for the coming conflict. It has been said that "our greatest enemies are those of our own household." This is equally true in the rank and file of Spiritualism. We are sorry that it is true, yet nevertheless we know that such is the fact and it needs no further proof than what we can discover by casually glancing around us. The Open Court of Inquiry has been in session at more places than at No. 40 Loomis street, Chicago, Ill., and it will still remain in session, until the ills and wrongs that are posing under the sacred banner of Spiritualism are wiped out. Oh, thou most direful curse that ever damned this world, thou that tampers with the most sacred rights of the soul; thou that causes angels to blush and demons to laugh, thy name is FRAUD AND DECEPTION.

There is nothing particularly new that has presented itself in the issue of Spiritualism in the past year. As Spiritualists we have the same need of education that we have ever had, the same need of co-operation that we have ever had. The individual, in Spiritualism, is beginning to discover that his life is not complete in itself, but is part of another —a greater life—that of society from which he must receive and to which he must give. So that the fundamental movement of the times is from an individualistic to a social or collective type of Spiritualism.

We, that class ourselves true, honest, spiritual workers, are compelled to take up the science of sticking together, and study it, and solve it, and apply it, and profit by it. Whoever controls the conditions that shape my thoughts, is my master, whether it be myself or another. The necessity that compels me, or binds me to an association, with no power to extricate myself from that association, or from the evil influence that may exist in said association, makes me a slave to that condition.

It is coming more to a point where there will be one, and only one, dividing line in Spiritualism. The one side will be like of old to "Prove all things and hold fast only what is good," and the other will be to go on as many of us have done, and are doing, in the same old rut, accepting and promulgating everything that is branded Spiritualism, even the lace makers, who manufacture so many articles from a borrowed handkerchief.

And now, friends of this convention, asking your pardon for the deviation from what ought to have been my report, I submit to you my financial statement as found in my treasury book to the present date.

From May 28, 1904, to May 22, 1905, $177.25 passed through my hands, itemized account in day-book and ledger, with data. C. A. S.

From May 22 to 28, received $16.75.

FRED D. DUNAKIN.

SECRETARY'S REPORT.

To the Officers and Delegates of the Ohio Spiritualists Association in Convention Assembled at G. A. R. Hall, Ashtabula, Ohio, May, 26, 27 and 28, 1905—Greeting:—It gives me great pleasure to submit to your consideration the following report from the office of Secretary of the O. S. A., for the year ending May 22, 1905, with supplementary report to follow.

The work of your secretary has to a great extent been expended in behalf of our grand and progressive cause. The present outlook for Spiritualism in the state of Ohio is very favorable for its growth, especially among thinking people outside our ranks, who are investigating its phenomena, and becoming students of its philosophy, though I regret to say, that the conditions of organized work among our people, are not such as to warrant great enthusiasm or boasting on the part of any one.

During the year we have chartered two new societies—one at Clyde, and one at Delphos, organized by our national missionaries, Brother Sprague and wife. The officials of this association, were not notified of the missionaries working in the state of Ohio until the application for charters came to this office. They therefore, received no assistance through this office. One Ladies' Aid Society at Cleveland, Ohio., one society by transfer, at Wentworth, Ohio. Up to date 17 societies have paid per capita tax amounting to $110.50, remaining seven societies to hear from. Ordinations granted four: Sister Carrie Firth Curran, of Toledo, our worthy president; Brother Fred D. Dunakin, treasurer of this association, Antwerp, O.; Brother I. W. Pope, missionary, Cleveland; and Sister Elizabeth Schauss, missionary, of Toledo. The first named three, were ordained at public mass-meetings gotten up for this purpose by your secretary. An official board meeting was held at the same time, Feb. 5, at Memorial Hall, Cleveland, O. A collection of $6.30 was taken up for the benefit of Mediums' Relief Fund and forwarded to Mrs. M. T. Longley for which she sent receipt.

The general report of societies during the year is one of struggle and hardship. The most of them show a decrease in membership. The West Side Spiritual Church of Columbus, O., shows an increase in membership, and report the church free from debt. The Spiritualists in Cleveland, the Ladies' Temple Fund Society has bought a former Baptist church, which they will renovate this summer to have it ready for services by September. The Ashtabula Society has bought a lot. They expect to erect a new temple in the near future.

The secretary has kept in touch with the N. S. A. office at Washington, also with all the people by letter. Have written over 600 letters. Have frequently written small articles for the spiritual papers, also the daily papers in Cleveland. All of the editors have been kind and courteous, thus keeping our work and matter of interest in the cause with which we are concerned before the people through the press.

The courtesies extended to me by individuals and societies generally, have been helpful and well appreciated. All the work that the convention of 1904 instructed the secretary to do, has been attended to, to the best of my ability, and such other work, which came to my notice. Other matters of importance connected with our work will undoubtedly be given in the report of our honored president.

Our missionaries have undoubtedly done grand work in their fi[illegible]. Reports will speak for themselves, for myself will say: Officiated once at Sandusky and once at Ashtabula, and innumerable times at the different societies in Cleveland, held two funeral services, and assisted to organize the Ladies' Aid Society of Cleveland.

In conclusion your secretary desires to express his sincere thanks to the spiritual press, to all the secretaries of the auxiliaries, to the officers of the O. S. A. and each and every other individual member who aided and co-operated with me in the discharge of my duties.

Respectfully submitted,
C. A. SOLLINGER,
Cleveland, Ohio. Sec'y O. S. A.

ISLAND LAKE CAMP.

Island Lake Camp, Mich., opens Sunday, July 23, extending until August 28. The best talent has been secured to expound the liberal thought of the age. The new modern fire-proof Hotel will be under the management of O. W. Johnson, of Detroit. For programs or any information desired write or call on the secretary, H. R. La Grange, 185 E. Montcalm street, Detroit, Mich.

NIANTIC CAMP, CONN.

The Connecticut Spiritualist Campmeeting Association, at Niantic Camp Ground, Niantic, Conn; season of 1905, commencing June 12 and continuing until September 11. For full particulars address George Hatch, South Windham, Conn.

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Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Auxiliary every Thursday afternoon at 2:30.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

Spiritual Church of All Souls, in Hope Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday evenings at 7:30, conducted by Mrs. R. Squire.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. S. J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

Meetings every Sunday at 10:45 a. m. at hall 210, Masonic Temple, under the auspices of Walter DeVoe, the well-known lecturer. Miss Cora M. Nafe, soloiset.

The Rising Sun Spiritualist Mission holds regular services every Sunday at 3 and 8 p. m., at the People's Institute, Van Buren and Leavitt streets. The Rising Sun Lyceum meets at 2 p. m.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium.

Church of the Soul Communion holds meetings every Wednesday evening at 8 oclock and Sundays at 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 870 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given, at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 543 E 55th street. Entrance to hall, 319 E. 55th street.

The Chicago Spiritualists' League holds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B. Warne, president; O. E. Kropp, 5481 Kimbark avenue, secretary. The League wishes every Spiritualist society of the city to send in the names of all their mediums, stating their particular phase of mediumship. Address all communications to the secretary.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S. Western avenue, under the direction of Mrs. Nellie Kusserow.

Mrs. Virginia Bryan, one of our most eloquent trance mediums, will lecture at Star Lodge Hall, 378 South Western avenue, each Sunday evening.

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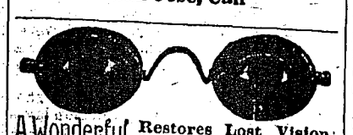
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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32 CHICAGO, ILL., JUNE 24, 1905. NO. 813

SCIENCE AND THE CHURCH.

Religion Said to Be Throwing Off Dogmas and Doctrines in Light of Discoveries.

Religion and science [as set forth in the Chicago Record Herald] are getting closer as each in its own direction climbs the hill of wisdom and knowledge and can command a broader view of nature from higher points of observation. Each is making sacrifices and casting off dogmas and theories which are outgrown. Religion is throwing off church doctrines which cannot be understood, and science is correcting its own formulas by the light of more recent discovery.

Ecclesiasticism has been the hardest shell to penetrate with new truths, and to convince that it does not contain within the limits established by itself the whole story of man's life and spiritual progress. The fact has been forced on its attention that it must conform to the immutable laws which are disclosed to scientific and philosophical thinkers as man becomes evolved to higher fields of thought and action. Churchmen are usually the last to accept new theories and newly discovered facts, and there are always leading minds among the priesthood who ever disclaim false doctrines and welcome the light penetrating the sanctuaries through stained glass windows. The discovery that it can progress and keep pace with the world at large only by removing itself of doctrines which have been fastened upon the churches by misinterpretation of the word and teachings of the Great Master is being made by ecclesiasticism. Professing to be gospel teachers, the clergy themselves, as a rule, have been unwilling to learn. It is only with a free and open mind that students of theology, science or philosophy can be impressed with higher truth and recognize the great facts of human evolution.

The burden of inherited doctrines and dogma must be thrown aside that new light and truth may be perceived from heights which man in ordinary course will gain by the operation of evolutionary forces, over which he has little control.

In Boston lately have been gathered leading minds who represented the enlightenment of two great Christian denominations. If any new thing in the way of theological history, church practice or stimulant for the growth of men's souls was presented to the world as the result of these convocations it has yet to be recognized. The meetings have adjourned and nothing has been accomplished except to increase the thickness of the ecclesiastical shell in one case and an opportunity improved for the bitter denunciation of outside churches in the other.

Yet the atmosphere which surrounds the church altars was cleared by the utterance of one leading churchman at the annual service for men students from Harvard and Boston universities and near by institutions when he announced that the time was past when in order to embrace Christianity we must accept a lot of dogma and doctrines which we cannot understand; that men today are not obliged to accept as definite and complete and accurate the statements of good and great churchmen made in the past. He proclaimed that Christianity is a life, and life is a growth, and when a thing ceases to grow it is dead. He pleaded for freedom, and above all, for truth, and advised his hearers to let their confusing beliefs go and build in such light as they had to guide them. Let the preaching of such men be listened to and we shall find a way to truth, and, better, truth will find a way to us.

FRANCIS STONE.

WOMAN.

A Consideration of Her True Status.

Every true woman makes her own life where Providence places her. Such is the opinion of the truly good of all ages. It is not by noisy declamations that the state of woman is to be changed. Of late it seems to be the trend of fashion among women to appear as much lik man as possible. Such is neither in keeping with her past history, nor in accordance with true ideals of grace and beauty.

It is the true and established sphere of woman to influence man and bring out his higher nature by her sweet, modest, dignified womanly appearance. To appear mannish and to cultivate masculine nature is to rob themselves of their own birthright in the allwise plan of God's creation, and their true sphere in the home and family. It unfits her for the companionship of the object of her heart, and robs her of her highest office in life, which is true motherhood.

What can surpass that position of being, a noble wife and a true and loving mother? In this position she is indeed Queen upon her rightful throne. Woman, to gain her equal footing with man, does not necessarily mean to convert her feminine nature into the masculine.

If we wish to harmonize with the divine plan of creation, let us not insult the creator by trying to imitate the other side of our true nature, or improve upon his methods of creation, and thereby pervert the true sphere of woman.

I am glad that I am a woman, and if I am to be born again I pray God to see to the plan very carefully and see that I be created a woman, and be contented to be man's equal, neither his servant nor his master.

AILA A. MCHENRY.

THE GOOD, GRAY HEROES.

Love and tears for the ones who sleep
Where the showers of summer fall;
Honor and praise and reverence deep
And wreaths to cover them all—
Honor and praise and love for them
Who have answered the call of God,
But praise and wreaths for the living, too,
Love for the good, gray heroes who
Are strewing the sacred sod.

Praise for the ones who have ceased to hear,
For the ones whose hearts are stilled,
High and plain let their names appear
On the arches that we build;
Honor and love, but not alone
For the ones who are sleeping low;
Wreaths for the heroes good and gray,
Love and honor for them while they,
Brave hearts, remain to know.

—S. E. Kiser.

The mind itself must, like other things, sometimes be unbent; or else it will be either weakened or broken.—Sir

REMEDY FOR RELIGIOUS DOUBT.

A Letter From Goldwin Smith.

To the Editor of The Sun—Sir: You say that you receive communications speaking bitterly of these letters. Their writer does not fail to receive outpourings of feeling, now from the side of orthodoxy, which denounce him as an atheist, now from the side of ultra-materialism, which taxes him with cowardly adherence to theistic superstition. He is but one of many who in these days of perplexity and doubt are trying to find some secure foundation for belief in the moral government of the universe, in the authority of conscience and in the more hopeful view of the change which is to take place at death. For the aged perhaps the last question has more pressing interest than for the young.

You have told us there is an increase of formal membership in the orthodox, a decrease in the more rationalistic Churches. Granting this to be the case, does it denote a decrease of rationalism and an increase of orthodox belief? Would a seceder from an orthodox Church be likely at once to register himself elsewhere? Is formal membership proof of unshaken conviction? Judging from my observation in England, I should say that it was not. Does not the increased resort to esthetic attractions betray a feeling of mistrust? Do we not hear from one Church after another, now from the Presbyterian, now from the Anglican, an appeal of conscientious and enlightened clergymen for a removal or relaxation of tests? Has not unrest been disclosed by a series of trials for heresy? Have not leading clergymen of the Church of England petitioned for liberty to deal freely and critically with the New Testament? Has not Presbyterianism produced the writings of Robertson Smith? Is not the "Encyclopedia Biblica," in which the resurrection of Christ is treated as a vision, edited by a Canon of the Anglican Church and professor of theology at Oxford? We surely have come to a crisis in the history of religion and all that rests upon it.

There might be less disposition to cling to traditional formularies of belief and greater willingness to set the clergy, our natural guides, free from the present shackles if we had present to our minds the extent to which denominational creeds had been fixed, not by spiritual authority of any kind, but by secular power, and largely for political ends. In the case of the Anglican Church it may, I think, be clearly shown that from the commencement of the religious revolution under Henry VIII. to its close under Elizabeth the representation of the clergy never had an effective voice. Convocation, had it been allowed, would have perpetuated the Catholic settlement of Mary; and of the episcopate, in the eyes of Anglicans a special channel of true belief, all the members but one—or, if Sodor and Man is to be counted, two—resigned. In the Scotch Reformation also influence distinctly political was very strong.

One is surprised to find that a champion of Catholicism in your columns can point to the 300,000,000 nominal Catholics as testifying by their unshaken belief to the stability of his church. In the papal city itself, while Ignatius Loyola still rests in his shrine of lapis lazuli and gold, not far off rises the statue of Giordano Bruno, erected by "the age which he foresaw" on the spot where he was burned. But where would even nominal Catholicism now be if political power had not in Italy, France, Spain, Austria, Bavaria, the Spanish Netherlands, forcibly crushed freedom of inquiry? The principle on which, after the Thirty Years' War, the States of Germany were practically settled was that the political sovereignty should determine the state religion. With political liberty has come freedom of thought questionings about traditionnal belief and about the mysteries of our being to which only reasonable satisfaction can put an end.

Let those who shrink with horror from the spread of free inquiry draw encouragement and charity at the same time from a grand example. Gladstone, as Morley's life of him shows, was to the end of his days a High Churchman, intensely religious, a believer in special providence, in the inspiration of scripture, in the efficacy of prayer. Yet he could not only associate and act heartily with free thinkers, but look with satisfaction on the activity of the general conscience and say that while there had never been an age so much perplexed with doubt, there had never been one so full of the earnest pursuit of truth.

GOLDWIN SMITH.

WOMEN MUST VOTE.

Reasons Pointed Out Why She Should Do So.

There is no sex in moral thinking. Whoever is capable of clear, just, intelligent, unselfish thinking, and unites with it the active labor of a self-supporting citizen, has a right to a voice and ballot in the adjustment of national affairs.

It is not a question whether the feminine brain is equal to the masculine, largely considered. It is an incontrovertible fact that we have had no woman Shakespeare, no woman Michael Angelo, no woman Mozart, and that even as dressmakers and cooks men lead the world.

But that has nothing to do with the matter of voting to elect a Mayor or a President, or to decide upon a tax law in any American city, or in deciding what privilege should or should not be granted the saloon keeper in a country village.

In all these matters the fact remains that the moral, noble, educated wives, mothers and sisters of the respectable citizens of our land, are as well equiped to aid in these decisions as the boys of twenty-one, who sit about pool rooms and race tracks, or the political roues who make a business of politics, or the foreign day laborers who have just taken out their naturalization papers and are given tips by their employers how to vote.

Woman suffrage must and will come before another decade.—Ella Wheeler Wilcox in New York Journal.

Religious despotism binds him who exercises it more than him who is its victim.—Sentinel of Liberty.

To daily much with subjects mean and low, proves that the mind is weak or makes it so.—Cowper.

In pride, in reasoning pride, our error lies; all quit their sphere, and rush into the skies.—Alexander Pope.

It is nature to communicate one's self; it is culture to receive what is

Only Eight Years Old.

And a Most Remarkable Medium and Preacher.

SPIRIT RETURN IS KALEIDOSCOPIC IN ITS CHARACTER, AS OFTEN SAID BEFORE IN THE PROGRESSIVE THINKER.

MINDS ARE AS DIVERSIFIED IN BELIEF IN THE LOWER SPHERES OF SPIRIT LIFE AS ON THIS EARTH, HENCE ALL KINDS OF TEACHINGS, SOMETIMES VERY CONFLICTING, WILL EMANATE THEREFROM. HOWEVER, ALL BEAR EVIDENCE OF THE TRUTH OF SPIRIT RETURN—ONE OF THE MOST IMPORTANT FACTORS IN EXISTENCE TO ESTABLISH THE FACT THAT THE SPIRIT SURVIVES THE DEATH OF THE BODY.

IN THE FOLLOWING NARRATIVE YOU CAN SEE A DEMONSTRATION OF THE KALEIDOSCOPIC CHARACTER OF SPIRIT RETURN—A LITTLE BOY ONLY EIGHT YEARS OF AGE IS CLAIRAUDIENT—HE HEARS SPIRIT VOICES DISTINCTLY, AND IS DIRECTED BY THEM WHAT TO PREACH. A MORE WONDERFUL EVIDENCE OF DIRECT SPIRIT CONTROL NEVER OCCURRED IN THE RANKS OF SPIRITUALISM.

IN FACT SO COMMON HAS SPIRIT RETURN BECOME, THAT OUTSIDE THE RANKS OF SPIRITUALISM, REMARKABLE VISIONS, DREAMS, PROPHECIES, WARNINGS AND DIRECT INTERVENTION OF SPIRITS IN MORTAL AFFAIRS ARE CONSTANTLY OCCURRING. IN THE CATHOLIC CHURCH IN THIS CITY, MARVELOUS MANIFESTATIONS ARE KNOWN TO HAVE OCCURRED.

THERE IS NO POSSIBLE WAY THAT SPIRIT RETURN CAN BE PREVENTED. IT IS A FACT IN NATURE, AND THERE ARE AS MANY MEDIUMS PROBABLY OUTSIDE THE RANKS OF SPIRITUALISM AS IN IT, THOUGH NOT GENERALLY KNOWN.

THIS EIGHT-YEAR-OLD BOY MEDIUM IS ORTHODOX—HIS TEACHINGS ARE ALONG THE LINE OF THOSE WHO BELIEVE THAT JESUS IS THE ONLY BEGOTTEN SON OF GOD, ILLUSTRATING IMPRESSIVELY THE KALEIDOSCOPIC CHARACTER OF SPIRIT RETURN.

He is eight and his hair reaches almost to his heels. To be quite truthful, I should say that it reaches to his knees. El-Joseph Raycroft is his name and he is the boy preacher. Friday night I heard him preach in the Good Will Mission on West Harrison street. Saturday morning I called upon him. The end of it all was that he baffled me. I cannot explain him.

He was late at the mission. The young man had a time keeping the crowd quiet until he came. He was about as unmagnetic as any man I ever saw. Then there was a young lady who did the best she could, but that was feeble. I longed for a little warm-heartedness instead of severity, for a little bubbling-over human sympathy. As last, in the midst of a recitation of text from the scriptures, the boy preacher came. A crowd surged in through the doors. They were rough hoodlums and rowdies. Through their ranks a murmur of wonder went. The boy advanced to the front of the room and waited for silence. His self-possession was complete.

With his bible in his hand he stood there and waited. I looked at him hard. He is not like other children. There is nothing child-like about him. His eyes are full of light, his forehead wide and high. Were he not a boy with a thought for God his chin would be dangerously weak. His nose is clear-cut with thin nostrils. He is a boy that any parent would love to call his own.

Yet there is an expression in his face which forbids absolute love in a stranger and leaves one with a wonder in his soul as to where the boy will end and what was his beginning.

Expounds the Scriptures.

From his open bible he read his text. Then he expounded it as wisely as most ministers and much more plainly than some. Next he sang a song. In a piping and clear treble he sang. While he sang he beat the time with his dimpled little hand. His yellow wavy hair streamed down his back and his blue eyes were filled with light. Through the crowded room the silence was so complete that he could be heard in even his faintest tones.

All the front seats were filled with children. Some of them were clean and some of them were dirty. As if he were an angel come from heaven they looked at him. At the very last he spoke thus: "Is there any child here who wants to come to the Savior? If there is, will he please raise his hand?"

A dozen little hands went up. "God is just as real as your papa and mamma," said the boy preacher. "You can love him just the same." Some of the hands had gone down, but one remained poised. It was a dirty little hand—more dirty than any little hand I have seen lately. In the knuckles the dirt was so ground in that I do not think it will ever be cleaned out. The tips of the tiny fingers quivered with excitement. It was a very earnest little hand. I wish I knew more of it.

El-Joseph stood for a moment after his exhortation. I went up to him and told him that I would like to write a story about him. While I talked I tried to stand where I could see him and hear what he said to the others. It was not his notion that I should do so. "You will excuse me," he said. "I wish to talk with these little boys and girls. You will have to see my father. He always arranges all interviews with me."

Talks to the Boys.

I sat down helplessly. He had squelched me completely and very justly. While I sat and watched he went from one child to another. He leaned toward them and whispered little Christ messages in their ears. Not unlike other boys who are eight years old he looked. His sturdy little legs were covered with knee trousers, his shoes were nicely polished, his little hands well manicured. When he talked to a little boy not quite so big as himself, a girl of ten, perhaps, reached out and stroked his long yellow hair. Over it all shone the dim lights of the mission. There was something about the boy that was almost supernatural. He talked with his little children long. I went to his father, who sat in the back part of the room waiting for him. We made an appointment for 10 the next morning.

No. 79 West Adams street is where the boy lives. It is not an inviting place. The Raycrafts are poor people and make no pretensions. A girl showed me into a dark and littered-up room on the second floor. You will have to wait," she said. "I don't believe anyone can go up to the rooms. Mrs. Raycraft is sick."

The room was stuffy and illy ventilated. On one side was a couch. It was evident that at night the place is used for a sleeping apartment. Dust was on the dresser and scraps on the floor. The one window opened on a court, so there was little light. Soon I heard steps approaching. Side by side the boy El-Joseph and his father came down the dusty stairs. The father is nothing when one looks at the boy. True, he is cleanly and has a face that is intelligent. Yet I wondered as I looked at him how it came that he is the father of so wonderful a child. No matter what reason we give for the gifts of this boy preacher, it must still be said that he is wonderful.

Has a Manly Grip.

An awe took possession of me as he came in. When he held out his hand to shake hands it was with a grasp like steel that he took mine. He said nothing. I could see that he has lately lost his two front teeth—quite like other boys—and that it made him lisp a little. The two new teeth are not very far grown in and look like white shovels. He sat down on a chair and was silent for a moment. I tried to think of something to say and could not. It would have been arrant nonsense to discuss the weather or the strike or any earthly topic. The silence did not seem to bother him in the least. He planted one little foot on the other knee and looked at me steadily. It was his father that gave an impetus to the conversation by starting on some timely topic. At last I began my inquisition.

"Do you like to preach?" was my first question.

He looked at me a little pityingly. His sensitive little lips were curled with wonder. "The Lord Jesus Christ sends me messages," he said gravely. "I hear them."

All of his childhood was swept away from him. In the dusk of the dirty room he sat clean and white-souled. What I said to him and he to me I will try to tell.

"Who sends you the messages?" I asked him.

"God." He spoke as if it were a commonplace thing that he said. Yet all of his commonplaces are filled with a wondrous sweetness.

"You hear them?" I inquired again.

He smiled at my childishness, it seemed to me. His father was on the other side of the room. There were no glances between them. The father waited while the boy talked. The silence was complete. His childish voice broke it a little pipingly. Yet his very attitude was old—very old.

Hears the Voices Plainly.

"I hear the voices," he said, "more plainly than I hear yours."

"With these ears?" He looked at me amazingly.

"No," he said. "You cannot hear the voice of God with your earth ears. I hear God's voice with the ears of my heart and see him with the eyes of my heart. God is spirit. How could you hear and see him with your earth ears or your earth eyes?"

It was a poser. I changed the subject. A cloud must have come over the sun, for the room was very dark. Something in a baby buggy on one side stirred. There was a snuzzling and nosing around in some white pillows. Then came a faint little squeak.

El-Joseph spoke. "We have a new baby," he said. "It's a new little sister. She came last week."

"Have you any other brothers and sisters?"

It was his father who answered. "There are two more brothers. Joseph is the oldest."

I asked him then the question one always asks of a child under like circumstances. One might think that poverty and crowding would make the little sister less welcome. El-Joseph's face gleamed out in the half shadow.

"What do you think of your new little sister?" I said.

"I think she is very good," he answered oddly. "I love her dearly."

A question came into my head then regarding his theology, which seems to me a little too orthodox. When he preaches he uses the word "sin" very frequently and freely. Blunderingly I blustered out my question. "That little sister of yours, do you think she is sinful? I heard you say last night that all are filled with sin. Do you think that agrees with the other text that you used when you said 'God is love'?"

He uncrossed his knees before he replied. His little hands were restless and wiry.

"All people are born in sin," he said. "Here it is in the bible."

Maybe I am unorthodox, but I interrupted him before he had time to confirm the thought by a reference to his bible. "Take a savage who was born on the plains, where there are no missionaries or preachers. No one has ever told him of Jesus Christ. Do you think that he [illegible] go to hell?"

As irretrievably as fate he spoke. His face was sad. "The holy scriptures say that all are conceived and born in sin," he said. "Before you can be saved you must be born again."

Once more he opened his bible and read the verse that verified his meaning.

I went deeper. "But I think that it would be a cruel God who would punish one of his children for his ignorance," he said. "God created the savage; therefore he could not punish him for something that he does not know is wrong."

Light broke over the face of the boy. "I know what the trouble is," he said. "You do not understand what the word 'sin' means. It is this"—he clasped his little hands and touched his body. "It is the things that are here on this earth that are sin. Up in heaven there is no sin. Everything is beautiful."

"What do you think heaven is like?"

The boy lifted up his face and answered: "It is like the earth, only it is perfect. There is no dirt in heaven—no sin. We shall all see God there."

"There are flowers there?"

He did not answer. His face was turned away. I do not think that he heard the question. His next remark was a stumbler. He looked at me frankly and directly. "Do you look upon the Lord Jesus Christ as your personal savior?" he asked. I nodded my head. He was silent again. His talk is full of strange silences—when he thinks and says nothing.

Would Like to Go.

[illegible] find out whether he had any vanity. His long hair lay about his shoulders. "Would you like to have your hair cut off?" I asked him.

He looked puzzled. "I would on account of the comfort," he said. "It is uncomfortable in hot weather, but something bothers me."

"What?"

"I don't see what the Lord put it on my head for if he didn't mean for it to grow."

On the couch sat his father. A funny thought came into my head. "Would you like to have your father's hair grow so that it was as long as yours?" I asked him.

It was the first time that I found childishness in him. He grinned widely. "It would be funny," he said, and then talked of something else, as if the incident was closed. The photographer came then. He had his picture machine along. "There is an empty room upstairs where we can have them taken," said the father. The three went up there. For several minutes I sat alone. Suddenly a little patter of feet was heard. It was El-Joseph who came. In his hand he carried a religious paper. "You might like to read this while you wait," he said softly, and went up the stairs again.

By and by I went up there too. The child knelt on the bare floor. His yellow hair streamed around his perfect face. The photographer was filled with wrath. "It's wrong," he said. "That boy has no business with that head of hair. I tell you that if he was mine he'd be in a barbershop in half an hour."

El-Joseph paid no attention to what he said. His mind seemed more intent on his bible, which he held in his hands, than anything that might be said about his hair. Dutifully he did everything that the photographer told him to do. At last he arose from the floor and we all went downstairs. The last I saw of the photographer he was still muttering about that hair. I think the mutterings have penetrated into the innermost editorial sanctum. There were echoes of them floating around when I came back in the afternoon. The photographer was very much in earnest in his protestations.

Back to the dingy room we went. I had a host of things to ask him.

Doesn't Go to School.

"Have you ever been to school?" I said. It was his father who spoke again. "We thought of putting him in school last year. The superintendent of schools made an inquiry into his scholarship. They examined him and found him several years ahead of boys of his age. After that they didn't say anything."

"Has he ever been sick?"

Joseph smiled. "I was never sick," he said. "Sometimes I have been tired."

"Do you like to play?"

He grinned again. It was wider than his smile. "Of course. Several boys come to see me and we play together."

His father spoke up again. "If you mean to ask whether he is fond of a romp," he said, "he is. When he is out with the boys he is one of them. He likes marbles and tops and balls and all the other things that are the delight of boys."

Another saucy question was in my heart. "Are you ever naughty?"

He didn't look as if he were. The question seemed sacrilegious. He nodded his head gravely. "Oh, yes. I am often naughty. I disobey God."

"And not your father?"

"I don't disobey him so much now." Across on the other side of the room his father shook his head. It was a signal that the boy did not disobey him. The boy spoke again. "Life is all obedience," he said.

"Most of Joseph's life is taken up in obeying," said the father.

"You obey the voices?"

"Yes, I obey the voices."

"When do you hear them?"

"Every morning I go somewhere where I can be alone. Then I kneel down and pray. After that I wait and God tells me what I am to say the next time I preach."

It was shrewdness in me that spoke. "Your father does not tell you what to say?" Even if he did the boy would still be wonderful.

Father Doesn't Interfere.

It does not seem that the little fellow could fib. The father made a quick denial. There was a little indignation, I thought, in his voice. "Sometimes I try to help him reason out his sermons, but I always mix him up so that he does not know what he says. I have learned not to interfere."

Joseph answered a question that was in my mind. "I was three years old when I first began to preach," he said. "We had family worship and I was joining in with them all one Sunday morning." A memory flitted across his face. "That was five years ago to-morrow," he said. "I felt all at once that the Lord had chosen me to preach and I told my father so." The father finished the story.

"He pulled a chair out into the middle of the floor and preached an imperfect little sermon. My wife and I knelt before him, for we saw that imperfect as it was he was possessed of wonderful powers. It is in our own home that he says the most beautiful things. You would not believe it if I told you. The sweet thing about it is that he is happy all the time. I don't think he has ever known an unhappy moment."

"Has he preached ever since?"

"Yes. At first it was on the corners [illegible] into the missions and afterward into the big churches. Sometimes he has spoken to 2,000 people. Not a day goes by that he does not bring some soul to God."

"How many times does he speak during the week?"

"Well, on Sunday he usually speaks all the afternoon. He has several railroad stations which he makes and some little missions which are his pets. Then he preaches on the corners and in large churches, too."

All this is quite true. I do not think there is a minister of the gospel in the world who preaches to so many kinds of people. I thought of this as I sat and looked at his white little face that is yet tinted with health.

Want Him to Preach.

Yet a great pity filled my heart. I wanted to take him away from the preaching until he is a big man. I wanted to know that he is tucked away in bed every night instead of preaching to the multitudes. Something of this I said to his father.

"I am afraid," he replied. "I am afraid that I should be interfering with the Lord's work. Joseph is healthy and sturdy. Last year I tried to have him speak less. He grew wan and pale and unhappy. All his life is taken up with the preaching of God's word. I am afraid that he would die from grief if he could not preach."

It was in the doorway of the dusty and littered up room that we stood. Joseph was close beside his father. "We prayed for a godlike child," he said softly and looked down and into the eyes of his beautiful boy. "Sometimes I think that he is an answer to our prayer."

A last mischievous question I asked him: "Does he ever cry or feel disappointed over things?"

"Only when he thinks a meeting is a failure."

"Nor does he quarrel?"

It was the most strange of all the things that Joseph had said. "I do not know what that means," he said. "What is it, papa?"

"You know, Joseph, dear. Quarrel is to argue over something with your brothers and your friends."

"Over playthings that someone has and you feel you want?"

"Yes."

"I do that sometimes, but I always think that Jesus said we were to give up things. I try to follow his word."

He reached out his dimpled little hand and took mine. It was the same wiry handclasp.

Once more I have seen him. He was at play on the street. A crowd of youngsters was scuffling and rolling about. He was the merriest one of the lot. Suddenly there was a silence. The shoutings ceased. Joseph knelt in their midst and prayed. The other children listened with all their souls. It was for someone that he prayed. He mentioned her by name. His explanation was simple.

"I meant to pray for her this morning. I forgot. The minute I remembered I did it."

It was not long before he went on with his playing. I have this to say of him at the last: He is a wonderful little boy, but I would not have him for mine. I think I should be afraid of him a little.—Jean Cowgill in Chicago Chronicle.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart, and secure Reason's whole pleasure, all the joys of sense. Lie in three words—health, peace and competence.—Alexander Pope.

Wishing, of all employments, is the worst.—Edward Young.

Self-conquest is the greatest of victories.—Plato.

NOT A "KOHINOOR."

Just a Plain, Common Sense, "Shoddy" Spiritualist.

To the Editor:—In the "Court of Inquiry" in The Progressive Thinker of May 20, I just read Judge Dunn's defense of C. E. Winans.

Now my hair is naturally grey, but before I got through reading that article, was RED. Nothing makes me "redheaded" as quick as these wordy, far-fetched, nonsensical sophisms that are used to defend these exposed frauds, and tricksters, after they have been caught with their "toggery" in their possession, or plainly caught in their trickery.

Judge Dunn must imagine that all of the readers of The Progressive Thinker are fools "from away back." As a lawyer's plea to bemuddle a jury his argument would be in place, but the Judge is presuming too much on the ignorance of the readers of your paper. He says:

"It may be that I am writing myself down as a fool, or a defender of frauds and fakes."

I will not admit the Judge is writing himself down as a *fool*, but is writing others down as fools. I think he knows better. I must admit, however, that he is writing himself down as a defender of frauds and fakes.

I do not see why any frauds, fakes, tricksters, toggery-users, or any form of fraudulent so-called mediums, could desire a better defender than the Judge, but I will comment no further on his defense af frauds, but will say that by the time I had read the replies of Harrison D. Barrett, Hudson Tuttle and George B. Warne, to Judge Dunn's defense of Winans, my hair had assumed its natural color.

Permit me to say that another "heading" attracted my attention, "A Rank Insult to Spiritualists and Mediums," or "Light of Truth (?)" testing Spiritualists. Now being a kind of Spiritualist, by brevet, I tried hard to feel insulted—to feel indignant, but unfortunately I had taken the Light of Truth some years ago, supposing it was devoted to Spiritualism, and the absolute absurdity of the Light of Truth setting itself up to test Spiritualists was so immensely funny that I could not feel indignant, for laughing—my levity was superior to my indignation, and spoiled the gravity of the occasion.

I will say that after I had taken the Light of Truth for some time I came to the conclusion that it did not represent Spiritualism in its true sense—the main object seemed to be the booming of the King Solomon Mines. I received also about a cart-load, more or less, of circulars, during two or three years, booming the King Solomon Mines, but as I did not invest I am not a "kohinoor," or "package tied with ordinary binding cord"—I am "exceedingly shoddy."

S. F. MOORE.

SPIRITUAL SYNCHRONISM.

Thoughts Flowing From the Brain of a Colorado Editor.

I hardly think that any of my help is needed to fill out The Progressive Thinker so as to make it a highly interesting educator upon the most vital themes and topics, but somehow, I feel a constraint after an unwilling silence. If time were measured by the number of thoughts one has, I might say that a hundred years have lapsed since I dropped my pen in spiritual work and took up duties in a secular newspaper, where a man's heart becomes a refrigerator and his brain may be a cauldron.

I have one lone friend in my home city, with whom I compare notes on what the thinkers are saying in the great "Open Court," but our opportunities are meager, on the principle of business before pleasure.

It does the soul good to read "the news from the churches," as we Methodists used to call it. Brother Jones from somewhere, and Sister Sarah Jane Smith from somewhere else, I fear scarcely have an idea how a few words of news from their hands and pens thrill the heart of a lonesome man who works in the jungle by day and sleeps, mentally, in the lair of the four-footed by night.

Last week there was a seance reported in the paper in which a man called dead by the people of the world, appeared and answered a question I had been turning over in my mind for a week or more. He was asked by one of the company present, what was the first thought he had when he awoke upon the spirit plane of life. He answered, "I wanted to scream for joy." I hardly know why I thought of it, for it seems ridiculous, but I had called to my mind the remark of Joe Brumley of Kentucky when he saw his first railroad train and engine, and heard the latter "whistle," that that was not a whistle, it was a perfect "beller." I rather imagine some of us excitable folks will "beller" instead of scream, when we exchange the snore of a Jamieson for the ultimate and true awakening, when we shall "see eye to eye (Paul) and speak the same things."

We are all building better and higher than we know. I have followed the atom and molecule chasers, and they all lead me into a dining-room of darkness where I cry for a candle, but Betty never comes. We do work for the churches and I try to feel a harmony with them, but passing by I hear their songs that seem joyful, but should I enter, they freeze my soul by denying my Christ. Last week there appeared a short poem in the Republican of this city on Decoration Day. The following two verses, show that the appeal is made to the "wise men," in behalf of those who only believe, and who cast the emblems of love upon the graves of their departed, with a doubt in immortality:

"Beside the mound in challis fair,
We stand, the abyss stretches far;
And wise men teach us in our prayer,
To sight the soul's fond polar star.

"Say, wise men of the immortal dawn,
Send stronger beams of light sublime,
And let them gleam where flowers are strewn,
To decorate these wrecks of time."

Dear friends who may read this short article, for I must make it so, too many words being my failing. I can't any more find a point at which to stop, than I can tell you all how well I love you and the cause of truth to which you are devoted. When sweet old Moses Hull—pardon I ask, for he disclaims belonging to the ranks of the aged—declares that he is building the greatest school on earth, and that a young brother of his contemplates the most wonderful sanitarium, I am almost paralyzed with a Mount Pelee of inward laughter, or a feeling of mirth, I might say, that is not capable of being expressed in common, everyday giggling.

Talk about the mediums! Bless their dear hearts. Do I love them? You could not tell the way I feel toward them from love. All the fakes and mountebanks that hound the heels of our true soldiers in the cause could not frighten me from one brave, truth-clinging one, "lodging awhile in tents below, gladly wandering to and fro, till the Canaan is gained."

Two weeks ago, I received a letter from a medium friend whom I had not heard from more than a few times in four years. The letter was interesting and cheering in itself, but there came along with it a voiceless message that soothed and charmed and blessed. For days, in recalling the letter, there would come a sensation impossible to describe, but I might say, of perfect contentment, peace and joy.

S. J. DAILY, M. D.
La Junta Colorado.

WHAT I'LL GIVE FOR THE BABY.

You ask what I'll give for the baby,
For the dear little pet of the fold;
Why, I'll give the great love of a mother—
A rich treasure, far better than gold.

How much will I give for each dimple?
I am sure I can give nothing more;
All the gems of the ocean count nothing
When compared to the heart's precious store.

The laughter? Methinks I can hear it
And the patter of dear little feet;
Surely nothing on earth is so winsome,
There is naught in the world quite so sweet.

There's sorrow indeed if the laughter,
(Oh! just whisper it low with your breath),
And the patter of feet and the kisses
Should be hushed in the stillness of death.

The anguish and pain at the parting—
I've been through with it all and I know;
Though my darlings are treasured in heaven,
Still their presence I miss here below.

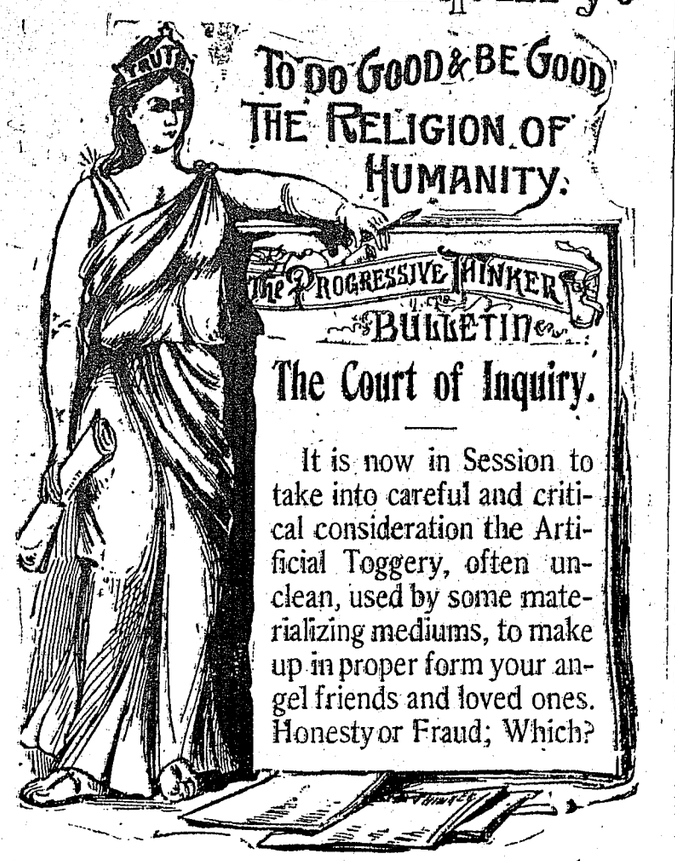
I know that they often are near me,
When so cloudy and dark seems the way;
What a joy when the Infinite Father
Reunites us again and for aye!

Refrain:—

You ask what I'll give,
How much I will pay;
Bid me count all my treasures
And make you an offer straightway.
I have not a million to offer;
Of jewels I have not a store;
But the love of a mother I'll give you;
What mortal could give any more?

MARY E. VAN HORN.
Milwaukee, Wis.

Court of Inquiry.



Crisis Pending in the Ranks of Spiritualism.

A DEMAND FOR HONESTY.

Will C. Hodge, a Veteran Lecturer, Gives His Views in Regard to Artificial Toggery Used by Materializing Mediums.

I felt very much like shouting "Glory to God" after the regular old Methodist fashion while reading The Progressive Thinker of May 20. To my mind it augurs well for the future welfare of Spiritualism when such men as Harrison D. Barrett, W. F. Peck, George B. Warne and Hudson Tuttle take hold of the fraud question and handle it without gloves.

IF THE DEMAND FOR HONESTY AND INTEGRITY IN OUR RANKS IS TO RESULT IN A DIVISION OF FORCES, THEN FOR ONE, I WILL WELCOME SUCH DIVISION. If we cannot have a Spiritualism based upon honest mediumship, then let Spiritualism take its departure and be known no more among mortals. The specious pleading that it is necessary to have "toggery" in the form of robes, wigs, glasses and false beards in order to assist the spirits, should not be sanctioned by any person who really loves the cause and is laboring for its advancement.

It is heartsickening to spend time and strength in trying to elucidate the principles of the philosophy of Spiritualism and the facts of mediumship, and then have it upset by fraudulent work among mediums.

EVERY PERSON NOT A NATURAL-BORN IDIOT MUST KNOW THAT THERE IS ONLY ONE PURPOSE IN ANY MEDIUM'S CARRYING AN OUTFIT TO ASSIST THE SPIRITS, AND THAT PURPOSE IS FOR DEFRAUDING THE PUBLIC.

Especially do I like the true ring of Hudson Tuttle's article, every word of which I heartily endorse.

In the name of common honesty and common decency, let us discard, now and forever, dark cabinets, darkened rooms and all the adjuncts so necessary for the perpetration of fraud, and cease "having fellowship with the unfruitful works of darkness."

Personally, I know that materialization is a fact, and I will stand by the fact to the end of the chapter. Moreover, this evidence has in some instances come through the medial powers of such as are denounced arrant frauds, and there is the rub. The fakir, pure and simple, we can easily dispose of, but not so with those who have genuine powers, and yet supplement these powers with FRAUDULENT PRACTICES. To charge such practices upon the spirits is on a par with Christians who strive to escape responsibility by attributing their lapses and their crimes to the influence of his Satanic Majesty. I do not doubt there are spirits who are willing to, and who at times do, assist mediums in their nefarious practices, but I INSIST THAT THE RESPONSIBILITY RESTS WITH THE MEDIUM WHO KEEPS OPEN DOOR FOR SUCH INFLUENCES.

The only remedy is, when any medium is found carrying, and especially found using "toggery," is to refuse absolutely to patronize him (or her) in any way or manner, AND TO DEBAR THEM FROM OUR ROSTRUMS AND CAMP-GROUNDS ENTIRELY.

Let societies and camp-managers do this for the next five years, and let the Spiritualist press continue to publish nefarious practices when positively proven, and we shall hear but little of the frauds in Spiritualism.

Again, I wish to repeat, that when our societies or camp associations employ or allow any medium who has been convicted of fraudulent practices to practice their profession upon their grounds or platforms THEY ARE ACCESSORIES TO SUCH CRIMINAL PRACTICES, AND WILL CONTINUE TO BE SO JUDGED BY THE WORLD AT LARGE.

It will take strenuous and sometimes drastic methods to eliminate these undesirable elements, but it must be done if we are to maintain our self-respect or gain the respect of the world at large.

Again, let me say: I stand by mediumship as the foundation stone of Spiritualism, recognizing the fact that the philosophy and phenomena must go hand in hand, but I am not willing that the wheat and the tares continue to grow together until there is no wheat left worth harvesting.

WILL C. HODGE.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price 25 cents

CONDOLENCE.

Wants Spiritualists to Sympathize With C. E. Winans.

Charles E. Winans of Edinburg, Ind., has been in Kokomo, Ind., for three weeks holding seances with audiences numbering from fifteen to twenty-five at each seance. He holds three seances each week and they are attended by the best people of the city. I would ask all his friends to write to him and cheer him up during the trying ordeal through which he is forced to pass at the present time. Address 404 South Main street, Kokomo, Ind.

W. S. WOODS.

THE OTHER SIDE.

Should Not the Sympathy of Honest Spiritualists Everywhere Be Extended to Those Who Were So Grossly Deceived at Hot Springs, Ark.?

When I read the above from Mr. Woods, I stopped and wondered who comprise Winans' friends; those willing and anxious to stick to him knowing the deception he practiced at Hot Springs? I presume there are always a few who still pretend friendship to the lowest medium, even after he has been tried, convicted and sentenced, but what do you think of such people? would class them as confederates, or that they occupied the same sphere and level, mentally, morally, and from a standpoint of principle. People who connive, associate and affiliate with criminals are no better than the criminal themselves.

From one end of the country to the other echo the sounds of fraud, knave, traitor and so on, when a medium who has been trusted, patronized, praised and assisted in every way, is proven to be a trickster, deceptive, untrue, accepting money and favors for the goods he well knows he can never deliver. THERE ARE IN HOT SPRINGS AT LEAST FOURTEEN AS RELIABLE CITIZENS AS ARE TO BE FOUND IN ANY CITY, WHO WILL SWEAR THAT C. E. WINANS IS GUILTY OF A DECEPTION WHICH SHOULD BLAST HIM IN THE MINDS OF EVERY TRUE, HONEST AND EARNEST THINKING SPIRITUALIST IN THE WORLD.

Winans' words when asked about his Hot Springs experience are: "It is all a damnable lie." Isn't it reasonable that he would thus express himself? The guilty one always endeavors to cover up his tracks with lies and deception. If those people to whom he thus speaks could have been at the public sale in the streets of Hot Springs, when the constable sold to the highest bidder his wigs, robes, music box and paraphernalia, they would give but little heed to his braggadocio talk. No doubt many of these friends (if there be many) who still believe him true and genuine, would be interested in seeing photographs of his music box with the secret drawer open, and his paraphernalia, and if they are interested sufficiently, let them write me, and from me they may procure such photographs, as I have had a series taken. Many articles which have been used for many years in Winans' seances will no doubt be recognized by these same friends, in the photographs, as there is one citizen of Hot Springs who states that some of his banners and robes he has seen in use by Winans in his seances ten and twelve years ago.

In the face of all this, let me ask: Who wants to comply with the request of W. S. Woods, to cheer the poor fellow up a little. I do not know, but I firmly believe that the mail carriers will not be overburdened with letters of condolence and sympathy for this awfully abused, over-sensitive creature. I hold the Spiritualists of the world in too high esteem for this. Those good souls who honestly believe, and cannot be convinced to the contrary by the experience of others, that Winans is a genuine medium and honest in his manifestations, I would advise at some future time when the opportunity offers, to take possession of one of his materialized forms and hold it till an examination can be made, and it will prove TO BE WINANS HIMSELF OR A CONFEDERATE, JUST AS SURE AS THERE IS A HEAVEN ABOVE. I wish to say to all Spiritualists to wake up and shake off this cloak of timidity. Do not be deceived by one who is so unprincipled and base, and possibly no smarter than yourself.

F. C. BOVING.

Hot Springs, Ark.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

The Ohio State Spiritualist Association.

Report of the President, Mrs. Carrie Firth Curran.

To the Officers, Delegates and Spiritualists of Ohio in Convention Assembled, May 27, 1905—Greeting:—Another year has passed, we meet again to further the interest of the state; much has been accomplished during the last year, but there is still room for improvement. I congratulate you upon the outlook of our state association, as well as upon the results of the year's work, although it has not been what I desired it should be, my health not permitting me to carry out my plans and to further the cause of missionary work.

Missionary Work.

All missionaries have been kept busy and at times home societies have had conference meetings in order to assist the sister society with a speaker. Harmony has prevailed in all societies as far as I know. I have held seventy-eight meetings, besides holding parlor meetings, etc., during the year. We have chartered less societies in this year, than in 1904, our efforts have been to stimulate the societies already chartered; have lent assistance whenever called upon to do so; no charters have been recalled by the state, so far proving beyond a doubt missionary work is practicable.

Mrs. E. Schauss, Mrs. A. E. Baird, Thos. Bellis, Wm. V. Nicum, Carl Sollinger and Mrs. E. Reed have been earnest workers in the missionary field. Wherever they have labored no one can complain of their zeal or earnestness of spirit in the discharge of their duties. Missionary work should be continuous, as has been shown by the past two years. It is the steady, persistent work that accomplishes the greatest amount of good.

I firmly believe in missionary work, and recommend more of it during the coming year. With the short circuit plan a worker can be engaged a full year by the state and instructed to devote his or her time to build up six or more societies within easy distance from each other. This can be done by frequent visits. We have proven the expense of traveling has been greatly reduced. The matter of compensation has been small, but will be adjusted in due time.

Missionaries can make the work self-supporting in a short time, and be able to aid the state. This plan will not drain the association of its resources, for the O. S. A. would only be called upon to meet small deficits.

I believe it would be more practicable and less expense if the N. S. A. would appoint one missionary in each state wherever a state organization exists, and co-operate with the state. You will see committee on president's report have done all we could to have this done at last convention.

I appeal to the convention for action upon this matter, and their delegate be instructed to further this plan in regard to missionary work for the coming year. I also recommend that more missionaries, rather than less, be put in the field for the coming year. I recommend that there be a fund set aside for missionary work, that localities may be reached where there are no local societies existing.

Our state association has accomplished much in the past two years, our conventions have been a success in many ways and well attended, the societies furnishing hall, entertainment to all speakers, mediums and delegates, except Columbus—they were not prepared for so many delegates; they estimated from conventions held at Columbus in previous years, where very little interest was manifested.

Local Societies.

The welfare of our cause depends on the local society. It is the duty of this convention to devise ways and means whereby more effective work may be accomplished. I recommend that each delegate present the needs of their society. Also what metnod they have found to be most practicable in sustaining their society and adding to its membership. The convention is the place where we could come as one family to adjust the errors and plan for the greater success for the coming year. In this way harmony will reign as it has with each society that has co-operated with the state, and become better acquainted with its workings. It is certain that our local societies must be sustained or our movement must go down. Fellow delegates, I ask your considerate action upon this matter.

It seems almost impossible to organize societies or lyceums at the present time, and as long as our Spiritualists are indifferent and feel that the little ones, also the older ones, desire to attend churches and Sunday-schools for society, our societies and lyceums are uncertain. They exist for a time and go down and people say, I have lost confidence in the Spiritualists ever having a substantial organization; stating we have had fine flourishing societies also lyceums, now we have no society whatever, have tried a number of times but proved unsuccessful. Delegates and Spiritualists, can you solve the problem? My appeal to the N. S. A. and O. S. A. last year in my special report published in The Progressive Thinker July 2, gave some of the reasons, and I have many others. One great reason, there is too much selfishness and a desire to obtain the dollar, that after a little, mediumship wanes and stock tests are resorted to, agents are established to furnish so-called tests with dates, names of the living, also of the departed.

There is another class who resort to developing others for one dollar a week or month, just as the case may be; the one to be developed sits at his own home and the medium sitting at the same time, or is supposed to, in his own home, the one that is to be developed must not tell anyone, but must sit quietly with the "motto" that is furnished by the medium; dwelling upon this motto in this way she or he is to be developed.

One lady that I became acquainted with had kept this up about one year. She was sitting for trumpet manifestations, the medium writing letters and giving her messages from her departed husband, the husband encouraging her to be patient and all would be well. She had paid her dollar but had received no development. This dear good woman was a widow and obliged to earn her own living. It was through a friend of hers that she was enlightened, and when I visited the city she called upon me to know what she should do. She had become convinced of Spiritualism through great suffering and knew some of its truths and of true mediumship; she looked at the cause as being so sacred and beautiful, that she could not think one would practice such deception. The question, can those mediums traveling around, sit at regular time; are they certain that they can develop another person, for different phases of mediumship? All that I have found so far have parted with their dollars and have very little mediumship, if any, developed through their teachers.

I have been accused of being down on "phenomena," and there are those who have tried to stop my work by influencing people who do not know just where I stand, and I repeat that every true medium has had my support and encouragement, I have assisted them in every way possible, whether physical or mental mediums. I know the facts in mental mediumship, also the physical, such as slate writing, etherealization, transfiguration, etc. I also know and have proof of the imitator and fakir, and that both classes of mediums have added to their mediumship by fraud. I positively know they are mediums, but so long as they will resort to such as above, I will never countenance such work; we either must protect our mediums that are true and faithful, leading a moral life, or give the cause over into the hands of the imitator and fakir and those who are willing to debauch their mediumship. It is they that have brought disaster and reproach upon our cause. I stand for true mediumship, first, last and for all the time. As for the imitator, I shall do in the future as I have in the past—let them severely alone.

Ordination.

We have had four that the evidence warranted granting of certificates of ordination, which will be given in the secretary's report. Other applicants were refused until the convention and the board would meet again. I believe each state secretary should be furnished with names of all speakers and mediums that have qualified with the requirements of the N. S. A. and the O. S. A.; it will serve as a protection to all societies. Each state co-operating, we will know who can assist our societies, instead of taking those who come and remain for a time and cause discord, inharmony and dissension in your societies.

What we need is more spirituality, and the cause at heart, instead of what we can make out of it in dollars and cents. See that your speakers and mediums have respect for themselves, and then they are certain to be a benefit to the cause and help our brothers and sisters to live the right life by requiring morality and true mediumship, and our local, state and N. S. A. will accomplish the great good that it has been desirous of, in this way we will retain our enlightened Spiritualists; they will no longer say, I know, but cannot affiliate with the so-called Spiritualists; they have no home, and if they do, they cannot keep it sacred; we are in fear to take our friends when we do not know who the Rev. or medium is that is advertised to serve the society. No wonder some of our tried and true Spiritualists will remain at home or go to other churches.

Lyceums.

There are several lyceums which are doing noble work; we wish that lyceums might be obtained in every society in the state. The children's lyceum is the very best place to train spiritual workers. The N. S. A. retains John W. Ring as National Lyceum Superintendent to be the right man in the right hi mto be the right man in the right place, one who understands lyceum work, also a good financier, the Progressive Lyceum is of great interest to all, as well as an educator. I would recommend that our missionaries co-operate with John W. Ring the coming year in establishing lyceums.

Being your delegate to the N. S. A. convention, I deemed it the wisest plan to send marked copies of The Progressive Thinker of the proceedings of the convention, to each local society, so they all might know in full what took place. Our corresponding secretary, Mrs. A. E. Baird, corresponded with a number of societies concerning mass-meetings. There are very few that thought it advisable at the present time. I would advise mass-meetings to be held jointly with the N. S. A. wherever practicable.

Pension Fund.

I recommend that a special fund be set aside, not less than $100 for our worthy mediums and indigent speakers, and wherever practical to reimburse said fund by at least one collection per year.

Spiritual Papers.

I wish to tender my sincere thanks to all spiritual and secular papers, who have aided us in our work of the year, especially to J. R. Francis of The Progressive Thinker, who rendered such noble assistance during the past years.

I recommend that the course of Bro. Francis be commended by this committee in the form of a resolution of hearty "thanks," with a pledge or loyal support in his good work for the coming years.

I now return to you the office which you intrusted to me; the outlook for our cause is promising, success awaits it at every turn providing the Spiritualists of our state will see the need of co-operation and make the state organization a power for good. I bespeak for my successor in office the support you have given me.

Hoping the O. S. A. may continue to grow in spirit and in truth and let us all work for the betterment of our cause. With this I close my annual report.

Wishing you success and Godspeed, I remain, fraternally yours,

MRS. CARRIE FIRTH CURRAN,
President O. S. A.

Report of Committee.

To the Officers and Delegates Assembled of the O. S. A.—The committee on president's report endorse it as a whole most heartily.

We would especially recommend that you consider the clause of "Missionary Work," viz., "that the N. S. A. appoint a missionary in each state wherever a state organization exists."

That the sum of $50 be set aside for missionary work to be used to help indigent societies of the O. S. A.

That $100 be set aside for a pension fund to be used when necessary for our worthy and indigent mediums and speakers. We recommend that this convention discuss ways and means whereby more effective work be done in local societies. Also ways and means to eliminate the frauds which exist in our ranks, as suggested in our president's report.

We cheerfully approve of extending thanks to the Spiritualist and secular papers for their timely help, especially to our brother, J. R. Francis of The Progressive Thinker.

Therefore, Be it resolved, that we tender him a special vote of thanks for his untiring zeal in striving to eliminate the fraud from our ranks, and thus raising the Spiritualistic banner to a higher, purer standard.

Be it resolved, that this committee ask the convention to extend to our beloved president, Mrs. Carrie Firth Curran, their heartfelt thanks for her heroic efforts in presenting the truth in all its beauty, strength and purity.

Respectfully submitted,
CARRIE M. BARTHOLOMEW,
IRENE GAY,
JULIA E. BLAIR.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

OHIO STATE CONVENTION.

Condensed Report of the Proceedings.

First service at Town Hall, Ashtabula, Ohio, Friday evening, May 26, 1905. Music—Chorus by the children; Invocation by Mrs. Anna E. Baird; Music—quartette—Mrs. Talcott, Miss Lottie Clark, Mr. Munsell, Mrs. A. Holcomb.

Short welcome address by John Wallace, president of the Psychic Research Society, Ashtabula, in which he turned the meeting over to the president of the O. S. A., Mrs. Carrie Firth Curran, who in turn introduced Mayor McMillan of Ashtabula, to give the address of welcome to the officers, delegates and visitors to the city of Ashtabula.

Mrs. Carrie Firth Curran responded. She spoke of Mayor Jones of Toledo in comparison with Mayor McMillan. The people of Ashtabula were very fortunate and could be proud to have a gentleman at the head of their municipality who believed in something more than faith, and who assisted in the growth of the brotherhood of man. She expressed her desire that our stay in this city be pleasant to all; that we all belong to one great family, even if we differ in opinion, differ in our thoughts. May we all grow to understand the laws to love one another.

Then the sweet spiritual songstress, Miss Edna Grant, of Conneaut, gave a solo with encore which vibrated to the soul of everyone present.

Then Mrs. Laura G. Fixen, vice-president of the Illinois State Association, and president of the W. C. T. U. was introduced, delivering an excellent address. She spoke at length, that the greatest battles are not fought on battlefields; they are fought in the hearts of mankind. The noblest work man can do is to help one another. "Bear ye one another's burden." There will be no warriors to fight her battles, but the world is marching on to a higher settlement of peace, and justice to prevail. At present you pay unholy tribute to the trusts. If you want meat you pay or starve. If you want coal you pay or freeze, and so forth—but better times are coming. There will be more knowledge. You will not say one church, not one religion, but "Religion." All will listen then to the beautiful music in the spheres. Your children through knowledge shall have a better understanding about spirituality, and the question of welfare of the people shall predominate. Spiritualism answers to reason and science. It has been manna to the hungry, and drink to the thirsty. We welcome you to struggle on to victory. We are all going home together.

A special delivery letter was received by the president from Mrs. Jones and family, of Toledo, thanking the association for the beautiful floral tribute sent to their father.

A collection was here taken amounting to $9.21.

Messages by Mrs. E. Schauss, followed by Mr. Thos. Bellis, which were all recognized.

Benediction.

Saturday evening, May 27.—Mrs. Laura G. Fixen, the first speaker of the evening, said in part: Churches teach you to have faith, but Spiritualism cares not what you believe, but asks you what you know. Spiritualism asks you what kind of life you are leading. Nature warns everyone of wine which sparkles in the cup, as it always destroys the reasoning power of the brain, which is the seat of thought. Many have there imbedded a little naggy weed. Pull it out, it is called worry, and instead find the little flower of contentment. It is the first step to happiness. Nature's way is struggle, and struggle is the way to progress and perfection. Compare the human life with a flower garden. If flowers have all sunshine they shrivel and lose their vitality. They must have rain to hold root and perfume. Just so with man through struggle and hardship. You reach progress, you reach the top of the ladder Happiness.

Second speaker, Dr. G. B. Warne. His remarks were on the different ideas prevailing in spiritual philosophy. How could it be otherwise. It took the churches two hundred and twenty-five years to settle the question, when and how to celebrate Easter. It took hundreds of years to eradicate other errors from the Christian teachings. It was lawful to lie to promote religion, even commendable. The same process that cleared the Christian teachings, will clear Spiritualism; give us time. If I had the choice of choosing a text book, I would choose the bible, as it is not alone the father of Christianity, it preaches Spiritualism as well.

The founders of the Christian church were true believers in Spiritualism. The truth is universal, and can not be monopolized.

Collection taken, $8.59.

Mrs. Dr. Caird of Boston, said the people in Ohio were very fortunate as there are more liberal laws than in Massachusetts. There the old Puritan blue laws are still in existence. A minister of the gospel of Spiritualism has no right according to law to perform the marriage ceremony. A man has the right to whip his wife or duck her under water, if she tells a lie, but has no right to kiss her on Sunday. She then gave messages, all of them being recognized.

Sunday, May 28—Morning Service. Ordination of four candidates to the ministry: Mrs. Elizabeth Schauss, of Toledo, O.; Mrs. Anne E. Baird, of Elyria, O.; Mrs. Hattie G. Webster of Columbus, O.; Mr. Harry E. Boerstler, of Columbus, O. The beautiful services were conducted by the president, Rev. Carrie Firth Curran, using the ritual of the National Association.

Short addresses by the new ministers were well received. Brother Boerstler brought out the point: You are always told to be good, but be good for something.

Dr. Warne here thanked the people of Ashtabula. In his closing remarks he raised the question if the other churches could drop all from their roster who believed in the continuity of life and the intercommunion of the two spheres, how many would be left?

At the close of the morning meeting the delegates and visitors from Conneaut, Geneva, and other places, about one hundred, partook of a big chicken dinner, which was served in the G. A. R. Hall, and did credit to the reputation of Ashtabula Ladies Aid culinary artists. A pleasing event of the convention transpired during this dinner hour, wishing to express their appreciation of the good and faithful work of the out-going president, Mrs. Carrie Firth Curran during her term of office. It had been decided to bestow upon her a little remembrance which she might retain longer than a formal vote of thanks, and to that end the delegates and others who were disposed to assist, purchased a handsome water pitcher, and a gold pin, which were presented to Mrs. Curran at the dinner by Dr. C. W. Haines; Mrs. Hattie G. Webster, Dr. C. W. Haines making a suitable address. Mrs. Curran was so overcome by the surprise, that her emotion would not admit of voicing her thanks, and she requested Dr. G. B. Warne to express her appreciation for her.

Sunday, May 28—Afternoon session. After reading a poem, Dr. C. W. Haines addressed the meeting.

Lecture by Fred D. Dunakin: We are united because we cannot help it. We are born again in a new spiritual life every time we meet. We are now on the first step of spiritual progress.

Dr. Warne in a short comical address, prepared the audience that a collection was to be taken by the ladies, Mrs. Bonney, Mrs. Gay, Mrs. Wallace, Mrs. Pope and Mrs. Haines, which resulted in $16.

Messages were then given by Mrs. E. Schauss, and Mrs. Dr. Caird, which were all recognized.

Sunday, May 28—Evening service. Lecture by Dr. G. B. Warne. He said: Much is given to us as Spiritualists, and much is expected of us. He recited at length ancient historical facts of the misbelieve and misconstruction of the Christian teachings. The purity of Spiritualism is in our own keeping. The church teachings of immortality ends either in paradise or the opposite place. Spiritualism teaches progression. No one is condemned. Everyone will sooner or later realize this fact. All former philosophers, poets and other great thinkers, Cicero, Socrates, Franklin, our own Emerson, Shakspeare, Schiller, Goethe, believed in a future life and in immortality, dwelled on the church teachings of hell. Ask the Spiritualists if they realize what fate we have escaped.

Collection taken up of $18.

Messages by Mrs. Anna E. Baird and Mrs. Carrie Firth Curran, which were all recognized.

Brother John Wallace thanked the officers, delegates, visitors, and the people of Ashtabula for the kindness shown the Psychic Research Society; spoke of conditions and prospects of the local society.

After benediction, all were dismissed by the president, to meet again in Cleveland, May, 1906.

C. A. SOLLINGER,
Secretary O. S. A.

Kansas State Association.

To the Editor:—I herewith subtend you the following report of the Kansas State Spiritualist Association, held at Topeka, Kansas, on June 2 to 4 inclusive, a most enjoyable reception of delegates being held on the evening preceding commencement of the convention at the residence of A. Scott Bledsoe of 507 Horn street, Topeka. About 110 guests were present.

According to the constitution the meeting was called to order by President Bledsoe. After the transaction of the necessary business, including the election of officers, at which time Mr. Bledsoe was elected for the fourth consecutive term, the audience was treated daily with tests and lectures from the platform by the following mediums, whom the Kansas Spiritualists know to be thoroughly honest, capable and able to fulfill the requirements devolved upon them as such, Mrs. Bellman, Mrs. Brewer, Mrs. Sallie W. Aber, W. W. Aber, Mrs. Wagner, and Mr. and Mrs. Bledsoe. The convention occupied the best hall in the city, and at each evening meeting extra seats had to be provided.

Complete harmony prevailed throughout and the interest and enthusiasm stood out as a prime factor. Aside from the unanimous election of Mr. Bledsoe the following were duly elected: Mrs. Bellman, vice-president; W. G. Fairchild, secretary, and Judge Tucker, treasurer.

In convention assembled the following resolutions were adopted without a dissenting voice:

Resolved, By all the delegates here in this convention assembled, that it is the sense, desire and obligation of all good and true Spiritualists throughout the United States, to promulgate and spread the truths of Spiritualism and endeavor to do so by any honest and sacred means. And be it further

Resolved, That we place our banner of light and truth, the Gibraltar of eternal right and justice, so high that no storm, however strong and terrible, might break asunder the staff on which rests the fabric woven by the unseen hands. And be it further

Resolved, That the Spiritualists of the state of Kansas are a free and independent people, able entirely to administer to the wants and needs of her church and of her mediums and does not want or expect the offered intervention of any outside power. And be it further

Resolved, That complete and unadulterated harmony does exist among all the Spiritualists of this, our glorious state of Kansas, even to its uttermost corners. And be it further

Resolved, That this convention as a body and individually stands firm in its advocacy and support of all phases of honest mediumship and all honest mediums and this convention here assembled announces to the people of Kansas and to the world this most solemn fact. And be it further

Resolved, That this convention extends thanks to the Ladies Club of the First Church of Topeka for their untiring efforts for the success of our cause, and also thanks of appreciation to the newspapers of the city of Topeka and throughout the state.

W. G. FAIRCHILD,
Secretary S. S. A.

ORTHODOX HELL.

Among papers which I picked up in war times I found the following clipping, which later I had reprinted by the late S. S. Foss, and which, being out of print now, I again pass to the printer.

R. A. NILES.

Orthodoxy's getting shaky;
Hell is losing half its charms;
Beecher stole the devil's brimstone,
Churches all are in alarm.

Hell was once a lake infernal,
Past description, past all names,
Where the damned must roast eternal,
In those lurid brimstone flames.

Hell, of late, though its getting shorter,
Cooling off, too—beats the deuce;
Likewise brimstone, once so plenty,
Now is nearly out of use.

Not long since hell swarmed with infants
Doomed to burn by God's decree,
Just because old Eve stole apples
Off the devil's knowledge tree.

Later still, divines went searching
Hell all through with anxious care,
Gave the hunt up quite discouraged—
Not the first damned baby there.

Fact is, hell's a grand old humbug;
Poor old Satan's most played out;
Orthodoxy's out of brimstone;
Hell's fast going "up the spout."

—R. M. Yale.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. 20 cents.

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2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.

3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. They contain invaluable data.

4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.

6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.

7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.

8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.

9—The Religion of Man and Ethics of Science, by Hudson Tuttle.

10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.

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Some Serious Errors Indicated

Wherein Spiritualists and Mediums Fail to Secure Their Best Good.

It doubtless would be amusing, were it not so pitiful, to consider the vast number of conscientious though ill-informed Spiritualists who are ever looking to the spirit world with the futile desire that someone from that side of life will reveal to them the quick and easy road to wealth, or place within their passive hands some other longed-for prize.

Let me here remark that it is by no means my purpose unsympathetically to criticise those upon whom fortune has failed to smile, so enshrouding their lives in gloom and uncertainty, until, with apparently no hope this side of heaven, they beseech those in the spirit world for comfort and for aid. I do not censure those who do the best they can and only call for help when alone they are unequal to what is before them.

I intend no sweeping denunciation of all who seek counsel with spirits; only I wish to enforce this truth:

Spiritual beings of a superior nature watch with interest our every effort; they are always ready with helpful advice when we have tried as best we could to do our part and do it well; but for the person who depends more on them than on himself, and makes but an indifferent effort to succeed, they have only commiseration, at times presumably allied with contempt.

Though you seek not, you may rest assured that if you do your duty well as possible in divers ways help and inspiration will come to you, bringing comfort and success. Practice depending but little on your own powers, surrendering the management of your affairs almost entirely to decarnate spirits perhaps no wiser than yourself, and you are quite sure in the end to come to grief.

The unreasoning persistence with which so many people consult mediums about earthly matters of no particular moment has done incalculable harm to our mediums and their guides, to those who consult them, and also to the cause of Spiritualism.

It is an injury to the mediums because to give advice regarding material matters takes the time that should be spent in gaining and imparting a knowledge of spiritual things; and to the guides because it attracts them to earth and prevents them from progressing spiritually so fast as they otherwise would. Mediums who cater to those who desire only business advice seldom show any exceptional ability in other matters; their time being so much taken up with material considerations, all the better phases of mediumship that might, with attention, be developed, are neglected. For that highest development of mediumship, which fills

"The soul's vague longing—
The aching void which nothing earthly fills"

by teaching us to build from the foundation of things spiritual and eternal, too much attention cannot be given the earthly affairs and troubles of mortals.

Surely in planning the work that Spiritualism should do, the spirit world never intended its mediums to act as business advisers. Though there are exceptions, as a general rule a medium's proper work is ministering to spiritual needs. Granted that people's spiritual welfare depends largely upon their material surroundings, and that often the two are bound inextricably together, so that a medium is obliged to consider both, yet this does not alter the fact that the spiritual should be given precedence, and the material only considered in so far as it affects the development of the spirit.

Neither can it be denied that there is a large and growing number of mediums who give but scant attention to the spiritual welfare of those who come to them, seemingly thinking that if they can advise them so far as this world's interests are concerned they have done their duty. Thus are many mediums negligent in taking advantage of their opportunities to further the interests of Spiritualism. Thus do they also hinder their own and their guides' advancement.

And the effect upon the Spiritualist or investigator who patronizes mediums because of trifles is equally harmful. To commune with spirits of an advanced order you must prove yourself worthy of the honor by striving to leave earth behind and to approach the plane on which they live.

"In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou, too, canst say,
My spirit is at peace with all."

The natural result of telling your common troubles to a medium and seeking advice when you don't need it is to destroy self-confidence and to create a feeling of dependence that is inimical to individual effort and aspiration. People who cannot make a move of any consequence without consulting a medium about it seldom attain any large measure of success in life. But he who exercises his own mind, and strives through his own efforts to find a satisfactory solution of whatever problem confronts him will unconsciously receive help from the spirit side of life—help that in most instances will be found more reliable than that given through a professional medium, for the obvious reason that in the former case your own guides will give the information direct to you, while in the latter instance it must pass from your guides to those of the medium, and then, after it has been transmitted to the medium, you receive it with the possibility of alteration or mistake in transmission.

An old adage has it that "God helps those who try to help themselves." The modern version, that every Spiritualist should take for a motto, is that "Spirits help those who try to help themselves."

The damage that has resulted to the cause of Spiritualism from this attempt to turn over to the care of spirits affairs of concern only to mortals, would be hard to compute. Verily, from "a cloud no larger than a man's hand," it has gradually grown, until now, in the minds of many, the true meaning of Spiritualism is entirely obscured, and a medium, instead of a mediator between spirit and mortal, is considered a living encyclopedia that will answer correctly any question concerning any subject that it is desired to know about. So there gradually has been generated among outsiders a feeling that a Spiritualist medium is in the same rank with traveling palmists and gypsy fortune-tellers.

Serving to accentuate this impression of unreliability, there are many individuals traveling about the country claiming wonderful mediumistic powers, and promising to remove all troubles, financial or otherwise, or do other impossible things. When genuine mediums, though on a lesser scale and without false pretense, try to do similar things, many times they are classed with the pretenders. Mediums, no less than other people, are known by the company they keep, and if they choose to follow the path of least resistance and give, not the spiritual help and instruction that is needed, but the commercial advice that is desired, it should occasion no surprise if the casual spectator classes them with the fakes, for it often takes a practiced eye to see the difference.

Unsatisfying though it would be to many, and working hardship for the mediums through the consequent withholding of patronage, Spiritualism would gain an added prestige and a greater degree of usefulness if its mediums were to make theirs more of a religious calling than many of them do at present. A class of people would be attracted who would take a deeper interest in the cause than does the average phenomenal Spiritualist; the frauds would be unable successfully to follow the genuine mediums into this field where the phenomena are used for the elucidation of the philosophy, for those upon whom they rely for support would stay behind (people who can think and analyze a subject don't unconsciously support the frauds); with the result that soon the better class of mediums would have as large and remunerative a following as they have under the present system, where other things come first and religion comes last.

As well that we stop here to enquire who are to blame that conditions are as we find them, and what can be done about it.

The fault lies not so much with the mediums as with those who patronize them, seeking what it often is not best to give. Mediumship, fraud-ridden as we find it, is so only because of the gambling instinct that causes so many to demand more than can legitimately be given. And if mediumship—genuine mediumship—has developed along lines less religious than we should like, the same cause must be ascribed. Necessarily the remedy depends not altogether on the mediums—though to a great extent they can determine what they shall and shall not give, they and their guides are nonetheless more or less influenced by the demands made upon them by mortals. And so, on ultimate analysis, we find the solution of the difficulty to be mainly consequent on a change in the attitude and action of those who consult mediums for selfish reasons.

To bring about this change is difficult; some may say impossible. But, though difficult, it is not impossible. Inculcate a proper ideal, and by insensible degrees practice will be made to conform to it. Persistently teach self-reliance, and fewer weak-willed individuals will be met with; whereas continually to talk about the necessity for dependence and the danger of becoming self-centered is to create in the pliant mind a feeling of timidity that is a hindrance to proper development and effective work. Let enlightened Spiritualists dwell more upon the religious significance of Spiritualism, and less upon the earthly benefits it confers—encouraging mediumship for the spiritual instruction it gives, discouraging its application to selfish ends—and ultimately public opinion will come to consider mediumship more of a religious institution, and mediums will not so often be asked to exercise their gifts to useless or harmful ends.

Spiritualism, to a greater extent than we usually realize, is what we make it. For the spirit world to accomplish anything worth while without the co-operation of mortal man is extremely slow and tedious work. Their activity and purpose cannot counteract our apathy and indifference. If Spiritualism ever fulfills its possibilities and accomplishes its needful work, it will be when we do our part with the enthusiasm and the thoroughness that enlightened spirits do theirs.

"Are some of us who call ourselves Spiritualists," pertinently inquires the Banner of Light, "so busy forming psychic circles for silent work, or success clubs to enable us to become suddenly rich by psychic powers, or so busy consulting spirits about stocks and bonds, corner lot investments, divorces and marryings, are some of us so busy over these matters that we have neither inclination nor time to consider that if we are to maintain our place among reformers we must put aside all playing at being Spiritualists, cease running after spirits for worldly gain, and boldly say we are with the toilers in their struggles for better things, with the ignorant for clearer knowledge, with the oppressed in their struggles for freedom, with the spiritually misled in their desire for right guidance."

It is to be feared that there is far greater danger of harm resulting to the cause of Spiritualism from the mistaken notions of mortals than from the evil actions of obsessing spirits. Because of these mistaken ideas so widely and tenaciously held, spirits not in harmony with themselves or with nature are often attracted. If all Spiritualists were right-minded and entertained only high ideals, obsession among us would be quite unknown.

These mistakes, so briefly referred to in the foregoing paragraphs, with others merely hinted at or else unmentioned, are the results of ignorance. The specific is knowledge: ceaselessly try to instruct the beginner to start aright by cultivating an approximately correct idea of the purpose of Spiritualism and what is demanded of the person who would give strict adherence to its principles. In other words, learn what it means to be a Spiritualist in all that the word implies, and then—consider that knowledge is something the more of it you impart to others the more you still will have. The average investigator is not so dense but that, if in error and shown the advantage of a change, he will alter his course. And none are so barren of talent or persuasiveness but that in some small way they can help toward better things.

GEORGE B. FERRIS.

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New York Spiritualists

NINTH ANNUAL CONVENTION

Of the New York State Association of Spiritualists.

The ninth annual convention of the New York State Association of Spiritualists was held at Syracuse, N. Y., June 2, 3 and 4, 1905, in Empire Hall. Convention was opened by President Richardson in the chair; an invocation by Mrs. Tillie U. Reynolds. A large number of delegates were present and all seemed filled with the spirit of harmony and enthusiasm.

Usual committees were appointed and an address of welcome was made by Dr. Butterfield, responded to by H. W. Richardson.

The reports of the president, secretary and treasurer were read and referred to the various committees, also report of the state missionary.

Secretary H. L. Whitney introduced a resolution that a committee be appointed to revise that article of Section 9, which demands that the executive board shall appoint a delegate for any society which shall fail to appoint a delegate to the National convention and also to pay two dollars for each delegate. Resolution was carried and the following committee appointed to revise that section of the by-laws: Mrs. J. H. R. Matteson, W. W. Kelsey, with H. L. Whitney, chairman.

Amendment committee also recommended that the president shall call the attention of the convention to the by-laws on revenue and Section 7 of Constitution on membership, and that the convention pass a resolution that, commencing at the next convention, no society shall vote any member at convention unless the secretary of that society has sent the name and address of each member to the state secretary as having paid per capita tax for that year as demanded by our by-laws and constitution. Motion adopted.

The following reports will be read with pleasure:

Report of the Committee on the President's Message.

Missionary Work.—Your committee heartily concur with the president's estimate of our sister, Mrs. Reynolds' in her missionary work, and feel that we cannot appreciate too much her self-denying and arduous work; and we also quite agree with him that missionary work should be extended as rapidly as our finances will warrant.

Mass-meetings.—We feel that every society should consider it their duty to do all that is possible to assist the committee on mass-meetings to make it possible for many more to be held in the state, as they are of much value in disseminating the truths of our religion, and also to use their influence in having state days at our camps.

Children's Lyceums.—We fully concur with our president in his report on lyceum work, and also with Mrs. Reynolds' efforts that she has put forth to create a greater interest in the work.

Local Societies.—We fully agree with our president in the need of being awakened to such a degree of enthusiasm that the pocketbooks may be touched more readily and our religion not languish for financial support, and also that the growth of our societies may not be retarded because of friction and discord that tears down the work of years. The recommendation to devote one or two meetings per month, where the local workers and members take charge of the exercises and discuss topics of interest is a something in the way of growth, which is sadly needed, and your committee fully agree with the recommendation.

Christian Science.—The president's idea of making our religion so plain and full of old thoughts and new thoughts, that our members will not feel like being gathered into other folds, seems to be an imperative duty to all interested. The recommendation to remember that Spiritualism is a broadgauge religion, and that the phenomena are a stepping stone to the broader fields of spiritual unfoldment, should awaken the desire in our minds to live the real life spiritually and in all ways.

Settled Speakers.—We concur with our president in regard to settled speakers where the finances of a society will admit. We fully agree with our president in his report, and would like to impress upon the minds of this convention, that if we wish the support of the New York State Convention of Spiritualists, in the hour of need, we must strive earnestly to work in harmony, and do all in our power to further its interest.

GERTRUDE MUDGE,
Chairwoman,
E. E. EWING,
L. A. HOLT,
J. H. R. MATTESON.

Report of Committee on Resolutions.

To the convention in assembly, greeting, good will, peace born of contentment and happiness resulting from useful activity. Be it resolved, that as Spiritualists it is our duty to openly advocate the truths of Spiritualism and so regulate our daily lives that all just criticism shall be of the type commanding the respect and admiration of the world at large, that our words shall but reiterate our lives, never proving a travesty on our acts.

Resolved, that we would strongly recommend every society to distribute among their members and follows, the declaration of principles adopted by the New York State Association, also that the declaration shall be read from the rostrums at one meeting each month of the yearly session.

Resolved, that we extend our heartfelt sympathy to Harrison D. Barrett, president of the National Spiritualists Association, and to his talented wife in their double bereavement, praying that everyconsolation may be afforded them; knowing that the spirit world will be their comforting stay, we can only unite with the unseen by our prayers, our tender affection and our deep sympathy.

Be it further resolved, that we extend sympathy to all in our ranks who have been bereft of the earthly presence of their beloved. In loving gratitude, we acknowledge the presence, guidance and aid of our arisen co-laborers, and hold them in hallowed memory.

As the results manifested in some of the students of the Morris Pratt Institute, show the marvelous effect of education,

Therefore, be it resolved, that we emphasize the need of education, both rudimentary and along the lines of psychic and advanced thought principles. The crying sin of child labor as practiced all through our land, but more especially in the southern states, calls for more determined effort to crush out the monster evil. Resolved that it is the duty of Spiritualists to work more earnestly and judiciously in the lines of legislation to bring about the desired reform in this broad field of duty.

The day has dawned when the standard of moral purity for man should be as severe as that exacted of woman. Resolved that we commend the strenuous effort to make the degree of requirement the same in both sexes. We deplore the elevation of man stemmed in drugs or immorality—while woman is shunned and condemned for the same conditions. Let us face the facts and do all in our power to make the standard of judgment impartial and just.

Woman Suffrage.—Equal rights for men and women is a subject of vital importance too often treated flippantly—rarely accorded fair consideration.

Resolved that it is the duty of Spiritualists to inform themselves definitely upon this question, that they may act intelligently and speed the time when the ballot shall be given to all regardless of sex. Resolved that it is the sense of this convention that woman is not only entitled to a voice in making the laws which she must obey, but that she is qualified to stand side by side with man in every avenue of life. To bear her share of labor, distinction or ignominy, as the case may be.

Temperance.—Resolved that as an intelligent body of representative Spiritualists we note with anxiety the increasing tide of intemperance affecting almost every degree of like habit. We should earnestly endeavor to awaken those addicted to forms of intemperance,—whether pertaining to beverage, food, speech or undue indulgences of any kind whatsoever; to the danger in their pathway, and by every available judicious measure strive to win to reform all thus endangered.

Resolved that we place on record our continued sentiment against war and in favor of arbitration. It is the duty of every true Spiritualist to use his or her influence to bring about peace in all lands and in the hearts of all individuals—beginning at home.

Resolved that we commend the bravery of Admiral Togo and other high officials in the army and navy of Japan, for openly advocating their sacred belief in the direct aid of their spirit ancestors; avowing that their success is due to the protection of spirits, all this in the face of the fact that their words are to be read by the entire world of civilization, and knowing that the masses will thoughtlessly jeer or ignorantly criticise.

We deplore the manner of the many, who having become convinced of the truths of immortality, who know that their loved ones released from mortal life still live, become selfishly satisfied and hold themselves aloof from the cause, so far as acting goes. Therefore, be it resolved, that we strongly emphasize the need of all who know the truth to encourage the beginners in holding aloft the Banner of Truth, that the outside world may learn that the benefits accruing of such knowledge—all Spiritualists should give the right hand of fellowship to honest means as well as their financial support. Also show interest in our society not only by attendance but in material aid to the extent of their ability.

Resolved, that we will unite in efforts to repeal the tyrannical laws of our state enacted in the interest of the medical profession. Also with alert vigilance we will so far as possible, prevent the further enactment of such laws. Furthermore, we pledge our loyalty, protection and support to all genuine mediums who may fall victims to the unjust laws now upon our statute books, or hereinafter to be thus recorded.

Building for the future through lyceum work, it is among the most important factors for the consideration of this convention.

Therefore, be it resolved, that as much depends upon the attitude of prominent workers towards the establishment and maintainance of lyceums throughout our state, that it shall be the bounden duty of all public advocates of our grand cause to bring before their followers the importance of the correct guidance of the young, while their minds are plastic, during the period when impressions are made so strong that many of them last forever. It is well said by the Catholic church: "Give me the child the first seven years, and you may have the rest of his life."

Resolved, that by this act we gratefully acknowledge the courtesy and fairness of the press, both spiritual and secular, giving us so much space in their popularly crowded columns.

Resolved that the thanks of this convention are due and are hereby tendered to the officers and trustees of the New York State Association of Spiritualists for their earnest efforts towards the success of the association. Also to all who have so kindly assisted in making this convention a success and a red letter day in memory. We also tender our thanks to Miss Victoria C. Moore, for her efficient service in making our convention so attractive and entertaining. For comfortable accommodations, efficient service and genial courtesy, we thank Messrs. Hickok & Smith of the Empire House. To Professor Marsh we tender our grateful acknowledgment for the delightful music—carefully selected and artistically rendered.

For the advancement made during the year, for the unanimity of thoughtful desire in carrying forward the good work, for all our blessings, some of them in disguise, we are truly thankful, and be it resolved, that we will carry from this convocation only good will, earnest purpose and unprejudiced judgment.

HARRIET M. RATHBURN,
Chairwoman.
TILLIE U. REYNOLDS.
LAURA A. HOLT.

The convention adopted a resolution that the next convention should be held at Buffalo, N. Y., on Friday, Saturday and Sunday of the first week in June, 1906.

The convention by resolution of Mrs. E. M. Travis, the assistant secretary, offered a vote of thanks to the officers and board of trustees for their efficient services for the past year.

The officers and trustees elected for the ensuing year are as follows: President, H. W. Richardson, East Aurora; vice-president, Mrs. Carrie E. Stwing, Westfield, N. Y.; second vice-president, Mrs. Tillie U. Reynolds, Troy, N. Y.; secretary, Herbert L. Whitney, Brooklyn, N. Y.; treasurer, Mrs. Harriet M. Rathbun, Fort Washington, N. Y. Trustees, Mrs. Laura A. Holt, West Potsdam, N. Y.; Mrs. Lewis Duhl, Elmira, N. Y.; Mrs. J. H. R. Matteson, Buffalo, N. Y.; Mr. J. W. Stearns, Buffalo, N. Y.

Among the speakers of the convention were H. W. Richardson, Mrs. C. E. S. Twing, Mrs. T. U. Reynolds, Mrs. L. A. Holt, Miss Sarah Woodruff, Mrs. G. Mudge, Dr. E. F. Butterfield, Mrs. J. H. R. Matteson, Mrs. A. R. Cooper, W. W. Kelsey, Mrs. E. M. Travis, Mrs. Emerson, Mrs. Thatcher, Mrs. M. Arnold, H. L. Whitney, Mrs. J. Grant, Charles Hulburt, Mrs. H. Duhl, Mrs. H. M. Rathbun, E. G. Riley, Mrs. Jennings, Miss Faulkner, Mr. Underhill and Mrs. Fargo.

Miss Victoria Moore of Dryden, N. Y., the talented elocutionist, favored the convention from time to time with literary selections. Prof. G. L. Marsh furnished the music.

Mrs. J. H. R. Matteson of Buffalo, N. Y., one of new trustees, donated one hundred dollars to be used for the missionary work for the coming year. One hundred and twenty-three dollars and fifty-one cents was donated for the general fund.

One of the great surprises to the convention was the remarkably fine address delivered by the guide of Mrs. E. M. Travis of Hornellsville, N. Y., Sunday afternoon, June 4.

Total receipts June 1, 1905,	$1,352.93
Total expense	921.18
	$ 431.75

Now in conclusion we feel that the ninth annual convention of the New York State Association of Spiritualists has proven an unbounded success in every way.

H. L. WHITNEY,
Secretary.

35 Irving Place, Brooklyn, N. Y.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, $1.75.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

A Lesson From a Lesson.

Some Bible Literature Worthy of Consideration.

The Rev. John Lindsay Withrow, who was former pastor of a church not far from the office of The Progressive Thinker, is nothing if not soundly orthodox in his religious views, and his methods of Bible interpretation and teachings.

His "Lessons for Sunday," widely published in the secular and religious press, are orthodox to the backbone, the sinews and the marrow, and present a fair sample of orthodox ratiocination, orthodox reasoning, orthodox logic, and style of proofs to sustain orthodox teachings. For these reasons his "lesson" furnishes a good subject for another lesson, for the delectation of non-orthodox readers. And that we may be fair, we present his "Lesson" in full, scripture and all:

Topic: "The Resurrection of Jesus Christ."

Text: John xx, 11:23.

(For Sunday, June 4, 1905.)

But Mary stood without at the sepulchre weeping; and as she wept she stooped down and looked into the sepulchre.

And seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardner, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. She turned herself and saith unto him. Rabboni: which is to say, Master.

Jesus saith unto her. Touch me not; for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.

Mary Magdalene came and told the disciples that she had seen the Lord and that he had spoken these things unto her.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And when he had so said he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you.

And when he had said this he breathed on them and saith unto them, Receive you the Holy Ghost.

Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

Proof That Jesus Rose.

No historical statement in holy scripture is more buttressed with proofs than the proclamation that Jesus rose from the dead after they of Jerusalem had crucified and entombed Him. The arguments are both cumulative and convincing. Before all else we are assured that He rose by considering the weakness of the arguments that have been adduced to show that He did not rise. Of all that class let us review two.

First, we refer to the story of the disciples having stolen the body. We see the absurdity of this story at a glance. For what possible element of truth can there be in it, seeing Christ's disciples all forsook Him and fled Thursday night out in Gethsemane. Not one, except, John, was visible Friday at the crucifixion. Is it thinkable that in the night of Saturday they would venture out to the sepulchre knowing, as doubtless it was generally known, that a guard of Roman soldiers was there for the ordered purpose of preventing grave robbery?

The other scheme for accounting for only an imaginary or visionary resurrection is to say that some time subsequent to the death of Jesus one of His former disciples met another and incidentally asked him if he had heard anything of Jesus having risen. Suppose he answered, No! "Well, I have have," the other might say. Presently one of these might meet a third, and the same matter is mooted, and thus the story could easily take shape and the fable become a fact of faith. Thus our critics construct the vision theory and make a plausible showing. But that it is as baseless as the fabric of a dream we discover by this that the appearance of Jesus was not that of a ghost coming to view and vanishing at once.

Bible Foretells Event.

Passing now from the doubter to such disciples of Jesus as rejoice in the belief that the crucified did rise in bodily form from the dead, what are unanswerable arguments in support of the fact? The Bible prophesies it, proclaims it and proves it. The suffering Servant of God in prophetic scriptures was to be victor over death; "thou wilt not leave my soul in sheol. Neither wilt suffer thine holy one to see corruption."

Tear out of the sacred record all it has concerning resurrection and what a tattered remnant would remain. But, more than any other part, the pages from which the gospel of Christ's resurrection were rended would be left a ragtag. Let us note how much pruning would be required to rid the book of massive evidence that He did rise.

There are eleven appearances between the dates of His resurrection and His ascension, (1) to Mary Magdalene alone, (2) to certain women returning from the sepulchre, (3) to Simon Peter alone, (4) to two disciples as they walked to Emmaus, (5) to ten apostles in Jerusalem, Thomas being absent; (6) to eleven apostles, Thomas being present; (7) to seven disciples fishing in the Lake of Galilee, (8) to eleven disciples on a mountain, (9) to above 500 brethren at once, (10) to James only, and (11) to all the apostles on the Mount of Olives, whence He ascended to heaven.

Now is there room for rational belief that on each and all these occasions the friends of Christ only imagined they saw Him? He talked with them. He invited doubting Thomas to place his finger in the scar the spear left in his side; and that skeptical disciple cried out, "My Lord and my God." Jesus also spoke with Mary Magdalene at the sepulchre.

Mary Magdalene Watched.

It has been said, with reason, I think, that more than any human being, after his blessed mother Mary, Mary Magdalene loved Jesus. She was last at the cross. She attentively and tearfully watched where they laid Him. She was so eagerly anxious for any development of events that "while it was yet dark" on that morning of the third day came Mary Magdalene to the grave. She could not remain away.

Is it probable, or within the possible, that she did not know Jesus from a ghost? And if we admit that at her first look she knew not that it was Jesus" was it anything different from experiences that most of us have had? But when Jesus saith unto her, Mary, she turned herself and saith unto Him, Rabboni, which is to say, Master. Presently Mary, the virgin mother, came, and who will lay a lie at the lips of that holy woman. Who will guess she did not know her holy son?

Accepting the certainty of the resurrection of Jesus as settled, is there not ground on which to rest many of the most blessed truths? We are on solid ground of faith that Jesus was the Messiah promised many ages before His epiphany. The Jesus of the gospels is as closely fitted to the Messiah of the Old Testament as a photograph is to the face of which it is a likeness.

Another fact we infer from satisfied faith that Jesus did rise, the fact that death does not end all. Immortality holds our hearts to endless motion—not in the pumping valves, but in the heating life. What, then, shall it be that will make immortality enviable? This, that we shall see, know and sing the praises of Jesus forever and forever; that there the highest and holiest loves of our earthly relationships shall be resumed and enlarged, and filled with experiences ineffable.

Then, too, we have right to infer from the resurrection of Jesus that there will be no more trials, troubles, tears in resurrection life.

JOHN LINDSAY WITHROW.
Park Street Church, Boston.

There you have it! The negative proofs and the positive proofs—cumulative at that—Pelion upon Ossa—so to speak—and inexpugnable to the mind drilled and crystallized into the orthodox style of logic and orthodox quality of proofs.

The learned and very orthodox Rev. Dr's. method is as easy as rolling off a log—if you don't mind the jolt. He simply proves one "verse" of "scripture" true by quoting another verse of "scripture"—proves bible by bible—and that settles the whole matter—according to the orthodox mind.

There is one reason for this method: It consists in the fact that there is no testimony to establish the validity of these proofs, to be found in any contemporary historical records. And if these things actually occurred, it is strange that matters of such remarkable import should wholly escape the notice of Roman and other writers who must surely have heard of them if they really transpired at the times stated.

It is decidedly a case where proof of the proofs is required, to establish real value to them.

The vaunted "solid ground of faith," of the learned Doctor, is simply "faith"—faith alone—"satisfied faith—" satisfied without any real proof. It is virtually: I believe it because I believe it—that is my evidence of its truth. My faith is my proof.

"Faith" is the evidence that the physical body of Jesus, wounds and all, was raised to physical life from actual death. Aside from "faith," there is no evidence that such resurrection ever occurred.

J. C. UNDERHILL.

Hammond, Ind.

OUR DEAD.

Dead? We call them dead,
But there are no dead.
They who were our earthly friends,
They whom we loved most dear,
Are not dead.
That which was earthly
Has to the earth returned,
But they have ascended to
A higher, better life.
And, living, greet us
From the other shore.
Dead? No not dead,
But born again,
And in the world of spirits
They are still ours,
And cling more closely to us
Than while in earth life
We with these earthly eyes
Beheld their earthly forms.
Dead? No, not dead.
There are no dead,
But resurrected from the earthly tomb
(the earthly body)
The immortal life lives on,
And on, into eternity.
Then mourn we not for them as dead.
But in memory hold them ever near.
And as we decorate their graves with flowers
Remindful of the love we bear,
We will turn a loving thought
To them in spirit life, and
Ask that on us, they their blessings shed,
With flowers eternal from their homes above.

DR. J. A. MARVIN.

Sterling, Ill.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

Have You Asthma in Any Form?

Medical science at last reports a positive cure for Asthma in every form in the wonderful Kola Plant, a new botanical discovery found on the Congo River, West Africa. Its cures are really marvelous, therefore this remedy is of the most vital interest to Asthmatic sufferers.

Mr. Thos. Phillips, No, 207 Middle St., **Pawtucket, R. I.**, writes May 9th, I thank God and the Kola Importing Co., for my cure of Asthma after I had given up hopes of getting cured. **Mrs. Peggie Gardner**, of Ackworth, Iowa, writes May 6th, suffered for several years with Asthma and could get no relief, but the Kola Compound permanently cured me. **Mr. C. J. Case**, Johnsonville, N. Y., writes May 5th, the Kola Compound proved a God send to me, as it cured me of Asthma in the worst form, and I had suffered with it from childhood. **Mr. E. Aldrich**, 391 Mill St., **Poughkeepsie, N. Y.**, a prominent citizen, writes, my son suffered with Asthma for seven years, Doctors could do nothing for him, and to save his life advised me to take him to Denver, Colo. A friend advised me to try Himalya and it completely cured him. Hundreds of simjlar letters have been received by the Importers, copies of which they will be glad to send you.

To prove beyond a doubt its wonderful curative power the Kola Importing Co., No. 1161 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

The Arcana of Spiritualism

A Manual of Spiritual Science and Philosophy.

The readers of The Progressive Thinker are already acquainted with character of this book. It is intended by its assisting, inspiring spirit-authors to furnish a compendium to the student of psychic laws and manifestations. It has been more than thirty years in preparing and contains all that has been received by me through inspiration and research during that time on the subjects it treats. Few questions will arise in the minds of investigators that are not answered in its pages. Price, $1.25 postpaid.

Address all orders to

HUDSON TUTTLE,
Berlin Heights, Ohio.

FREETHOUGHT AND LIBERAL PAMPHLETS

These pamphlets were published by Mr. Green in the Freethought Magazine and are all by eminent and able writers. The price on most of them has been reduced.

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"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

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"The New Life." By Leroy Barrier. Eminently suggestive along the lines of "new thought." Excellent in tone and tendencies. Price, cloth, $1.

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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, JUNE 24, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.
608 Pennsylvania avenue S. E., Washington, D. C.

Prayers Did Not Save Them.

Dear, dear, what is this world coming to? The Japanese, an atheistic nation, as represented by the preachers, met the Russian fleet in open sea, on the 27th ult., and after two days' fighting almost annihilated the Christian forces. When Rojestvensky saw the Japanese squadron approaching for attack, he ordered the decks cleared for battle, while the chaplain knelt in prayer, appealing to the God of hosts for victory. The action commenced. One after another of that powerful fleet went down, in many cases carrying their large crews of many hundred and their officers with them. So terrible was the defeat, the czar absolutely wept, say the reports, when he learned of the result. The bones of St. Serafin did not save the Russians. Neither did the prayers of the chaplains. The appeal made to that saint came quite too late to be effective.

The German emperor lately attributed the czar's disasters in the East to the decline of religion in Russia. A Russian contributor to the London National Review seems to entertain an opposite opinion. He declares that from the czar down to the humblest soldier their has been conducted in harmony with Christian teaching. But let us hear what the Russians had to say on the subject. We quote from the Review:

"When Admiral Togo's torpedo boats first damaged our battleships, we grew angry and chanted Te Deums. To repeated torpedo attacks we answered by multiplying prayers. The Japanese prepared for the campaign by dispatching troops; and we answered by opening our folding icons [holy pictures in the Greek church] and holding aloft our religious banners and crosses and by bending pliant knees. Our commanders, on being appointed, went about to the holy places from monastery to monastery watching and waiting. Kuropatkin pilgrimaged thus for 14 days and garnered in a gallery of icons unto the destruction of the enemy. Foreigners admired us. 'What a religious people,' they said, 'are these Russians!' While the Japanese are advancing toward Turenchen the pious Muscovites are still engaged in prayers. At last Kuropatkin, with a wagon load of holy images, set out hopefully for Manchuria. Admiral Skrydloff also watched and prayed and collected images against the impious enemy. And yet our society, wise in its generation, says the enemy chose the better part."

This was written and published long before the recent naval contest, but it remained truthful to the end.

The "God of battles" is a figment of speech. It is destitute of meaning. God wages no warfare for or against mortals. The ant-hills' citizens may contend from "rosy morn to dewy eve," and the Monarch of all worlds heeds them not; and the same is true of man. Holy books tell of his stopping the sun in its course to allow his favorites to slaughter their enemies; but no one, save a priest, is bound to believe the silly fiction.

It was the brave, strong arm of the Japs that won the battles, and we are all glad to see them come to the front as a powerful nation, triumphing over wrong, though the latter carries the banner of the cross.

Barbarian Christianity.

Here is a late special, which seems to demand the heading we give it:

"Moscow, June 10.—The attacks on the Jews of Minsk, 300 miles northeast of here, were renewed last night and today by the troops. The police to-day joined in the attacks, and nearly one hundred persons were shot, most of them being Jews. Eleven of the injured cannot recover.

"The military is said to have declared its intention of killing every Jew in Minsk. The objects of the persecution are fleeing from the town."

Were these soldiers inspired by the words of Jesus, when he said:

"But mine enemies which would not I should reign over them, bring hither and slay them before me."—Luke 19:27.

Important Historical Correction.

"The clothes of Jesus" is often mentioned by writers, always in the plural, as if he had a stock of them. The writer has given close attention to this subject, and he finds that Kitto was correct in his statement, in his article on "Dress" in his "Cyclopedia of Biblical Literature," when he said:

"Persons of the humbler classes [of Hebrews] were content with the shirt and the mantle. The wealthier people had other robes between these two, forming a complete dress without the mantle."

In a previous passage in the same article Kitto says:

"All the men wear sandals. Some of them are clad in a short tunic, or shirt, with close sleeves."

The mantle, it seems, was for winter use, and was only owned by the better class. The tunic, called a coat sometimes, exhibited as the identical one divided among the soldiers at the crucifixion, was only a short-sleeved tunic or shirt, which in length would scarcely reach the knees.

Josephus, in his account of the Essenes, says the members of that sect wore their clothes until they fell from the body. The translators of the New Testament seem to have labored in their renderings to enlarge the wardrobe of Jesus beyond what the facts of history will warrant. He was very poor, a veritable tramp, to use a modern phrase, "without where to lay his head," ever denouncing the rich, and promising special favors to the destitute, of which he seems to have been a distinguished example. His apparel was that of a tunic, and nothing else, if the history of those times are trustworthy.

Satan a Beneficiary.

It has been no uncommon matter for churchmen, under stress of religious teachings, to devote, by last will and testament, their worldly possessions to the church of their faith. But now comes news of an individual who has set a new example, by bequeathing his wealth, not to God and the Church, but to Satan.

As stated in the Chicago Chronicle, a citizen of Finland leaves all his possessions to the Evil One.

We do not set it before our readers as an example for Spiritualists to follow for they can do a better work by devoting their wealth to aid the Cause of Spiritualism, the Mediums' Fund, etc.:

"There is only one spot on the earth's surface that has actually been willed, deeded and bequeathed to his satanic majesty. This spot lies four miles and a half south of Helsingfors, Finland. A few years ago Lara Huilariene died in the little town of Peilisjarvi, in the above-named country, leaving considerable property in the shape of landed estate.

"How he had come into possession of so much land no one seemed to know, but as he was a bad citizen it was generally admitted that he was in league with wintahausu (Satan) and that they had many business deals with each other. This somewhat startling opinion was verified when among old Huilariene's papers a certified warranty deed was found which deeded to Satan all his earthly possessions. The will was to the same effect.

The family has repeatedly tried to break the will, but so far has been unsuccessful. Thus the records show that his sulphuric majesty has a legal right and title to some excellent ground in the near vicinity of Helsingfors. The simple people of the neighborhood have changed the course of the road which formerly skirted the Huilariene homestead and declare that they would not enter the possessions of Satan & Co. for all the money that the three states would bring."

Prominent New Zealander Tells of Woman Suffrage.

Mr. George Shirtcliffe, president of the Chamber of Commerce, Wellington, N. Z., has recently arrived in this country on a tour of sightseeing and pleasure. Much of the progress which New Zealand has made during the past few years he attributes to the fact that the influence of their women is brought into public affairs. He said:

"The island colony is far ahead of all the other colonies of the empire in her endeavors to cope with the great vexed questions of modern society by means of direct legislation.

"Woman suffrage which prevails throghout New Zealand is one of the greatest forces in the purification of society that can be imagined. In all matters affecting morals or education, the women of the colony exercise their franchise irrespective of their husbands' political leanings. In matters purely political I believe that in the great majority of cases they duplicate thir husbands' votes.

"As a result of this, the colony is governed by local option and the sale of liquor is absolutely forbidden in many territories. I am confident though personally I am not in favor of prohibition, that within a short time we shall have prohibition throughout the island."

Wrong Man Fined.

A young man in Chattanooga, Tenn., who fell asleep in church and snored, was prosecuted by the pastor, for disturbing the congregation, and was fined $20. The preacher who could not hold the attention of his auditors was the one who should have been fined. It will be prudent for Charles Shubert, and others like him, who cannot breathe the fetid and devitalized air of a church, shut up all the week and filled with poisonous gases, which have escaped from many lungs on Sunday, without going to sleep, should flee to the woods on God's holy day, where he can get an abundance of ozone. If preachers would limit their discourses to 40 minutes it would be very seldom their auditors would sleep so soundly as to snore.

Damnable a Better Word.

A lady correspondent of the Truth Seeker, does not compliment Jesus for his teaching, as cited by her. These are the offensive passages she quotes:

"But mine enemies which would not that I should reign over them, bring hither and slay them before me."—Luke 19:27.

That was putting it pretty strong; but here is another passage, which she characterizes as "beautiful":

"If any man come not to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, [that seems to take the whole family] yea, and his own life also, he cannot be my disciple."—Luke 14:26.

Verily, in place of "beautiful" we believe we should substitute "damnable."

A Monstrous Creed.

A healthy agitation is going on in the bosom of the Presbyterian sect, and it will not "down" at the bidding of crystallized conservative believers of the olden type, who fear innovation of newer and humaner views, and the inroads of heresy within the fold of orthodoxy.

It does seem strange—an anachronism with the spirit of the age—that good men, men actuated by high moral principle in all that concerns the ordering of their thoughts and lives, should tenaciously cling to a creed that makes an almighty monster of God; a creed, in fact, to which no practice or belief of any savage or lowest heathen tribe or people can compare in point of utter heartless, malignant devilishness.

In truth, we owe an apology to that mythical personage—the devil—for using the term devilishness in such connection.

We would gladly help our Presbyterian friends to a saner and humaner belief, but they must work out their own salvation—or damnation—or let it work out according their God's election and foreordination.

Our readers will find the following, from the press reports, mighty interesting reading:

A proposition to cast aside the famous and much-discussed Westminster confession was the principal subject discussed before the general assembly of the Presbyterian church, recently in session at Winona Lake, Ind.

The assembly, at a previous session, adopted the Brief Statement of the Reformed Faith, but not as the creed of the church, the Westminster confession remaining the creed.

The overture for the dropping of this ancient creed was made to the general assembly by the presbytery of Nassau, Long Island. Rev. Dr. Samuel T. Carter, who led in the movement in the eastern presbytery, wrote the following statement regarding the proposal:

The Westminster confession presents for the worship and allegiance of men a God who, according to the good pleasure of His will, assigned the millions of the human race to endless torment before they were born or had done good or ill.

Of this number a large company died in infancy and committed no personal transgression. The whole heathen world formed another large company; by the teachings of the confession Homer and Virgil, Plato and Socrates, Cato and Antonius, Confucius and Gautama are at this moment roasting in the literal flames of hell fire and shall so burn forever and ever.

Says God is a Monster.

Has the Presbyterian church the face to make this declaration to the men of this generation? The Westminster confession in fact says that God is a monster, modern theology says that he is not.

In this sentence lies the whole gist of the contention.

Tamerlane built a pyramid of 2,000 men of the garrison of Herat, laid in brick and mortar and history calls him a monster for doing it. Lord Jeffreys presided over the "Bloody Circuit," in which he condemned 700 to execution, and he stands scorned and by himself on the roll of England's chancellors.

But Tamerlane and Jeffreys were sweet souls compared with a God who could condemn a whole race to endless torment for a single sin.

Readers of "Lorna Doone" will remember how the robber Doones of Bagworthy looted a farmer's cottage and found a little babe in its cradle. One of them called to his comrade to have a game with him. He tossed the infant to the other, who caught it upon the point of his pike.

Rejects God of Confession.

We call these men fiends, but they were bright angels and seraphs compared with a God who could send millions of infants to eternal torments. Every fiber of my mortal being rises up against this God-dishonoring theology; with the utmost fervor of my soul I reject this God of the Confession, and as fully as I reject this God so gladly do I receive the God of the gospel of Jesus Christ—the father in the great parable who runs forth to meet his wretched but repenting son, falls upon his neck, and kisses him.

And quite as objectionable as the God of the Confession is the man of the confession, "utterly indisposed, disabled, and made opposite to all good and inclined to all evil." I turn from this man to the every day man who has wrought the great wonders of antiquity, and to-day has built the great ocean steamers, the Brooklyn bridge, and the subways, who brings home his hard-earned wages and lays them in his wife's lap for home and children, who goes down into the little boat in the hell of waters to save the men in the other ship, who a few weeks ago in New York cried, "There a woman there!" and fought his way against kind, preventing hands, went into the burning house, and never came out.

Common Man Child of God.

I take this common man to my heart—Jesus did—and I say he is a child of God rising out of ignorance and sorrow into the full sonship and everlasting life. I would like my place with this man rather than with the theologians who from their easy chairs pronounce him "indisposed and made opposite to all good and inclined to all evil."

Now why should there be any zeal for this confession with its God and man—this that so many reject with such abhorrence—why should it be so cherished and maintained? As Elijah said to Israel, "if the Lord be God, follow him; but if Baal, then follow him," so can it be said to the general assembly, "If the God of the gospels be God, follow him, but if the God of the Confession be God, follow him." They can not keep the one God for their creed and theological seminaries and the other for their pulpits and common talk.

The moral sense of the people is shocked by the shilly-shallying of the Presbyterian church as to the confession. The present connection of the Presbyterian church with the confession if it were not so serious would be a farce; being so serious, it is a crime.

Calls it a Sham Theology.

What must the people think of the ministers if they accept this God of the Confession; what must they think of them if they do not accept him, but solemnly affirm that they do in the act of ordination? A sham theology is sure to make a sham religion, and a sham religion is sure to lead to the horrors of the Roman empire and the French revolution, the eruption of the human volcano, most dreadful of all.

It has been well said, "Repelled light becomes lightning." Of such a state of affairs as this Martineau sadly says: "Will not the bad creed, then, be got rid of? Not a bit; and year after year thousands of clergymen will solemnly profess before tens of thousands of assenting people a creed which is false to the heart of them all."

MYSTERY OF LIFE SOLVED.

Dr. Littlefield Declares He Has Discovered Nature's Method—Scientist Whose Claims Have Attracted Attention Issues Statement—Cells of Plant or Worm or Animal All Look Alike in First Stages.

That he has discovered nature's method of producing life is the assertion made in a signed statement by Dr. Charles W. Littlefield of Alexandria, the scientist, whose experiments have been attracting the attention of the scientific world for the last two years. From minerals subjected to chemical action, he declares, he has produced microscopic plant forms, and from the decomposition of vegetable matter he has evolved distinct types of animal life. Following is the first complete statement of the results of his experiments that Dr. Littlefield has made:

"It has long been believed by scientists that there is one universal substance upon which energy in its multitude of manifestations is operating continually—some manifestation of this energy must be what we regard as the 'vital principle' in nature. Whether this energy is the outgrowth of chemical action or reaction it is not my purpose to discuss or whether intelligence is the outgrowth of combinations of matter or the action of energy upon matter—these are questions that I will attempt to solve when I have finished my book upon Abiogenesis. Upon this subject scientists have long been divided—some believing it possible and yet not practicable, the majority, however, claiming that it is utterly impossible. My experiments, however, have not only demonstrated the fact of spontaneous generation, but they also strongly indicate that this is nature's method of producing living forms originally.

Follows Laws of Nature.

"I do not believe it possible that I could take the common chemical compounds of which animal and vegetable life are composed and compel them to do something for me in the laboratory that is contrary to nature's laws. Nature has but one law in each department of her dominion, and since life has resulted from these experiments it is fair to assume that I have discovered nature's method of producing life. That forms are only microscopic in size is no evidence that a different law has produced them from that which has produced all living creatures. Indeed, their diminutive size is the best evidence of their spontaneity, for in nature's realm there are animals many thousands of times larger than the ones whose photographs I have made. I take it that the true scientist is he who interprets nature's methods correctly and the best proof of the truth of any theory is in the results obtained by putting that theory to the crucial test.

"There is nothing very mysterious in these productions—the mystery is in their novelty; nor is there any secret connected with their production which I am ready to discuss. The process is a simple one, as are all of nature's methods. Either through accident or design chemicals have come together and formed compounds, which compounds have crystallized, and, under the action of the elements, have broken down many hundreds of times, each succeeding formation approaching nearer and nearer vegetable forms until by the process of evaporation they have become completely saturated with magnetism, and by the presence of soda-salts which occur plentifully throughout nature these crystalline formations have absorbed carbon from the atmosphere and thus been transformed into a living vegetable growth. By this means, with slight variations in the amounts of different chemicals, any known vegetable can be formed. For instance, an excess of alkalis will form trees and the larger vegetable growths of solid texture, while a lessening of the alkalis and an increase of the soda compounds will form grasses, flowers, etc.

By Synthetic Processes.

"In the growth of vegetation, thus produced in nature's laboratory, is the beginning of animal forms, for plant life builds up by synthetic processes—the protoplasms from which animal forms grow. If you were to see a cell of a plant or worm or of an animal as it first meets the eye of science, one could not be distinguished from the other, all having a common origin in a vegetable growth; therefore, when we have built up plant life we have also started animal life, for these animal forms here shown have sprung up from decaying vegetable matter, showing that animal life is not only dependent upon vegetable for its sustenance, but for its origin as well. Now, if we desire to produce any given species of animal we need only to build up from chemicals the kind of vegetable forms that produce it.

"Those who sent forth to the world the scientific ultimatum, 'that from the non-living the living can come,' did so because organic life did not spring up from decaying animal compounds. They should have begun their experience where life begins, instead of where it ends.

"I have often been asked whether or not I may not be mistaken as to the origin and character of these productions—whether vegetable forms are only crystals and that the animal forms come from contamination of the compounds which I use. In reply to these questions I can only say: The plant life grows from mineral compounds purchased in the open market and have never been in vegetable forms of any kind, being made directly from minerals as found in nature. These forms grow and bloom and decay, as do vegetable forms on the earth, and from this vegetable mold, thus producing animal forms, grow up a species so foreign to any transmitted by the germs as to preclude the possibility of contamination from without. Their size is also positive evidence of their spontaneous origin, as they are much smaller than similar species found in nature.

Size Proof of Origin.

"To me their diminutive size is the best evidence of the fact that I am not mistaken as to their origin and method of production, since I am wholly unable to control any considerable amount of material or a proportionate amount or area of environments, and yet vegetable and animal forms grow up whose size corresponds to the amount of material with which I am working, compelling me to believe that were I able to control larger amounts of material and greater areas of environments I could have produced larger creatures. I am also compelled to believe that these experiments demonstrate that this is nature's method of producing living forms.

"The possibilities of the future in this line of research is fraught with such promise as to startle one in their contemplation. If I have discovered the law of creation, as the success of the experiments seem to indicate, shall we not believe it possible that with greater facilities and better control of environments to produce any form of life we may desire? I do not mean to say that I will be able to do this, as the time required may exceed the combined length of the natural life of many men, but that it is possible I firmly believe."

DEATH FORETOLD IN VISION.

Patient at County Hospital Said He Saw a Woman's White Hand Write His Death Warrant Upon a Sheet.—Invalid Summoned His Brother on Receiving Supernatural Warning, and Died After He Whispered Secret Message.

As set forth in the Los Angeles (Cal.) Examiner of late date, a marvelous story, in which there is something of the uncanny, came out with the death of Daniel Neuspann at the County Hospital in that city.

Neuspann, who was 56 years of age, had a vision in which his death was foretold to the hour.

Taking advantage of what he considered a supernatural message, Neuspann summoned his brother Herman from San Luis Obispo county. Herman arrived an hour before the death and received from the lips of the dying man a secret which caused him to leave immediately southward on foot.

The whole affair is so deeply mysterious that no one at the County Hospital pretends to venture an explanation, either of the psychic manifestation or the sudden departure of Herman.

At about midnight of last Sunday, Neuspann saw floating up from the foot of his bed a black sheet drawn taut and smoothed out seemingly by invisible hands.

He waited transfixed. He said afterwards that he had not been sleeping; that he had caught a glimpse of a nurse in the farther end of the ward.

As soon as the sheet had become stationary there was wafted out before his trance-enthralled vision a white, unearthly hand—the delicate hand of a woman writing upon the sheet.

The Mysterious Hand.

The hand itself emitted a pale, green light. It held a crayon of subdued electric radiance. The hand wrote slowly:

"Daniel, you will die next Saturday morning."

Neuspann gave a lunge almost off the bed, his eyes dilating with horror. His movement dissipated the vision and it disappeared as a light goes out.

Early next morning Neuspann wrote to his brother, who lives several miles out from San Luis Obispo. He told the story of the vision and asked that the letter be dispatched immediately.

During the days that followed Neuspann was in terrible throes of nervousness. He expected his brother not later than Wednesday. But Wednesday, Thursday and Friday passed and there was not even a line from "Brother Herman," as the dying man called him.

All of Friday night Neuspann was in terrible torture, but it was not physical. "I have something to tell Brother Herman," he said, "and no one else will do."

Neuspann did not know that his brother had started from San Luis Obispo upon the receipt of the letter Monday. But the man who wished to hurry fast as steam could take him, unfortunately had little money and most of the journey was made on foot.

The Whispered Message.

Footsore, dusty and hungry, Herman staggered through the doors of the county hospital at 3 o'clock yesterday morning.

He was with his brother for an hour. The conversation was carried on in whispers, with Herman's head bent close to the lips that were growing cold with death.

Upon the death of the old man, who was taken to the hospital three months ago, suffering with cancer of the stomach, Herman, who is perhaps 60, left after pressing a kiss upon the forehead of the corpse.

They Are Not Christians.

"Graft is unknown in Japan," says a dispatch explaining that Rojestvensky's fleet cost the Czar many times as much money as was actually spent on it.

The Russian officials are notorious grafters, and they pocketed about half of the funds intrusted to them for the construction of ships and the purchase of munitions of war. The result was that Rojestvensky's ships were shams, his guns frail and his powder almost useless.

In consequence of this dishonesty, Russia's honor is lost, her sea power shattered, her eastern empire destroyed and thousands of brave men murdered to satisfy the greed of their aristocratic rulers.

Grafting such as this is treason of the blackest dye, and it should be punished with the reward of treason.

There is no difference whatever between Benedict Arnold and the official of a nation, state or city who steals the money confided to him to spend for the public benefit. They both are traitors, and hanging should be the fate of both alike.

Graft is unknown in Japan, where, in spite of the fact that the inhabitants are heathen idolaters, their religion seems able to make men honest, honorable and patriotic.

Indeed, it seems to the unprejudiced observer that there is more of the spirit of Christianity among these Shintoists and Buddhists than there is in holy Russia.

Surely Jesus Christ would have approved the charity of the Japanese naval minister, who sent to the wounded Rojestvensky, suffering in a Japanese hospital, a note of gracious sympathy accompanying a gift of flowers. Surely Admiral Togo's call of condolence upon his vanquished foe, in which, the dispatches tell us, his demeanor was marked by gentleness, sympathy, and tenderness, was a beautiful exhibition of obedience to the injunction of good-will among men.

The treatment of the Russian prisoners by the Japanese is universally said to have been full of generosity, good feeling and sympathy; altogether worthy of our Christian charity.

The Japanese are not Christians, but their superstition somehow compels them to honor their fathers and mothers as parents are honored nowhere in the Christian world. The Japanese may be a heathen, but drunkenness and gluttony and other vices familiar among us are strangers to him.

Above all, graft is unknown in Japan. There are no traitors holding public positions of trust and confidence.

If any such were to be discovered, the Japanese might be so un-Christian as to hang him. But, aside from this weakness, our heathen friends follow the teachings of Christianity well enough to make it seem unnecessary for Mr. Rockefeller to worry about converting them to his religion.

The above from the Chicago Daily Journal expresses some plain truths.

A Late Discovery.

The emperor of Russia telegraphed Rojestvensky, in the course of a recent message of thanks: "By will of the Almighty success was not destined to crown your endeavors."

Pity Russia had not been in possession of that "will of the Almighty" before she violated her agreement at the close of the Boxer war in China to evacuate Manchuria.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

The Psychic Circle.

An Explanatory Letter From Dr. Alex Caird.

To the Members of the Psychic Circle:—I would like to correct a misunderstanding in regard to the Psychic Circle. Many of our correspondents seem to think that no one can become a member unless they are a subscriber to The Progressive Thinker. We certainly wish that every member might (for their own good) receive the benefit to be derived from reading the grandest spiritual paper published, and so keep in touch with the spiritual happenings, and learn the views and opinions of the different writers on the large variety of subjects treated, but we realize that there are many who would like to become members of the circle who are not able to subscribe for the paper, much as they might like to. Such are just as welcome; there are no conditions. We wish Brother Francis could read some of the many letters we have received extolling his paper; he would certainly feel that his efforts for the world's betterment were appreciated.

A word as regards the difference in time. As our circle extends, not only all over our own country, but to Africa, India, Europe, Australia and New Zealand, one can readily see that if we tried to sit at nine o'clock by one time, some part of our circle would be observing the rules every hour in the twenty-four. If we all sit at nine o'clock, local time, the thought wave will start at the Atlantic, extend across the continent and around the world.

If any member wishes the circle to concentrate their wishes on any subject of general interest, will they kindly send the request to The Progressive Thinker? We have no way to inform the large circle, but everybody reads The Progressive Thinker. We would also request the circle members to repeat the following prayer, by Robert L. Stevenson, upon arising in the morning. "The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep."

ALEX. CAIRD, M. D.
44 Commercial street, West Lynn, Mass.

IS THE DEVIL DEAD?

Abstract of Lecture by Miss Susie C. Clark, Delivered Before the Worcester Association of Spiritualists.

Subject: "Is the Devil Dead?"

In the twilight of civilization, a belief in the existence of a personal devil was accepted by the world at large. A being responsible for the temptation, suffering, and all of the so-called evil that existed in the world. But today, in the light of this twentieth century, we find not trace of a belief in this being; we have voted him down, the door has been opened and he has been ushered out.

But is the devil dead in our midst today? Do we no longer need our prisons, jails or penitentiaries? Is the devil dead in man? Our Christian Science friends claim all is good, there is no evil, but we who recognize the Infinite God cannot close our eyes to the existence of evil when the daily press records the acts of fiends in human form, when it is not safe for women to walk the streets alone and unprotected, when little children cannot leave the school room and reach the protection of home without being molested. Is the devil dead when we engage in unholy war, in wholesale murder by shot and shell?

Is the devil of envy and jealousy dead, which is so prevalent in our ranks today, when we should be thankful for the successes of our brother or sister, as if it were our own?

Are the little devils of worry dead, which it has been said, come not by twins or triplets but come by the litters, and yet we all know worry never does any good, but always brings harm?

Is the love of money dead, that prolific cause of all evil?

Ah! my friends, is it any wonder that obsession is in our midst today; how can any intelligent Spiritualist refuse to believe in the evidence presented to our view? While I do not believe that all obsessing spirits are demons, I do believe that five-sixths of all the sickness in our land today is caused by obsession; that is a broad statement, but I thoroughly endorse it. We believe the door is open for the spirits from the spheres to return; why not those earth-bound spirits who have never left the material conditions? There are cases of obsession where the tie of affection is so strong that the spirit still lingers in the atmosphere of the mortal, until their auras blend together, like the fly caught in the spider's web, then, indeed, the spirit is the patient, and needs treatment. In my experience as a healer in cases of obsession of this kind, I have questioned my guides as to why they could not better help and instruct the obsessing spirit, and they have answered, "Because they cannot see me or hear me, they have not yet entered spirit life, and therefore can best receive your thought vibrations, as they still dwell in the earth conditions."

We are informed by a Catholic of high degree, that the vow taken by Jesuits is to destroy all heretics, not only in this life, but in the life to come, and many of those spirits are bound by that vow for many years, or until they have outgrown it. And wherever they find a sweet-souled sensitive working for the upliftment of humanity, hordes of these obsessing spirits rush in and in many cases succeed in driving the band away and taking possession of the medium, give an exhibition that would at once denounce the medium as a fraud before the world. And may not the recent exposure of many mediums be accounted for in this way? Ah! my friends, when you send only saints over there, saints will return and bless you.

We acknowledge and appreciate the innate goodness which exists in the human heart today, the little acts of kindness and loving self-sacrifice which we find even among the untutored of our race, and while we do not say, "all is good, there is no evil," we fully comprehend the necessity of evil, for without the existence of evil there could be no progress. M. LIZZIE BEALS.
Worcester, Mass.

Honest Labor Without a Rival.

The story is told of a young man lately locating in the rock region of Oklahoma, where large numbers of toughs are congregated to rob those boring for oil. He was addressed by one of them:

"What in h— are you doing down here, anyway?"

Drawing himself up proudly he replied:

"I came down here to try and earn an honest dollar by labor."

Looking at the stranger with pity, the interrogator remarked:

"Well, go ahead, you won't find any rival here at that game."

It was well the adventurer was not posing as a materializing medium, otherwise he would have found many rivals, and might have been compelled to resort to frauds to gain support, as many others have done.

Just Lightning.

Three churches were struck by lightning in Chicago on Sunday, two weeks ago. One was Unity, the Unitarian church, which takes no stock in hell. What was its offense?

A Worthless Defense.

A man is on trial in New Jersey for murder. His defense is, he was obsessed by demons. Such a defense will find no countenance in the courts.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

Mother Eddy's Final Message.

Mrs. Mary Baker G. Eddy comes out with a communication that reads as though it were her last will and testament to her devoted disciples and followers.

"All I ask of the world now is, that it grant me time to assimilate myself to God," she says. Some might suppose that she held the belief of the Buddhists, who expect to be finally absorbed into the divine principle or essence and lose all separate individual consciousness.

Christian Science, as expounded by Mrs. Eddy and other promulgators, is a sort of esoteric philosophy which, though these teachers may understand it, is incomprehensible to those not initiated into its mysteries; to many clear-headed thinkers, indeed, it seems self-contradictory, self-destructive.

That Christian Scientists, as a class, comprise an excellent and high-minded people, none will dispute. That many cures have been effected by their methods, is not to be denied. But these facts do not prove the Christian Science philosophy is correct. The cures effected by Christian Science methods are easily explained on the modern recognized principle known as "Suggestion."

Mrs. Eddy puts her views in the form of questions and answers:

"Does a Christian Scientist regard poverty as a manifestation of disease?

"No.

"Is poverty a disease of society or of the individual?

"Of both.

"Can the individual by the use of Christian Science overcome a worldly defeat?

"Yes.

"If the world would abandon the study of disease and crime and devote itself to the study of wealth, health and love would criminals, cripples and poverty cease to exist?

"They would."

Now, we suppose it is all plain to the initiated Christian Science mind, but it is rather confusing to the ordinary, uninitiated outsider, to be told, ex cathedra, that poverty is not a manifestation of disease, and yet is a disease of both society and the individual. There is, of course, a sort of distinction between "disease" and its "manifestation." Without the manifestation, how could it be known there was disease?

But is it not rather self-stultifying to admit there is disease of both society and the individual, when all along a cardinal principle of Christian science is to utterly deny the existence of disease, and aver that it is merely an "illusion of the carnal mind"?

But again:

"If the world would abandon the study of disease and crime and devote itself to the study of wealth, health and love, would criminals, cripples and poverty cease to exist?

"They would."

These questions and answers being in fact a study of disease—disease of both society and the individual—it seems queer that Mrs. Eddy (whose "Science" denies the existence of disease), should condemn the study of disease, and tell us that health can be studied without studying disease and that the study of disease (which is non-existent) and crime is the cause of the disease, poverty.

Christian Science as elaborated by its present head, is a queer muddle to us. Not being fully initiated into the mysteries of its esoteric philosophy, it is now beyond our comprehension.

IN THE CRADLE OF TEARS.

Strange Cradle in Which Are Placed Griefs of the World.

There is a cradle within the door of one of the great institutions of New York before which a constantly recurring tragedy is being enacted. It is a plain cradle, quite simply draped in white, but with such a look of cozy comfort about it that one would scarcely suspect it to be a cradle of sorrow.

And this cradle is the most useful and, in a way, the most inhabited cradle in the world. Day after day, and year after year, it is the recipient of more small wayfaring souls than any other cradle in the history of the race. In it the real children of sorrow are placed and over it more tears are shed than if it were an open grave.

It is the place where annually 1,200 foundlings are placed—the silent witness of more heartbreaking scenes than any other cradle since the world began. For nearly thirty-five years it has stood where it does to-day, ready-draped, open, while as many thousand mothers have stolen shamefacedly in and after looking hopelessly about, have laid their helpless offspring within its depths.

For thirty-five years, summer and winter, in the bitterest cold and the most stifling heat, it has seen them come—the poor, the rich; the humble, the proud; the beautiful, the homely—and one by one they have laid their children down and brooded over them, whether it were possible for human love to make so great a sacrifice and yet not die.

Still the tragedy repeats itself and, year after year and day after day, the unlocked door is opened and dethroned virtue enters—the victim of ignorance and passion and affection, and a child is robbed of an honorable home.
—Tom Watson's Magazine.

A Beacon Light to the Whole World.

The Los Angeles Fellowship.

An Organization the Aims and Objects of Which Promise a Reign of True Brotherhood and a Greedless Christianity.

The following is a summary of the objects, aims and aspirations of The Los Angeles Fellowship. Divested of all creeds, shorn of all superstitions and gaudy show, with only the one thought in view, to do good, The Fellowship stands forth as a Beacon Light to all the world. It is a Divine Plan fully crystallized, with the seal of Angels of Light thereon, and its vibrations should extend throughout the whole earth, especially among Spiritualists.

Spirits of the illustrious dead—philosophers, sages and seers—cluster around this great movement, and with approving smiles, lend their aid to make it a success.

Spiritualists with high ideals and holy aspirations find in The Fellowship a congenial home, and realize something of Heaven on earth in the great work being carried on under the ministrations of Benjamin Fay Mills, an angelic Messenger of Love and good will to mankind.

The Los Angeles Fellowship is a segment of the spirit world realized on this earth, a spiritual ideal in full bloom, the fruition of all that is good in Spiritualism, and a haven of rest for its devotees who seek the spiritualized calm that follows the steps of unselfish workers.

It is the culmination of the highest aspiration. Therein one can attain a fine spiritual development, for that can only be had by being good and doing good, and there is certainly every incentive for that in The Fellowship.

It is spiritual in all its component parts; it attracts the angels, the great and good of Spirit-life, without any signboard, and without the least ostentatious display or braggadocio. It is the blossoming out of all that is high and noble in Spiritualism, and should encompass the whole earth. Spiritualists, awaken! or The Fellowship will transcend your efforts in redeeming the world from sin and misery.

The Los Angeles Fellowship is an association of people for the purpose of encouraging trustful and unselfish living. This is the only creed or platform or program authorized by this virile young organization.

HISTORY OF THE MOVEMENT.

The Fellowship is a direct outgrowth of a series of addresses delivered at various times in the winter and spring of nineteen hundred and four and of a summer gathering that same year at Camp Cabrillo on Santa Catalina Island, where a number of friends became so attached to one another and to the principles which characterize The Fellowship, that on their return they could not easily be separated, and with other kindred spirits began in September the preliminary organization whose consummation in this more permanent form we celebrate to-day. Too much credit cannot be given to a noble little band who associated themselves together in March, for philanthropic endeavor, under the name of "The Fellowship," a title which they adopted from a similar body in San Diego, composed of people there who had been interested in a series of meetings there in October, 1903. The real history of the Los Angeles Fellowship, however, reaches farther back, and I suspect its roots may be found in the very beginning of the development of the human race.

This society intends to meet the demand of our time, a time when, as Massini says, "The old world passes away and a new world comes into existence."

The minister of the preliminary organization was Mrs. Mary Russell Mills, who was invited to fill the position during my absence in the east, and until we could determine whether to make Los Angeles our permanent home. Mrs. Mills spoke on Sunday mornings and Wednesday evenings, conducted an Emerson class, organized and superintended a Sunday-school of Religion and Ethics, inaugurated and superintended the administration of certain philanthropics during September, October, November and December of last year. On several of the Sundays of this time, when I was in the city, I delivered the address.

From the first gathering, unmistakable indications of genuine spiritual interest and power were present, and under the leadership of Mrs. Mills the audiences grew in size, until they were crowded out from Blanchard Assembly Hall to the larger Blanchard Hall, and later the Sunday services were transferred to this larger audience room, and now we find even Simpson Auditorium inadequate to accommodate the regular congregations.

On February tenth the formal organization was perfected by the adoption of a constitution and the election of permanent officers. On the preliminary roll to date over eight hundred names have been inscribed—up to the morning of March sixth—as charter members. The names upon the roll are not alone of residents of Los Angeles, or, even of this vicinity, but people from all parts of the United States and even beyond its borders have been seeking the privilege of being enrolled as charter members, and among them are names of some men and women of laudable national and international renown for their good words and works.

OBJECTS OF THE ORGANIZATION.

The object of this organization is nothing less and it could be nothing greater than the attempt to put the true content into the idea of religion. It proposes to minister to every rational need of humanity, individually and collectively [True Spiritualism]. The Fellowship is not a church in the technical sense, but yet, in the best sense, we mean to be thoroughly religious and to endeavor to to be what a church ought to be.

I believe that any man is religious who obeys the impulse to be better, and that a religious association is one in which the members endeavor to help one another and all men to lead the good life. Our name is indicative of our purpose, which is the recognition and cultivation of fellowship with the Unseen Author and Preserver of our being, with our fellow-men, with every living creature, as well as with the great inanimate Mother Nature who is trying to speak to us in myriad ways.

The greatest word of our time is Unity. It describes the best thought of the science, politics, economics, and religion of to-day, and what we mean by fellowship is the attempt to make practical this great present-day, world conception. We do not mean to make any distinction between men by the forming of this society. This is not a Fellowship, but THE FELLOWSHIP.

We do not say, We are the sheep, and others are the goats; the good people are within and the bad people are without. We do mean, however, that we recognize the fact of human fellowship and desire to live with all men in the practical recognition of the fact that we are all one.

A lady said to me the other evening, "I sympathize with your spirit and your purpose, although I am not a member of your church." I said to her, "Madam, excuse me, you are mistaken. I may not technically be in your church, but you are essentially in mine, for my church includes all people and I BELIEVE THAT ALL THE CHILDREN OF MEN ARE THE CHILDREN OF GOD AND BROTHERS AND SISTERS ONE OF ANOTHER."

For ages men and women have been talking of the Fatherhood of God and the Brotherhood of Man. It is possible that the early Christians lived according to these principles, but whether they did or not we want to realize them just so far as in us lies, in and through The Fellowship. In every spot on earth "Jew and Gentile, Barbarian and Scythian, bond and free," heathen and Christian, the rich and poor, the wise and foolish, the learned and ignorant, the weak and strong ought to meet together without distinction, bound by the great ties of our common humanity; but until that consummate day shall dawn, let there be at least one place where this shall be true of human relationship. The application of this principle would solve all the problems of human association. In the home, it would sanctify every holy affiliation and lead to wisdom and permanence in domestic relations.

In education, it would teach our children to be true men and women, sons and daughters of the Most High, and to live as members of one great family. In society, it would paralyze our foolishness and frivolity and cause our intercourse with one another to be truly recreative and inspiring.

In the economic world, it would produce a larger measure of justice and regard for the welfare of all, rather than of the few. It would bring about a sane administration of commerce, so that fruit would not rot in California while children starved in New York, and the whole civilized world breathe uneasily in intervals between the attacks of the deadly underconsumption; and it would cause the principle of cooperation to entirely banish our present savage economic strife, until the business world should resemble the family, rather than an army of hostile armies. In politics, it would mean the extension of a real democracy, and in our larger politics the spread of peace on earth, until war should be abolished and good-will and brotherly service be permanently established among the nations of the earth.

We could well take as one of our mottoes the words of William Morris in "The Dream of John Ball": "Forsooth, brothers, fellowship is heaven and the lack of fellowship is hell; fellowship is life and the lack of fellowship is death; and the deeds that ye do upon the earth, it is for fellowship's sake that ye do them * * * Therefore, I bid you not dwell in hell, but in heaven * * upon earth, which is a part of heaven and forsooth no foul part." To promote this spirit among ourselves and in every human association is the object of the Los Angeles Fellowship.

As far as our relationship with other religious, educational, reform and philanthropic associations is concerned, we desire to be on the friendliest terms with all and to co-operate to the utmost with them in every noble endeavor. If we do not always see alike concerning theories and methods, that is no reason why we should not be in hearty brotherly relationship with one another, and why we should not work together where we can.

If two of us are walking along the same street in the same direction and one is going seven blocks where the other is going only six, let us walk the six blocks together. WE DESIRE A LEAGUE FOR EARNEST, LOVING, PHILANTHROPIC AND PRACTICAL ENDEAVOR WITH EVERY HIGH-MINDED MAN AND WOMAN AND EVERY NOBLE ASSOCIATION OF THE CITY OF LOS ANGELES AND VICINITY, OF ALL CREEDS AND OF NO CREED.

MEMBERSHIP OF THE ORGANIZATION.

I cannot emphasize too strongly the fact that this is not a union of those who hold the same opinions on theological, economic or political subjects. Religion by opinion has had its day. If we must have a creed, I think most of us would be satisfied with Professor Dolbear's statement, "I BELIEVE IN GOODNESS AND WILL SO ORDER MY LIFE." There are enough organizations which stand for all sorts of specialities concerning all possible varieties of religious ideas and activities. Let this be a society especially and exclusively for the PROMOTION OF GOODNESS, without regard to opinions, which are not fundamental and which must change with the increase of human knowledge. This is a union of men and women in purpose and in spirit. But while we ask no questions of any man concerning his opinions on any subject, as the test of membership, we are beginning to realize, to use the words of another, that "when men are welded together in spirit, they shall be welded together in the Eternal Verities." I suppose it is true that all the present members of the Fellowship, without any attempt at uniformity of thinking, are more in accord in their opinions concerning the fundamental principles of life and conduct than are the members of any other similar organization on earth.

THE CONDITIONS REQUIRED.

The conditions of joining The Fellowship are simple: First, that the applicant shall understand our principles of trustfulness and unselfishness and agree to endeavor to practice them and to encourage others in the same endeavor. It is undoubtedly true that there are people in the world who are not yet ready for this kind of association. If they are not, we bid them Godspeed where they are, but as Richard Wagner said, "We work for those who are awaking." We find great multitudes of people who are welcoming the organization of the fellowship with unutterable enthusiasm. But although it is a very simple matter to join The Fellowship, it is also a very serious undertaking. We intend to have a simple badge by which we shall be able to recognize one another when we meet; but the badge above all others that I TRUST THAT WE AS MEMBERS OF THE FELLOWSHIP SHALL WEAR IS THE RED BADGE OF COURAGE, THE WHITE BADGE OF PURITY, THE BLUE BADGE OF DEVOTION AND LOYALTY TO PRINCIPLE, AND THE GOLDEN BADGE OF UNSELFISHNESS, GENTLENESS, KINDNESS AND LOVING SERVICE.

HOW TO BECOME A MEMBER.

Practically, the method of joining The Fellowship is exceedingly easy. We do not elect our members; they elect themselves. Any one who signs the roll or authorizes the secretary to sign the roll for him, and makes a subscription to the current expenses, proportionate to his interest and ability, immediately becomes a member, and only loses his membership when he fails to indicate his continued interest by his absence, or delinquency in the payment of his subscription.

I have been asked a great many times how we think we can administer such a great institution as this upon such a financial basis, and I reply that it is true that we need money in order to meet the heavy obligations and to seize the great opportunities of our rapidly growing work, but we believe that in these affairs we can practice our principles and absolutely trust the members to contribute each one according to his own ability. The individual subscriptions now vary from one cent a week to twenty-five dollars a month, and I suppose that this great difference fairly indicates the varying financial resources of the members of The Fellowship. Those who have large means should make large and generous subscriptions, in order to supplement the smaller contributions of those who have not. Certain privileges will be granted to the members, and where the conditions of membership are as simple as ours, no one can feel that he is debarred from any privilege, except by his own voluntary declaration not to be associated with us.

EXPLANATION ABOUT SEATS.

The reason that we reserve most of our seats on Sunday mornings for members of The Fellowship in order to preserve our esprit de corps, and that all of the members may be kept informed concerning the development of the work, and that we should have at least one meeting at which those who have been interested enough to become members should be sure of obtaining admission. I call your attention with great emphasis to the fact that this does not resemble in any respect the ordinary pew-rental system with which we have become so unpleasantly familiar. There are thousands of people in this city who resemble a woman in Albany who said to one of my assistants, when I was pastor of a Presbyterian church there: "The reason I do not go to church is because I am too poor to hire a good seat and too proud to hire a poor one." So you will please clearly understand, first, that seats are reserved only at the Sunday morning services, and that on Sunday evenings and Wednesday evenings they are absolutely free to all-comers without any distinction, and that even at the Sunday morning services, at five minutes before the hour for commencing, every unoccupied seat in the house is open for anyone who wishes it.

Second, there is no sort of discrimination among members on financial grounds.

THE RICH AND POOR.

No man is too rich or too poor to be a member of The Fellowship, if he understands our principles and comes in on equal terms. We welcome the poor and will not bar out the rich, provided they all act in the true spirit of human brotherhood; and if there should be any millionaire member, let him clearly understand that he will not be treated any better than his less fortunate brother who may have no income at all, and will have only the influence in the Councils of the Fellowship to which his character, his wisdom and experience may entitle him.

I do not need to say that the richest people in The Fellowship at the present time are among those who possess the largest measure of beautiful humility and a genuine spirit of religious democracy. We also propose that those who hold seats in a certain row for March shall be moved one row forward for April, and one row farther forward at the beginning of each month (with the exception of those in the two first rows), and those who sit in the third row in March will take the rear row for April. In this way, every member in turn will occupy a seat in every row in the auditorium.

I do not make an appeal to you today, and shall not at any time, to become members of The Fellowship. As Lincoln used to say, "If you like this kind of thing, it is the kind of thing you like." If you wish to be enrolled with us, you need not let the fact that you do not live in Los Angeles keep you from signing your name—we now have a non-resident roll and expect to increase the list of non-resident members. If you do join The Fellowship, encourage your children to join with you, and let each child make a separate subscription, and you will find that you are greatly helping in the interest of the children and young people in what will be of great benefit to them, by encouraging them to become practical members of The Fellowship. Membership in some other organization or organizations does not debar you from placing your name on the roll of The Fellowship, although we expect with our increasing activities that it will be natural for the members of The Fellowship to give at least a large portion of their leisure time in assisting in its practical work.

ADMINISTRATION OF AFFAIRS.

Here, too, we have endeavored to arrange our affairs so that they will be administered with efficiency, and yet with great simplicity. In the strict sense of the term, we have no governing body. Our officers are not rulers, but administrators. We have adopted the two modern principles of the Initiative and Referendum and of the Recall or Imperative Mandate, by which methods are provided so that the entire body may dictate their supreme will at any time as regards the members of the official bodies and as concerns the initiating, revising or abrogating of any act of the officers, who are their agents.

SALARY OF THE CHIEF MINISTER.

The administrative bodies are, first, the Council, composed at present of fourteen members, which superintends the practical work of The Fellowship through about thirty committees; and, second, the Trustees, at present numbering seven, but soon probably to be increased to the legal limit of eleven. The Trustees have charge only of the financial interests. The only salaried officers are the ministers, who give their entire time to the work, and the necessary clerical and administrative assistants. Some of these officers, however, have done all of their work so far without any salary, and those who have received a specific amount have cheerfully received a sum as salary which is only a fraction of what they could be paid for services of equal value in other places. For myself, I repeat here the statement which I made to you two months ago, that I will agree that at no time while I remain the permanent minister, will I consent to receive a salary that shall amount to one-fourth as much as I formerly received when I was connected with the orthodox church.

We mean to be especially accurate and reliable in our business methods and to keep the most accurate accounts on the most approved system, paying our bills promptly and in all of our relations with the business world.

PLACES OCCUPIED AT THE PRESENT TIME.

At the present time we are occupying, to a greater or less extent, four places. First, Masonic Hall, of which we have the exclusive control, where we hold our Sunday morning services, the principal sessions of the Sunday-school, our Wednesday evening meetings, our socials and various other gatherings.

Second, Simpson Auditorium, where our Sunday evening meetings will be held until further notice.

Third, Fellowship Headquarters, located at 434 South Hill Street, directly across the street from Masonic Temple. Here we have located the business offices of The Fellowship, the office of the Fellowship magazine, the office of The Fellowship Publishing Company, where various books and literature may be found, and also the office of the Venice Assembly. At the rear of the headquarters will be found Emerson Hall, being a new hall, which we have seated with 150 chairs, where the Emerson classes, the Young Men's Club, and other smaller gatherings will hold their sessions.

Fourth, Fellowship House, with which most of us have become familiar, located at 605 West Third Street, where we shall retain the headquarters of the Council, the administrative offices for the philanthropic, educational and religious activities, the sewing rooms, social rooms and rooms for the meetings of the various committees, of the Graduate Jolly Boys' Club, and other similar smaller gatherings.

PRINCIPLES SET FORTH.

I have already stated what we call The Fellowship Principles. As Emerson says, "There is a statement of religion possible which would make all skepticism absurd," and I believe that this is such a statement. These little words, TRUST AND LOVE, indicate to those who understand them the profoundest principles that have yet been discovered by man concerning the rational life of humanity. What was NOTHING LESS THAN A REVELATION came to Mrs. Mills and to me one day about two years ago on the beautiful Piedmont Hills above Oakland, when we saw clearly that the essence of every true religious philosophy and the inspiration for all sane living might be summed up in absolute trust as the attitude of the mind and perfect love as the practice of life. Underlying this statement is the conviction that in the universe and beyond it there is but One; and that One is everywhere; and that, as the great Reality, which men have called God, as manifested in nature, in experience, in the highest intuitions of one's soul, it may be absolutely trusted and that in human relationships it may be loved and served. The practice of this principle is not only the way of salvation—it is salvation; that is, it produces knowledge, wisdom, character, peace and power. When the aberglaube, or extra belief and overlying superstition, is removed, this is the essence of Judaism, of Christianity, and of every one of the great religions of the world. We do not mean to criticize or tear down. We wish to "criticize only by creation." We "have come not to destroy, but to fulfill."

ACTIVITIES—LOOKING UP, NOT DOWN.

I am free to say with the greatest emphasis that I would not be interested in The Los Angeles Fellowship if I did not believe that the people banding themselves together in this fashion devoutly mean to "look up and not down, look forward and not back, look out and not in, and lend a hand." I would not care to spend energy and time in this associated endeavor if I did not think we meant to take as a real motto one sacred to many a heart amongst us, "Not to be ministered unto, but to minister." THIS IS AN ASSOCIATION OF PEOPLE FOR THE PURPOSE OF HELPING ONE ANOTHER TO HELP OTHERS, AND OUR MAIN OBJECTS ARE PRACTICAL. Formerly men have thought they might worship God socially and have tried to transact their ordinary business selfishly. I believe that the worship of God is a privilege of the individual, according to his personal development, but that in the practical affairs of life it is necessary that we should do our work in the spirit of fellowship.

ENGAGED IN ENGROSSING ACTIVITIES.

Already we are engaged in many engrossing activities. There is probably not a week in which our meetings of various sorts for educational and practical purposes do not average three or four a day. It is frequently the case that at the same hour several important meetings along different lines are in progress at the same time. Mrs. Mills' Emerson classes in numbers and interest surpass anything of the sort ever before developed anywhere. We are just putting our Sunday-school work on a thoroughly scientific and practical basis, which is to become, we trust, an influential educational institution along ethical and sociological lines. There are now four main departments in this school.

First, the Children's Church, which meets in Emerson Hall at 11 o'clock on Sunday mornings, at the same hour at which we gather here.

Second, the Academy, which meets in this hall at 12:30 o'clock and consists of all the young people up to sixteen years of age. For the present, members of the Academy WILL STUDY SIMPLE ETHICS—the great lessons concerning everyday duties—the spiritual significance of some of the striking Old Testament stories and the life and teachings of Jesus.

THIRD, THE LYCEUM.

This department will consist of young men and women from sixteen years of age up. If they wish, they may graduate at twenty-one years of age into the College of Religion and Ethics, but may remain in the lyceum until they are twenty-five. The text book in these classes will be my recent exposition of the Sermon on the Mount, entitled "The Divine Adventure," which will be divided into sections and used as regular lesson leaflets for this purpose.

Fourth, the College of Religion and Ethics. For the present, the only class in the college will be the one conducted at 12:30 on Sunday by Mrs. Mills. The text-book for this class will be Mrs. Mills' recent statement of the fundamental principles of spiritual philosophy, entitled "The Art of Living." This book will also be prepared for the special use of students in this class. The Emerson classes may also be counted as in this department, and we propose soon to commence sociological study along various lines.

THE PHILANTHROPIC ACTIVITIES

of The Fellowship are already so numerous that time would forbid me to do more than mention them. In the near future I hope to deliver a special address on "The Philanthropies of The Fellowship." We have at present ten committees engaged in philanthropic work

1. The Philanthropic Committee, which has charge of the especial ministry to those who are in financial need.

2. The Committee on the Sick, which stands ready to render efficient and helpful service to all people of all creeds who are in need of attention.

3. The City and County Jails Committee, who regularly visit our local prisons, become acquainted with the prisoners, and endeavor to render them efficient assistance upon their leaving their places of detention. This committee also furnishes libraries and reading matter to the inmates of the jails and also provides clothing for numbers of them upon their release.

4. The Detention Home Committee renders similar service for the boys and girls of the Detention home.

5. The Children's Hospital Committee furnishes delicacies, playthings, bandages, etc., to the sick children, visits the hospital to discover their needs, and renders aid in other ways.

6. The Day Nursery Committee assists in the work of the Day Nurseries.

7. The Sewing Committee meets every week with a large number of voluntary assistants, for the purposes of repairing, remodeling and otherwise preparing clothing, which is furnished by members of the Fellowship and others for the use of the Committees on the Jails and Detention Home and the Philanthropic Committee.

8. The Graduate Jolly Boys' Club Committee has already organized one club of boys who had joined the Jolly Boys' Club, which is the name of the Fellowship organization within the Detention Home, and who have a desire to remain connected with a similar organization after their residence has been transferred to their own homes.

9. The Evening School Committee will commence next week regular semi-weekly sessions of an evening school, which will teach to members of The Fellowship various branches in which they may desire instruction.

10. The Legal Advice Bureau consists of some of the most eminent lawyers of the city, who will give legal advice without charge to those who are unable to pay for it, but who will endeavor as far as possible to assist in banishing the contentious spirit and preventing litigation.

Besides these committees we have actively at work the Secretary's Committee, the Post Office Committee for the furnishing of Fellowship literature to those who may send us inquiries; the Sunday-school Committee, the Dramatic Committee, the Hospitality Committee, the Fellowship House Committee, the Welcome Committee, The Fellowship Magazine Committee, the Young People's Socials Committee, and the Ushers' Committee.

There are now about fifteen people connected with The Fellowship who spend practically all of their time in superintending and administering its various interests, and there are probably nearly three hundred who are actively engaged in various practical directions.

PLANS AND PROSPECTS SET FORTH.

Several great plans for practical development are pressing for immediate attention. For one, the great Summer City in connection with the series of national sociological congresses, and the summer university which will be established at the Venice of America, adjoining Ocean Park, during July and August. While these enterprises are not under the direct auspices of The Fellowship, the Assembly is under my personal direction, and the first opportunity to secure accommodations at the Assembly City will be given to the members of The Fellowship. I hope that at least a thousand constituents in Los Angeles and from other places will be able to spend a large portion of the time during the summer months, together, in this ideal spot. For further information concerning the plans as they develop, address The Venice Assembly, 434 South Hill street.

We need, for immediate use, for our Fellowship work in Los Angeles, two great buildings. One, to be located near the business center of the city, should contain an immense auditorium, smaller auditoriums, our business offices, the offices of the publishing company, of the printing company, of the Venice Assembly, and the headquarters of our various philanthropies; as well as providing stores and offices which would furnish a revenue that would contribute largely toward the philanthropic work of The Fellowship.

Second, we need another great building, preferably on the top of the hill near the center of the city, which should be a great modern phalanstery, in separate departments, with single rooms for young men and young women, with apartments for families, and with especial arrangements for the accommodation of children, a gymnasium, a play room, a tennis court, a physical culture teacher, whose services should be furnished free to the children, etc., etc. This phalanstery should have beautiful roof gardens, with private summer houses, if desired, and should also have a large dining room and a series of small dining rooms, that would be occupied privately by families if they so desired. This would also be the headquarters of our rapidly developing educational institution which promises to become a great College of Religion and Ethics, with especial attention to modern sociology.

We need also, immediately, several branch offices for philanthropic interests. WE NEED, WITHOUT A WEEK'S DELAY, A HOME FOR THE SISTERS WHOM WE TAKE FROM THE JAIL AND ELSEWHERE, AND FOR WHOM WE ARE LEGALLY AND MORALLY RESPONSIBLE. WE NEED A HOME FOR THE BOYS WHO ARE GRADUATES OF THE DETENTION HOME, AND ALSO THOSE WHO HAVE NOT BEEN RESIDENTS THERE, WHERE THEY CAN BE UNDER HIGH MORAL INFLUENCES WHILE EARNING THEIR LIVING OR PURSUING THEIR EDUCATION.

We ought to have an employment exchange, at first for members of The Fellowship, but probably developing into an attempt to supply also the need of others without employment, in a discriminating, brotherly fashion. I should also like to see started, in the near future, a Fellowship loan office, which should furnish money at reasonable rates to those who are in temporary need of assistance. These are pressing practical needs, one of which is a large philanthropic fund, both from single donations and also from regular contributions. Commencing next Sunday we will put in operation a system by which the members and friends of The Fellowship may make regular monthly contributions to our benevolent work. But while I am thus outlining some of the immediate practical needs, I realize more than words can express, that these are not our greatest necessities. I believe in the truth of the word of the old Hebrew psalmist: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchmen waketh but in vain." What he meant by this was that the great thing is not institutionalism or the making and carrying out of practical plans, but rather the developing of the great Spirit of Life to which all things are possible. If it were not that this Divine Spirit is so marvelously manifest in all of our work, there would almost be danger that we would grow too fast.

We all of us need more and more an appreciation of the purposes and spirit of this movement. We need to see that we are not creating what is being accomplished, but that we are being created by the Eternal Spirit, are being used by Him, and are simply indications of what He means to do now and in the near future for humanity.

I have lived in an atmosphere of a high type of religious consecration all my life, but I joyfully bear witness that I have never observed anything in quality or intensity like the hearty devotion of the people who are inaugurating this movement. The only word that describes it is enthusiasm, which, literally translated from the Greek, means the realization of the presence of God in man. This is nothing less than a reformation of the reformation.

A SUBLIME SPIRIT OF SERVICE

possesses scores and hundreds, as they place their names upon our Roll of Honor. Every week tens and scores of the most intelligent and noblest men and women, young men and maidens, boys and girls, volunteer for any sort of service they are able to render. I have made scores of requests for the giving of practical endeavor from our members in the last few weeks, but I do not think I have opened one door of opportunity for self-denying service that has not been eagerly entered, unless there was some especial reason that prevented it.

This great, deep, solemn, joyful, enthusiastic consecration which absorbs our lives is comparable in the spiritual experience of our ancestors only to the early days of Christianity. We do not make any claims or utter any prophecies concerning the future of The Fellowship. No one could realize more than do Mrs. Mills and I that we are only INSTRUMENTS OR CHANNELS FOR THE OUTFLOWING OF THE HOLY SPIRIT OF OUR TIME. This is not an association of followers. Numbers of our members are leaders in their own departments of the world's work. It is not "a personally conduct-

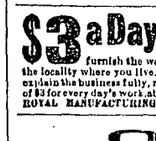
(Continued on page 7.)

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There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. Below we print extracts from testimonials such as are received by us daily.



Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 78 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

Hundreds of other testimonials can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the New York and London Electric Association, Dept 342B, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on the Eye and on Disease in General.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

A Study of

Elizabeth Barrett Browning.

By Lilian Whiting,

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 12mo. Cloth, gilt. Price $1.25. The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:

LIVING WITH VISIONS. "Summer Snow of Apple Blossoms;" Music-Flow of Pindar; Friends in the Unseen.

LOVES OF THE POETS. The Prefigured Friend; Vita Nouva; "One Day, My Siren."

IN THAT NEW WORLD. Pisa and Poetry; In Casa Guidi; Florentine Days; Walter Savage Landor.

ART AND ITALY. Individuality of Character; The Clasped Hands; Kate Field's Records; Mrs. Browning's Death.

LILIES OF FLORENCE. Poetic Rank; Spiritual Laws; Modern Scientific Thought; The Consideration of Genius.

For Sale at this office.

MAHOMET His Birth, Character and Doctrine. By Edward Gibbon. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 25 cents.

BODY AND SOUL.

BY J. CLEGG WRIGHT.

This volume consists of a course of lectures delivered in the trance state, and is certainly no small contribution to the study of the soul. It is a good work to open the eyes to the difference between the deductive and inductive process of mind. Bound in cloth, $1. For sale at this office.

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

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Important Addition to Our Literature.

Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "PSYCHIC LIGHT—THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It is chockful of stirring incidents. Price of this large volume, only $1.50 postpaid.

VOLNEY'S RUINS

—AND—

THE LAW OF NATURE,

TO WHICH IS ADDED

Volney's Answer to Dr. Priestly, a Biographical Notice by Count Daru, and the Zodiacal Signs and Constellations by the Editor;

Also, a Map of the Astrological Heavens of the Ancients.

Printed on heavy paper, from new plates, in large, clear type, with portrait and illustrations. One volume, 12mo, 248 pages; paper, 50 cents; cloth, 75 cents.

This is undoubtedly one of the best and most useful books ever published. It eloquently advocates the best interests of mankind, and clearly points out the sources of human ignorance and misery. The author is supposed to meet in the ruins of Palmyra an apparition or phantom, which explains the true principles of society, and the causes of both the prosperity and the ruin of virulent states. A general assembly of the nations is at length convened, a legislative body formed, the source and origin of religion, of government, and of laws discussed, and the Law of Nature—founded on justice and equity—is finally proclaimed to all the world.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

H. F. Dickey says: "Those claiming to have made a thorough investigation as to the reality or falsity of Spiritualism and spirit communication, denouncing them as fraudulent, have either made a limited study of these subjects or are so prejudiced that their senses are dulled to all truth and reason. That deception and trickery are practiced by dishonorable and unscrupulous persons is no argument that the genuine has no existence. When I positively state that I have conversed and do converse with some who have passed from this world to the spirit abode, I have evidence that convinces me of this fact beyond the shadow of a doubt. What we call death is only an event in life, and our passing from this life is just as essential as birth, otherwise all progress and further advancement would cease."

Mrs. Amanda Coffman of 419 Crescent avenue, Grand Rapids, Mich., writes: "I will be at home until August, and will answer calls for funerals or weddings within a reasonable distance. Address me as above or phone Citizens' 6906."

The following announces the meeting at Oklahoma City, Okla.: The Spiritualist society of Oklahoma City extends to one and all a most cordial invitation to attend their public meetings, which are held in the Rippy building, corner of Broadway and Second street, on second floor. The wonderful demonstrations of clairvoyance, clairaudience, psychometry, etc., given by the several gifted mediums of this society at every meeting have already aroused keen interest in psychic research in this community. Much praise has been bestowed upon our mediums for the accuracy with which they describe your loved ones in spirit life, even to names, and the comforting messages transmitted through them to you. Spiritualists do not believe in a hereafter—they "know" it to be a truth by everyday experience, and consider it one of their privileges to lead their brethren out into the broader light and better understanding of their true self.

Mrs. S. A. Zinzow writes from Milwaukee, Wis.: "I have received the twelve premium books which Dr. F. L. Mehrtens ordered. I wish to thank you kindly for them."

M. Theresa Allen writes from Springfield, Mo.: "The course of lectures referred to in my late communication to your valuable paper, to be given at Millersville, Mo., was given as per announcement. We had fine weather and good audiences during the entire course and all passed off agreeably. I never met better people anywhere, and never was cared for more kindly than in the little town of Millersville. They have never permitted a saloon there, and the results are very apparent, especially to an outsider. The moral and spiritual tone of the community is far above the average, while the spirit of brotherhood and friendly co-operation pervades and dominates the general mentality of the town. Among the many pleasing features of my visit there was the fact of so many young people present at the meetings, and not only present, but took an active part in making the meetings a success. Some twelve or fifteen young ladies and gentlemen took charge of the singing, and they sang well, too. This was my third professional visit to that town, and I recall each one with pleasure. May heaven protect it from the blighting influence of "Spiritual" fakes even as they have been protected from the demoralizing influence of the saloon."

Milton Baker writes from Oakland, Cal.: "Having seen the article in The Progressive Thinker, claiming that I went by the name of Martin Bailey while in Los Angeles, I beg to inform your readers that I went by my right name, Milton Baker. Also, I made no claim that I was endorsed by the N. S. A., or Mr. Barrett. When people asked me if I had half rates, I frankly told them the truth, that I had, and when I was asked if I held ordination papers, I admitted I did not, and the reason I had had rates without being ordained, was because Mr. Barrett secured me rates through his personal influence. I made no claims that he or the N. S. A. endorsed my work as a medium or speaker. Mr. Barrett did secure half rates for me, even though I held no ordination papers, through his personal influence."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Mrs. O. A. Bishop, the medium, has removed to No. 3721 Forest avenue, where she is living in her own house. Mrs. Bishop has been a medium all her life, and to say that she is most excellent is in accordance with the testimony of hundreds who have consulted her. Her mother, Mrs. Howard (if we remember the name rightly) was also a grand medium, and her estimable qualities were transmitted to her daughter. You can make engagements with her through Phone Douglas 1453.

Conrad Bock writes from St. Louis, Mo.: "The Advanced Spiritualist Association are holding good meetings at Schuelte's Hall, 19th and Wright, every Sunday evening at 7:45 and Friday at 2:30 p. m. Last Sunday evening the hall was crowded by the announcement that the Rev. W. F. Peck would lecture. The subject of his lecture, "Spiritualism," was ably and eloquently handled. The lecturer stated that Spiritualism was the basis of all religions, and that the founders were all inspired by the divine power. He proved spirit communion from the bible, and mentioned Abraham, Moses, Jesus, and his disciples, and Paul. The lecturer was followed by an inspired song entitled, "Angel Voices," by Mrs. Kate Price, after which Rev. Laura M. Jones, pastor of the society followed with her convincing way, the scientific demonstration of the immortality of the soul, and thus the good work goes on."

H. E. Pomeroy writes: "I take no stock in any system of mythology or theology. Both have served a purpose and had their day, but science and knowledge have dethroned them. Nothing can transpire in a universe governed by natural law that is unnatural. Life is natural and there is no death, but there is change and progress. I was evolved and became an ego under natural law, and must proceed as an ego under that law, perhaps forever and perhaps not. I can see evidence of infinite intelligence that is wonderful and it gives me joy and comfort to say Our Father. If I am to continue on as an ego I shall grow in strength, wisdom and harmony as I pass from plane to plane, and shall know more and more of the unmutable life. Although we grow to the stature of men and women here we do not put away childish things until nature compels us. The sensual earth-born soul, must be spiritualized and refined in order to increase in knowledge, truth and love. Love is the ultimatum. Physical death is only an event in life."

Helen Morse writes: "If you should see a friend with sadness in his face and looking as if he had no friends in this wide world and space, go up and slap him on the back and say, "look up! Your spirit friends will help smoothe your troubles all away."

Mrs. Lydia Jessup writes from Chesterfield, Ind.: "The camp grounds are in fine condition and are opened for the Summer. Many families are already in their cottages, and with the letters of inquiry and the interest taken generally, we are certain of the best camp we have ever had. Any one wanting information or programs, address me at Chesterfield, Ind."

Mrs. McKinley Creighton writes from Wheeling, W. Va.: "I wish to express a few words of appreciation in behalf of Dr. N. F. Ravlin. My husband and I have heard him lecture every Sunday for some time. His lectures are so uplifting and instructive, they are sincerely appreciated by those seeking for knowledge pertaining to the development of their spiritual natures while in this body, and after leaving the earthly house. What humanity most needs, to my mind, is to know who and what they are; to realize the kingdom of heaven within their own souls. To make heavenly conditions here in this world, I feel we must learn to live in this world before we are ready to live in another."

Mrs. Kirchner writes: "At the Rising Sun Mission, on Sunday afternoon, June 11, Mrs. Martha Price gave a talk which was convincing to the most skeptical. She seems to reach the hearts of her hearers in her earnest, sincere way, and the impression she leaves with them is lasting. Sister Trafton also startled her hearers with her clear demonstrations of spirit return, bringing comfort to a number of sorrowing souls. In the evening Dr. J. H. Randall gave one of his inspiring lectures, which was listened to by an eager audience. We always welcome the Doctor to our platform. Sister Kingsbury who, by the way, is just starting out as an inspirational speaker, gladdened the hearts of a good many by her able remarks as to our life's work in the spirit world. Bro. Thompson and Sister Kirchner gave some grand spirit messages, which were readily accepted. Our choir as usual rendered some very fine selections. Our speaker for Sunday, June 25, will be Mr. H. F. Arnold, the rising young Spiritualist orator. We cordially invite all to attend our services every Sunday afternoon at 3, and evening at 8, at Mission Hall, Peoples' Institute, Van Buren and Leavitt streets. Our second annual picnic takes place on Saturday, July 1, at Reissig's Grove, Riverside. Come and have a day's outing and a good time."

Mrs. Harriet W. Hildreth writes from Worcester, Mass.: "'Tis nearly time for me to renew my subscription to your valuable paper. I am so thankful I can do so, and I want the new book, Spirit Letters. I was shut in this winter, and your welcome paper coming every week was far more to me than I can tell. The letters from spirit realms by Mr. Petersilea, make that realm seem more real than anything that ever came under my observation."

C. H. Mathews writes: "Mr. and Mrs. E. W. Sprague, those indefatigable Spiritualist missionaries and workers for the N. S. A., lectured and gave spirit messages and tests at Eagle Hall, New Philadelphia, Ohio, on Thursday and Friday evenings, May 25 and 26 to respectable-sized audiences. They are expected here again before the snow flies, and a welcome is assured them. Your No. 805 was so interesting that I transferred a large portion of it to Vol. XV of Mathews' Scrap Books, to be placed in the public library here. Hon. W. J. Bryan is to be at Clinton, Iowa, Sunday, July 30."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, June 25, 1905, S. E. 58: "Gravitation and Attraction.

Gem of Thought:—

Of pow'rs that push and pow'rs that pull,
Old Nature is quite full;
Each must be good, it takes us on,
Until Life's task is done.

Let's trust the good through calm or change,
Each comes in Nature's range;
And pushed and pulled, just do our part,—
Strength flows from Nature's heart.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Dr. Beverly writes: "At Arlington Hall, Chicago, the Spiritual Science Society will continue its meetings all summer, and invites all who wish to join the society to send in their names, with return for membership card. We give each member free daily treatment for success in realizing health and development in their chosen phase of mediumship. We wish to co-operate with those in the same vibration, and let you enjoy and be benefited by the spirit vibrations we send out, and learn how to reach not only your friends on the next plane, but touch the highest intelligences that will give you dominion over all things. Address me at No. 44 East Thirty-first street."

D. G. Hill writes: "Again the Golden Rule Spiritualist Society has reason to feel thankful for the large attendance at the afternoon and evening sessions on Sunday, June 11. The speaker for the afternoon, Mrs. M. Schumacher, pastor of the Society Students of Nature, chose for subject of her discourse Mediums and Mediumship. Among the attractions we had a visiting sister, Mrs. E. Hulser from Sycamore, Ill., who as a trained and cultured singer, in connection with our organist, Mrs. Frankie Cole and our choir, rendered solos, duets and quartettes that carried the audience into ecstasies. Telling messages were given by Mrs. Kittie Gifford, Mrs. M. McIntyre and Mrs. Nora Hill. For the evening, with the brilliant orator and talented speaker, the Hon. Ex-State's Attorney and author, Charles Hughes, we had a feast of soul food. The same singers rendered the beautiful and soul-inspiring music and messages by Mrs. M. McIntyre and Mrs. Nora E. Hill that carried the truth straight to the believer and investigator; in fact these mediums seemed completely surrounded with spirits. One of our faithful workers, that bud of promise destined to become a beautiful flower in the grand work of teaching the truth of Spiritualism, Mrs. Alice Sexsmith, was called away to her girlhood home in Canada on account of the health of her aged mother. We had communication with her and she reports that she was in time to find the mother still on the earth plane, and she sent her 'God bless you' to her friends and associates, and hopes to be with us in the work again some time in the coming month of July. When she returns she will find warm hearts and outstretched hands to welcome her. This society will close the season Sunday, June 25, when our speaker will be the well-known and capable man, Dr. Geo. B. Warne, followed by the beautiful christening service with flowers as conducted by the far advanced guides of Mrs. Nora E. Hill. Don't forget the date. We will open a summer meeting commencing the first Sunday evening of July and continue each Sunday evening of July and August. We have secured the help of able speakers and shall conduct an open door meeting, depending on the free will offerings of the attendants, feeling that the earnestness of our purpose to present the truth of Spiritualism will make a refuge for those who know the truth and an open door for those seeking the same. O'Donnell College Hall, So. Paulina street, between Washington Blvd. and Park avenue. All welcome."

F. Anlauf writes from Oklahoma City, Okla.: "We conduct meetings every Sunday evening, and the notices I write for the papers attract many investigators. Our principal speaker at present is Dr. G. L. Monroney, a staunch old Spiritualist and resident here, who has had a very large experience in the field of psychic research, and is a very good demonstrator and deep student. Mrs. D. M. Thorp and Nicholas Becker are our public mediums and are much appreciated for their unselfish work in behalf of our organization. We charge no admission, but take up a collection after the meetings, to partially cover expenses. I heartily approve of the vigorous warfare of Spiritualists against all fraud in our ranks. Oklahoma City certainly is not a good field for these 'spiritual' impostors, as they have left us alone ever since we saw them in their true colors and withdrew our support."

J. A. Ball writes from Thorntown, Ind.: "I find many articles in The Progressive Thinker that are well worth the price of an entire year's subscription."

Emma M. Nutt-Moore writes: "After a succesful season's work in Muncie, Ind., as speaker and medium, I have located in San Antonio, Tex., where I shall take up the work. Muncie and its people hold a very warm place in my heart, and I trust the friends may meet with unbounded success in their efforts to establish a permanent organization, and from the beautiful Southland we send greetings to our Indiana friends. Owing to the poor health of my husband we were obliged to make the change, and already it has been beneficial."

Frank T. Ripley has been lecturing and giving tests to large audiences in Defiance, Ohio. He will lecture and give tests at Kokomo, Ind., the last two Sundays of June.

W. F. Schumacher writes: "The closing exercises of the Students of Nature will long be remembered by those present. The house was filled to the doors. There was a fine program for the evening. Prof. Hunt and his orchestra of boys and girls gave a grand treat. Mrs. Nellie Kusserow gave a soul-stirring speech which will long be remembered. Mrs. McIntire followed with words of welcome. Brother Coe spoke of the Open Way. The recitations by the little ones called encores from all. Prof. Linn gave some fine readings, all well received. A good-bye till September."

Mrs. W. C. Selbrede writes from Billings, Mont.: "The Billings people had the pleasure of listening to Mrs. Georgia Gladys Cooley in one of her beautiful discourses, May 26, she being on her way to the Pacific coast. She is very eloquent and convincing in her lectures, and holds her audience spellbound for the evening. Her tests were grand, and recognized by all. We have been very fortunate in having the very best talent in our state so far, and we hope that Mrs. Cooley may be persuaded to return to Montana sometime in the near future and remain longer with us."

Isabella Powderly writes: "We had Mrs. Orm with us Sunday evening. She is a very forceful speaker. Mr. Russell will be with us the 17th. The 30th is mediums' meeting, which will be interesting to all. Do not forget the picnic July 4, at Jackson Park, north of the German Building. Everybody welcome. Spiritualists especially requested to be present."

W. G. Fairchild writes from Topeka, Kansas: "In view of the fact that false reports have been sent out about the work in Topeka, under the direction of the First Spiritualist Church of Topeka, which is a chartered auxiliary of the State Association, we wish to say, that we have been having some most excellent meetings all winter with Mrs. Etta S. Bledsoe as pastor, and Mrs. Inez Wagner as message bearer. In regard to the meetings being held here, the First Spiritualist Church, without any advertising except a four-line church notice advertising its regular meetings, had in attendance on Sunday evening, June 11, 1905, by exact count two hundred and twenty-four people."

The permanent address of Dr. J. O. M. Hewitt is is 533 West Madison street, Chicago. He can be addressed there for engagements.

Mrs. G. A. Cowen lectured and gave tests last Sunday at Rockford, Ill. She answers sealed questions, and is very remarkable in that respect. She will attend the Clinton Camp. Her permanent address is No. 1441 Roscoe street, Chicago, Ill.

"Persons who have not studied carefully in the line of psychics," said the Rev. Dr. R. Heber Newton of New York in an address before the American Institute for Scientific Research, "have no idea of the marvelousness of the finds which are being made in this new realm. The most striking feature of our present day is that one after another of the beliefs of the far past, spread wide among men, which have been supposed to be mere superstitions, have been strangely vindicating themselves before the bar of reason, at least giving ample cause to warrant a scientific investigation."

Dr. Dobson-Barker writes from San Jose, Cal.: "The First Spiritual Union has engaged Rev. Allen Franklin Brown (state missionary) as the pastor for the month of June. He is much liked by the people in general, his quiet sedate manner gives a soothing influence to his audience, who give an attentive ear. We noticed during Mr. Brown's first lecture, that every eye was upon him, and every ear bent to catch the beautiful words of spiritual truths as they fell from his lips. Those receiving messages from his psychometric readings, were well pleased and anxious to meet and shake hands with one who could give them so much comfort. At some of his meetings, his guides ask for the subject to be given by the audience, and is always ably handled by the control. During the week he holds question meetings at the homes of the different friends, answering inquiry of spiritual and scientific lines. He with the assistance of the secretary, has gotten up a neat little program of the month's work, which is helping to awaken an interest, which is increasing and we look forward with a feeling, that a grand future awaits Rev. Brown. Those wishing his services, can address him during the month, San Jose, Cal., 236 N. Sixth street."

On the Fourth of July, the Illinois Ladies Sunflower Club will hold a basket picnic on the grounds of the Minnetonka Cottage, at Lake Bluff, Ill. A number of Chicago's most prominent mediums will give spirit messages between 2 and 4 p. m. Bring your lunch. Coffee, lemonade and ice cream served. Come and have a good time. Committee: Mrs. Isa Cross, president, 540 E. 55th street; Mrs. O. B. Wilson, vice-president, 2 E. 47th street; Mrs. Ella Bloom, corresponding secretary, 892 S. Turner avenue; Mrs. Frances Koehler, treasurer, 222 Irving avenue; Mrs. Belle Curtis, financial secretary, 615 Otto street.

Mrs. S. A. Griswold, who resides at East Toledo, O., writes: "N. B.—I employ an amanuensis, as I may be considered an invalid, caused by three slight strokes of paralysis. I cannot read or write much, but try to read The Progressive Thinker. I was eighty the 8th day of April, 1905. Regards to all true Spiritualists."

Correspondent writes: "Kansas City public meetings have been discontinued for the summer. The meetings held by Mr. and Mrs. Stevens at Pepper Hall, will be continued in October. These meetings owing to the superior controls of Mrs. Stevens, have gained a high place for spiritual thought and research in this progressive city."

E. W. Sprague and wife, the N. S. A. missionaries, will hold meetings in the Temple of the Friends of Human Progress, at North Collins, N. Y., Sunday, July 2, at 10 a. m., and 2 p. m. Let there be present all of the old-time friends of the North Collins meetings of the years gone by. Messages and tests will follow each lecture. Admission free. Everybody welcome.

Maggie Henry writes: "Sunday, June 11, at the Universal Occult Society, we had one of the most harmonious meetings I ever attended; not a very large audience but a very intellectual and appreciative one. The subjects were taken from the audience and were many and interesting. Messages given by Madame Lucile De Loux. Prof. J. K. Hillis gave fine messages. Strangers are cordially invited to attend."

Correspondent writes from Pittsburg, Kansas: "The society here is in a flourishing condition, both in finances, membership and attendance. Mrs. Nancy Coles of Weir City, near-by, favorably known all over the country as a reliable test medium, is the inspiration and regular speaker who expects now to be ordained in the ministry of Spiritualism."

D. W. Hull has so far recovered from his automobile accident of a few weeks ago as to contemplate a return to Olympia, Washington, where he will resume his practice of the healing art. He will attend calls for Sunday lectures at places not too distant in Washington, Oregon and British Columbia. Instantaneous healing performed at the close of each lecture.

Maurgerite Mac writes: "On Thursday evening, June 29, Mrs. M. A. Burland will hold her monthly test social in her parlors at 3019 Vernon avenue. A cordial invitation is extended to all to attend and have a pleasant evening. Good psychics to give messages and tests, as well as to read the lines in your hands. On Friday evening, June 23, at the residence of Mrs. Davenport, at 3137 Rhodes avenue, a test social will be held for the benefit of Hugh Fraser (better known as the boy medium) who needs no recommendation as a test medium in Chicago. Other psychics will be present to assist him. All are invited to attend. Collection, 25 cents."

Mrs. Ella J. Bloom writes: "On the Fourth of July, the Illinois Ladies Sunflower Club, auxiliary to the I. S. S. A., will hold a basket picnic on the grounds of the Minnetonka Cottage, at Lake Bluff, Ill., beautifully located on the lake shore. A number of Chicago's most prominent mediums will be present. A good time is assured to all. come and get acquainted, and have the good time of your life. Tickets for the round trip 75 cents. Good on any train over the Chicago and Northwestern railroad (Wells street depot); 18 trains daily. Morning trains at 8:25, 9, 9:30 and 10 o'clock. Tickets can be had at the office of The Progressive Thinker; on the North Side from Mrs. Belle Curtis, 615 Otto street; South Side, Mrs. Dr. Cross, 560 East 55th street. A handsome hand-painted chocolate set, pot and six cups and saucers, donated by Mrs. Cross will be raffled off on this occasion. Chances on the same can be had of any member of the club, for 10 cents. Bring your lunch."

Correspondent writes: "St. George's Hall, 3337 State street, is, on Sunday evenings, one of the great places of interest for those studying the philosophy and phenomena of Spiritualism. These meetings are conducted by Dr. Louis H. Freedman, the well known Australian healer and physician. As the people left the hall last Sunday evening these were the remarks they made: 'Well, after hearing the Doctor, I think there certainly must be something in Spiritualism;' 'how earnest he is and what a beautiful voice for singing.' 'I am coming again,' and so on. Chicago people should come and hear the Doctor, bringing both sick and well. The additional attractions offered were: Mr. Ellis, a medium lately come before the public, demonstrated spirits operating upon a telegraphic instrument without a key, independently, and gave very convincing messages. He will be present every Sunday evening. Miss Zazelle, a faithful and delightful medium, gave many messages, all of which were recognized. Mr. James Bliss needs no comment, as his ability as a pianist is well known. A spiritual, intellectual and musical feast is offered to all every Sunday evening at 8 o'clock sharp."

Dr. P. A. Pierson writes from Kansas: "Our state convention was held at Topeka, Kansas, June 1 to 4. I think the address of Judge S. M. Tucker, of Wichita, deserves special mention; it was of the kind that makes one a better Spiritualist for hearing. I also wish to mention A. Scott Bledsoe, who is a giant in the cause of true Spiritualism, and as an organizer has few equals. The spirit messages given by Mrs. Sallie W. Aber of Kansas City, Mo., was the best work of the kind ever witnessed, little Red Feather taking her through the crowded hall, giving some 60 or 70 tests, giving both names and tests correctly in every instance. When the work was finished our state president asked all those present who had received a message through Mrs. Sallie W. Aber, but had never met her before, to stand up; there were 21 persons stood up who received undoubted proof of the life beyond the grave; they had never met Mrs. Sallie W. Aber before."

T. O. Atkinson writes from Louisville, Ky.: "The Church of the Soul held its closing services for the season, June 11. Mrs. T. B. Grunwald, the pastor, was the speaker. After the lecture she gave some very convincing psychometric readings, followed with messages by Mr. F. Emytsberger. This society was organized, Dec. 27, 1904. Our services ever since have been successful and satisfactory, and we are looking forward with pleasure when out little church shall open again in September. Our pastor is an energetic worker, sincere and earnest, loving her work. She is a firm believer in organization, realizing its importance in strengthening the cause of truth. She has lectured regularly for five months to good audiences, handling her subject intelligently, and conscientiously believing that the greatest success comes from living the truth. She will attend Camp Chesterfield and rest for the summer so as to be ready for her work next fall."

CHINA.

Considered as a Factor in the World Today.

China has outlived all the other nations of antiquity. Her policy for thousands of years has been based upon the following rule of conduct: Whatsoever ye would not that others should do to you, do not ye to them. No other nation on the face of the earth has ever adopted such a rule of conduct.

Egypt lives only in her pyramids; Greece in her ruined temples of mythology or philosophy, and ancient Rome went down with all her military glory, when Julius Caesar, the then foremost man of the world, was assassinated.

Modern Rome is but a relic of ancient Rome, a sort of bastard, with imported Swiss guards to protect the Pontiff and Vatican, while Spain is fast sinking into oblivion. Perhaps her laboring class may catch the spirit of Socialism now agitating the masses of Central Europe, and may rise like France, and hurl their rotten dynasty from power forever.

Most of the crowned heads of Europe are trembling on their shaky thrones. The days of judgment and revolution are surely approaching. They have waded on their thrones through seas of blood; have trampled to power over the necks of millions; have turned the poor man's sweat and blood into robes for their bloated forms, into crowns for their anointed brows, and now for them comes the wrath of man, the lightnings of God!

The avenging spirits of murdered millions are hovering over their doomed heads, are carrying out the purpose of eternal justice—of retribution. It is safe to predict there will never be another King sit on a throne in France. She is today the foremost nation of Europe. Ever since that pusillanimous Charles the Seventh betrayed his savior and redeemer, Joan of Arc, Maid of Orleans, into the hands of brutalized English soldiers to be burned alive, the kings of France have lived and died like miserable doomed wretches, of some foul disease, beheaded, or banished.

"The mills of the gods grind slowly, but grind exceeding fine." Russia, today is reaping the reward of her inhuman treatment of her subjects banished to Siberia. The heavens above her are full of avenging spirits of the victims of her tyranny. Such are the awful lessons of history.

Why is it that China seems destined to outlive the other races and nations? Is it not due to her great moral law that from time immemorial has been the standard of both her foreign and domestic policy? She has never embarked in wars of conquest; she has refrained from injuring others, in accordance with her moral law as laid down by her great prophet, Confucius.

Chinese classics may yet be taught in our colleges.

China sends out no proselyting missionaries, and yet the Chinese who come to our country are missionaries of industry, economy and sobriety. They do not fill our jails and prisons. They are the purest blooded race on the earth and constitute one-third of the population of the globe.

For years our government has imitated her splendid administration by futile attempts at civil service reform. How ridiculous to hear people use the phrase, Heathen Chinese!

J. C. D.

KANSAS SPIRITUAL LEAGUE.

A New Organization for That State.

Mrs Virginia Bryan, of Chicago, who has been doing work in Kansas for the Spiritualists during the past year, and whose labors have been very successful, in compliance with an urgent request from all parts of the state, and from prominent Spiritualists, arranged for a mass meeting to be held in Topeka, June 9, 10 and 11. She procured the services of Dr. Geo. B. Warne, vice-president of the N. S. A., and president of the Illinois State Association, and Mrs. Kayner and Mrs. Jaquet, both prominent mediums of Chicago.

Thoroughly understanding the needs of the Spiritualists in Kansas, Mrs Bryan was eminently fitted to take charge of the convention.

There was a goodly attendance of Spiritualists, six societies being represented.

Dr. Warne gave three very fine addresses, full of highest thought and sentiment. He is a very eloquent speaker.

Mrs. Bryan, Mrs. Jaquet and Mrs. Kayner gave messages which were recognized by the various members of the audience. They were very far above the ordinary, and far superior to anything in that line which Topeka has had for a long time. The lectures and messages created great interest in the Cause of Spiritualism, and led to the organization of a new State Association to be know as the Kansas Spiritualist League. The following are the resolutions adopted by the convention, and a list of the officers and board of directors:

Kansas has many believers in Spiritualism. Their numbers are yearly increasing. They hunger for spiritual knowledge. They long for growth. They want in full measure the agencies of development. Those agencies are to be found only in organization. Through organization, ideas are best propagated; through organization workers—evangels of the truth—are discovered, trained and sent into the field to teach and awaken those latent spiritual forces which now lie dormant in every county, in every community, in the church as well as out of it, and cause them to spring into life and bask in the sunlight of the spirit world. That organization must be broad and comprehensive, moving along the lines of right, guided by the torch of eternal truth, absolutely just in all relations to its members and the outside world. It must be the unyielding foe of ignorance, superstition and fraud. It must demand the genuine in everything, and enforce its demands. Expansion must be its motto. Many workers are needed in the field—not one, two or three. It is the business of the organization to find them and send them out.

Societies are to be organized and supplied with instructors—speakers, and mediums whose hearts are attuned to the music of the spirit spheres, and whose lives and aspirations place them far above the plane of cunning and deception, and enable them to draw from and give out the best that can come from the best side of spirit life.

Whereas, The demand for such an organization is urgent, and coming from all parts of the state, now, therefore, be it

Resolved, by the Spiritualists of Kansas, this day assembled in Topeka, that such a State Society of Spiritualists be organized and chartered; that a suitable Constitution and By-laws be drafted, and to this end the following committee is by this convention, chosen and entrusted to prepare a charter, constitution and by-laws:

George B. Warne, Cyrus Corning, H. W. Henderson, John White, Mrs. Lull. Be it further

Resolved, That this Association shall be called the Kansas Spiritualist League, and its officers for the first year are:

President, Cyrus Corning; first vice-president, W. F. Sailing, Winfield; second vice-president, B. F. Mundell, Wichita; third vice-president, Dr. Curts, Hutchinson; fourth vice-president, Mrs. Flora Allen, Manhattan; fifth vice-president, E. L. Marble, Ft. Scott; treasurer, A. Markley; board of directors, H. W. Henderson (chairman); Judge Thomas, Archer; Stephen Gates, Sterling; C. H. Moody, Miss May Clark, Spring Hill; Mrs. Anna Johnson, Ft. Scott; Leander Miller, Topeka; delegates to National Convention, George B. Moore, Topeka and Miss Rose Henderson, Lawrence.

Resolved, That it is the sense of the convention that Mrs. Virginia Bryan, Mrs. Kayner and Mrs. Lull, as mediums, are entitled to the confidence and patronage of the Spiritualists of Kansas, and we unhesitatingly recommend them.

Recommendations will be given to all worthy speakers and mediums who apply for same when desiring to enter the field to labor in behalf of the cause of Spiritualism.

Mrs. Kayner has returned to Chicago; Mrs. Bryan and Mrs Jaquet will for a time remain in Kansas with headquarters in Topeka. Kansas Spiritualists need them. They are good talkers, and first class mediums, as much above fraud and deception as right is above wrong. They will assist in planting loyal societies all over Kansas. Watch the growth of the League.

CYRUS CORNING, Pres.
Topeka, Kansas.

VIOLETS.

Through the long days of the chill wintry weather,
Coyly their purple lips whisper and wait.
Under their leaflets green, huddled together,
Violets bloom, though the spring cometh late.

Out from the south-land with sun-lighted tresses,
Cometh the trail of the fairy of spring;
Over their beds, with her love-warm caresses,
Perfumes of violet rise to her wing.

Out of the chill of the heart's bleak December,
Like the bloom of the violet, tender and fair;
Though severed by oceans, love still will remember,
And bless with devotion the friendship we share.

—Addie L. Ballou in The Occidental Mystic.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth, $1.

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"There are some things in our personal history that never fade from memory. One in mine has been fresh for fifty years. I went one night to hear the eloquent lecturer, Prof. S. B. Brittan, but I have no recollection of a thought he advanced or a word uttered. But with him was a young man who sang, 'What shall be my angel name.' The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his earliest compositions."—J. S. Loveland.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait, his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Mrs. Gus Torrell: Q. I have attended a seance lately, and I believe that the medium is honest and fair in her work. But I can't understand that any of my spirit loved ones from Sweden and Germany can come and talk to me in the English language, for none of them knew how to talk English in earth life. The spirits were 91 and 73 years old when they departed this life. When I asked my spirit father where he learned his English, he said, "Why, I hear you every day."

A. There is a most perfect phase of sensitiveness, wherein the mind of the recipient is completely under control of the operator—mortal or spirit—in which words, as names, dates, etc., are impressed. In this state a language unknown to the medium may be used, either spoken or written. This, however, is of rare occurrence. The spirit must be satisfied with impressing thoughts, not words, and such thoughts of course clothe themselves in the language known to the medium. If the medium be unlearned in grammar, or orthography, this will appear in the rendering of the thoughts received. Yet, again it must be borne in mind that with the increase of completeness of control, will the personality of the medium disappear in that of the impressing spirit. There is no sharp demarkation, and the investigator is often confused with the inseparable blending.

Spirits converse by thoughts, not words, unless they please to use such means, and thought waves, take form in words in the mind of the recipient.

A thought is sent along a telephone wire in electric waves, which in the receiving instrument resolve into sound waves, expressing words. These sound-waves are again resolved into thoughts when they strike the organs of hearing.

Hence this correspondent may not expect to converse in the language of her spirit friends, except under rare conditions, and must accept the internal evidences of the messages she receives, as proving their genuineness.

G. H. Jackson: Q. In what states can a magnetic healer practice legally?

A. There are few of the states that have not stringent laws in favor of the doctors' trust, which is the most tyrannical of any trust in this country. Massachusetts is a conspicuous example of a fair field for all, but with the meeting of every assembly, the doctors' law has been brought up, and a strong fight made by the friends of medical liberty.

Ohio is an example of the full force of the trust. In that state for an old mother to prescribe a mint tea for a neighbor's sick child, would make her a criminal before the law.

But there is one escape for magnetic healers, and as it is in perfect accord and a necessity of their success they can well adopt it. If no charge is made for services, no objection can be maintained. Spiritual healing depends for its full efficacy on the unselfish devotion and fraternal love of the healer, and at its best cannot be sold, as the ordinary physician sells his extracts and powders. The healer must devote himself for the good of his patients, for Supreme love, and only by so doing does his task become truly spiritual.

The subject then is lifted up by faith and confidence in the power that is not at the beck of sordid desires.

And this applies to all spiritual gifts. They are priceless and not to be measured by money.

To make a business of mediumship is to prostitute it to selfishness.

When we look over the past we find that all the disasters which have come to spiritual advancement have come from demand for pay, and this commercial business is its demoralization and ruin to-day.

Mrs. A. C. Betts: Q. Is it true that heathen nations owe their civilization to Christian missionaries?

A. This question grows out of the Rockefeller gift to the American Board for Foreign Missionary Work. Perhaps no gift never caused more discussion, and it must be admitted that the giver is most unpopular that his money is said to be so "tainted" thereby as to be rejected. It was not for a religious motive that he gave his money, but for commercial reasons. If the heathen are enlightened they will have new demands created and will trade more. The trade of Japan is a thousand times more than is expended for missionaries in that country. The Sandwich Islands are now independent of missionaries, having become Christianized, and trade has advanced from nothing to seventeen million dollars a year.

The conclusion is that missionaries pay, if not in converting the heathen, in a commercial way, and the cause should be supported for commercial reasons if for no other.

It is true the missionary has been the herald of trade. He has gone to the heathen to preach the gospel, and when repudiated by those they sought to save, persecution has been the cry, and the soldier has been called to compel the heathen to receive the religion of the preachers.

The trader has followed close on the missionary. At times the same ship that carried the ministers of the gospel of peace and the Bible, also carried the trader and a cargo of whisky.

The Sandwich Islands is the last of examples of the effect of Christianity that it would be presumed the advocates would bring forward. True the islands are Christianized and civilized. How? By conversion of the natives? Oh, No. When Captain Cook discovered them, the population was estimated at 400,000, and the people were the most intelligent and advanced of all the races of the pacific seas. The missionaries made extraordinary efforts for their conversion. They carried ship loads of bibles, tracts, rum, and with them went the peculiar diseases which the "pure religious faith" has engendered. The helpless natives melted before the attack like frost in the sun, and now between thirty and forty thousand, only, remain. Europeans, coolies, and the nondescript people of the sea have taken their place and the missionaries have a province of the United States to show for their effort.

It is also true that Japan has made wonderful progress since western ideas were forced upon her. But have the missionaries had anything to do with this progress? Is its government Christian? Has it swerved from its old faith? Read the speeches of its leaders at the celebrations of their victories, for answer.

If missionary labor has performed such wonders in developing heathen races, why has not the efforts of ministers at home become more fruitful? Russia is under the rule of the priest and the most orthodox religion. Would her people be taken as an example of what Christianity has done and can do? Stupefied by ignorance, cruel, unfeeling, selfish, brutal from czar to peasant; hopelessly besotted in superstition and bigotry, it seems impossible for them to realize what freedom means. As another illustration, of the countless ones which might be given, the Indians were here right before Christianizing effort. They have been missionaried almost out of existence, and in a brief time the last of that race will have taken leave for the great hunting grounds over the divide, and he will die at heart a savage.

The splendid race of Maoris of New Zealand is rapidly disappearing, as all other savage races which are brought in contact with European civilization, and made subservient to its religion and trade.

The savage does not, and cannot comprehend the subtilties of Christian faith, but is quick to adopt the evil practices and habits, and like the degenerates of civilized people, rush to destruction.

Nearly all the trouble with foreign peoples grows out of the presence of the missionaries. As the Chinese minister recently said, his nation did not ask them to come, did not want them, and were forced to allow them to remain. Suppose China should attempt to establish missions to propagate her faith, in our cities, and force their acceptance by the presence of war-ships? Would we think the benefits of "trade" would atone for our humiliation?

CUPID AND DEATH—AN ALLEGORY.

One evening Death met Cupid in a wood,
Where nest the tuneful nightingales and sparrows,
And, as 'twas meet such shining archers should,
Ere they embraced they threw aside their arrows.

Their greeting over, they prepared to rise
And soar away o'er distant lakes and rivers,
But found, to their annoyance and surprise,
That many arrows had escaped their quivers.

Now as the day was verging on the dark,
Best time for business, both were in a hurry;
Death had in mind a more than usual mark,
The rosy god a maiden's heart would flurry.

And, though unfortunate, it was not odd,
Since Love was nude, and nimble as a sprite, too,
That, in his haste, the world's most welcome god
Should get more arrows than he had a right to.

This legend may explain, however weird—
Because it casts must light on things prenatal—
Why Cupid's darts, at first so little feared,
Have, since that meeting, many times proved fatal.

And sages say that accident accurst,
No doubt explains why love begun with laughter,
And which is so divinely sweet at first,
Is often full of bitterness years after.

For some of Cupid's arrows, it is thought,
While mingled in confusion with his master's,
Obtained the deadly taint that since has wrought
To many matrimonial disasters.

And though at once the poison does not slay,
In fact at first is never e'en suspected,
Like leaven it augments from day to day
Until it culminates in love's decay
And Hymen's holy shrine at last neglected.

Seattle, Wash. H. A. SMITH.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.

A BEACON LIGHT TO THE WHOLE WORLD.

(Continued from page 5.)

ed party," but an association of thoughtful men and women who are bound together in the largest spirit of fellowship and devotion to the welfare of the world; and I call upon you this morning to bear witness to this request which I make of you, and to which I ask you, if necessary, to firmly hold me, that if, at any time, I shall lose the spirit of humility, the spirit of devotion to the common good, or the spirit that promotes freedom and progress, to place someone else in my stead as the Permanent Minister of The Fellowship.

When the voice of the young Goethe began to be heard in Germany, some of the older seers of that land questioned whether it was the utterance of a prophet or no; and when the young man made his first visit to the venerable Herder, the old philosopher met the young poet at his door and, stretching out both his hands and looking wistfully into his countenance, said, "Bist du es? Bist du es?" (Are you it? Are you it?). This is the question that the people of Los Angeles and those everywhere who may learn concerning you and your plans have a right to ask. The answer to this question, "Are you the church that should come, or do we look for another," can be given only by great Father Time; but this I do know—that until now, and at the present time, this is a movement

OF THE GREAT UNSEEN SPIRIT.

I like the German word "Zeitgeist," which means the Spirit of the Age. This is another name for what in the Christian vernacular we call "The Holy Spirit," for the Spirit of Our Time is the Spirit of All time. Let this be The Church of the Zeitgeist; and I give myself, and I call upon you to devote yourselves, to the ministry of the Zeitgeist, the Holy Spirit manifest in the twentieth century.

I have heard a story of a southern battlefield, where the general thought that he had lost the conflict, and yet it seemed to him that if a battery on an eminence a short distance away could be silenced there might still be hope of victory, but he knew it would cost the slaughter of numbers of his bravest troops. He called an adjutant and said, "Go, take my compliments to General Cheatham and tell him that I ask from him the fort on yonder hill." The orderly rode away and in a little while came back and said, "General Cheatham has been missing for an hour." The commander paced bad forth in these critical seconds, which were worth more than ordinary days, and then said, "Take my compliments to General Cleburne and tell him I ask from him the fort on yonder hill." The orderly rode away and in a little while came back and said. "General Cleburne has been shot from his horse." "Go," said the commander, "take my compliments—take my love to General Cockerell and tell him that I ask at his hands the fort on yonder hill." When the messenger had reached his destination this general was seen going out, not apart from his troops but with them; half of them gone, nine-tenths of them gone, with just a few left, they climbed the eminence, rushed over the battery wall and the guns were silenced. Then the orderly came riding back and said, "General Cockerell presents his love to General Hood and with it the fort on yonder hill."

Oh, men and women! standing here to-day in the name of the Great Spirit of Freedom, of Progress, of Truth and of Love, I bring to you this message: THE GREAT SPIRIT SENDS TO YOU HIS LOVE AND HE ASKS AT YOUR HANDS THE ABOLITION OF THE TREACHEROUS WIRE NETS AND FENCES OF THE SUPERSTITIONS OF THE PAST. He asks an explosion and destruction of the deadly mines of pride and prejudice and passion. He asks you to climb the heights fortified with the reactionary religious and economic and political entrenchments of centuries of selfishness. He asks you to stand your ground under the rain of the small shot of misunderstanding and misrepresentation, and to advance in the name of the Eternal Word against the booming batteries of those who falsely claim to speak for law and order and God himself. He asks from you the descent into the dark valleys where are the oppressed and unfortunate and discouraged, the ignorant, the poverty-stricken and the weak, our brothers and sisters who are enslaved, and that you break their bonds and set them free. He asks your sympathy for every living creature, even our little brothers and sisters of what we call the animal world. He calls upon you to manifest the invincible courage of a sublime trust and the constructive, irresistible power of unlimited love. And may it be that we shall yet gather with joy and exultation in our hearts and the songs of victory upon our lips, and wave this answer back: "Great Eternal Spirit of Our Time, we, the children of the hour, present to Thee our love and with it these fortresses of gloom and evil forever silenced, the City of the Angels become the home of angelic men and women,

'Diviner but still human,
Solving the riddle old,
Shaping the Age of Gold,'

and sending vibrations of peace on earth and good-will among men to the remotest homes of the dwellers upon earth." Thus, to use the great words of Theodore Parker, shall we help to build

"The coming church—the church universal—
Whose temple shall be all space,
Whose shrine shall be the heart,
Whose creed shall be all truth,
Whose ritual shall be works of love and usefulness,
Whose profession of faith shall be divine life,
Whose constant aspiration shall be to be as perfect as God."

A SUGGESTIVE DITTY.

At times an impulse comes to me
That has a power that's quite its own,
And gives to me new thoughts of things,
Leading me into paths unknown.
At times like this I take my pen,
Or pencil as the case may be,
And write with rapid moving hand
The waves of thought that come to me.

Sometimes impressions seem to come,
To show me I've a work to do,
To teach in simple verse and song
That spirits can return to you.
How many times a truth is shown,
In plainest garb, to those in doubt,
Are made so clear—when, in a talk,
They'd wonder what 'twas all about.

So I have had some put in print,
These verses that have come to me,
And offer them to those in need
Of fun and of philosophy.
And should some person wish the book
And wonder what is the expense?
My muse now answers with a smile,
The booklet sells for fifty cents.

BYRON D. STILLMAN.
578 East Sixtieth street, Chicago.

The Spiritual Phenomena of the Bible.

Materialization.

Genesis iii:8.
Genesis xviii:1; xxxi:24.
Exodus xxiv:10,11.
Ezekiel xl:9.
Daniel v:5.
Luke xxiv: 15, 16, 29, 30, 31.
John xx:19, 30.
Luke xx:30, 31.

Spirit Writing.

II. Chronicles xxi:12.
Daniel v:5.

Independent Spirit Writing.

Exodus xxiv:12.
Exodus xxxi:18.
Exodus xxxii:16.
Exodus xxxiv:1.
Deut. v:22.
Deut. ix:10.

Trumpet Speaking.

Exodus xix:13, 16, 19.
Exodus xx:18.
Revelations i:10.

Trance.

Genesis xv:12, 17.
Daniel viii:18.
Daniel x:9.
Acts ix:3, 9.
Acts xxii:17.
II. Cor. xii:2.

Healing—Old Testament.

Numbers xxi:8, 9.
II. Kings v:1, 14.
I. Kings xvii:17, 24.
II. Kings iv:18, 37.

Disciples Charged to Heal the Sick.

Matt. x:8.
Luke ix:2.
Luke x:9.

Disciples Heal the Sick

Acts xiv:8, 10.
Acts iii:1, 8.

Healing: New Testament—Jesus the Healer.

Matt. viii: 5, 13.
Matt. xii: 10, 13.
Luke xiv: 2, 4.
Mark iii: 2, 5.
Luke v: 17, 25.
John iv:47, 54.
Luke ix:11.

Gifts of Healing

I. Cor. xii:9, 28.

Healing by Magnetized Articles

II. Kings iv:29.
Acts xix:11, 12.

Independent Spirit Voices.

Deut. ix:12, 13.
I. Samuel iii:3, 9.
Ezekiel 1:28.
Matt. xvii:5.
John xii:28, 29, 30.
Acts 7:30, 31.
Acts 9:4, 7.
Acts 11:7, 8, 9.

Spirit Levitation

I. Kings 18:12.
Ezekiel 3:12, 13, 14.
Ezekiel 8:3.
Acts 8:39.
Possibly also Matt. 4:1.

Spirit Tests

Genesis 24:14, 19.
Exodus 4:14, 31.
Judges 6:36, 40.
I. Samuel 1:10, 11, 17, 26, 27.
I. Samuel 10:2, 6, 9, 10.

Spirit Communications in Dreams.

Job 33:15.
Joel 2:28.
Genesis 28:12.
Genesis 31.24.
Genesis 37:5.
Genesis 41.

UNIQUE MEDIUMSHIP.

A New Phase of Spirit Manifestation Through Dr. J. P. Johnson.

To the Editor:—I am a reader of your excellent paper, and take great pleasure in writing you of a manifestation of spirit power which is different from anything I have ever seen or known of before.

Early in March last, Dr. Julian P. Johnson, of this city, had a vision in which he was shown many scenes in the spirit world and was told that he was to paint them. On waking the following morning the spirit appeared to Dr. Johnson and told him to secure a canvas, giving the size, and prepare for work. The Doctor said: "I have never painted a picture in oil, and know nothing about it." The spirit replied, "Make a copy from a study which you have and then we will be ready." This was done as ordered, and this first painting was done by the Doctor as readily and easily as an experienced artist could have done it, though he had never taken a lesson in painting. The spirit artist even directed what colors to purchase and prepare.

Another large canvas was then ordered by the spirit. We were all told in a trumpet circle, at which Mr. Stevens of Columbus was the medium, that the Doctor was appointed to give the world some paintings of real scenes in the spirit world. In keeping with this promise all preparations being made, the Doctor was standing one morning in his room before the canvas, some days after the canvas had been purchased, and he noticed shadows begin to form on the canvas, and the spirit told him to take his charcoal and go to work. Then followed an interesting experience to which I was a witness. Under partial control, Dr. Johnson rapidly sketched the outlines of a strange and wonderful picture, never making a measurement, never a calculation, and with nothing visible whatever to go by except what the spirits showed him.

The sketch being made he then proceeded to put in the colors. Having to work at spare moments when not occupied by his professional duties, it required over six weeks to complete the painting. Many times I was privileged to watch the work in progress. The Doctor is almost entirely oblivious to his surroundings while at work on the picture. There was every indication of the presence and work of an unseen power. Finally the painting was finished and the guides gave the explanation of the whole painting. The name of it is "The Great Commission; a Scene in the Spirit Land." It lies on the border between the second and third spheres. It shows in the foreground a temple of healing, trees and flowers. Then a bridge over a broad river, and in the distance a city called "The City of Rest." Towering high are the domes of the great Temple of Learning, and the Hall of Worship.

Standing by the Temple of Healing in the foreground is the commanding figure of Jeremiah, the old bible prophet, dressed in the official robe of the great brotherhood of which he is now one of the supreme officers on spirit side. Before him one still in the mortal form kneels to receive a commission and book of instructions in this great Brotherhood whose mission on earth is to work out a realization of universal enlightenment, universal freedom and universal brotherhood. There are several other figures in the painting. Altogether the picture is one that holds and fascinates all who see it. There is nothing like it, I am sure, on canvas. The coloring is extraordinarily fine, and presents a peculiar finish which forces the conclusion that the claim of the spirit artist is true and that we have before us an instructive reproduction of a real scene in the Morning Land.

The Doctor has had the painting photographed, and by request of many friends a number have been made; and in the interest of the cause a copy will be sent to anyone who sends to him the actual cost of the photograph, which is thirty-five cents. The painting is 30 by 42 inches, and the photograph is eight by ten. It shows the whole picture admirably, excepting, of course, the fine color effects. Many people in this part of the country consider this painting a marvel of spirit manifestation.

In testimony of the facts concerning this painting, I append a copy of an affidavit which was made out and signed at the conclusion of the work of painting this picture.

MRS. NELLIE OXANDER.

We, the undersigned, hereby certify that we have seen the painting called "The Great Commission; a Scene in the Spirit Land," by Dr. Julian P. Johnson, and have watched the progress of it from time to time while he was painting it. From the extraordinary and peculiar character of the painting itself, from the Doctor's manner and methods while painting it; from what we ourselves have received from spirit sources independently of Dr. Johnson; and from our own intuition, we firmly believe this painting to have been done under inspiration of spirit forces, and to be what it purports to be, an actual scene in the spirit land. Signed:

MRS. NELLIE OXANDER.
T. S. CLIDDEN.
J. A. PUGH.

I hereby certify that the above named parties have each and all personally appeared before me, and being duly sworn affixed their signatures to this article, this, the 2nd day of May, 1905.

C. S. BENEDICT,
(Seal.) Notary Public.
Marietta, Ohio.

"MATERIALIZED" FLOWERS.

One Method by Which They Can Be Transferred to Mrs. Howland.

There can be but little doubt that the Howlands now figuring in The Progressive Thinker, and the Howlands who gave the "materializing and flower seances" (the simple result, no doubt, of legerdemain), in Los Angeles, about two years ago, are the same, because the report of their doings down east, and the letters from them published in The Progressive Thinker, could come from nobody else.

They are easily identified, especially Mr. Howland, for he possesses keen, hawk-like features, and a hungry look, once seen, never forgotten.

A man with a physiognomy like his is not going to starve while there are thousands of gullible Spiritualists ready to believe almost anything.

Mr. Hill in his letter published in The Progressive Thinker says: "If their [the Howland's] manifestations are natural tricks of material humans—expose them. Tell me where they kept the white garments? Tell me where they kept the flowers," etc.

Mr. Howland seems to think that the tricks performed by his wife are past finding out; for in his letter to the Banner of Light, dated April 17, he says: "There are no materializing or flower mediums within the ranks of Spiritualists who can duplicate our seances under the same conditions."

There need be no mystery about the Howlands' methods any longer, for they are all very simple—anybody can do them, when they know how. Here is one method: The flowers and the white garments which Mrs. Howland uses in her seances can be supplied by a woman confederate of hers; this woman can carry the flowers or the white toggery, whichever is needed for the occasion, cunningly concealed in her petticoat—a garment made for the purpose. This woman confederate you will always find among the ladies on the committee. When Mrs. Howland has been undressed and searched, this stuffed petticoat can be deftly handed to the medium, to wear during the seance. So you see this trick can be worked right in the face of the committee, and many good people like Mr. Hill are puzzled to know, if it be a trick, how the flowers and white toggery get into the cabinet.

Melmont, Wash. P. A. JENSEN.

BOOK REVIEW.

Consumption and Chronic Diseases, a Hygienic Cure at Patient's Home of Incipient and Advanced Cases. A Popular Exposition of the "Open Air Treatment," with Latest Developments and Improvements. By Emmet Densmore, M. D. The Stillman Publishing Co., Brooklyn, N. Y.

Societies for the prevention of the spread of consumption and other forms of tuberculosis, have been formed, and sanitario are being established, but the process is slow and for a long time must be inadequate to the demands. Often the patients are not able to bear the expense and prefer to suffer and die rather than burden their friends. It is for these home patients Dr. Densmore writes. In his book he plainly gives directions how to prepare a room in the humblest as well as most wealthy dwelling, so that it will equal in practical utility the best equiped sanitarium. He gives directions as to diet, manner of living, clothing, in fact every detail, and as no drugs are given a doctor is superfluous. The cures thus made are remarkable and the book everything to be desired.

There is no place like home to the sick, and if the home can be equiped with the facilities of a hospital, a great advantage is gained.

When doctors become hopeless of a patient, and can think of no other remedy, they recommend a change of climate, or a hospital. If the patient is peeuniarily unable to carry out such recommendations, it becomes a source of regret, or if complied with, at great sacrifice. If the home can be made to take the place of the hospital and climate, it is in every way preferable. Dr. Densmore has done a great favor to the suffering in writing this book. It is timely and to all afflicted with disease, and we may add to those in health desiring to maintain its highest estate, the book is of inestimable value.

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N. S. A. Missionaries' Report.

For the Months of March, April and May, 1905.

On March 1, we held our last meeting at Ashland, Oregon. The next day we went to Dunsmuir, Cal., where we held two public meetings and organized under a charter from the California State Spiritualists Association. We spent but thirty-five hours in Dunsmuir, but hastened forward to fill an engagement in San Francisco.

We were entertained in San Francisco by J. S. and Annie L. Gillespie. Mr. Gillespie is the very efficient president of the California State Spiritualists Association, and Mrs. Gillespie is the regular speaker at the People's Church at San Francisco.

We assisted Mrs. Gillespie in the services at the People's Church on the first Sunday in March, and the First Spiritualist Aid Society arranged for our work during the week days following. We feel sure we were successful in convincing our audiences of the fact that thorough organization is the only means by which the general public, the Spiritualists, and the mediums may be protected and the cause properly advanced.

There are many Spiritualist meetings being held in San Francisco and Oakland, and both cities have reason to be proud of their many excellent speakers and mediums. The Philosophical Journal, with that veteran Spiritualist, W. T. Jones as editor, and the Occidental Mystic, a new, neat and newsy Spiritualist magazine edited by Mr and Mrs. Arthur S. Howe, are the leading Spiritualist publications, and are deserving of the support of all Spiritualists. Our cause in San Francisco needs only this: Concentration of the forces I have named, and united action. In other words, thorough organization.

While in San Francisco we were invited to take dinner with our old-time friend Henry Harrison Brown, in the new home of the "Now." The "Now," I believe, is the official organ of the New Thought movement; at any rate Mr. Brown is the president of the New Thought organization. They are developing an excellent psychic in this New Thought home.

New Thoughtists develop psychics; Theosophists and other cults develop mystics and independent clairvoyants; Spiritualists develop just plain mediums. It is somewhat a matter of taste, that's all.

Brother Brown is doing a good work for humanity and we are perfectly willing, and insist that he do it in his own way, though it would be nice if he would come back to his old way. We enjoyed the visit with our old friend and the "Now" family very much.

We spent one week in San Francisco, and moved on to San Jose, Cal., where we found a small struggling society. Mrs. Bigelow, the president, did all in her power to make the two Sunday meetings a success. It rained all day and the audiences were consequently small. We were told that this society owns a valuable property the rent of which will soon free it from debt.

There was formerly a good strong society in San Jose, and as nearly every society has its ups and downs, no doubt but this one will soon be strong again. The few earnest workers who now have it in charge were hopeful; and the encouragement brought by the missionaries was highly appreciated as the good words of officers and members testified. Regrets at the shortness of our visit, and invitations to return soon were plentiful.

Mr. Allen Franklin Brown drove from Los Gatos (12 miles) in a terrible rain to attend our meetings. On his return home he disposed of his ranch, secured the appointment of state missionary for California, and has again entered the field. His former success as a missionary is good evidence of his ability in that field of labor.

We visited Mrs. Elizabeth Lowe Watson in her home, Sunnybrae, Cupertino, Cal., where we also met Mr. and Mrs. Grant Taylor. Mrs. Taylor is Mrs. Watson's daughter Lucretia, and Grant Taylor (her husband) is the second son of the well known Spiritualist worker, George W. Taylor of Lawton, N. Y: We enjoyed our brief stay in this lovely home more than words can express.

Mrs. Watson's home is one of California's loveliest. It is surrounded by orchards of prunes and they extend for scores of miles. The trees were full of beautiful and fragrant white blossoms and when viewed from an eminence presented a picture, a paradise that would defy the powers of imagination to describe.

Sunnybrae is a typical Garden of Eden. Its orange trees were filled with ripe golden fruit and laden with sweet-scented orange blossoms at the same time; other trees laden with lemons almost ready to break down with their burdens, and other varieties of fruit trees were in abundance. There were great palms magnificent in their grandeur, long hedges of rose bushes filled with bloom; climbing roses and other vines covered with flowers of every hue, and many other semi-tropical plants, vines, flowers and fruits, and last but not least the grand old "Temple Oak," extending its great arms nearly one hundred and fifty feet, as though reaching out to embrace those who come to it for protection from sunshine or storm. Under this mammoth tree, the "Temple Oak," Spiritualist and other liberal and fraternal meetings have been held from time to time for many years.

In the midst of all this beauty and loveliness is situated Mrs. Watson's hospitable home, where we spent three restful and happy days.

We had a feast. All our senses were feasted. We feasted our eyes on the beautiful scenery, our olfactory sense upon the sweet fragrance of orange blossoms blended with that of the hundred and one other varieties of the flowery kingdom; our ears caught the sweet music of the wild birds that filled the air; our palates responded beautifully to the lovely flavors of oranges, peaches, pears, cherries and other fruits, some freshly gathered, some preserved, and otherwise prepared to be enjoyed. The temperature was like June in New York (though it was the first of March) and we enjoyed feeling comfortable.

There was another product of this beautiful California home that appealed to us ever more than all of the above described loveliness; it was the kindly greeting and genuine welcome that we were made to feel: The conditions in this home were truly spiritual; the very gates of heaven were open and we enjoyed a genuine spiritual feast. May heaven bless these fraternal souls, visible and invisible, that ministered to us on this occasion.

Santa Cruz, Cal., was our next stopping place. Here we found a small society doing good work. It has had much trouble, but seems hard to kill. Mr. F. H. Parker, the President, and his good wife, together with a few good supporters, are the life of the society, and refuse to give up the good fight.

This society has a regular speaker who is a platform test medium (her name I cannot recall). She assisted us in the meeting and her work was good. The longer we remained the larger attendance we had at our meetings. Our work was appreciated and was helpful to the society.

We stopped at Santa Barbara one day and night. The once flourishing society of that place was dead. No meetings were being held in the place. No one cared to take the responsibility of arranging for meetings, and we moved on to Summerland, Cal.

We held three meetings in Summerland, and with excellent results. The Summerland society owns a large and commodious temple free from debt. We succeeded in adding twelve new members to the society, and disseminating peace and good will among the members. The society is chartered with the state association and is in full sympathy with our organization.

Mr. John Lillie furnished the music and Mrs. R. S. Lillie assisted us in one of our meetings. It was a great inspiration to hear good Brother Lillie sing, and to hear Sister Lillie's earnest and telling words of inspiration once more. Dear souls these two lilies are. We spent a few hours in their home and were treated to a carriage ride up and down one of the most beautiful valleys of the state. The Lillie home is as beautiful as hedges of calla lilies, rose hedges, climbing vines covered with blossoms of many colors and many other flowers and beautiful shrubbery could make it. This home is sufficient to keep up the flow of inspiration in full volume for these two Lillies for many years.

Just before leaving Summerland we received a pressing call to return to Santa Barbara and hold some meetings. The call came too late, as we had arranged to serve the society at San Diego and were obliged to go there.

We found one of our finest societies in San Diego. It owns a new and beautiful church or temple; it is complete in every particular, a lovely modern church. Mr. C. A. Buss is president and Mr. McFeron is secretary. Each member of the board fills his or her place to perfection; they are sustained by a large and enthusiastic membership and all work in harmony. Nothing is lacking in this society. It has speakers and mediums competent to carry on the work without foreign talent. We met a number of the old veteran workers in San Diego, among them, Will C. Hodge, Charles A. Gaines, of Anderson, Indiana, and A. W. Belden of Middlefield, Ohio. Our work was well appreciated and we made many friends for our cause and the organization.

At Los Angeles, arrangements were made by the Truth Seekers' Society for a three-days' anniversary meeting. A fine program was carried out at each of the nine sessions held. Mr. S. D. Dye, N. S. A. trustee, presided. Mrs. R. S. Lillie, the regular speaker of the society, together with a number of the Los Angeles mediums, speakers, and musicians, joined with us in making this one of the most successful meetings we have participated in for sometime. The hall was well filled at most of the meetings; at the last one, five hundred persons were present and many went away for lack of room.

Forty new members were added to the society, and including special collections for the N. S. A., over one hundred and forty dollars remained for the Truth Seekers' Society and the N. S. A., after all expenses were paid. This closed the work of the month of March.

On Monday evening, April 3, the Truth Seekers' Society gave a reception in honor of Mrs. Lillie and the missionaries. It was a very enjoyable affair. We had the pleasure of meeting many of the Spiritualists and mediums of Los Angeles.

At Fresno we found the work of our cause at a standstill; we held five meetings and organized a society of forty members, chartered it with the California State Association, instructed them how to carry on the work successfully without employing permanent speakers, and left them filled with hope and courage.

Our friends in Salt Lake City failing to receive our most important letter, made a mistake of one week in our date and we arrived one week earlier than they were arranging for, so after remaining two nights in the great Mormon city, we moved on to Grand Junction, Colorado, where we organized a society of nineteen members and chartered it with the N. S. A. Earnest Spiritualists are working hard in Grand Junction. Missionary work is much needed, and we should have remained longer but a hall was not available during the week.

We held two meetings in Glenwood Springs, Colo., a little city on the very top of the Rocky Mountains. The Town Hall was well filled each evening, though eight hours only were given to advertising the first meeting. A good society may be organized in Glenwood Springs. It only needs the right kind of work.

At Leadville, Colo., we found everything in readiness for our coming. Mrs. L. Agnes Moulton and her good assistants had been holding socials, etc., from time to time during the winter, thereby raising money to pay the expense of the meetings. We held five public meetings and one for Spiritualists only, and organized a society of thirty-seven members, and the cause of Spiritualism in this city above the clouds (altitude 10,200 feet above the sea) has received a new impetus.

We stopped in Colorado Springs and held a parlor meeting there at the home of Mr. and Mrs. Sinton. Mrs. May Taylor-Sinton is the daughter of Mr. and Mrs. Geo. W. Taylor of Lawton, N. Y., and sister of Grant Taylor of Cupertino, Cal., whom we previously mentioned. We enjoyed our two-days' stay in Colorado Springs. We should have remained longer so as to have organized a society, for one could be organized there. As we found nothing being done to advance the cause of Spiritualism in this city by the mountain side, and learned that there are many Spiritualists there, it seems quite apparent that to organize a society there would be a benefit to our cause. How can anyone doubt the value of missionary work and organization.

We closed the month of April and began the month of May in Denver. Public halls were hard to get, so Mr. A. P. Roberts and wife, Mr. W. C. Marshall and Mrs. B. Rubicam kindly gave us the use of their parlors for four meetings. On Sunday Mr. Geo. M. Bacon and Mrs. Della Despers kindly contributed the use of their hall and turned their meetings over to us. There was a large attendance at these two meetings. Mr. Bacon was the president of the only society in Denver that was chartered with the N. S. A. There are several societies holding articles of incorporation from the state of Colorado. Some of these societies have granted credentials to mediums, and we were told that the privilege had been abused to such an extent that the common council had refused to honor some of these credentials and were collecting the license fee which is $50 per year, from some who held them.

We organized a new society composed of 47 substantial members, and they propose to learn who are, and who are not, entitled to the credentials, enlorsement and protection of our organization; they will gladly assist the common council in discriminating between the true mediums and the fakirs. The traveling pretenders have nearly ruined the good work of Spiritualism in Denver.

We spent a couple of days at Omaha, Neb., but held no meetings there, as it was not an opportune time to do so. Missionary work is needed there as elsewhere.

At Oskaloosa, Iowa, we found a fine society, well officered, working in harmony, and doing much good. We held four meetings all of which were well attended. The Oskaloosa society is loyal to our organization and its purposes.

We spent two nights and one day in Bloomington, Ill. The society that we organized here one year ago has held regular meetings each week. It employed foreign talent all winter and the interest warranted them in moving into a larger hall. This good work would not have been done without the organization.

We held two meetings in Farmer City, Ill., in the pretty little Spiritualist church, and we thought what a blessing to a society to own its own place of meeting. If every society could own such a nice little church or temple as this one, how much better our cause would prosper. The Farmer City society is all right, and Spiritualism is respected the more for having its own temple.

We held four meetings at Peru, Ind. Mr. A. E. Schram, the president of the Indiana State Association, is also president of the local society at Peru. No one could fill either place more successfully. This local society is an active one. It has had some of the best talent in the land upon its rostrum. Our meetings were well attended and appreciated.

We held but one meeting at Rochester, Ind. The splendid work of this society in the years gone by is a matter of history. Of late years reverses have overtaken it. A number of its staunch supporters have passed to the higher life, several families have moved away, and the membership has decreased, but those that remain are of the persevering kind and will never give up the ship.

We visited the society that we organized at Sandusky, Ohio, and found it doing continuous and effective work. Mr. Irving Jackson, its president, is fully alive to the work and has good backing in the other members of the board. It is pleasant to visit the societies we have organized and note the good work they are doing.

We held two meetings at Elyria, Ohio. The society is doing good work. We were told that twelve new members were ready to join the society, and also that our meetings had given the movement new life.

That faithful and untiring worker, Mr. F. W. Martin is again president of the Elyria society, which insures its success.

At Alliance, Ohio, we found the church closed for the season. All that was required was to unlock the door, turn on the electric lights and go on with the meetings, for the Spiritualists own a lovely church in Alliance.

For nearly a quarter of a century the Alliance society has been faithfully working for the cause of humanity, and it has done a mighty work.

We visited New Philadelphia, Ohio, where we held two meetings. We found the Spiritualists active, their influence extending to other towns in that vicinity. The society that we organized in New Philadelphia some seven years ago is still alive and its work of the past is felt in the present.

The evidence of the growth and advancement of Spiritualism and the good its organization is doing, is everywhere to be seen, and it should be an inspiration to all who love the cause, to push forward, work harder and make every undertaking a success.

The reader may think of the missionaries in their home during the month of June, where they are enjoying a good rest after eleven months of active work and varied experiences in the blessed field of Spiritualism.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.
Jamestown, N. Y.

The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

Give Us the Truth, the Whole Truth, and Nothing but the Truth

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Auxiliary every Thursday afternoon at 2:30.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

Spiritual Church of All Souls, in Hope Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday evenings at 7:30, conducted by Mrs. R. Squire.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. S. J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

Meetings every Sunday at 10:45 a. m. at hall 210, Masonic Temple, under the auspices of Walter DeVoe, the well-known lecturer. Miss Cora M. Nafe, soloiset.

The Rising Sun Spiritualist Mission holds regular services every Sunday at 3 and 8 p. m., at the People's Institute, Van Buren and Leavitt streets. The Rising Sun Lyceum meets at 2 p. m.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium.

Church of the Soul Communion holds meetings every Wednesday evening at 8 oclock and Sundays at 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 543 E. 55th street. Entrance to hall, 319 E. 55th street.

The Chicago Spiritualists' League holds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B. Warne, president; O. E. Kropp, 5481 Kimbark avenue, secretary. The League wishes every Spiritualist society of the city to send in the names of all their mediums, stating their particular phase of mediumship. Address all communications to the secretary.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S. Western avenue, under the direction of Mrs. Nellie Kusserow.

Mrs. Virginia Bryan, one of our most eloquent trance mediums, will lecture at Star Lodge Hall, 378 South Western avenue, each Sunday evening.

Prof. Jos. B. Stollard,
Will give psychic readings, assisted by a spirit astrologist, an Egyptian. Send lock of hair and own hand writing. Reading and two questions, 25 cents. 6 Broadway ave., Watertown, N. Y.

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Annie Lord Chamberlain's Card.
Dear friends, you can greatly help me cure for my blind sister, Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with $1, and I will try and get reply by independent writing or whisper. Address Mrs. Annie Lord Chamberlain, Milford Mass.

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Mrs. H. Downing has removed from 913 N. Clark street, and is now located at 778 Sedgick st., cor. Grant Pl. & Clark St.; 1st flat.
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Its Language and Religions. By Prof. H. Oldenberg. Paper, 25 cents.

LIST OF CAMP-MEETINGS.

Send In Your Dates and Name of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates can be made.

MT. PLEASANT PARK, CLINTON, IA.
The twenty-third annual camp-meeting at Mt. Pleasant Park, opens July 30 and closes August 27. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

ONSET CAMP.
Onset camp commences its twenty-ninth annual meeting, July 23, and closes August 27. For full programs address the secretary, Onset, Mass.

CHESTERFIELD, CAMP.
Begins July 15 and ends August 27. Mrs. Lydia Jessup, secretary, Anderson, Ind.

SUNAPEE LAKE CAMP, N. H.
Sunapee Lake Spiritualist Camp commences July 30 and closes August 27. Address Thomas Burpee, Sutton, N. H., or the secretary, Lorenza Worthen, Hillsboro Br., N. H.

VICKSBURG, CAMP.
Vicksburg camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeannette Fraser, Vicksburg, Mich.

NEW ERA CAMP-MEETING.
The New Era camp-meeting begins July 9, and continues over four Sundays. Address Rev. G. C. Love, president, 354 College street, Portland, Oregon.

EDGEWOOD CAMP, WASH.
Commences July 30 and ends August 20. For full particulars address Geo. E. Knowlden, Tacoma, Wash.

CENTRAL OHIO CAMP.
This camp opens Sunday, June 4, and closes Sunday, June 25, at Bueleh Park, eight miles southwest of Columbus. For particulars, address the secretary, 55 McDowell street, Columbus, Ohio.

GRAND LEDGE CAMP, MICH.
The Grand Ledge Spiritualist Camp-meeting opens July 21, 1905, and closes Aug. 21, 1905, with Mr. Oscar A. Edgerly as presiding chairman. For full information address J. W. Ewing or W. R. Divine of Grand Ledge, Mich.

LOS ANGELES, CAL., CAMP.
The Liberal, Educational and Spiritualist Camp-meeting will open at Mineral Park, June 25, and close July 25.

THE ASHLEY, OHIO, CAMP.
This camp opens August 6 and closes August 27. For further particulars address Will Randolph, secretary, Ashley, Ohio.

OCEAN GROVE CAMP.
This camp is located at Harwich, Mass., and opens July 9, and closes July 23.

WINFIELD (KANSAS) CAMP.
The Winfield Camp Association will hold its twelfth annual camp-meeting, commencing July 15, and ending July 25. Address Mrs. Maud K. Gates, 807 North Manning street, Winfield, Kans. for programs.

UNITY CAMP, MASS.
Opens on Sunday, June 4, and continues every Sunday until the last of September.

LOS ANGELES CAMP, CAL.
To be held at Mineral Park, commencing June 25 and ending July 25. Mrs. Nettie Howell is in charge.

VERONA PARK CAMP.
The Verona Park camp-meeting, Me., will open Aug. 13 and close Aug. 27. A. F. Smith, president, Bangor Me.; F. W. Smith, secretary, Rockland, Me.

MANTUA CAMP, OHIO.
This camp located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, Secretary, Mantua Station, Ohio.

CAMP PROGRESS.
Camp Progress, Moreland Park Grove, Upper Swampscott, Mass., opens Sunday, June 4, 1905.

LAKE BRADY, OHIO.
The fourteenth annual session of this camp will be held during the months of July and August. For full particulars address A. G. Keck, Akron, Ohio.

FOREST HOME CAMP, MICH.
Forest Home Spiritualist camp-meeting begins July 30, and closes Aug. 20. For full particulars address the secretary, Mrs. Ruth Eastman, P. O. Box 69, Mancelona, Mich.

ISLAND LAKE CAMP.
Island Lake Camp, Mich., opens Sunday, July 23, extending until August 28. For programs of information write or call on the secretary, H. R. LaGrange, 185 E. Montcalm street, Detroit, Mich.

NIANTIC CAMP, CONN.
The Connecticut Spiritualist Camp-meeting Association, at Niantic Camp Ground, Niantic, Conn; season of 1905, commencing June 12 and continuing until September 11. For full particulars address George Hatch, South Windham, Conn.

WONEWOC CAMP-MEETING.
The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis. Aug. 5 to 27 inclusive. For particulars and programs write M. M. Blish, secretary, Wonewoc, Wis.

HARMONY GROVE CAMP.
Harmony Grove Camp-meeting Association will hold its annual camp, Aug. 6 to 20. This camp is located three and one-half miles from Escondido, Cal. For further particulars in regard to the camp address T. J. McFeron, secretary, 528 Fir street, San Diego, Cal.

LILY DALE CAMP.
This favorite place of resort, now known as the City of Light Assembly, opens July 14 and closes September 3.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

William English, son of S. T. and F. A. Stewart, passed to spirit life, April 27, 1905. Funeral conducted by the K. of P., of which he was a member. He leaves a wife and one child, Josephine. He was only 30 years old. He was a noble man. S. T. STEWART.
New Sharon, Iowa.

Passed to spirit life, Sally Ballou, age 82, Sunday, June 4, at her late residence, 427 Fargo avenue, Buffalo, N. Y. She had been a Spiritualist many years. Her last request was that she be given a Spiritual funeral, which was conducted by the writer.
MRS. A. G. ATCHESON.
Buffalo, N. Y.

Passed to spirit life, May 24, W. Dinglacher, aged 65. He was a member of our society and a reader of The Progressive Thinker for a number of years. He leaves a wife, two daughters and one son. Mr. John W. Ring delivered a splendid sermon at the funeral.
Galveston, Tex. J. EGERT.

Dr. William Stedman Cheney lately passed to spirit life at Troy, N. Y., nearly 80 years of age. He was prominent as a liberal thinker, and was held in high esteem by all who knew him. He was in the war of the rebellion, having enlisted in the First Vermont Cavalry. He is survived by his wife, one son and two daughters. Rev. A. H. Winn of the Unitarian church, officiated at the funeral. He had been for many years a subscriber of The Progressive Thinker.

Another staunch veteran Spiritualist, Mrs. Alice Douglas, wife of Paul Douglas at Cynthiana, Ky., passed to spirit life, June 7, aged 85. The funeral was held at the residence, East Pleasant street, Friday, June 9, at 2 p. m. Services conducted by Rev. W. E.

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32 CHICAGO, ILL., JULY 1, 1905. NO. 814

BOGUS MEDIUMS' TRICKS.

By Which the Spirit Phenomena Is Closely Imitated.

Dear Friend:—We are constantly asked by many mediums and Spiritualist friends who wish to protect themselves from imposition, how bogus mediums perform their tricks, so take pleasure in offering some of the latest and most clever. The charge made for them is merely to pay for the actual amount of work required to prepare the instructions. Five minutes practice will make you an adept in any of the following tricks:

No 43.—The Bogus Medium's Best Slate Trick.

Perhaps no trick has ever puzzled scientists more or created a greater sensation than this spirit slate writing trick, the effect of which is as follows: two ordinary school slates are freely shown and carefully cleaned on all four sides; they are then placed together, tied up and given to a spectator to hold. After a few seconds have elapsed the slates are separated and found to contain a spirit message, drawings of any writing that the performer may desire. No chemicals or exchange of slates. You should know this. Price only 30 cents.

No. 48.—The Great Pellet Test.

Very astonishing. Can be performed without preparation or practice by any one. A number of questions are written on slips of blank paper and carefully folded; they are then carefully mixed together in a hat and a spectator selects one of them haphazard and places it in his pocket. The performer at once reads the selected question and answers it. Very mystifying and practically impossible to detect. No impression papers or blank pellet used. If you wish to astonish your friends as a mind or thought reader you should have this. Price only 30 cents.

No. 70.—The Wonderful Chemical Slate-Writing Trick.

Has been used by a number of bogus mediums with great effect. Slates are carefully cleaned with a damp sponge, and closely examined by a spectator, after which they never leave the spectator's hands. The writing that appears closely resembles slate writing, and erases easily at the touch of a dampened finger. Has also been used to produce spirit (?) writing between slates brought to the bogus medium by an entire stranger. This can actually be done. Price 30 cents.

The Spirit Handkerchief.

Performed with sensational success by Kellar and Anna Eva Fay. The performer borrows a white silk handkerchief from one of the company present and after making a large knot in one of its corners drops the handkerchief on the floor. He then asks some "spirit" to animate it, when the handkerchief rises from the floor and assumes an erect position. Passing his hands continually above and around the handkerchief to show there is no thread, etc., the performer causes it to go through a series of very mystifying movements, the handkerchief rising, lying down, gliding back and forth, and answering questions at the word of command. As a finish the borrowed handkerchief jumps into the hands of the performer who immediately hands it to its owner, who can examine it all he pleases, but will fail to discover the secret. Good in the parlor or on the stage. The full secret of this little "Phantom" for 30 cents.

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Address Box ——, ———, Cal.

What more reliable evidence that tricks of legerdemain are practiced for spirit phenomena do we want than the above.

Legerdemain, so advertised, is a legitimate business, if its real intent is designated, and it is a fact that much of the spiritual phenomena can be closely imitated by expert prestidigitators. Methods to imitate genuine spirit phenomena are sent out from Boston, Chicago and San Francisco. Some of them are very clever and calculated to deceive those who are very gullible. There is a great demand for materializing garbs with which to personate spirits, as there are so many that can be easily deceived, it is a rich field for the bogus medium to work in.

Charlatanism.

"What shall we do to be saved" from the fakirs? comes the cry from the host of readers of The Progressive Thinker; and the entire spiritualistic world.

It is pitiable, the wail and cry of resentment and indignation that prevails, at the intolerant audacity and shamelessness of those vampiric charlatans, who, under the cloak of Spiritualism, are waxing fat on the credulity and gullibility of a Spiritualistic public.

And a great cry goes out: "Come over into Macedonia, and help us." Verily, all science and theology, atheism and materialism, stand ready and willing to assist in stamping out the dread disease of charlatanism, could it be demonstrated that there be some wheat among the chaff, that there exists actualities, the authenticity of which can be demonstrated to humanity.

Creedism and skepticism are waiting, patiently waiting, for Spiritualism to arise and shake off the debris that has environed its genesis; and on fundamental principles that are, at once, incontrovertible and irrefutable, stand before the world a pure and sublime reality before which, rationalism, incredulity, and theocracy shall vanish.

A gentleman speaking on the subject of fake mediumship, said: "Why do these pseudo-mediums exist?" For the same reason that Wall Street exists, "There's money in it;" and continuing, he said, "Virulent diseases demand drastic treatment. Let the Spiritualist associations, national, state, and local, frame laws and have them enacted, that, for a period of five years it shall be a misdemeanor, punishable by fine and imprisonment, for any spirit medium, whomsoever, to accept or demand compensation for so-called spiritual information, of any description, whatsoever. And the mountebanks, like their empiric predecessors of old, would fold their tents and silently steal away."

F. A. GARLAND.
Pinole Cal.

It is only by the unremitting performance of individual duty that any public evil will be remedied or any public good accomplished.—A. W. Tourgee.

SINGING A SPIRITUAL HELP.

The Habit of Song Is an Uplifting One Throughout.

Did you ever try singing as an aid to a higher spiritual plane? When in the very depths of distress or perplexity, perhaps, when sluggish of thought and heavy of heart, lift up your voice in song. I do not say first throw aside your burden or care and then sing. But sing—from the very deeps—and the singing itself will dissipate the clouds—will lift you from your despondency and clear your vision. I speak from experience. At first it will not be an easy task—your heart is crushed and your head bowed. But make it a question of will power and each effort will prove easier. For a while you will unconsciously drift back into silence by the weight of your own thoughts. The moment you realize this, begin again, and gradually you will sing yourself into a certain degree of quietness—of peace and confidence.

Nor is singing recommended for despondency alone. Try it when angry or irritated. Before allowing yourself to brood, to harbor and elaborate unkind feeling, sing something—something cheerful, joyful; and sing it heartily. The effect will be almost instantaneous. Afterward you will see your "enemy," or the annoying circumstance, in a wholly different light. The song will have transformed it.

Not only is singing of great benefit in such special instances, but the habit of song is an uplifting one throughout the whole life. Your work will be lighter if you sing while busy. Your play will have a portent undreamed of before. And you will be a blessing, a benediction, to all about you. Were you ever standing over a monotonous task, tired and discouraged, when, suddenly, music sounded on the air? Immediately you felt new energy had been given you, every muscle and nerve responded to the tonic of the sweetness and rhythm. Now, the effect of this, produced by outward means, will even more readily follow a like effort made by yourself. You can verily sing yourself into new life if you will—into a new world—a world of harmony and happiness. Heaven is rightly pictured as full of music—as a place of eternal song; for these are symbols of joy and freedom from care. Then, why not bring at least so much of heaven into this world? Why not sing ourselves from the depths to the heights and hold ourselves there by this same power of song? Let us not, like Naaman of old, refuse so simple a means to health and fuller life, just because it is so simple. Let any skeptic but try for himself—let him who has never sung lift up his voice in strains as sweet and as rhythmic as he would have the dominant notes of his days. Let him resolutely persevere in this (for no thing of worth comes to us without earnest and repeated effort); let him sing as continually as he has heretofore sighed. The result will be beyond his anticipation. He will find himself "keeping step," mentally as well as physically, with the harmony of his song. And gradually his whole life, and the lives of those about him will echo his joy, and his world will be a foretaste of heaven.—Louise Carey Duncan, in Mind.

Spirit Manifestations.

Time and again in my family, I have had hats carried sixty feet away from the house in daylight, while raining, and put into the apple house, up overhead in a berry crate, and not get wet.

My daughter got a new hat and the next day she took it out of the box and laid it on the bed upstairs; then went down stairs, combed her hair and dressed to go to town. We live one-half mile from town. It had been some two hours since she touched her hat. I was out in the summer kitchen; her father out in the garden, and the children at school; no one to move the hat. When she got ready to put her hat on it was gone. She came down stairs and told me. I called to Mr. Kinton. He came into the porch, and we told him about it. He said: "I hear a voice say it is in the apple house." He walked out to the house, got up on a box and reached into a berry crate, and there it was, and not soiled in the least. I, my husband and daughter will all take our oath this is strictly true. This is one case in a hundred of what has occurred within the last twenty years in my house. Now some one will say, "Your place is haunted!" No, far from it. This commenced in Iowa. I lived in town before I came out to the country, and it is the same everywhere we live. I have thought I would write the thing down in shape to publish, but as I was not able to have them published, thought it no use. If you think you would like my experience to print, I will write more for you—only test cases.

MRS. H. J. KINTON.
Puyallup, Wash.

Psychical Treatments.

Having noted an article in The Progressive Thinker regarding a psychical hospital for New York City, I at once became interested, and was much surprised at the following statement: "In this country nothing has been done as yet in the psychical treatment of diseases," when we know there is hardly an adult in the land who has not known actual cases which have been cured of afflictions which stubbornly refused to yield to the medical treatment.

At one time the person who possessed this power was considered possessed of the devil. Later he was a divine healer, a spiritual healer, etc., until now our land is dotted by psychic institutes where this work is taught and wonderful cures are being made daily. I have made this work a study and have practiced it for several years; knowing therefore that psychic treatments are not new to the American people; but for convenience' sake, the professions have given the science a new name which is intended to cover all phases spiritual, as applied to the control of the mortal.

To study and note the effect of psychic treatments on the different afflictions is a beautiful and interesting matter, but not wishing to take too much of your valuable space I refrain from giving anything further at the present.

E. H. MANNING.
Kokomo, Ind.

The credit given to popular traditions, and the fictions substituted for truth, and these two errors being accredited in ensuing ages—these are the cause of that obscurity in which the most important facts are veiled.—Tacitus.

Keep your word with your child the same as you would with your banker.—Ingersoll.

A Remarkable Manifestation.

Illustrating the Kaleidoscopic Characteristics of Spirit Return.

We have tried to impress upon Spiritualists the kaleidoscopic characteristics of spirit return, and that the same is in no sense supernatural, but simply a fact in science—the simple result of a natural law with an intelligent being behind it.

Anyone on the spirit side of life, whether a Jew, Mohammedan, Catholic or Spiritualist, who understands the law, can communicate with the mortals of earth, and that fact has been stamped as Spiritualism.

A far better name would be Naturalism, for then it would be divested of everything supernatural, and there could be no religious sect founded thereon, and no protests would be made by gullibles, "You are injuring Spiritualism by parading fraud before the world."

The exposures of fakes then would be considered as legitimate and desirable as the detection of counterfeiting the United States Currency.

The following case of spirit return is most remarkable, occurring, as it did outside the ranks of Spiritualism. In fact spirit return of a marvelous character, is constantly occurring among those in no wise connected with our cause. It would be difficult to find a more remarkable demonstration of spirit power manifested than the return of that book, however absurd the claim of "talking with God" may be, and the vision in connection with the crucifixion of Jesus.

RECEIVED BOOK FROM A SPIRIT.

Strange Story of Miss Sophia M. I. Gabele—Declares That She Converses With the Spirits of Departed Persons While in Trances—Says a Spirit Rescued a Book From the Great Fire Here and Brought It to Her After She Had Suffered Untold Agony—Claims to Have Seen Reproduction of Crucifixion.

The following narrative as set forth in the Baltimore (Md.) American, is most remarkable:

While suffering excruciating agony in a trance that lasted six hours a night for four nights and conversing with what she believes to be a number of persons in the spirit world, Miss Sophia Margaret Ida Gabele, aged 20 years, who resides at 1400 North Luzerne street, says she saw the Savior appear before her in all the agonies He suffered on the cross. On the last night of the trance she says that she received a book, valuable to her grandmother, from "a heavenly woman," as she declares, and which book was rescued from the flames of the great fire in this city by this spirit individual.

The story of the gift of the book by a spirit as told by Miss Gabele is thrilling and also most remarkable. The young lady was seen at her home last night by a reporter for The American, and, with unfaltering sentences, told of the horrible agony she went through and which she knew she would suffer before finally having the book placed in her possession.

It was at an early hour in the morning of May 9 last that Miss Gabele received the book from a woman who had passed out of this world many years ago, and which book she produced last night to vouch for the veracity of her statements. The book, with a pasteboard back covering, about 12 inches long and six broad, was used by Miss Gabele's grandmother, Mrs. Anna Margaret Schreier, with whom she lives, for the past 47 years, during which time she has been president of the Women's Sick Benefit Association. The book was used by Mrs. Schreier to receipt bills made necessary by the members of the association.

How Book Was Received.

Miss Gabele says the book was given her between 2 and 3 o'clock on the morning of May 9 last by a spirit woman, who entered the home of the girl by way of the middle window of the second-floor front room.

"I was truly in a trance," stated Miss Gabele, "and the woman, clad in a black silk dress, with a gauze yoke, and very large in figure, entered the window and handed it to me. I had never seen the woman in my life, and because of the unbelief of my grandmother as to my conversation with spirits while in a trance she would not tell her name.

"'I have rescued this book from the burning trunk in the Raine Building,' the spirit said. 'The building was a mass of flames, the trunk was on fire and the spirits in heaven who were members of the association of which your grandmother is president asked the Almighty God to save the book from the flames. They (the spirits of the women, members of the association, who died before the fire) told God that it was very valuable to the association and he appointed me to rescue the book. I did so and here it is.' The woman then left me and I returned to bed, holding the book in my hands."

Up to the night before Miss Gabele received the book in this startling manner, her grandmother, Mrs. Schreier, as the latter admitted last night, had been a firm believer in what she thought was the granddaughter's folly in "talking with the spirits."

"I knew my granddaughter went into trances," she continued, "but I never believed that she talked with spirits."

But the grandomther has changed her mind, and last night expressed deep words of sympathy for the girl because of the agony she suffered in having the book restored. Three weeks before entering into the trance, which, as stated before, lasted four nights, Miss Gabele had a premonition, being told that she was to receive the book. The spirit which later handed her the book appeared before her and told her of the oncoming agony which she would suffer. She related the visit of the spirit to her grandmother, and the latter laughed at her and said, "Well, my dear child, I will never get that book; it has been burned to ashes."

Punished Grandmother.

Miss Gabele replied that as sure as she was living the book would be returned and she would receive it and suffer horribly before receiving it. The spirit also told Miss Gabele, she stated, not to speak to her grandmother for seven days because of the latter's unbelief in the "workings of God's divine wonders."

"I did not speak to my grandmother for seven days," said Miss Gabele.

"The spirit warned me of the agony I would suffer and told me to prepare for it. Sure enough on Friday night, May 5, at 6 o'clock I was seized with a violent chill. I hurried to bed and was soon in a trance, stiff with cold and motionless. I lay that way until 12 o'clock, but in that time I had conversations with a number of spirits of persons who died both in this country and in Europe. The following nights I was seized the same way and on the last night, Tuesday, the trance lasted between two and three hours longer and the agony was more horrible."

It was on this particular Tuesday night that Mrs. Schreier retired for bed at 11 o'clock, and before retiring prayed to God to take the soul from her granddaughter's body. She says she could not endure to witness the young lady's suffering, and would have been relieved if she had died if she had not become calmer. She was highly excited, rolled and tossed about the bed and yelled loudly, but her sentences were not in the least disconnected. At 12 o'clock, the hour which her sufferings ended during the previous nights, she became calm, but still remained in the trance. While in this state Miss Gabele implored all of her folks, including her mother, Mrs. Sophia Margaret Gabele, who had endeavored to alleviate the daughter's pain, to retire for the night.

Was Left With Spirit.

She told them to retire for the night, and that their slumber would be peaceful and undisturbed. She told them that the the book had directed her to be alone at the time of the visit, and all, accordingly, retired. Miss Gabele was still in the trance, she declared, but more quiet, and between two and three o'clock the morning in question the book was given her. After taking the book from the spirit Miss Gabele returned to bed.

She arose at 5 o'clock. Mrs. Shreirer had arisen for the day and had gone to the first floor to prepare breakfast for her son. About 5 o'clock, when the son had gone to the first floor, he announced to his mother that her granddaughter wished to see her. Mrs. Shreirer, who was in the kitchen, walked into the dining-room and met her granddaughter.

"She was the most beautiful sight I've ever seen," said Mrs. Shreirer last night. As Miss Gabele advanced to her grandmother, the latter said, and with eyes closed and with illy-white countenance, she handed the book to her grandmother, which the latter had before believed would never be returned to her. Mrs. Shreirer stated last night that she was startled and somewhat frightened to receive the book, but took it.

"Take This Book," It Said.

"'Take this book. I have saved it from the fire, and for punishment because you did not believe in the wonders from God I commanded your granddaughter not to speak to you for seven days.' The voice and words emanated from the young lady's throat, but Mrs. Shreirer said she could not recognize it as her granddaughter's voice. Miss Gabele in all her trances would talk. she says, in different voices—the voice of the spirits who wanted to talk—and she says she believes beyond a doubt that God gifted her with the trances. Mrs. Shreirer stated that she asked the spirit through her granddaughter's body, who it might be, and the spirit answered she need not know any more than that it was a member of the association of which she is president who had died years ago.

When Miss Gabele was first told of receiving the book the spirit described it to her. She says the spirit said that it was a pasteboard cover, with black and yellow stripes on it. In one part of it were three bundles of receipts held fast by black mourning pins, and in another part two bundles of receipts held by white or common pins. These receipts, as described by the spirit, were in the book when seen by the reporter last night, and Mrs. Shreirer says the receipts were in the book when it was placed in the trunk a few nights before the fire.

The Woman's Sick Benefit Association, the organization of which Mrs. Shreirer is president, met in the Raines Building, located at the southwest corner of Baltimore street and Postoffice avenue, and the trunk was left in the meeting room. Miss Gabele had never seen the book up to the time shereceived it through the window, and her description of it to her grandmother, three weeks before, answered it to a nicety.

Says She Saw Crucifixion.

While in this trance, earlier in the night, Miss Gabele says she saw a reproduction of the scene of the crucifixion of the Savior. She plainly felt the pains of having nails driven in her hands and feet, she says, and also had her mother wipe the perspiration from her forehead and give her a drink, which she declared was bitter.

Miss Gabele has been having trances for the past two years, these lasting from two to four hours, and in everyone she has had direct communication with the spirit world, she says. Her first trance was after the death of a cousin, and the spirit of the cousin appeared vividly. Up to the time of her first trance she had ridiculed Spiritualism and scoffed at its ideas. She states that she is still a devout church member, and says that she is always foretold of the coming of a trance.

It is a right reflection that if a man is full of the present moment to glorify it, he is with eternity and infinity; for he has all there is.—Blake.

SUGGESTIVE EXPERIENCES.

Connected With Spirit Return and Control.

I may be laboring under a wrong impression, but it is my understanding that to be controlled by a disagreeable spirit, one who holds a medium against his or her will, and renders itself obnoxious to the medium and others by coarse language and actions, constitutes obsession.

During the first years of my investigations of Spiritualism, I was so enthused over the discovery of future life that I wanted to tell my neighbors about it, and scores of people were welcomed to our home circles, many of whom went away puzzled and surprised.

During a private seance one day the medium was controlled by a spirit who, I suppose, had died of delirium tremens. For a half hour or more the screams and pitiful pleadings for protection from serpents and ferocious beasts, made my blood run cold; but by my calm and persistent assurances that there was no danger, no beasts nor serpents to hurt him, he finally calmed down and soon left. This disagreeable incident led me to doubt the policy of opening the door too wide for spirit return.

Had he objected to leaving, or been at a loss how to leave, it would have been considered an obsessing demon or devil.

At another seance, an Irishman came, and for some time greatly interested us with his great volubility, genteel demeanor and rich brogue.

My wife's two sisters lay sick, their beds side by side. When one was dying the other sat up in bed and watched her closely. When the spirit left, she threw herself back in bed, exclaiming, "My God! she is gone!" For six weeks she was under control of a spirit claiming to be Mary Magdalene. She said Christ cast seven devils out of her. She said that diseases in those days were called devils. She talked almost incessantly. Although the sick one was a mere child, with scarcely any education, yet Mary Magdalene would tell accurately the book, chapter, and verse of any passage mentioned in conversation. When any of the family would go away from the house, she would tell when they came back and what they had said while away. The time wore on, and it was a dreary six weeks to that family, they not knowing but Mary Magdalene would become a permanent installment in the family. To them it was obsession. But one day Mary Magdalene told them that on account of Wardy being so weak when her sister died, there was danger of the shock of grief killing her, and so she had taken control of her body, but that Wardy would come back on a certain day. Any one may imagine the anxiety with which they waited for that day to come; but when it did come, Mary Magdalene told them: "Well, I told you that Wardy would come back to-day, but she can't come to-day, but she will come on ——— day, and———hour," and sure enough, at the very day and hour, Wardy took possession of her own body. So, instead of Mary Magdalene being an obsessing demon, she was a kind and noble benefactor.

A. M. CUMMINGS.
Gardner, Kansas.

THE CHILD ETERNAL.

I heard their prayers and kissed their sleepy eyes,
And tucked them in all warm from feet to head,
To wake again with morning's glad sunrise—
Then came where he lay dead.
Those other children long to men have grown—
Strange, hurried men, who give me passing thought,
Then go their ways. No longer now my own.
Without me they have wrought.
So when night comes, and seeking mother's knee,
Tired childish feet turn home at eventide,
I fold him close—the child that's left to me,
My little lad who died.

—Katherine H. Terry.

FLESHLY SPOOKS.

Dr. Burgess, of San Francisco, Cal., a Prominent Spiritualist, Has Something to Say on the Subject.

To the Editor:—In answer to your inquiry, let me say that I have seen something of materializing mediums, but perhaps I may not be a competent observer of their doings. My judgment is seriously handicapped by what I know of physiology. I start out with the proposition that so far we know of none but nature's way of developing humans, and that takes time—much more time than the few seconds required to develop spooks in a materializing cabinet. I refer now to spooks I have met, who walked, and talked, and gave me perspiring handshakes—one especially who gave the unmistakable accent and odor Africanus. I have also met spooks at a private sitting who called me by name and gave their own names properly—half a dozen of them one after another—but, to begin with, the medium had asked me to write down these names on a sheet of paper which he ostentatiously declined to look at as he handed it, folded, to a diminutive spook that came out of the cabinet to get it. It is hardly necessary to add that this useful little messenger did as requested, and dug up every personality named on the list. Unwittingly, however, I had set a trap which was readily fallen into.

For years before her death my wife had habitually spelled her name Amie instead of Amy, and I wrote it that way on the incarnation list which was to call up the spooks. Soon a feminine figure approached me from the cabinet and called me by name, saying she was "Annie," my wife. I caught on instantly, for I had often seen the same mistake made with my wife's written cognomen. This was enough. It now seemed quite a superfluous waste of energy to critically notice the fact that there was nothing in the form before me to suggest that of my wife, while I could distinguish enough in the poorly disguised features to enable me to recognize the medium's wife, who had admitted me when I came into the house. But I put on the screws a little by asking her to give me her maiden name. Then her voice weakened—it sank to a whisper and she backed into the cabinet sighing forth that the "forces" were failing her. I looked upon the remainder of the performance as one would watch a puppet show, trying to get the worth of his money in amusement.

I have seen such deft conjurers as Herrmann, Heller, Houdin, in Paris, and others, successfully call living beings into apparent existence from apparent nothingness; but they claimed only deception of the senses, though I wonder still at the seeming reality of it. But when I am asked to believe that certain solid, perspiring, and odoriferous corporeities I have met at materializing seances are really manufactured in ten seconds out of invisible spooks, I can only wonder at the presumption of the fakers who dare to presume thus upon my credulity.

But this is not to say that I have never seen genuine manifestations which seemed apparently and of necessity to involve materialization to some degree. I protest only when the spooks are too fleshly; and I never—hardly ever—visit public seances for fear of meeting them there. But, while actual speech without vocal organs is inconceivable, and real vision without materiality would be vision of the invisible, I must admit that things have been mysteriously said and done in my own house that involved knowledge the medium certainly did not possess and active demonstration of force which she was neither in a position or a condition to exert. For she was bound fast to her chair while these things were done at a distance from her—and there was no one in the room that she knew, except myself. Besides, it is only a few weeks since I saw Miller do materializing stunts which were more easily wondered at than explained. This was at a test seance, engineered by Baron v. Zimmerman, and held in a room at the Palace Hotel, which Miller had never seen or heard of before he entered it to begin his work. The seance was held under the strictest conditions, the Baron and his carefully selected committee could desire. Before Miller was permitted to enter the seance room the committee had divested him of his clothing and supplied him with a brand-new outfit from top to toe. When he did enter he was quickly led to the cabinet, formed of draperies nailed firmly to the floor on all sides, with the exception of two loose folds which served as a narrow entrance way in front. He was then bound, hands, feet and body, to his chair with tapes, which were stitched instead of tied, and their loose ends nailed to the floor. In this condition he was left alone in the little cabinet to do his spookling act; while one of the committee, Prof. Van der Naillen, sat guarding the entrance way to make sure that no outside aid could reach him.

It was not very long before the materialized spooks began to walk out of the cabinet, one after another, some fading from view near the entrance and others holding out long enough to cross the room and then disappear. There was a dimly shaded light in a corner of the room not far from me, but none of the ghosts came near enough to enable me to scrutinize their make up. But it is worthy of note that while my friend from Africa had not for a moment hesitated to shake hands with me and seat herself beside me at the public seance previously held at Miller's house, we were now firmly enjoined by him to let the spirits alone. Did the Palace Hotel spirits differ in any essential particular from the spirits which ordinarily appeared at Miller's home performances? Perhaps they were not so grossly material, and I must say that with so many watchful eyes in every part of the moderate-sized room it seemed impossible that confederates could don the necessary toggery and impersonate the spooks without detection. Yet it is true that two or three persons present were known to me as chronic habitues of Miller's seances. They had been invited at his request, purportively to "strengthen the forces." But I took pains, afterward, to learn from one and another of my friends who sat near these persons that not one of them had changed position for a moment.

So there you are. I leave you on the fence where Hamlin Garland leaves his readers in his new and deeply interesting story of "The Tyranny of the Dark."

By the way, I am curious to know whether he has ever met the medium who did the remarkable things at my house referred to above. For many things he relates in a chapter headed "The Test Seance," were paralleled by occurrences that took place at that time.

It seems a safe conclusion that mediumistic events do take place which certainly represent phases of materialization without representing fraud at the same time. But they will all bear watching.

O. O. BURGESS.
San Francisco, Cal.

Confessional and Uncleanness.

"As to the effects of the confessional, we could not have much better authority than that of Professor Lecky, the late learned historian. Lord Salisbury asserted that the confessional "has done more than any other intsitution to sap the virility of a nation." And the erudite professor says that self-respect is "the parent and guardian of many virtues. It is one of the most remarkable characteristics that distinguish Protestant from the most Roman Catholic populations, and which has proved among the former an invaluable moral agent, forming frank and independent natures, and checking every servile habit and all mean and degrading vice. The peculiar vigor with which it has been developed in Protestant countries may be attributed to the suppression of monastic institutions and habits, to the stigma Protestantism has attached to mendicity, which Catholicism has usually glorified and uncouraged; to the high place Protestantism has accorded to private judgment and personal responsibility; and to the actions of free political institutions, which have taken deepest root where the principles of the Reformation have been accepted" (History of European Morals, vol. ii., pp. 188-189).

"Professor Lecky mentions various instances of Popish saints who reduced themselves to unclean animals, and have therefore been canonized by the Church of Rome. One was a monk who never washed his clothes, who never changed his tunic till it fell to pieces, who starved himself till his eyes grew dim. He mentions St. Macarius, who for six months slept in a marsh and exposed his body to the stings of venomous flies. He says: 'The saints who were most admired had become one hideous mass of clotted filth. A famous virgin named Silver, though she was sixty years of age, and though bodily sickness was the result of her habits, refused, on religious principles, to wash any part of her person only her fingers. One convent consisted of 130 nuns who never washed, and who shuddered at the mention of a bath.' The famous Romish saint, Simeon Stylites, was buried with honors, numbers of pilgrims coming from every quarter, a crowd of prelates followed him to his grave, and the Romish church pronounced him to be the highest model of a saint, though he broke his father's heart by stealing away from home without his parent's knowledge or consent. It was not for twenty years that his mother discovered him, but he refused her permission to see his face. He kept her waiting three days and nights outside his cell door, until she sank exhausted and died. He then appeared, shed some 'pious tears' over his murdered mother, and returned into his hole and-his devotions" (Lecky, vol. ii., pp. 107 to 131, passim).—From The Rock, Londan, Eng.

FARMER RILEY.

Most Excellent Results Through His Mediumship.

We have just had the grand, exhilarating pleasure of a visit with our true and beloved medium, Mr. James Riley, of Marcellus, Mich. He was with us one week, and had it been possible for him to stay, we could have kept him busy for two months. Brother Riley is noted for his honesty and integrity. He was offered any amount of money to stay three nights longer. If he was really for money, he would have made five hundred dollars in another week. One man offered two hundred dollars if he would stay another night and let his friends in. But when "Jim" Riley says no he means "no;" and when John Benton, his beloved control, tells Jim to go, he goes. Brother Riley, while here, converted two of the most pronounced infidels I ever met in my life. In fact, one of the hardest, most cold-blooded men, as he said himself, in the town. He told a friend the next day, that previous to his conversion in Spiritualism, he could shoot a man down like a dog, but now some other man would have to do the job. It would be impossible to tell in this article the wonderful results obtained in Brother Riley's seances, and the many conversions he made while here. He also made a host of friends that would fight for him. He is kind to all, a warm, hearty, hand-shake to the most depraved creatures and a kind word that leaves a smile on the hardest face.

REV. MRS. TED SMITH.
Bemidji, Minn.

THAT LITTLE BABY HAND.

(Respectfully Dedicated to a Grandma.)

All the world seems filled with splendor and the sun is brighter far,
And the heavens thrice illumined by each scintillating star;
Aye, the very air around me seems enchantingly divine,
As I sit in twilight singing, with that little hand in mine.

As I sit in twilight singing and my soul is lost in dream,
I live over all the pleasures and the joys once more supreme,
And I feel that I should never in this mortal life decline,
Could I ever and forever hold that little hand in mine.

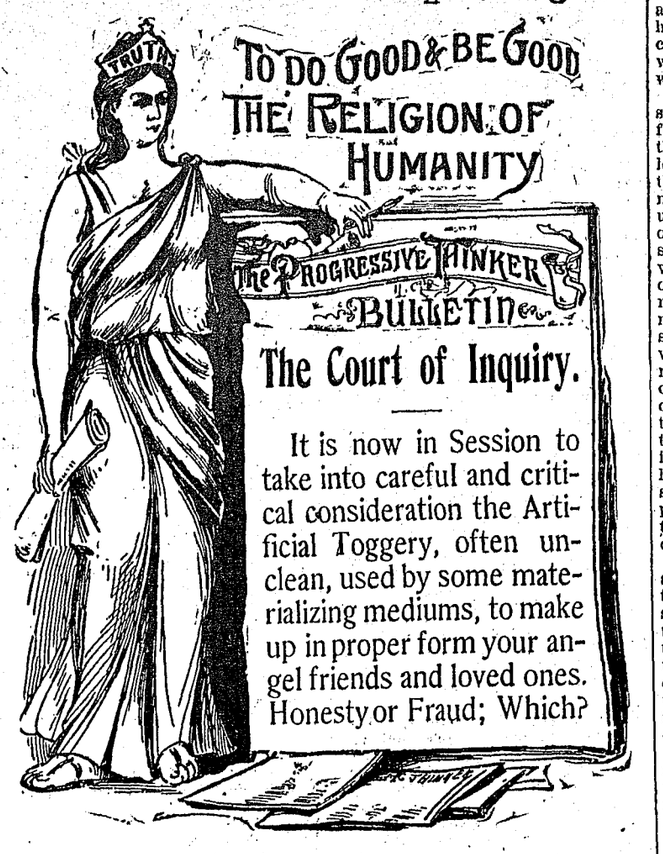
I can sense the soul behind it and within it as one pure;
As a soul so true, untainted, I would have its strength endure.
'Tis the angel in the human, and it makes my spirit shine,
To sit in twilight singing, with that little hand in mine.

I have risen to the zenith, to the highest point in life;
I have been a loving mother; I have been a faithful wife;
But the height of real being is above the human shrine,
And I sense it in the twilight, with that little hand in mine.

All the high and holy angels love that little baby smile;
And the cuteness of unfoldment, with that cupid-like profile,
Sheds its perfect sweetness o'er me, with a halo so benign,
As I sit in twilight singing with that little hand in mine.

DR. T. WILKINS.

Court of Inquiry.



Crisis Pending in the Ranks of Spiritualism.

Judge Dunn should be cordially thanked for the part he has taken in bringing before the great mass of Spiritualists certain facts in relation to materializing mediums and their use of artificial toggery in dressing themselves so as to personate a spirit.

Some of the toggery, under the microscope, as said before, reveals poisonous microbes, while to the naked eye it presents an exceedingly filthy appearance.

The hint by Judge Dunn in his first communication that all materializing mediums use artificial toggery of various kinds, is startling indeed, and is rendered much more so by none of the numerous materializing mediums of Chicago and elsewhere, denying the truth of the insinuation.

One prominent Spiritualist and medium unites with Judge Dunn, and says: "You catch the spirit and you will have the medium every time, dressed in an artificial garb."

There has never been a successful grab of the "spirit" along the long line of numerous exposures made during the last thirty-five years that did not reveal the medium or a confederate with an artificial dress on of some kind.

Not a single exception exists—all were dressed to suit the occasion.

Sensible Spiritualists, draw your own conclusions from the lesson given.

Judge Dunn to the Front.

He Replies to the Numerous Critics Who Have Assailed His Views.

To the Editor:—When I penned the article printed in your No. 808, I little thought that I was the "entering wedge" so to speak of a controversy concerning fraud in the manifestation of the force which we call spirit, and most assuredly I did not think that the same could by any possibility be construed into a defense, an apology, or a conniving at palpable guilty fraud committed by those who claimed to be developed as media between the world of spirit and the world of mortal. The article was written and intended only as an inquiry by a seeker after knowledge, as it clearly purports to be.

True I gave rein to a few thoughts upon the matter of haste in condemnation, deploring what seemed to me to be a characteristic of some of our prominent writers, workers and thought molders, to jump as it were to conclusions upon allegations of fact not seemingly sufficiently substantiated—and at the same time distinctly disavowing any superior wisdom or knowledge or ability to determine matters, where our great men disagree or our investigators arrive at conclusions from the same point of view so entirely dissimilar.

But it seems that from the first article published in apparent answer by President Barrett in your No. 808, down to the last, by Bro. C. W. Stewart in your No. 812, there runs a vein of attack upon the writer of this, and the entering wedge, as a person who was entirely given over to the advocacy of fraud, some even going so far as to conclude that it must have been written for compensation paid by the frauds themselves. It is sad to think that friends who are engaged in an honest endeavor to convince the skeptical world of a future state of existence, after the shock called death has been sustained, should be willing to publicly charge an honest inquirer into the most serious problems known to mortals, with dishonesty.

The most astounding feature of these so-called answers is the almost unanimous misconception of the article itself; at no point does it apologize for or defend a person (medium or otherwise) who shall be found guilty of active conscious fraud or deceit in manifesting spirit presence, or spirit powers; on the contrary the crucial question and keynote of the article is found in these words:

"WAS THE MEDIUM (WINANS) AT THE TIME OF THE MANIFESTATION OF SO-CALLED SPIRIT POWER IN POSSESSION OF HIS NORMAL FACULTIES SO AS TO BE CONSCIOUS OF THE FACT THAT HIS OWN PERSON AND THIS BORROWED PLUMAGE, OR ACCESSORIES WERE BEING USED, AND ALSO USED FOR THE PURPOSE OF DECEIVING THE SITTERS" and stating,

"THAT IF THIS QUESTION SHALL BE ANSWERED IN THE AFFIRMATIVE, THEN THE CHARGE OF FRAUD AND SIMULATION IS WELL FOUNDED AND THERE CAN BE NO PUNISHMENT TOO SEVERE TO BE VISITED UPON THE HEAD OF THE OFFENDER."

That question and the statement quoted above states my exact position towards all manner of deceivers and simulators of spirit manifestation, and it would seem as though it ought to have been sufficient to have spared me the castigation from our good brethren received in their articles printed in the following numbers of The Progressive Thinker.

But seemingly with a desire to air their own views, and again give voice to their condemnation of fraud, they seek to draw a contrast between the writer and themselves, and paint the writer as a bad, bold defender of evil, or a mental degenerate, and then seemingly draw the contrast between him and their own sweet purity and honorable position as defenders of the right and condemners of the wrong.

Even the gifted editor of The Progressive Thinker seems to have failed to comprehend the full scope of the article; if I may judge from the prominence given typographically to the admissions of the alleged facts found in the Hot Springs articles, and the conclusions drawn by the writer as to the actual use of borrowed plumage rather than materialized plumage in nearly if not quite all of the seances for materialization attended by him, and the relegation to the rear typographically of the real vital question above quoted and around which all of the suggestions and statements of the article congregate.

The displayed heading of the article itself, while suitable as an attraction, and without which and its setting perhaps the article would not have received the reading it apparently has, was in fact misleading, for it was not written as a defense of any one.

True there were some allusions to the spirit manifested by our Hot Springs friends in their hasty and doubtless by them regretted action in treating a fellow man as was Mr. Winans treated by them; true there were some allusions made to the liability of the spirit forces using material matters for the purpose of manifesting their presence to better satisfaction of the sitters; true there were some allusions to the difference of opinion between men eminent in the ranks of spiritual work here in this mundane sphere, as to certain scientific seances held by Professor Crookes, in which the integrity of some of those manifestations were questioned, especially the hair from the head of the so-called Spirit Katie King; true the article gave the opinion of the writer to the effect that the reasoning of the Editor-at-Large on that matter was perhaps easier to follow than the actual statements of facts by the eminent professor, but at no point does the article attempt to lead the thought or dogmatize upon the matter in question.

And true also is it that in none of the articles called out by it, has the question asked been attempted to be answered except dogmatically affirmatively; this dogmatic assertion unfortunately is too much in evidence every time an inquiry is started; better ask questions than to answer them unless we are quite sure our answers have the impress and sign of absolute truth born of knowledge.

Now, first, Brother Barrett attacks my statement that the medium Winans was one of the oldest, and most trusted mediums in our ranks for this phase of manifestation, and states the contrary to be the fact. Well, if I am in error in that statement, which I think as a late comer into the ranks I was abundantly justified in making, then our good brethren who have so long led the cohorts of Spiritualists as leaders, have not been on the watch for wolves in sheep's clothing, but have permitted the wolves to masquerade in the camps of the investigators and believers to their hurt, for sure it is in 1895 when I began my investigation, this medium Winans was a high priest and within the very sanctum sanctorum, offering his manifestations of spirit power just exactly as he did at Hot Springs, and with the seeming endorsement of Brother Barrett as the head of the cult, for I have been present at camps where both Brother Barrett officiated on the rostrum as an expounder of the faith and dispenser of the truth of Spiritualism from the mental side, and Brother Winans in the seance room at night convinced hundreds of the truth of spirit return and spirit communion and the persistence of life after death, through what is called the physical phenomena of Spiritualism, and both of these high priests were duly accredited by the camps' management as honest expounders, each in his own way, of the truths we all came to love and cherish. At Mt. Pleasant Park, Clinton, Iowa, Mr. Winans has ever been apparently a welcome guest and hailed by the officiary as a true exponent of the power of the spirit to manifest itself physically. So I think I am warranted in the claim made in my article so savagely assailed by Brother Barrett.

Brother Barrett fails to comprehend the article, for he deals generally with the abstract question of fraudulent displays, and fails to answer by any argument the crucial question as to the consciousness of the medium. True he makes argument against the use of any sort of paraphernalia unless materialized on the spot, and because in the article the proof of the possession and use of the same was admitted to have been sufficient by the writer, he then in answer to the question of conscious use by the medium exclaims in the language of some cheap sort of logician, "Would a duck swim?", and hence because a duck would swim, therefore Winans was conscious. Such logic is hardly under the present situation compatible with the learning and astuteness of the president of the N. S. A.

Brother Barrett makes a sad mistake when he says that "According to Brother Dunn, the media and their managers had a perfect right to take the paraphernalia into their seances," etc. Now, nowhere can it be found that the article criticised apologized for or justified the taking of anything into the seance room. The only thing in the article was a statement as to what was said to him by other mediums and developed psychics. If they are at fault, say so, but do not permit yourselves to get frenzied over a statement that never was made, and do not do an injustice in criticism—stick to the text.

Brother Barrett claims that there would be no necessity for spirits, "good ones," to make use of any earthly materials for manifestation, for, as he says, if they needed any such aids they could call upon the "more than omnipotent cabinet chemist who would materialize them out of nothing of course, in about one quadrillionth of one second." That is pretty quick, don't you think? and if we can believe that it can be done, why, we'd better no longer balk at faith in the Mosaic account of the creation—"He spake and it was done." Give the Jewish Jahwe credit for the whole creation, call it a great materializing seance and no longer cite the doctrine of evolution as true. But it is possible the brother was using sarcasm to emphasize his position.

Time will not allow, nor space permit further analysis of Brother Barrett's remarkable tirade against the power of the spirit. It is too well known among the mass of Spiritualists, however, that there has arisen in our midst a class of so-called great high priests of Spiritualism who frown upon most physical manifestations as unproved. Brother Barrett himself claims that the only hope of proof of materialization which is worthy of consideration, is the seances held by Prof. Crookes with the medium Cook, at which the corporeal body of spirit Katie King, breathing, pulsating, embraceable, kissable, measurable, photographable and weighable—in fact a living, breathing, bodily entity, as much so as the medium; with hair perfectly natural, eyes that wink, heart that beats, and capable of appearing and disappearing at will manifested its presence to the Professor's entire satisfaction.

It is little wonder that skeptics laugh at this account of Prof. Crookes, and it is little wonder that our own Hudson Tuttle is inclined to much skepticism thereon, but candidly, if this spirit could so manifest, and the hair did not dematerialize, as says Prof. Crookes, is it not fair to doubt the real materialization quality of the hair? and if it was not called into being from nothing in the quadrillionth of one second, why the argument would seem irresistible in conclusion that the same was earth in nature, and if earthy, then it was provided by some agency, either mortal or spiritual; there is only one horn of the dilemma that you can take in solving the riddle, and you take the one that seems most rational, if a non-believer in spirit power and call it a fake, and if a believer, you take the one that while not a natural one according to laws we are familiar with, is taken because you have come to realize as did Prof. Crookes that there was a power other than natural (so to speak) and of whose laws we are densely ignorant, existing itself on that occasion. I venture no opinion on the subject, although I have one.

Next comes Brother Hudson Tuttle, to whom all of us small men in the ranks of Spiritualism look up for knowledge, but with a deplorable lack of acumen he entirely misconstrues the article he criticises. It is true he treats it and the writer with much more courtesy and fairness than does the president of the N. S. A. His article, however, is a blast against palpable conscious fraud, but he entirely fails to affirmatively answer the question around which the article centers, to-wit: "WAS THE MEDIUM AT THE TIME OF THE MANIFESTATION IN QUESTION CONSCIOUS?" Now in the statement of our Hot Springs friends, in your No. 800 there was no proof given as to his condition, and until that question is answered in the affirmative by some one that KNOWS, not merely believes, then as I claimed and now claim the charge of fraud is not maintained. I do not mean to say he was or was not conscious; of that I have no proof, but if we as Spiritualists are to deny a state of trance which renders the person entirely oblivious of surrounding circumstances, why, then we may as well step down and out, and join the ranks of the followers of Brother Thomson Jay Hudson and other explainers of our phenomena, who attribute all manifestations to the personelle of the medium, and set aside all claim to spirit presence, power and persistence.

Brother Tuttle errs when he says that "Mr. Dunn further thinks that all materializing mediums exactly follow Winans' methods." In no place can it be found that I think anything about it. I merely state as a fact that at every one of Mr. Winans' seances that I attended, he claimed through his so-called guides to have three types of manifestations—materialization, transfiguration and impersonation—and he always so stated, and then proceeded to explain what the sitters might expect under certain conditions, and called upon all (our Hot Springs friends included) to verify the statement, and then I argued, and now argue, that if the manifestations were in line with what was promised, there could be no possible ground for a charge of deception. When the show equals and conforms to the advertisement, there can be found no fault with the showman, can there?

Hence, Brother Tuttle's special pleading to show the uselessness of my question as to what constitutes the fraud, can only be relevant by assuming that the medium was conscious at the time of the use of the toggery. That is the vital question, and is entirely ignored by Brother Tuttle, as well as the other critics who enter the Inquirer's Court, but fail to make an answer.

It is not an answer to the question to assert that he must have been conscious when he procured, or suffered to be procured, the toggery, and knew that it might be used by his guides in making up in impersonation—for while in my opinion, the procuring of the same and furnishing it, knowing it might be used, is very reprehensible in any medium, still it does not dispose of the question as to what takes place in the trance condition.

Brother Tuttle asks, in answer to the question of fraud, as follows: "If pretending to have spirits materialize to come before their friends in material form, while it is a sham, a masquerade in toggery prepared for the purpose, is not sufficient, what is more?"

This sort of questioning by way of answer, is, to say the least, not entirely worthy of the questioner, for it assumes that the question asked is answered in the affirmative? My mind will not allow of my making up a judgment upon assumptions. I must have facts well authenticated.

The medium did not confess that he knew that the toggery was being used at the time, did not pretend that impersonation was materialization, as I understand the evidence offered by our Hot Springs friends, they did not arouse him when they discovered the fact of his array in borrowed plumage, to ascertain his condition. No! they knew he was in a claimed trance at any rate, and it would seem to me that they must have then realized that he was at the time unconscious, else he would not have permitted himself to be so thinly and poorly disguised that he could have been so easily detected. It would appear to me that a person intending to commit so rank a fraud as is charged here, would have certainly fixed himself so that detection would have been next to impossible, knowing as he and all mediums must know, that no self-respecting person will submit to being swindled by false manifestations.

Brother Tuttle exclaims that if the spirits advise this deception, they are the greatest knaves of all! Well, we are told by high authority that there are knaves in the spirit realm, as well as in the mortal (Peebles on Obsession).

Brother Tuttle's anathema upon all falsehood in spirit manifestation meets with my hearty approval. I believe that Brother Tuttle was under inspiration from the spirit side of life when in his youth he penned that wonderful treatise, the Arcana of Nature. But it is only because I am a Spiritualist, and have learned to my own personal satisfaction that it is possible, that permits me to sink my earlier belief and steer clear of those other men and women who believe that Brother Tuttle drew the long bow when he asserted his spiritual aids from beyond had written it through his organism.

It is also that belief that has come to me through my investigation among mediums, that has caused me to give credence to the mental phenomena exhibited through the organisms of Mrs. Richmond, Mrs. Twing, Miss Harlow, Mrs. Carpenter, Mattie Hull, Lyman C. Howe, Georgia Gladys Cooley, and others, and to join my voice and pen in asserting my belief in their integrity and honesty in the claims they make to (at first) unconscious speech, and finally by further development to a condition called superior, but yet not entirely unconscious, except so far as to be unconscious of what is to be said, and yet conscious to a degree as to what was said.

And so, Brother Tuttle, read my article again and see whether you do justice to the writer in your criticism.

Next in point of misapprehension is our learned Dr. Geo. B. Warne, a gentleman who, having long been the companion of a very choice instrument of the spirit world while incarnate, Mrs. Emma Nickerson Warne, must have imbibed some of the truths of Spiritualism. No one who ever had the real belief in spirit persistence forced upon them through the media of mortals would suspect our friend, Dr. G. B. Warne to be a Spiritualist at heart, while his good wife was permitted to be with us; his voice was not heard to my knowledge in support of the cause (in this I may be in error), I speak only from memory personal to myself. I used to take great pleasure and was greatly edified in listening to the choice guides of Mrs. Dr. Warne, from the rostrum, and was always ready and willing to tell her so. I have heard her guides through her organism deliver lectures that would thrill my soul and fill me with delight, and cause me to repeat to myself: This is phenomena equal to any physical. And moreover I never doubted her statements as to her entrancement to a certain degree, if not total, when delivering the discourses. I was proud of her attainments in her being used by such a choice quality of guides from the beyond, and I never feared for our cause when her mouth was opened to utter her message. Of course the present Doctor was overshadowed in the radiance from her personality. But now he looms up and assumes to criticise the personal integrity and good faith and soundness of mind of any and every one who can not be measured in his limited half-bushel, and to that end he is permitted in the columns of The Progressive Thinker to asperse and to minify, and to class as worthless any thoughts that would seem to ask for a fair deal and square treatment of all mediums, and does not hesitate to publicly doubt the word of mediums as to their condition during a seance.

He attacks an article I sent to The Progressive Thinker some time ago upon the subject of materialization, in which I gave some facts that had occurred in my presence, and now he exclaims upon the authority of some one named Kellogg, that it must be that I was deceived, as he "shared with me the honor of mortal escort to the manifesting spirit on that occasion and he is certain he, Kellogg, was not fooled, but Brother Dunn was. In other words, Dunn was not as smart as Kellogg in the Doctor's estimation, nor as truthful. And then this guardian of all the Illinois Spiritualists proceeds by innuendo to throw some dirt and doubt at the medium on that occasion, Mrs. Critchett, formerly Tripp, of Chicago.

I do not care to offer any excuse for my statement upon that occasion or this, merely saying that my faculty of observation is sufficient for myself. I am possessed of all my natural faculties in a good condition and must be permitted to form my conclusions from their use. But the Doctor fails, as the others, to answer affirmatively the crucial question, "WAS THE MEDIUM SHOWN TO BE CONSCIOUS AT THE TIME OF THE MANIFESTATION AT HOT SPRINGS?"

Until that question is answered affirmatively upon proof other than mere assertion, the verdict must be, not proved—not, not guilty; but not proved. The Doctor says I multiply words with the habit of my profession, to create the impression that Winans was unconscious when he made conscienceless use of his deceptive outfit, and therefore wholly blameless, etc.

Not so. I have not, did not, and do not assert that he was unconscious. I merely stated that he claimed in all his seances that ever I attended, that he goes under the control of his guides, as we call it (but as the world and such Spiritualists as Dr. Warne would say nonsense) and thereby is rendered entirely oblivious to the surroundings. Whether he was so or not, I do not assume to determine; each person must determine that for himself. I may and do have a personal belief upon the matter, but that is of no public consequence; I have long since outgrown the doctrine that belief was effectual for any purpose—it is cold facts I am after.

The Doctor endeavors to show that Winans was conscious of practicing trickery at Hot Springs by quoting a conversation had with Prof. Leith Old, in which the Prof stated that Winans admitted that he practiced trickery upon the Hot Springs people. Now the witness stands impeached by his own statement over his own signature in the April 22 number of The Progressive Thinker, where he joins with apparently a large number of good people in Hot Springs in condemning the so-called exposure and giving to Winans a good recommendation as an honest instrument for materializing. I cannot accept the evidence of the witness as proving anything against the party accused.

The Doctor claims that I out-Herod Herod in charging that all phenomenal mediums carry and use paraphernalia. Now that is an absolute misstatement. I have not so charged, and the article will not be found to contain it. The Progressive Thinker gave undue prominence to my statement that I did not doubt that Winans had this toggery, and that it was used on that, and other occasions under the conditions stated, and that all other materializing mediums that demonstrate the phase of materialization and whose seances I have attended use similar (i. e. earthy) paraphernalia. I do not charge that they do as a matter of fact, I simply gave utterance to my impressions received from a long series of observations, and I still adhere to that belief, whether well founded or not. But I am not at this time to give reasons for this belief; that is not the scope of the inquiry; I backed up my statement by quoting the information given me by a gifted medium to that end.

In order that no earthly material should be taken into a cabinet, it would seem that the medium must enter therein in a state of nature, unclothed by earthly garments and in fact stay outside and never allow his organism to be used by the power of the spirit to impersonate or transfigure; so it seems to me, but it is of course not necessary, neither is it in my opinion proper or in accordance with strict honesty for a medium to supply himself with artificial accessories for spirit use without informing the sitters that such is the case. I do not approve or countenance any such performance. But that is not the question attempted to be solved, it is, after such toggery was used and proved to have been so used, was it by the conscious knowledge of the medium at the time? If so, fraud is proved; if not, not.

Most of the other articles by "Tray, Blanche and Sweetheart"—after the great lights of Spiritualism had set the pace, are modeled upon the same lines of attack upon the writer, as a paid mercenary—a man of little experience with Spiritualism, a man easily fooled, a man who is overcredulous, a poor logician, a defender of fakes, etc., and their effusions do not seem to contribute anything of value to the discussion. All of them however agree with myself that a man who would knowingly deceive a sitter in a matter of demonstration of spirit power in any of its phases is properly branded as a fake and fraud, and ought to be punished so far as the law can do so, and should be consigned to oblivion so far as Spiritualists are concerned, and cast out and denounced.

With such frauds and fakes I have no sympathy nor ever had, and certainly would not offer a word in their defense.

But there are some other contributors who deserve notice. First, Mr. Eastman, who appears on the scene in No. 808, in company with President Barrett, Hudson Tuttle, Dr. Warne and myself. He is one of the witnesses of the so-called fraud, and he ought to have been able to have answered the question proposed as to consciousness.

Next, Brother Boving appears in No. 809, and he certainly ought to be a good witness upon that matter, and as far only as their contributions seek to answer that question are they of importance. Brother Boving attempts to justify his conduct as a man; claiming a deep sense of injured trust compelled him to the drastic course pursued. That of course, is a matter between himself and his conscience, but these two were present and knew something about the condition of the medium at the time, and we shall hear them.

In No. 800 of The Progressive Thinker in giving the account of the fraudulent seance under discussion and which was the occasion of my article, Messrs. Eastman and Boving used this language in regard to Winans, after giving an account of the reproaches they administered to him for his faithless work: "He does not appear to grasp the enormity of the situation. He listened to our pleading and accusation with a blank stare. Silence was our only answer. His trunk has been located and is now at the residence of Dr. Hallman as security for a bill of $100 for professional services. His ticket has been purchased and he leaves Hot Springs this evening." This was written March 8.

Now Dr. Eastman's article is printed in The Progressive Thinker under the grim heading, "Guilty as Charged," but this Dr. Eastman was one of the eyewitnesses to the fraud and made oath to its actual occurrence as narrated in No. 800. He treats my article in 808 candidly, does not berate the inquirer, is the only one thus far who has apparently comprehended the scope of the same, and he fails entirely to offer any proof whatever that the medium was otherwise than in an entranced condition when he was found to have been arrayed in the feathers and plumes alleged. Dr. Eastman virtually admits that he was so, for he says:

"The case then hinges on whether Winans was or was not conscious of what he was doing, and comes under the legal head of involuntary commitment of crime."

Then after making a statement concerning the law of such class of cases, here he continues:

"However, let us grant that Winans may have been unconscious of what was transpiring when attired in these garments, whether conscious or unconscious he knew the paraphernalia was there, had it ready to use and voluntarily gave himself up for their use and is therefore guilty as charged."

This would seem to settle the matter that the medium was unconscious at the time and leaves the matter of procurement of paraphernalia to be the real fraud, rather than the use of it to deceive and defraud. I thank you, Doctor, for your candor.

But now, after having a week or so to look the matter over, comes Brother Boving with his screed and evidently having forgotten that when they accused the medium the day after the fraud seance with the same, that he answered them nothing, just as did another when accused before Pilate of having some wonderful gifts, and blank silence was their only answer. In No. 809 he attempts to justify himself by claiming that Winans admitted to himself, Dr. Eastman and Hallman, that "When I cannot get materialization, I use the paraphernalia to hold and satisfy the audience."

It is strange that Dr. Eastman did not know that, when he wrote his article the week prior. So Brother Boving's claim to conscious fraud at the time of the demonstration is based upon a claimed admission of the medium himself. Without alleging that Brother Boving is drawing the long bow, I would prefer to cross-examine the witness in presence of the accused Winans, before admitting that statement as conclusive upon the question at issue.

The witnesses, Dr. Eastman, Hallman and Boving, should have gotten a little closer together in order to have made their evidence corroborative, and therefore stronger; as it is, Eastman admits unconsciousness in a manner, Boving claims consciousness by a claimed admission made at the time when Eastman fails to have heard it, and Hallman is silent entirely. Still the verdict must be, as to these witnesses, "not proved."

Now comes Mrs. Georgia Gladys Cooley, whom long ago I crowned in my mind as one of the queens of the spiritual rostrum, and whom I believe to be touched with the divine fire from the altar of truth and righteousness, and fit to be classed with the true prophets and seers. Her treatment of the question is worthy of her, and seems to set right in thought at least, if not in actual knowledge, the question under discussion.

While Mrs. Cooley deplores the fact that I state, that in my opinion at no seance that I have as yet attended was there lacking the use of purely earthly materials in some form, and does not charge me with saying that the mediums themselves provide them, which I never did say, and does not charge me with apologizing for them if they do provide them, but she rises to a proper conception of the question at issue, as does Dr. Eastman, to-wit, was the medium conscious (not whether his procurement of accessories was a commendable act) and proclaims her sorrow if such statement is a fact applicable to all mediums, which the writer does not undertake to say.

But Mrs. Cooley seems to me to set the question at rest largely when she says, "Many cases of fraud have been laid to a materializing medium's door through the spirit who is unable to form a complete body, using the medium for personating, and transfiguring purposes, and if said manifestation is poorly accomplished, the sitter readily recognizes the features and form of the medium, and not undertaking the method used, denounces the medium." This from the accomplished gifted medium, Mrs. Cooley, would seem to answer the question of consciousness, as a probability, in the negative; for if the spirit was unable to form a complete body, and used the person of the medium to manifest through it if poorly accomplished might be also accused of obtaining the use of earthly material to further the design, and the medium be entirely ignorant of the personation at the time, through his or her condition imposed by spirit power which we call entrancement or control.

Yes, Brother Will J. Erwood has also a lengthy article upon the question, and is loud in his denunciation of false mediums and the gullibility of Spiritualists, etc. Well, Brother Erwood was the secretary of the spiritual camp at Waukesha a year or so ago. I and wife attended that camp, and we were assured that the mediums there were "all wool and a yard wide," having been tested by the officiary and found true to ring and touch. Well, we attended the seances of some, especially a materializing medium—which seance was given for the benefit of the camp. I yielded up my wealth and sat in a fearfully close closet, with the officers well up in front, to whom most of the manifestations were directed. I passed my opinion on the medium as one that was certainly very weak in development, to say the least, but the official stamp was there and it had to go.

In less than a month after the camp

(Continued on page 3.)



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JUDGE DUNN'S REPLY.

(Continued from page 2.)

clusive. This medium was alleged to have been a rank fraud, and was claimed to have been exposed because of earthly materials having been found in her possession and used by her in a manifestation (so called.

But why multiply words? The opinion or belief of any one is of no value to the other; in this matter of proof of spirit return and persistence of life after the shock of death occurs, each must be the judge of the value of the proof for himself. We do our own thinking, draw our own conclusions. When we are satisfied that the evidence presented is sufficient to convince us of the fact investigated, we cease to question it, and bend our energies in the direction of an honest endeavor to present the evidence to others. We want that evidence pure, we want it honest, but we know so little about the powers of the spirit that we are apt to become what is called heady, in analyzing manifestations, measuring them by our own limitations, and denouncing all that fails to pass the muster of our plumbbob and measuring tape.

If we are to deny the claimed condition of physical mediums when they assert they are unconscious of surroundings; then to be consistent we must also deny the same as to our mental mediums and message bearers, must also give up all our learning, and claimed knowledge of spirit return and spirit manifestations, and admit that all of our investigations have resulted in nothing valuable to ourselves or the world. I am not quite ready to do that. It seems to me that we have come upon a scientific knowledge of the persistence of the human ego after what is called death has interferred with its manifestation with the mortal form. By many it has been sought, and is now sought, to embarrass this knowledge with a web and woof of religious sentiment and call it a religious movement. For the use of the "Reverends" that are in the ranks of the Spiritualistic workers called mediums, and some not mediums, this is good business, helps in many ways, and so far as it may dignify the knowledge obtained, may result in good. But to my mind there is not much religion in it, when you define religion as a "system of faith and worship," the commonly accepted definition.

When we first arrive at the truth of the persistence of life after death, we are simply overwhelmed with the discovery, but as time passes we get upon solid ground and cease to make use of this knowledge as a mere conduit of communication with our friends who have arisen from the mortal form, and treat it as a fact in nature, gained in our experience, and as a sweet release from the thralldom of creeds, which for many years circumscribed and bound many of us. That is my experience, and while I have been in this controversy the target for all the guns that could crowd onto the firing line, I have thus far escaped unscathed. My question has been unanswered affirmatively, the inquiry is still open and debatable, to-wit: "WAS THE MEDIUM WINANS AT THE TIME OF THE MANIFESTATION OF SO-CALLED SPIRIT POWER AT HOT SPRINGS IN POSSESSION OF HIS NORMAL FACULTIES SO AS TO BE CONSCIOUS OF THE FACT THAT HIS OWN PERSON AND THE BORROWED PLUMAGE OR ACCESSORIES WERE BEING USED, AND ALSO USED FOR THE PURPOSE OF DECEIVING THE SITTERS? IF YEA, HE IS GUILTY; IF NAY, HE IS NOT."

It would seem that he had no difficulty in continuing his work at Hot Springs, for it appears that on April 2, a few weeks after the socalled fraud circle, he succeeded in obtaining from the Spiritual society there an endorsement of his powers and gifts as a materializing medium—see The Progressive Thinker, No. 804.

In closing I would say that I have received many letters from widely separated parts of the county expressing thanks for my article upon the subject and the only abuse received has been through the columns of The Progressive Thinker by people who ought to be willing to have a serious question asked, and one that lies at the very foundation of all of our phenomena, to-wit, the entrancement of mediums, both mental and physical, without imputing to the questioner base, ignoble motives or belittling his powers of perception as has been done here. Practicing before The Progressive Thinker Court of Inquiry is seemingly dangerous to the reputation of the practitioner. "Fiat Justitia ruat coelum."

ANDREW C. DUNN.

Winnebago City, Minn.

Personal Experience in New Orleans.

To the Editor:—I thought it might be interesting to some of your readers to relate a personal experience.

I have just returned from New Orleans, and I would advise every medium to steer clear of that city. The City Fathers there have enacted a law in such a way that no medium residing there can make a living.

But to my story. When I arrived in New Orleans I secured a room with a lady who was a good Spiritualist. After becoming acquainted I was asked if I could relieve obsession? "Yes," I replied, "if I could see the person."

She had a dear lady friend who acted so queerly at times that her own family got afraid of her. In a day or two she went to see her friend, explaining her errand very carefully. Even her husband and her grown son tried to persuade her to let me come and see her, but she simply said, "No! that man is a spy sent here by the Magazine of Mysteries to investigate me so that he might have something terrible to write about." In fact the husband was so wrought up about it that he lay down on a sick bed, which he never left until his body was taken to the cemetery. Of course you may realize by that time I became very interested, and wanted to see this poor man before he passed out, but it was of no use; his wife, in her deluded condition succeeded in barring my way.

In connection with this I also wish to state that one night when a circle was to be held at a lady's house, I was asked by one present if I thought there would be any healing by the spirit guides, as she had a sister at home who was totally blind, caused by sickness the year before. I told her to bring her sister to me, and no doubt she would be benefited; but in the evening the lady told me that after telling her father where she intended going with her blind sister, he told her he would not allow her to attend any such place; that he knew Spiritualism was all the work of the devil; so that in this case, as in many others, we all felt sorry for the blind girl, and more so in being hampered and unable to show what our spirit friends really can do in such cases.

Chicago, Ill. HENRY ELLIS.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. **Price 65 cents.**

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

COURT OF INQUIRY.

Nothing ever published since Spiritualism was first inaugurated, has created greater interest among the great mass of adherents than The Court of Inquiry. They have learned an important lesson, and will profit thereby. And now every materializing medium should step to the front, and in the interest of Truth, tell their Experiences, and deny, or admit, the use of artificial toggery in connection with the presentation of spirit forms.

A TRENCHANT REJOINDER.

To the Ten-Mile Communication by Judge Dunn.

It is the hit bird that flutters, the wounded dog that howls and the beaten disputant who resorts to bold assumptions and barefaced misrepresentation. Judge Dunn, with unwitting generosity, concedes Dr. Warne a "limited half-bushel" of comprehension, forgetting that he thereby allows him a capacity thirty-one times greater than his own pint measure, for there are thirty-two pints in two pecks. How sweeping the charge that the poor Doctor "assumes to criticise the personal integrity and good faith and soundness of mind of any and everyone" who differs from him, when he distinctly said of his amiable opponent, "the rest of us concede his sincerity and think too highly of him personally to indulge in any individual abuse" of him. Fortunately, or not, as you choose, Dr. W. happened to know Brother Kellogg's story of the Clinton seance and had the temerity to say publicly, that the man who stood on one side of the "spirit" form did not agree with Judge Dunn, who escorted the other side. Perhaps one had hold of Chang and the other one of Eng, but more likely both were grasping a masquerading human being.

That "some one named Kellogg" is a loyal Spiritualist, a man careful in judgment, open to conviction and one of the best known and most faithful officials of that camp for a decade, at least. I do not hesitate to say that I believe Judge Dunn was fooled on that occasion and that it is the cold facts that "asperse, minify and class as worthless" his judgment instead of Dr. Warne so doing.

Let me urge our flustered attorney to try and get Alonzo Thompson, ex-president of the camp, to supply him information about the methods of the medium in question, and tell how he was made wise thereon.

Every Illinois Spiritualist owning a normal conscience is its sole custodian while those who have strangled that mentor of the soul welcome the stimulant of plausible platitudes offered by our Minnesota brother as a momentary rejuvenator of their moribund self-respect.

Since Judge Dunn, with very questionable taste, introduces Emma Nickerson Warne's personality into the controversy, he is entitled to the full benefit of her views. Supposed to be wrapped in a restful afternoon nap before the inroads of disease had been recognized, that lady suddenly opened her eyes and said to her husband: "George, I want you to promise me that if I pass out of life before you do, you will never try to reach me at a materializing cabinet, for I shall never come there." She knew that the rarely possible never becomes the frequent or constantly actual, and that it was a waste of time, money and judgment to dance attendance upon commercial dark cabinets.

On more than one occasion she said to the same gentleman: "You are right in your position on the 'fraud' question, but you will only get yourself hated"; and when herself sick to disgust over existing conditions, she urged him to join her in abandoning Judge Dunn's kind of Spiritualism and unite with a liberal church. The "present Dr. Warne" is quite satisfied with her past and continued approval, even though that of our badly duped judge is withheld.

Small wonder Brother Dunn is looking about for a scape-goat on which to lay the responsibility for his present humiliation, but President Barrett is not available, for he has been criticised and cursed from coast to coast by Dunn's proteges for doing too much work along the very line of exposing "wolves in sheep's clothing." The Judge himself covertly classes Brother B. among a "class of so-called great high priests of Spiritualism who frown upon most physical manifestations as unproven." And yet Brother Barrett has said by voice and pen, after referring to "sixty or seventy different varieties of phenomena," that "I honestly believe that the majority of these phases of mediumship are based on facts. I must not be misunderstood as being a foe to phenomena, nor as an enemy to mediums. On the contrary I am a loyal friend to both, but I do not want the spurious coin to pass current for the genuine."

Anyone offering Judge Dunn overwhelming evidence that he has been imposed upon will be met with his self-satisfied, cock-sure utterance: "My faculty of observation is sufficient for myself. I am possessed of all my natural faculties in a good condition and must be permitted to form my conclusions from their use." Here we may have found the only finite man who is endowed with infinite omniscience. It is beyond the prerogatives of the president of the N. S. A. to determine what mediums shall be allowed within the jurisdiction, or upon the platform, of any camp.

Judge Dunn's "faculty for observation" must sometimes be unreliable, for the officers of the Clinton Camp aided in leading it astray. Observation embraces several faculties, but our astute brother evidently allows them to work singly instead of in natural co-ordination. Has he entirely lost the one called reason, or common sense? The official board of that camp does not hire physical mediums, as it does platform talent, and welcomed Winans just as it did Dunn or any other individual. Some of its members patronized his seances, while all of them hoped his work was genuine. Had they dared to compel him to undergo critical investigation, and by chance rendered a conscientious verdict adverse to the medium, Drum-Major Dunn would have been found in the front ranks of the chorus which howled, "High priests of Spiritualism, opposed to physical phenomena!" while the financial patronage of such as he would have gone a-glimmering.

In order to attend Winans' camp seances last summer admission could only be had by a ticket reading "the purchaser, holder, or user is during attendance simply a spectator and is to conduct himself or herself in as quiet orderly manner as any religious meeting, and to interfere in no way with the progress of the seance." Thus such things as flash lights, or seizure of the medium, were guarded against and the jury agreed to a verdict before evidence was introduced.

Brother Dunn's "observer" fails to note that Winans does not claim to give the phenomena of Spiritualism, for the entrance ticket to his show further reads, "At no time does Mr. C. E. Winans charge for spiritual manifestations, but only for his time; no guarantee whatever is made as to the character, origin or mode of manifestation of any phenomena occurring at the seance, and C. E. Winans or the holder of the ticket may entertain or advance the spiritual or other explanation thereof, and the other party shall in no way be held responsible for such views or explanation."

Attorney Dunn was unable to close his client's mouth before he had admitted to Prof. Leith Old that he resorted to trickery at Hot Springs. Every lawyer strives to ignore evidence adverse to his side of the cause. The "defense" signed by Mr. Old simply said after a totally different seance by Winans that "we received under strictly test conditions very fine materialistic demonstrations and according to our way of thinking the recently so-called expose is a personal matter between Mr. Winans and the parties concerned." The original seance was so decidedly "materialistic" as to be in no sense due to spirit intelligences.

Very carefully the identity of the gifted psychic, "whose mediumship has always been unquestioned," is concealed. Can it be possible a medium has been found upon whose genuineness all men and women are unbrokenly agreed? Until we know her personality and record we will delay our final acceptance of her theory of artificial toggery in spirit manifestations, and maintain firmly that such things are never used by a medium except when in a conscious state. Judge Dunn endorsed the unconscious theory by giving it his approval as unqualifiedly "reasonable" and thus became its public sponsor. Clairvoyants on every hand bear record that they rarely, if ever, see spirit forms unclothed. The celestial wardrobe appears to be complete. The clothing is as easily shown as the form itself.

Eugene Crowell, author of the "Spirit World, Its Inhabitants, Nature and Philosophy," says the garments of male and female spirits are always found in their homes ready for them when they enter. Their tastes in the choice of garments are anticipated and the latter are of every color, texture, and style they can desire, and never wear out or become soiled. When they are qualified to advance to a higher heaven, garments from that heaven are brought to them in which they array themselves, not being permitted to take anything whatever from one heaven to another, everything in any heaven belonging exclusively to that heaven.

Suited as to pattern, style and fit, what need have the spirit hosts of luminous cheese-cloth, ill-fitting wigs, concealing masks and convenient dummies? The clothing of heaven is good enough for flitting visits to earth. Why compel them to patronize old clothing dealers and fake paraphernalia houses?

GEORGE B. WARNE.

EXPERIENCES OF A MEDIUM.

Various Premonitions Given in Dreams.

In the fall, just before I went to Clarinda to see my sister, I dreamed I owned a large brick building; it seemed to be a mansion; it had marble steps, and it had something like marble around the windows and doors. I dreamed that I went into a room on the south side of the hall, and then went through the hall to a room in the back part of the building.

My sister was at the hospital being doctored, and my father got word that she was worse, and so, he, mother, brother Harry and I went over to see her the 7th of July, 1903. She died the 7th day of August, 1903, just a month later.

In September, 1903, after my sister died, I was sitting on the floor looking over some letters, when I came across one I had written to her and didn't send it, because I went to see her. While I was reading it I felt her standing behind me. I turned to see her, and felt as if there was a curtain between us.

On December 31, 1903, at night, just after I had got into bed, there appeared a corner of a room with something in it with a white cloth over it. Three days later my husband's aunt Susan died. Everything was just as I had seen it, and she was laid out in the same corner with the same cloth laid over her.

On February, 1905, I was sitting by the table reading. Just as I was folding the paper there appeared a black crape, like the one that hangs on the door when anybody dies, coming down from the ceiling. Just five days later I heard about a man dying. He has a daughter who is a friend of mine.

In March, 1905, just as I had got in bed there appeared a brick church with a sidewalk in front of it; on the sidewalk appeared ladies carrying flowers, and they were going into the church. Near the sidewalk appeared horses and buggies. There appeared men, too, and they were tying their horses to posts by the church. A week after I heard that a friend of mine died.

Just awhile before Aunt Susan died, I heard singing two nights, the songs I heard were, "Nearer my God to Thee," and "What a Friend We Have in Jesus."

MRS. WM. T. LAMBERT.

Bedford, Iowa.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than $9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washing Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men.

JOHN F. M.

The Question at Issue.

A Calm and Dispassionate Consideration of the Same From the Standpoint of Reason and Common Sense.

I have refrained so far from writing anything under the caption of the Court of Inquiry, but having been requested, and urged by some to do so, I will venture a few thoughts.

There has been much good said on one side. I think many have been bettered by reading the same. Those on the other side having presented no real argument—not even a denial; rather they have for once in their lives acknowledged the truth. They do not deny using, but SAY IT IS AT TIMES ABSOLUTELY NECESSARY TO USE ARTIFICIAL TOGGERY, SUCH AS FALSE BEARDS, WIGS, TURKEY FEATHERS, ETC.

The only question I see involved is, "Is honesty, or fraud right?" Deceit seems to be their greatest forte. If they are so anxious to convince the sitters when called upon to examine the cabinet, sew the medium in the chair, put meal in his hands, etc., why not open the music box, or some secret place and show them the exact contents?

When I first wrote to Brother Boving of Hot Springs, Ark., congratulating him in the exposure of fraud, I did not dream of it ever going into print, but when he returned it typewritten to me for my signature for the part I had written in regard to my experience with Winans, for publication, I hesitated, knowing that by so doing I would make perhaps everlasting enemies of some of my friends, but on meditation I affixed my signature, saying: "I have said nothing but the truth, and will stand by it if the whole world turns against me. I would rather have the approbation of a few spirit friends for truth, than of the whole world for error."

I now think that the enmity of some will only be transient, for I am in hopes that in a short time they will see the error of their way.

In regard to Mr. Dunn's article, it is such a palpable falsehood in so far as materialization is concerned, I predict no evil will come out of it to true Spiritualists, for no reasonable person will believe it.

I want no sleight-of-hand, no legerdemain, no trickery of any kind, and knowingly I will not accept it.

As stated before, I have attended but three so-called materializing seances. I saw, perhaps, forty so-called spirit forms, and to my positive knowledge not one genuine manifestation. Nor do I believe there is anyone on earth that can at a stated time and place, for money, produce one genuine materialized form. Many will say to the contrary. If they have an evidence of such, let them proclaim it. Because some will affirm that they have seen the genuine in these paid seances, don't understand me to say they are false in their statement, but sadly mistaken. But a person who will not acknowledge the truth when fully demonstrated is not worth bothering with. Wait till he gets the philosophy, and then the truth will demonstrate itself.

We have many statements made about materialization, but if you wish to go back to bible times for proof I am perfectly willing you should do so, yet so far as the validity of the scriptures are concerned I do not take it for granted by any means, but many love it because they have never been born into a higher life.

When the apostles were all congregated in an upper chamber on account of the fear of the Jews, and when the door was shut (perhaps bolted) Jesus is said to have appeared in their midst. Now who was the medium? Who was looking for any such manifestation? Was there an entrance fee attached? What was the idea in this manifestation? Was it not for a purpose?

In olden time it was said that the dead know not anything; that they have perished, and can not rise again.

According to the narrative Brother Thomas was a man just like me; he could not believe without evidence, so that appearance was for a purpose. So was it with Father Abraham. He was in his door when God appeared to him in the form of three men, and he had victuals prepared for them, and they did eat. That is as unreasonable to me as Jonah swallowing the whale.

Now, as I have stated what I do not believe, let me state what I know. I know there is genuine materialization. It may occur when you are alone or in company, but never at a stated time or place for money. There is always a purpose in it. The natural law which rules and governs all things, at stated times unknown to the mortal, this phenomenon occurs.

I have been defrauded so much that, if it were not for the manifestations that I have received when alone, I would almost be compelled to deny the whole thing.

Oh! the ignorance there is! Why some are always looking for the unreasonable, and are not satisfied with anything else, is more than I can understand. They have good judgment in other things. Many of them can drive the very best of bargains, but when it comes to Spiritualism they must have the turkey feathers, false beards, wigs, etc., concealed in a music box, or somewhere else before they can believe in materialization.

The simple plain truth can not be understood by some; they insist on the ridiculous, and that in the dark.

Spiritualism is overrun with phenomena, so-called, and not enough philosophy. The so-called phenomena does not always appeal to reason. If we were but acquainted with the law of evolution which governs all things; if we knew whence we came, whither we are going, and for what purpose we are here, we would not require the phenomena we otherwise would.

A man said to me the other day: "I am sure I have talked with my father, mother, brother and his wife, after they had passed through the so-called death state." He was positive of it, yet he said he could not believe in Spiritualism. I said to him: "Why, it is because you are filled full of the old traditional religion." He was full of the old God-idea, of the creation and fall of man, and the doctrine of a redeemer. I said that when his intelligence was developed till he could understand the truth, then he could understand the phenomena.

I am acquainted with a man who, when I first began to investigate, was an earnest and sincere Spiritualist so far as the phenomena was concerned. I attended many seances at his house, but the time came when mediums were exposed, their deceptions disclosed. Not understanding the true doctrines of Spiritualism and its laws, he became disgusted and is to-day what is termed a good church member.

Admitting the fact that all things pass through darkness in unfoldment, we should not conclude that we must always remain in the dark. The grandest phenomena I ever witnessed transpired in broad daylight, and when I was not expecting it. Don't understand me that I want something for nothing. I believe we can not do too much for the true medium. We should be very careful of them, and give them our best. But mentally developed mediums have the transcendency over the physical medium, and it is through them we attain to greater vibration.

Some people are so constructed that they insist on having the unreasonable, the miraculous, before they will accept the truth. If we can understand through all we can see and observe of nature's wonderful works, that there was nothing of a creation, a Garden of Eden or a flood; that Lot's wife did not turn into a pillar of salt; that mankind never fell; that we do not stand in need of a redeemer; that Christ's body was never raised from the tomb; that there is no resurrection of our physical body; that there is no reason or sense in a conception by a holy ghost—when we can understand all this, we will have no need for turkey feathers, false beards, wigs and costumes. When we have learned the above, it is then we can unfold just as the rose does, leaf after leaf.

Every lesson we learn prepares us for a higher one. As soon as we get out of the a b c's, we learn to spell, read, write and to make unerring mathematical calculations. We soon learn that the world is not flat and rests on posts driven in the mud. If we want to be enlightened, let us read the best papers and books; hear our best lectures; get the leading thought—be right up with the front ranks of progression.

Let us understand we suffer for each wrong we do; also suffer for our own ignorance; for what we sometimes call punishment, is nothing but the result growing out of our ignorance.

Many cry and weep in their deepest agony when some loved one is born into the spirit world. If they could only realize that their loved ones are around and about them, that they are not dead, then their sorrow would be turned to joy; their grief to rejoicing. So give us more of the glorious philosophy, and fewer turkey feathers, wigs, skull-caps, false beards, etc.

I know a lady who lost her husband, after living a long and happy married life. She grieved and grieved. One night while in bed weeping, without a moment's warning, without a medium, and without any artificial toggery, her husband stood by her bedside and told her not to weep, and to go to a certain bank and there she would find out all about the business affairs. She did so. Everything was as he had stated. You could not make her believe anything else but that she had seen him. It satisfied her mind in a measure, but it did not make a Spiritualist of her. Now, if she had had the philosophy with it, how grand would be her enjoyment during her remaining earthly days; but, alas! she is still a strong orthodox, expecting millions of people to be burned in that lake of fire.

If materializing mediums can produce the genuine, why not go to California, and try to get the $1,000—yes, simply try—that Brother Hale has in the bank for just one genuine materialized form?

I am acquainted with some parties who claim to produce trumpet work and etherealization. When the light is blown out, the first question to the sitters is, do you want trumpet work or etherealization first? Fraud at the very outset. There is no honest medium on the face of earth who can control the spirit forces. The spirits control or produce such phenomena as they choose. No medium can tell beforehand who will come or what they will say. Again the medium would state as to who would be next—saying there will be four or five etherealize at once directly. Any sane person can know at a glance that it is fraud.

Just take a little wire rod two feet long, with a little crook on the end, and you can put every etherealized form in your coat pocket. Their fate is settled, and it will only be but a short time till they will weep and howl that the rocks and mountains may fall on them and hide them from their shame.

Oh! for true mediumship, and for true spiritual Spiritualism. Let us all try to live pure true lives. Let our light (if we have one) shine so that the whole world may be lighted.

About the best way to get rid of the spurious is not to recognize nor patronize the same. Spiritualism cannot exist much longer running in the same channel it is now in. There must be something done and that quickly. I think the stand The Progressive Thinker has taken is the correct one, and the paper is the means of doing more good for our grand cause than any other one power. My earnest prayer is for the prosperity of the truth. Expose evil on every possible occasion.

Elwood, Ind. J. L. FOSTER.

AN AWFUL SUFFERER.

It is agreed by Medical Authorities in general that Hay-Fever and Asthma are the two most disagreeable and distressing maladies known to Medical Science. The season for the former disease will soon be with us once more and we think it but proper to call the attention of sufferers to a Remedy which is known to have proved a remarkable success, as evidenced by the large number of people who advise of their cures after from one to thirty years' suffering, when change of climate or Physicians gave them very little, if any, relief.

This truly remarkable Remedy is a product of Darkest Africa, called the Kola Plant, and is an unfailing cure for Hay-Fever and Asthma. All over Europe physicians are endorsing and prescribing the Kola Plant as a positive Constitutional Cure for these Diseases. So sure are the importers of Kola of the fact that it cannot fail to cure that they are sending out large trial cases, free, to any sufferer of Hay-Fever and Asthma who makes the request.

For the benefit of our readers, who are sufferers, we cheerfully give the address of the Importing Company that has given this boon to humanity. Address Kola Importing Company, 1162 Broadway, New York, and they will send you a large trial case prepaid by mail. You should surely try it.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at this office. Price $1.50.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 70 pages of racy reading. Price 25 cents.

THE CRUCIAL POINT.

There Is No Virtue in Tainted Phenomena.

Judge Dunn insists in his "plea in abatement" anent the Winans case on trial in the Court of Inquiry, that the crucial point to be decided is, was Winans entranced or unconscious at the Hot Springs seance; or was he conscious of his acts?

Under the circumstances connected with this case, the question amounts to this: Did Winans, in his normal condition, practice wilful deception—or, did discarnate spirits put him under unconscious trance and use him for the purposes of deception?

One thing must be admitted: The appearances all indicated conscious, wilful intent to deceive. The careful beforehand preparations in the supply of paraphernalia, and the deftly cunning hiding of the same indicate consciousness of guilty intent, and fear of discovery and exposure. The whole manner in the pre-arrangement and after-disposition in the case points to wilful and consciously guilty purpose to deceive.

The point now is, whether it was Winans' own conscious act and purpose, or whether it was the work of his "controls" while he was in unconscious trance—it was equally reprehensible in either case.

Deception by "controls" should no more be condoned and excused, or defended, than deception by the "medium."

If the "medium" was unconscious during the time of actual performance of the toggery display, he gave beforehand, a willing consent to be thus used, and so was a willing coadjutor and assistant—particeps criminis—partner in crime.

There is yet another point of vital importance involved in this unhappy business. Admitting—for this purpose—that the medium was wholly unconscious of his acts—and further still, that he was even in unconscious trance when he prepared, purchased or supplied the paraphernalia, and when he bid it in a music box before and after using—what then?

Simply this: The dark shadow of the APPEARANCE OF DECEPTION hangs over the manifestation as a murky pall—and utterly vitiates and destroys its usefulness as a "test," or as evidence of spirit return.

A doubtful test is in effect, to practical purpose, no test at all.

Doubtful "manifestations" are of no value except as bogus money is of value—and except, again, to the gullible "dead-easies" who are ready to accept on "satisfied faith," like the good orthodox believers who gulp down bible "proofs" of bible "facts," as "the sun stood still," the whale and Jonah, the literal physical resurrection of flesh-and-blood dead bodies, etc.

Such "manifestations" may give satisfaction to such gullibles—but it is like the satisfaction of the man with a bogus dollar in his pocket, believing it is genuine.

The use of artificial toggery, even under unconscious trance conditions, can only tend to bring suspicion and cast doubt and discredit on all "manifestations" and all "mediums" concerned in such performances, hence should be avoided—by spirits and mortals alike.

The argument, or plea, of unconscious trance, even if true, does not justify the use of artificial paraphernalia in seances for spiritual manifestations. Such manifestations, to be of value, must be free from all APPEARANCE of trickery and deception. This must be the crucial test of their value.

Even admitting that Winans was in a state of unconscious trance at the time of his performance, it does not excuse nor justify such manifestations. His "controls" have no right to use him in such manner, and he has no right to lend himself to "spirits" for such uses.

Spiritualists cannot afford to allow their cause to be loaded down with tainted phenomena—such as are produced by "mediums" who resort to stock tests, "blue book" methods, and artificial toggery—to aid the "dear spirits" in their "wonderful manifestations."

I am reminded of a visit I made to a seance held by a "materializing medium" in Chicago, whose name and fame was somewhat prominent a few years ago. Her "strict test conditions" were in fact strictly loose and unconditioned. The lights were turned as low as could be without utter extinguishment. The "medium" for the wonderful display of spirit power took her place within curtains on a raised platform, and—of course (?) went into an unconscious trance. Her hubby acted as manager. After a time, the curtains parted slightly, and a light object—(spirit)—was barely discernible at the opening. Hubby coaxingly inquired: "Dear spirit, can't you appear a little more plainly? Sweet spirit, try to show yourself more distinctly," etc., etc.

But the coaxing was all in vain; the conditions were not right; the dear spirit could not gather sufficient strength, the seance ended, the medium came out of her "unconscious trance," greatly exhausted—and the show was over. J. C. UNDERHILL.

Hammond, Ind.

A Louisville Medium.

While in the city of Louisville, Ky., on professional business, I dropped in to see Mrs. George Marks, who is an excellent medium. I visited her as an entire stranger. She did not know my name or my place of residence. I quietly asked her if she could give me a message upon the slate. She informed me she had done away with slates and used a paper tablet. I told her that was better, for if I should receive a message from my dear ones I would be pleased to have it on paper.

I stepped across the street and purchased a small tablet, brought it in, and Mrs. Marks had a small table sitting in the middle of the room where there were several other guests who were receiving messages of love from their dear ones. Presently my turn came. I drew up close to the table and she took my tablet in her hand, turned back the cover and placed a small piece of lead pencil upon it. Presently I heard the writing under the table and then heard one leaf of the paper turn over, then the pencil began writing again, a leaf turned, and so on until there were five pages written full, not one mistake, my name called in different places throughout the letter, and all my business affairs mentioned, things that I had really forgotten, and the most wonderful of all the very uncommon name of Mehitabel signed in full. I know Mrs. Marks never heard of me before, and I know she had never seen me.

Mrs. Marks is crowded with visitors. My business has kept me in the city for nearly six weeks, and there is hardly a day but I drop in to hear the independent voice of her brother, whom everyone knows as Bud Morgan. The voice is something wonderful.

Mrs. Marks also gives trumpet work in the light, in fact all her work is done in broad daylight or gas light.

She informs me she will visit the Chesterfield camp grounds this summer, by special invitation.

HENRY CROSSMAN.

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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor.

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

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Six Months	55cts
Thirteen Weeks	25cts
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SATURDAY, JULY 1, 1905.

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MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

First Step in the Plan of a Catholic Revolution Defined.

The Knights of Columbus, which seems to be a secret religious organization under Jesuitical management, was late in session in Los Angeles. A high pontifical mass was held in the cathedral, with an immense collection of people, one hundred and fifty priests, and several prelates were present. His Grace, Archbishop Montgomery, of San Francisco, preached a sermon to the assembled thousands, representatives from every part of the American Union, all bound together by a common obligation, with degrees and of course secret signs, by which to distinguish each other. That sermon was an opening wedge to a contemplated revolution whose culmination can only be known by a knowledge of the past. It was a thrust at our common school system, which has made the United States the great, prosperous, and majestic nation it is, with unthinkable possibilities. "His Grace" unquestionably voiced the will and determination of the secret organization he addressed which he said was—

"To have the government specify what shall be taught in the public schools as a free system of education.

"To allow Catholic, Protestant and Agnostic to have this free education given in schools where such religions are taught.

"To have such education as is specified by the government furnished at the government's expense, and such other instruction as the particular school wishes to have given at the expense of the church or society which supports it."

"His Grace" declared: "The system now carried out makes schools of agnosticism. Under this system the percentage of religious population in this country has been growing steadily less since it was first founded."

His Grace neglected to state that the criminal statistics of every American state show that a majority of the convicts in the penitentiaries were churchmen, and that Catholics are far in the lead; whilst of Spiritualists, Agnostics and Jews there are but few or none.

Divide the school funds and give Catholics exclusive control of all children priests can coax, wheedle or frighten into their schools, then those children in the forming state of character are made to believe that faith in Jesus is a guaranty of eternal rewards; and that he will pay all the debts for wrong-doing they owe.

Gaining control of the youth of the country, and educating them in their barbarian faith "His Grace" seems to suppose this decline in religious population will be arrested. We beg leave to assure him that the only way to stay the march of mind is to obliterate our entire system of education; relegate instruction to the pulpit; contract knowledge to the limits of the Bible; revive the myths of the patriarchs and Christian fathers; restore the Inquisition with all its instruments of torture; and give it control of all persons they shall designate as heretics; then the retrograde will cease, and then the church will be victor. That this is the end the holy father and his secret conclave have in view all well know; but as all cannot be accomplished at once the first strike is at the system which has robbed them of power to tyrannize over the people and make them slaves to priestcraft. But they will fail. Intelligence cannot be enslaved. Ignorance has had its day, and priestly rule in America is hastening to its end.

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Japan Trampling on the Cross.

Way back in the early years of the last century, when time was yet young with this then juvenile, and he was a close student of Woodbridge's Geography, he often critically examined an illustration on page 139, underneath of which was printed: "Japanese Trampling on the Cross." The picture represented a large group of the islanders of both sexes, who were trampling on the emblem of the Christian faith, while mothers were also teaching their children how best to express their hatred of that sect. Then we read:

"The Japanese were formerly obliged every year to trample on the cross, as a token of their hatred of Christianity, which was once introduced among them by Portuguese Catholics."

This old-time geography further added:

"Japan is subject to extremes of heat and cold, but is highly cultivated, and is said to be the richest of all countries in gold and silver. The people are very ingenious, and considered superior in arts, sciences, and good laws, to most if not all other nations of Asia."

That was Japan and its people, as told by an American scholar, near a hundred years ago. Though the annual custom of trampling on the cross has probably disappeared; yet still very few of that people have any respect for that instrument. In our boyish days we wondered what gave rise to that hatred. As the years passed on, and we learned of the horrible cruelties and outrages which Christians practiced on barbarian nations, to spread their faith our surprise ceased. Look at Peru, Central America, Mexico, and note the ruin the Spanish cavaliers, in the name of a crucified God, wrought in those countries. The population, 40,000,000 of them, says Las Casas, suffered death at the hands of Christians, he, himself, the historian, being a Christian missionary. Look at the desolation of Africa, raided during many centuries for slaves by Christians, under a permit from the head of the Christian church; Not a country in all Europe but was desolated by wars to propagate Christianity. On one occasion a bull was issued for the depopulation of Germany, because her nobles were too intelligent to adopt the faith. When they did do so it was to save her people from extermination, not because they believed the cruel creed.

Japan experienced the excesses, and the crimes of Christianity. They have welcomed our science, our arts, our manufactures, our engineering skill, our methods of warfare, and improved upon them; but our religion is held in contempt, they having a better than ours, that was not established or extended by bloodshed.

Every Christian sect, without regard to name, which accepts the cross as its symbol, is an outgrowth of the vices and cruelties, as well as crimes, which made it an emblem of Christian faith.

As Spiritualism is not an offshoot of Christianity, and is in no way responsible for its crime, so The Progressive Thinker feels honored to be the organ of the new faith, and is glad to herald the victories the Japs have gained over their ancient foe.

Says He Heard the Voice of the Deity

The Rev. Frank A. Scofield, pastor the East Sixty-first Street People's Church, New York City, declared that he had talked with God and had heard His voice in reply, in an address at the Methodist preachers' meeting recently:

"I heard the voice of God speaking to me, telling me that I should be restored to health and strength and be enabled again to labor for the kingdom," he said.

"I well remember one Sunday morning in March a year ago when I lay there in that situation and called upon God for help. And I heard as truly as any prophet ever heard the voice of God speaking to me, telling me that I should be restored to health and strength and be enabled to labor for the kingdom. Ah! God does answer prayer."

How easy it is for a person of such limited knowledge to be mistaken.

No doubt Rev. Scofield heard a voice telling him he "would be restored to health and strength to resume his labors," and it may occur as told him; but should it not, would he accept the voice of falsehood as from a perfect God? Not if he is a rational, thinking being.

Many such voices are heard in accurate prophecy, but the mind of man has become so advanced and enlightened upon such matters that but few, in fact only the most ignorant, the least informed, ever think of crediting the central Godhead with being the author.

But when we think of the gift of clairvoyance coming upon one educated, or rather taught to believe in an Omnipotence, an Omnipresence, an Omniscience, etc. without any other agencies, or but one intermediary, it is not to be wondered at he would think it the voice of God.

When a voice speaks to a person, seemingly right out of space, it has a tendency to bring out all the electrifying or horrifying (according to the nature of the message) superstitious fancies in his narrow mind, if he has been brought up under the old dogmatic religions.

In a sense it was the voice of God, and no doubt will become a verified prophecy. It was the voice, perhaps, of a loving relative in spirit life, who knew his earnest desire to labor for the cause he loved, speaking into his attuned ear the words of cheer and encouragement.

It was an angel of love conveying to a weak and despondent mortal a message of hope.

It was an angel of peace imparting to a despairing human soul a soothing balm.

It was the voice of spirit speaking unto spirit out of the sea of spirit.

It was the voice of God, the voice of Intelligence, inspiring a mortal by speaking to him those consoling words.

Rev. Scofield is far more elated with the idea of being in close touch with his God than he would be with the actual truth in his possession.

PROGRESS.

'Tis weary watching wave by wave,
And yet the tide heaves onward;
We climb, like corals, grave by grave,
That pave a pathway sunward;
We are driven back, for our next fray
A newer strength to borrow,
And where the Vanguard camps to-day
The Rear shall rest to-morrow!

—Gerald Massey.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents.

A Dangerous Impulse—Was It Obsession?

A strange story comes from Muncie, Ind., setting forth a story of a modern Dr. Jekyll and Mr. Hyde in the person of an apparently sane, well-to-do farmer, who, at times, can scarcely overcome an overwhelming desire to seize and strangle to death persons whom he loves, was told calmly and in a straightforward manner by the man himself, John Donnahue, who came to this city from his country home and surrendered himself to the police. As he sat in one of the chairs at the police station, he told his story, as follows:

"I am here because I want to be locked up, that I may not harm those about me, especially my family. I am perfectly sane, and am all the time, so far as my family and friends are able to tell. But at times I am possessed of an uncontrollable desire to strangle and kill those about me. The last time this desire to strangle came over me was a few days ago, just as my little daughter was kissing me. I wanted to seize her by the throat and strangle her to death, right there. I battled against the desire and overcame it for the time. The strange part of it is, that I love the little girl better than my own life. Just before that incident, the same kind of an impulse came upon me when a woman wanted to take from my arms a baby that I had been holding. I could have killed the woman, but, again, I was able to overcome the impulse. Thus far I have been able, by great exercise of will power, to get the better of it, but the inclination seems to be growing on me, and I am afraid I will do somebody violence if I am not put in a safe place. At times, just as I do now, I know that I am all right and would not harm a kitten. Then, all of a sudden, my whole nature changes, and I become a tiger. Of course, I am insane, I must be. That is the reason I want to be locked up."

The police committed him in jail, where he will be kept, pending an examination as to his sanity. Donnahue is known as a sober, industrious, hard-working farmer, owning a small tract of land north of this city. He has never exhibited symptoms of insanity to those who know him, and is said by his friends to be a model man, fond of his wife and children, and a good citizen.

Ann Odelia Diss de Bar.

Ann Odelia Diss de Bar, who is serving sentence of seven years' imprisonment for procuration, is now the most exemplary prisoner in the Aylesbury female convict establishment in London, England. She preaches to her sister convicts, her favorite text being "The Righteous Life," and she is known among them as "the queen." She is reputed to exercise an extraordinary influence over even the most refractory convicts, the prison doctor believing it to be hypnotism. She is head of the dressmaking department and is petitioning for release on the ground of ill health and the excessive severity of her punishment. Dis de Bar was at one time a prominent medium in this country, but was finally exposed, and punished by imprisonment. The gullibles were taken in by her as usual, and many raised their hands in holy horror because The Progressive Thinker took an important part in exposing this medium. Perhaps she has reformed, but knowing her real nature, we fear her pretense to living a better life is all a sham.

In Reference to Music.

Wm. Rauschmayer, of Coshocton, Ohio, presents the following question, and requests us to answer it:

"ARE THE PRESENT SO-CALLED ORIGINAL MUSICAL COMPOSITIONS STRICTLY ORIGINAL AND NEW, OR ARE THEY MERELY STRAINS BORROWED FROM OTHER COMPOSITIONS?"

The brother should submit this question to some learned musician or composer. In conclusion he says:

"We know that there are only 13 notes or tones (I think 13 is correct), in the chromatic scale. Now when we take into consideration that these 13 tones have been arranged in every conceivable combination for hundreds of years, and the millions of pieces of music that have been written, it would seem as though the limit had been reached in composing. Of course, a piece of music may be arranged in different keys, with different accompaniments and all shades of variations, but its originality must remain and the question in this case refers only to the solo part of the piece itself."

The Yankees of the Orient.

To the present Japan has used the Chinese characters in all their literature. There are thousands of these characters, each the representative of a word, and each must be learned and remembered. News now comes that the government of the Sunrise Land has determined to substitute the Roman alphabet in place of the clumsy symbols now in use. This done and in a few years Japan will take front rank with the most favored nations in literature, as they have already done in many other departments of civilization.

It is said the Mikado several years ago proposed to introduce the English language in all the schools of the nation. It would not be surprising if this would be an accomplished fact in a few years, for many of her learned men now write and speak our language fluently, and consequently know its great worth.

A VISION FREES SUSPECT.

St. Louis Witness Who Had Identified Accused Man as Slayer Reverses Testimony as the Result of a Vision.

A dream by the state's principal witness, in St. Louis, Mo., cleared John A. Schneider of the charge of having murdered saloon-keeper Charles Mutzberg, Nov. 21 last.

Jacques Stark, who had positively identified Schneider as the masked robber who shot and killed Mutzberg, said that two months after the crime he had a vision. He saw again enacted before his eyes the slaying of Mutzberg. Two men entered the saloon, wearing black mufflers as masks and with their hats pulled down over their eyes. Stark and a man named Charles Salisbury and several others were in the saloon. Mutzberg got a shotgun and rushed to the front door after the robbers, one of whom shot him. He followed them outside and was again shot. Then he re-entered the saloon and fell dead at the bar.

Thus far Stark's dream was a duplicate of the real killing of Mutzberg. But in his dream, he says, at the moment that Mutzberg was shot at the door the muffler fell from the face of the man who shot the saloon-keeper, and Stark says he saw that it was not Schneider.

Because of this dream Stark told Circuit Attorney Sager he was not willing to take the stand and swear that Schneider was the man who killed Mutzberg. This left the state without an identifying witness.—Record Herald.

Review of Passing Events.

Spiritualism at the Antipodes.

From the editor, W. C. Nation, of the Message of Life, Levin, New Zealand, we received a pleasant acknowledgment of an article, such as was deemed useful in that field. Spiritualism in that island world has been of peculiar growth and free from the choking weeds which have impeded it in this country. There is manifested a pure desire for spiritual knowledge, and less attention to bizarre phenomena which attract the crowd. Although Mr. Nation writes a private letter, he will pardon me for quoting a passage:

"I shall use your interesting communication in the June number of the Message, and believe me it is thankfully received. I am glad that my little magazine finds its way all over the colony and has been the means of bringing the Spiritualists into a closer knowledge of each other and what is going on in other parts of the world. Mrs. Nation and I have no trance, or clairvoyant gifts, but our house is a sort of Liberty Hall for all genuine mediums, and as our share of the work is to herald the glad tidings, we publish the Message of Life.

"Many years ago we had wonderful manifestations among the members of our family—mere children—and I am about to publish the story which I think will be interesting to Spiritualists generally.

"The work goes slowly, but steadily forward in New Zealand. Mrs. Prior is doing a good work in Wellington, confounding skeptics, helping the laggards over the stile, and brightening up Spiritualists generally. Such visitors do much good, for we have no such development here. Our mediums keep too much in shallow water. They do not realize the ocean of truth that spreads out before them. The want of a suitable literature has been a great drawback, and most depend on what they receive at their home circles.

"There is not a book depot in the colony worth the name. Of course we have some stern fighting, but this does us all good, and the very correspondence in the papers is useful, because so many get acquainted with the subject.

"The 'subjective self' is a subject that has to be faced. In my investigations I must admit that the sensitive's inner self often shows up. The difficulty is to know the border line between spirit control and the workings of our own "recording angel."

"We have to investigate, discriminate, hold fast as our sheet anchor to reason. The infinite is for you and for me to draw from. The 'well is deep.'"

From the bright pages of the Message, we learn that the Spiritualists of Wellington have built a new hall, called the New Century. It occupies a conspicuous position in the city. The auditorium is large, with a sky-blue ceiling, dotted with stars, and the walls are ornamented with paintings on spiritual subjects. There are two spacious cloak rooms for ladies and gentlemen, a library and reading room. A broad flight of stairs leads to an elegant dining-room in the second story. It is a well equiped spiritual home.

At Wauganui is a flourishing "Spiritual Scientist's Association." This is the most conservative town in the colony.

It is notable that while Spiritualism in New Zealand may be regarded as almost of indigenous growth, the believers having to rely on their own "home circles" for their knowledge, yet the philosophy taught of spirit life is identical with that of America and Europe. Is not this conclusive evidence that the communicating intelligences are superior and beyond the sphere of this earthly life? In all the diversity there is unity of thought and purpose.

Views of Ella Wheeler Wilcox.

This writer who has acquired a wide hearing by her contributions to the Hearst sensational syndicate of journals with black head-lines, has forced on a wide public consideration of psychic subjects of which it would have otherwise remained in darkness, and well she says:

"To scoff at what we do not understand is to brand ourselves vulgar, as well as ignorant."

It appears she is fully convinced of the truth of Spiritualism, and yet has a wholesome fear of the bugaboo of "obsession," yet what she says on this subject, and her personal experience is valuable, and should be held in mind by all sensitives:

"I would earnestly advise any one who is not in robust physical condition and not in the possession of a strong will, a clear reasoning brain and a well-balanced mind to keep away from psychic phenomena.

"During a time of very active investigation I learned the important fact that my own sense of personal responsibility and my own will power were being lessened by frequenting these places. I was unconsciously leaning upon predictions or being discouraged by the absence of them.

"Added to this came the knowledge that it is of vital importance to keep our minds wholesome, our brains occupied, our bodies strong and healthful and our desires clean and normal, if we would escape obsession by unclean spirits and earth-bound souls, and if we would earn immortal life on a high plane. Many degenerates, if not all, half the insane and many invalids are simply victims of obsession."

If a person becomes conscious of this weakening of the will, this loss of self-control, her advice to let the subject alone, is most wise. But sensitiveness does not necessarily carry with it disease of the will. The power to be independent, to think and act along lines determined by the highest reason, is the birthright of every human soul, and is to be chosen above everything else. Fortunately the highest form of spiritual impressibility is fostered by this complete control of self. No spiritual being worthy of being received, ever demands its sacrifice. Of the much-talked-of "obsession," and its dangers, the obsession by the conniving, selfish, earthly persons is far more menacing and dangerous than that of all the "spirits of the vasty deep." The mantle which protects from one shields from the other.

To attribute the crimes of "degenerates," the disease of brain of the "insane," and weakness of "invalids" to "obsession," is an assertion not supported by facts. It removes responsibility for which Mrs. Wilcox so strenuously contends.

When does the evil influence start? Admit that evil spirits "obsess," must they not be obsessed? Where shall we stop in the chain, and fix the responsibility?

Wherever we do pause, we shall have to admit identically similar conditions exist as we observe in the "obsessed," and produce the results. Why then go beyond and outside for an "occult" cause, when it is so readily explained by physical means?

That there is "obsession," is a corollary of the general proposition of sensitiveness to spirit control. The distinction should, however, carefully be made between the results of organization, and disturbance of physical functions, and spiritual interference.

Ever since, and ages before, the Israelites packed their sins on a goat, and sent it away into the wilderness, the sinner has sought to excuse his sins by throwing the burden on some one else. Weak and cringing Adams would have the "obsessing" Eves held responsible. They should remember that the first Adam did not find sympathy with God when he sought to save himself by criminating his wife.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

DO SPIRITS ASSIST HER?

Indiana Child Is a Wonder—Beasts of the Field and Birds of the Air Take to 10-Year-Old Miss, Which She Attracts and Tames in a Remarkable Manner.

A phenomenal case of control over animals has been developet in Laporte County, Indiana. Little Edith Decker, a child of 10 years, having been attracting the attention of her neighbors through an almost supernatural power to influence and control birds and animals about her. She is the daughter of well-to-do people living on a farm a few miles southeast of this city.

Since her early childhood the girl has displayed an unusual friendliness toward all animals, and out of this friendliness has developed a faculty that is remarkable. She seems to exert an influence over wild animals that cannot be explained. The domestic animals and fowls which have been her playmates from the time she was able to toddle about the barnyard, seem to have a regard for her that is little less than human. The most shy of these have always permitted her to fondle them while the other members of the family were repelled.

Controls Vicious Ram.

Three years ago little Miss Decker's father owned a vicious ram, which none of the farm hands were able to control. Its disposition was so ugly that it was impossible for anyone to enter the field where it was pastured, and it would occasionally break through the fences and do damage about the farm. On such occasions the little girl, then only 7 years old, could control the animal as easily as could any of the ewes of the flock be controlled. She would calmly enter the field, place a strap about his neck and lead him to the barn or whither she wished with the confidence of absolute mastery. A ride upon his back was a romp that she greatly enjoyed.

A Shetland pony which through maltreatment when young had developed many vicious traits and which was practically unmanageable she readily brought under her control and taught to do many clever tricks. The cattle and the hogs that positively refused to be driven she led about as easily as she handled the other farm animals. Pigs, cattle, sheep, horses and the barnyard fowls follow at her heels as she goes about over the farm.

Little Edith's power over wild animals and birds is even more pronounced than that over the farm animals. At the age of 3 years she went out into the fields of her father's farm. On a score of occasions she brought to the house full-grown rabbits she had caught single-handed in the open fields and frequently came in with a meadow lark perched on her hands. A few days ago she entered the woods near her home, and seeing a bluebird sitting on a limb of a bush, stepped up to the bird and took it in her hands, where it nestled unrestrained until she saw fit to place it on a bush an hour later at her home.

While attending school near her home last spring the child and her playmates discovered the nest of a flying squirrel in the soot pan of the schoolhouse chimney. The other children made the first attempt to remove the young squirrels from the nest and were severely bitten by the mother squirrel. Little Edith, however, put her hand into the chimney hole and took out the little squirrels without causing the little mother the slightest uneasiness or being bitten. For weeks after that she made daily visits to the chimney and came to be on such good terms with the mother squirrel and her children that the hairy little beings seemed almost to await her coming.

Everyone knows that field mice will resist capture with all their might, and even when taken in custody will repulse an attempt to touch them. But they seem to be content to rest in her hands or pockets.

The above case is most remarkable, and places this young girl on the same plane as the adepts of India, whom, it is said, the most fierce of the wild animals of the jungle will not harm.

TRUTH.

WOMAN SUFFRAGE.

Notable Personages Address College Women and Incidentally Express Their Views.

In a recent address by Cardinal Gibbons to the women graduates of Trinity College, Washington, D. C., he solemnly warned them against woman suffrage, and declared: "Because we give our women a college education, it does not follow that we intend them to clamor for the prerogatives of men." In times past men usurped about all the "prerogatives" there were, higher education among the rest, and if women had never "clamored" for this one, they would be where their foremothers were when they were not even taught the alphabet.

If Cardinal Gibbons did not wish his church women to clamor for the so-called "prerogatives of men" he should have kept the doors of the higher educational institutions closed to them. Catholic women have not shown themselves slow in "usurping" the so-called prerogatives of men in the past whenever opportunity offered.

In happy contrast to the utterances of Cardinal Gibbons to his women graduates, are those of Bishop McVichar of Rhode Island in his address to the graduating class of Bryn Mawr College, and Supreme Court Justice David J. Brewer in his address at Vassar College. Bishop McVichar said:

"I hope and pray that we may see woman suffrage come to pass soon. In this fuller citizenship there is no chance that woman would unsex herself. I believe that the paths she would walk in would not only be brightened, but they would be straightened."

Justice Brewer, after expressing his belief in woman suffrage said:

"Who shall say that before gray hair shall cover the heads of the women here to-night, there may not sit in the White House a woman who, like Queen Victoria, will shed lustre upon this country as Victoria shed lustre upon England?"

ELNORA MONROE BABCOCK.

Legerdemain vs. Mediumship.

A VIVID EXPLANATION.

Wherein Legerdemain Is Exhibited in Its True Light, and In no Sense of Spirit Origin—A Trenchant Reply to Mr. Burr.

A great showman is credited with having said that the American people like to be fooled. Perhaps he had reason for making the statement.

I sometimes wonder if a large number of so-called Spiritualists of the present time do not like to be deceived with respect to mediumistic phenomena. At any rate some of them seem to shut their eyes resolutely to the unwelcome reality and refuse to open them until assured they are again in the realms of the unreal. There may be some profound reason for this condition, but if there is I shall leave its statement—at least for the present—to the philosophers of the press.

The venerable and learned Wm. Henry Burr, of this city, is a frequent contributor to the columns of The Progressive Thinker, and in the issue of June 17, there appeared an article from his pen that must be a source of considerable amusement to investigators. Evidently not the least of Mr. Burr's qualifications as an observer and reporter of psychic phenomena is an active and robust imagination. This will appear, I think, from a careful examination of his latest contribution.

It should be said here, however, that I do not question Mr. Burr's sincerity, honesty, truthfulness or integrity of purpose; and what follows must not be construed as reflecting upon him in any unkindly spirit.

The amusing portion of his article is the last paragraph. He has related some of his experiences and observations at a seance given by Mr. Fuss for the production of physical phenomena, the "medium" asserting that they were not produced by discarnate spirit intelligences. Mr. Burr says:

"We all went away satisfied that in spite of the man's assertions to the contrary, HE IS A MEDIUM, and that the performances we witnessed were spiritual."

It is a matter of regret that Mr. Burr's physical vision is sadly defective. Not long since, at the funeral of Mr. Morris Keim, I noticed Mr. Burr trying to get a view of the coffined face of his friend, and, in order to do so, his own face was lowered to within a very few inches of the glass cover. The room was very light, and it was in the middle of an afternoon. If such a defect in vision exists, how much dependence can be placed in what he "saw" at the seance of which he writes in the article under review?

What happened at the seance? The following: A "battery" was formed; "the ringing of a bell, beating a tambourine and drumming on the back of a guitar;" the man's coat came off "while he clasped with both hands" the arm of the one sitting next to him in the "battery." Another "battery" was formed, the persons composing it being chosen by raps from the cabinet, pads and pencils were handed into the cabinet and about twenty messages "were recognized and received" by those present; then followed writing by "a visible hand." How wondrous strange! Writing was actually done "by a visible hand."

Why is Mr. Burr anxious to charge these phenomena to the spirit world when the "medium," as he says, declared to the contrary? There was not a single phenomenon mentioned that might not have been produced by a clever sleight-of-hand amateur.

I regret that I was not present. However, I attended one of Mr. Fuss' exhibitions some weeks previous, and carefully noted what happened. I think it is safe to assume that practically the same conditions were present each time. When I was present all the paraphernalia (bell, guitar, small stand, writing paper, pads, pencils, tambourine, a split clothes-pin for drumsticks) were placed in the cabinet before the seance proper commenced.

The cabinet was formed by a curtain stretched across the corner of the room. The "battery" was formed by Mr. Fuss first taking his position in a chair the back of which was against the outside of the cabinet curtain; two other chairs were placed at his right, similarly situated. A second curtain was pinned around the necks of the three persons comprising the "battery" and thus fastened to the cabinet curtain. This second curtain hung down to the feet of the "battery," thus hiding them from the view of the audience, with the exception of their exposed heads.

Mr. Fuss sat at the end of the "battery." The orthodox method in a seance under such conditions is for the "medium" to clasp the wrist and arm, or hand and arm of the one next to him, in his hands, while the other two simply join hands.

Here you have the ideal conditions for the production of simulated spirit phenomena. There is not a single condition imposed to prevent fraud and deception. In regular seances of this kind, of course, no such test conditions are permissible. If they were insisted upon, there would be no phenomena.

If any genuine phenomena are produced under the conditions here outlined, it is my earnest conviction that the medium who sits under such conditions does himself a grave injustice. And the invisible forces using such a medium are sadly deficient in discrimination.

But to return. At the exhibition I attended every opportunity was afforded me to critically watch the proceedings. There were about thirty others present, the room being so crowded that a number stood. All the phenomena Mr. Burr has mentioned were produced, and I was the recipient of several messages, one, by the way from "Thomas Paine," who favored me with a longer epistle than he did Mr. Burr.

At the conclusion of the exhibition Mr. Fuss announced that he did not believe physical phenomena were produced by spiritual causes, directly, or words to that effect; plainly intimating that he did not regard the phenomena presented as in any sense spiritual. From mere curiosity I asked all present who credited the phenomena to discarnate spirits, after hearing Mr. Fuss' statement, to raise their hands. Either ten or twelve of the audience held up their hands, and among that number I noted some of the old Spiritualists of the city.

The exhibition I attended was free, but unfortunately it did not occur to me to "take up a collection." Perhaps that was because I am not a regular churchgoer.

What are we to believe? Mr. Burr says himself and all who witnessed them when he did are satisfied the phenomena enumerated were spiritual. The medium asserts otherwise. Who knows?

FOR MYSELF I AM NOT IN DOUBT, NOR HAVE I BEEN. IT IS A PLAIN CASE. MR. BURR'S ENTHUSIASM AND IMAGINATION HAVE PLAYED HAVOC WITH HIS CRITICAL FACULTIES AND HIS SOBER JUDGMENT.

I do not want any of my friends to imagine for an instant that I am opposed to physical phenomena. We need all the proofs and demonstrations of spirit presence, power and intelligence that may be obtained; but we have no need of simulated phenomena when it is sold in the market places as the genuine. It should be properly labeled.

The merchant in this city who sells adulterated flour is liable to arrest and fine. The medium who takes money for simulated phenomena, passing them off on a credulous public as genuine, should not be encouraged. At least it seems so to me.

I knew a Spiritualist who was extremely bitter against churches, religion, and priestcraft and who often ridiculed Christians for their ignorant credulity. A purported spirit told him that he should buy some shares of mining stock in a mine out in Colorado that he had never seen. He bought the stock. He paid assessments on it. Not long since he told me that he had paid out, on that investment, several thousand dollars, and received in return not a penny! And he talked about credulity!

There is before me a little volume printed in London, entitled "Some Reminiscences, by Alfred Smedley." It contains an interesting account of the physical manifestations occurring in the presence of Miss Wood, an English materializing medium. She seems to have been very successful in the work, and what attracted my mind in reading the account is the very suggestive fact that she was always willing and ready to comply with any reasonable test conditions that might be imposed. Perhaps she realized that unless the phenomena are produced under such conditions that there cannot reasonably be two opinions as to their genuineness they are practically without value. Of course, if the phenomena themselves are so distinctive and unique that to simulate them would be a practical impossibility, this consideration would not be applicable.

In the current issue of the Banner of Light, the venerable spiritual pilgrim, Dr. Peebles, in reply to a question asked by the interviewer, declares that when he reaches the Summerland and wishes to communicate with friends still in the mortal he will insist on suggesting and fixing the conditions under which he is to manifest, and if mortals do not fancy them "they can stay at home and attend to their own business." The Doctor is delightfully dogmatic in his statements sometimes, but in this instance softened and qualified what would otherwise have been a "hard saying" by the parenthetical remark, "unless I change my mind." Possibly there may be concessions on both sides.

I enjoy reading Dr. Peebles' trenchant articles and have often desired to meet him; but, if from the spirit side of life he should seek to communicate with me through the mediumship of a so-called physical medium, where the conditions all favored simulated phenomena and were arbitrarily dictated by the medium, I fear he would fail, because I should be elsewhere "attending to my own business."

And, unless I change my mind, I shall continue to think the exhibition Mr. Burr witnessed was a studied presentation of simulated phenomena, given with the excellent purpose in mind of teaching investigators to think and to discriminate.

WALTER P. WILLIAMS.
Washington, D. C.

BRADY'S LAKE.

Beautiful Brady, with hills set round,
A picture in frame of verdure bound,
Ah, softly the wind sweeps o'er your face,
As sinks the sun to its resting-place.
Within your depths, as in mirror bright,
Gleam all the colors of sunset light.
The birds are singing their evening lay
Bidding farewell to the dying day.
A poem of beauty, peace and calm,
Which brings to the wounded spirit balm,
Soothes into rest the turbulent mind,
Awakes a pity for all mankind
To whom is denied this picture fair,
Away from the city's toil and care.
A sharp contrast to this peaceful scene
Is that of the long ago, I ween,
When Brady, the man, a settler bold,
(A story that's true and often told),
Ran for miles over hill and through dale,
With Indians fast upon his trail,
To brink of the river, high and steep,
(A place that is now called Brady's leap),
No time to look for a place to ford
If he would escape the savage horde;
Across his path it lay deep and wide,
A bound, and he reached the other side.
The Indians stopped upon the brink,
And gave him a cheer, amazed to think
That anyone such a leap could take.
Then on he ran till he reached the lake.
His mother wit now stood him in hand
To help him escape the savage band,
The trail led plain to a log that lay
Out into the lake, and this, they say,
That ere the Indians found a place
Where they could ford and take up the race,
Brady arranged in this time of need,
To hide himself, and breathe through a reed,
So when the Indians reached the place,
On land or lake, not a single trace
Could they find, to tell which way he went.
Where he lay he heard them giving vent
To their opinions above his head,
And they decided he must be dead.
So at last they turned and went away,
But Brady lived for many a day.
His story is told by camp-fire's light,
On many a pleasant summer night,
As laughter and song, the echoes wake
From hill to hill around Brady's Lake.

MARY L. BETTES.
Cuyahoga Falls, Ohio.

United in Marriage.

Sunday, June 18, at the residence of Mrs. Hamilton Gill, 522 West Monroe street, Chicago, Mrs. Olive Croxton of Warsaw, Ind., and Charles J. Barnes of Chicago, were united in marriage by Rev. Dr. Thomas. Among those present were Mr. and Mrs. T. M. Snyder and Mr. and Mrs. Smith of Warsaw, Ind. Great things are expected from such a spiritual alliance, and we voice the congratulations of the many friends of that well-known medium, Charles J. Barnes, who has been an open door for the spirit world more than thirty years. Mrs. Barnes, who is also a Spiritualist and a good worker in the cause of truth, stands high in the esteem of residents of Warsaw, regardless of any creed or sect. All the friends spent an enjoyable time while here and have now returned home to their respective duties. Mr. and Mrs. Barnes will spend their honeymoon at their beautiful home in Warsaw, Ind.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price $1.

CONDITIONS OF THE SPIRIT.

As Portrayed by G. W. Kates in a Lecture at Pittsburg, Pa.

G. W. Kates and wife, of Philadelphia, have been serving the First Church of Spiritualists, on Boquet street, for some time, and yesterday held their concluding meetings. Mr. Kates gave an address at the morning service, upon "Conditions of the Spirit." He quoted as follows: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (I. Cor. 3:16). "He that ruleth his spirit is better than he that taketh a city." (Prov. 16:32).

"The spirit is thus heralded to be the dominant part of man. This spirit force is thus, as a part of God-force, made to be the most important power of ourselves for proper relationship to our life. This spirit is now a part of our physical self—and we shall not wait for death to develop it, but should allow it to now be expressed with the fullness of its divine energy. As the temples of God, we should be ruled by the spirit of God.

"'The greatest duty of life is to properly rule one's self. Paul said: 'I know that in the flesh dwelleth no good thing.' Paul made a great mistake, for, in the flesh dwells the spirit—every atom thereof being an expression of spirit energy. Thus, if our flesh is impure so will our spirits be, and thus the spirit of God (good) be defiled. These defilements will not be sacrificially atoned for, but will become a great responsibility for us to purify. The results of sin are sure and the purification a task of ages in spirit life.

"'Theology has not been reasonable in making mankind only a person of body, bones and brains, powerful only to sin, and immortal only to be tormented eternally. Such theology debases God and degrades man. We sadly need a religion of the spirit, and a religoin of revelation. These we are now obtaining, and we realize the true conditions of the spirit here and hereafter. The spirit life is as natural and as material as this, only related to another dimension of space. The occupations in spirit life are as natural and important as here.

"The one great need there will be to find our true powers and cultivate them. Then how much better it is to unfold them as much as possible here, and leave less to compel us to undo over there. That life is a progressive one, as is the life on earth. They are each conditioned upon the spirit. This natural life in the spirit is what enthused the early Christians and made them brave to meet martyrdom, and the same has lately been demonstrated to exist with the Japanese, who have no fear of death.

"The resurrection is immediate and the spirit self is your dual self in exact similitude. 'If there is no resurrection of the dead then is Christ not risen.' (I Cor., 15:13).

"Paul realized that Jesus could not repress an unnatural law. Mankind must have been and must be resurrected or Jesus could not have been. His supreme mission of life was to demonstrate that resurrection; but it has been held that He was the first resurrected, and without him could not have been this rising from the dead.

"No wonder Paul said: 'If in this life only we have hope in Christ, we are of all men most miserable.' (I Cor., 15:19). No, we need to have the facts of resurrection demonstrated by every possible spirit. With the record of only Jesus being arisen and reappearing, the people of earth have grown materialistic. Now with this being demonstrated by hosts of our loved ones, mankind is growing to be spiritualistic. This is restoring and demonstrating the true Christ, and is unfolding our ability to demonstrate that the Spirit of God dwelleth in us, and causes us to rule our spirits and not be defiled by the lusts of the flesh."—Pittsburg Leader.

PRODIGALS.

Open the door to the prodigal son
Weary of husks and the keeping of swine.
Cast from your hearts all the ill he has done,
Meet him with festival, music and wine.
Strip from his form all his rags of disgrace,
Lave in pure water his travel-stained feet;
Bear him with honor and joy to his place,
Cleansed from the soil of his manhood's defeat.

Bend to him; pour him and praise him the cup,
Set a rich crown on the sin-abased head!
Swift from the dust raise his purity up.
Is he not living, our son who was dead?
Draw down the curtains and shut out the night—
There was a wild face looked in thro' the pane—
Haggard and famished, world-troubled and white,
Pinched by the north wind and drenched with the rain.

Sound the loud music, let laughter be heard,
Fill high the cup and let none pause to hark—
Only an echo—a sob or a word
From that wan woman shut out in the dark!
Who? Hush! be silent. What matters the rest?
Would you dare claim her, your daughter or mine?
Were she the infant that slept on our breast
Leave her unsaved—with the husks and the swine.

BEATRICE ST. GEORGE.
Oak Park, Ill.

LET HOPE PREVAIL.

There is never a time of grim despair
But faith will at last prevail,
There is never a day that is full of care
But trust will uplift the veil.

There is never a burden that weigheth sore
But laughter will make it light,
There is never a sky all clouded o'er
But a smile will make it bright.

There is never a night that is full of fear
But hope will make it calm,
There is never a life that is dark and drear
But love will bring it a balm.

—Exchange.

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A Tale of Cosmic Multiplication.

BY CHARLES DAWBARN.

I have rarely been so interested—almost thrilled—by a thought new to me, as by an article in the North American Review for May, by Sir Oliver Lodge, the well-known English scientist. The article is headed "What is Life?" but the title is a clear misnomer, almost a joke, for he makes no pretense at an answer to his own query. The reader will know no more about "life" after he finishes the article than he did before. But, all the same, the article rings with a truth for me that has evidently been one of Nature's dearest secrets in her wondrous creative processes. Sir Oliver might appropriately have headed his article "A Tale of Cosmic Multiplication," but as that did not occur to him I will pre-empt it for my present use. Of course the learned ex-president of the Society for Psychical Research is not responsible for anything more than the text for this sermon, but for that text he should receive the thanks of every student of Nature.

Every school-boy of the eighth grade knows that matter—which is Nature's fig leaf to hide her nakedness—is composed of molecules. And a molecule is in its turn, a friendly gathering of certain units that have a liking for each other. The learned scientist may know all about units and atoms, but the rest of us mingle only with molecules as we walk through life. And everything we know, and even think, is just a gathering and blending of these molecules. And at this point we face the great truth I find in my text. When units enter into married life and become one molecule they don't settle down into a silly young couple that thinks all the world of itself, and almost nothing of its neighbors, but, on the contrary, they are anxious to make friends with as many as possible willing to row hard and pull together in the same direction.

The school-boy knows that Nature has some very singular methods of manufacturing the various articles she produces in her factories. For instance, here is a unit of hydrogen posing as a most worthy and respectable cosmic citizen, and admired by all her acquaintances. Her next door neighbor is an estimable unit of oxygen. They make eyes at each other, but nothing comes of it, and nothing would come of it through all eternity except when a second hydrogen damsel begins to flirt with the same young oxygen. The result is not exactly bigamy or mormonism, for all three of them immediately disappear, and nothing is left but a drop of water, though the scientist can coax them apart again if he so choose.

This, so far, is but the old and well-known truth of the composition of matter by the blending of units in different proportions into molecules. But after this blending there is something left which did not blend, and this is the tale which the learned professor has to tell us, and which I am now taking for my text. We know that the atom of hydrogen had within itself, all ready for use, the power to blend with an atom of oxygen, just as the atom of oxygen had the power to blend with two atoms of hydrogen. The point we had not noticed, and which the professor now points out, is that there is a further power possessed by those atoms after they had seemed, and been believed to be entirely satisfied with their union.

That water molecule has the power to tear apart atoms which have blended into other forms, for instance, as sugar, salt, and everything else which can be dissolved by its action. In other words, as you added molecules to each other, forming what the scientist calls "Mass," you were discovering or uncovering a power entirely latent in the atom though active in the molecule. The mere increase in the size of your "Mass" thus evolves powers that are of tremendous import in the process of creation. This addition and multiplication of the atoms—this celestial arithmetic— unlocks one of the greatest mysteries of life itself, as we shall presently see, although it by no means tells us what life is.

Now instead of talking about hydrogen, oxygen and so forth, let us keep in mind that back of the blended molecule is the great fact that intelligence, energy and substance are always present, inhering in every unit, but exhibiting themselves in proportion to Mass. For instance, every blending, whether of liquid, solid or gas, contains all three and their manifestation will depend not only on the first attraction of atoms to each other, but will differ as more and more molecules aggregate into a larger and larger Mass. We don't even perceive in the first mating of atoms the separation into solids, liquids and gases. There must be a great collection of those units and atoms before even our most sensitive instruments can tell us of any change that is taking place. To illustrate, here is a ball of matter we can handle. It is composed of atoms and molecules we call "lodestone." Those most compressed we call solid. Those least so we recognize as exhibiting attractive force, and actually whirling round that solid core, and out into space. These finer particles would constitute what we call an atmosphere, but the Mass of that ball cannot hold them from rushing right out and away from the center. Here is where we first discern the importance of Mass. Add more and more of that so-called solid matter and we have at last bodies large enough to fly through space with orbits of their own. We notice that meteorites and asteroids are such bodies, but we soon perceive their limitations. None of them has enough Mass to hold these finer particles as an atmosphere for its own use, and consequently its intelligence, substance and energy could not manifest as life, for life can only appear amidst the less solid particles of Mass which we call atmosphere. Retain them and you might possibly have life, but to retain them you must have the attraction of gravitation which depends upon Mass. And there is not enough of Mass in meteors and asteroids to permit and hold any such family gathering of intelligent forms.

Even our earth had a narrow escape, as its hydrogen atoms are constantly breaking the shackles of gravitation, and traveling out into space. So the first great truth we find embedded in Mass is that a vast collection of molecules must assemble before any manifestation of what we call "life" could take place. Of course other conditions than mere Mass may be necessary, for we know that life such as ours would still be impossible on some planets with more Mass than our little earth. But, all the same, the mere accumulation of Mass renders what we call "life" a possibility, and without that quantity of matter there will be no expression of intelligence such as we know and manifest.

So much seems reasonable and clear, based on a natural fact. It is the next step which the writer would present as a new thought. The effect of Mass doesn't cease with the production of "life." If the Mass be increased till it would make a million of our earths, then there are new conditions that must and will produce new effects, for Mass has been added to Mass until the collective molecular energy seems transformed into a radio-activity so vast that a whirl in the ether is created which outreaches the furthermost planet. There, for the first time, the scientist discovers energy at work without exhaustion, which is an impossibility in any less accumulation of Mass. Watch the mere vibrations of that molecular Mass, note their vast range, and you presently discover not only the heat, light, electricity, etc., which we now register and use, but the student now perceives that Life itself is but a product of sufficient Mass UNDER CERTAIN CONDITIONS, in other words, that it is just an effect, like all the rest.

Intelligence and energy act upon and through substance in proportion to Mass. There is the Mass vibration we call "zero," because it is our limit of perception in that direction. In the other direction we have radio-activity which destroys even when we attempt to study it. Both alike are effects of Mass. It becomes only a question of a sufficient aggregation of molecules, and any effect possible between zero and the fearful output of radium might be marked on Nature's thermometer. Somewhere between those limits, at a point we score as, say, but ten degrees on that thermometer, "life" appears, just as heat, electricity, magnetism, and every other effect of Mass movement appears when its points in vibration are reached.

Science has long noted that certain very unexpected effects appear in Mass as you increase or lower its vibration Ice, water, steam, gas are a mere matter of changes of vibration of the same. Mass.

And the particular vibration at which the change takes place is called "a critical point" by the scientist. And I am now urging as an idea that I believe is new to the world, that life itself is also an effect reached at a certain definite "critical point."

If we choose to speak of the appearance and action of intelligence from molecule to Mass, from crystal to cell, as "life," we may outreach humanity by a few degrees, more or less, but at each stage there will be these wonderful "critical points" to mark these changes outwrought by the mere vibration of sufficient Mass. Given intelligence, energy and substance, their manifestation will be in proportion to vibration, and the vibratory movement will be in proportion to Mass.

We now can begin to realize what Nature is evolving in her planetary systems. We see that the mere energetic movement of the particles of any sized aggregation of molecules produces or evolves certain effects that no man, without experience would deem possible. That is a natural fact to be ever remembered. A still more important fact is that as the size of the lump of molecules increases—as its Mass becomes greater—very different manifestations become possible, so that the mere size of the Mass is really of vast importance.

The work done by our sun would be impossible without his Mass. And, of course, other suns a million times larger may be, perhaps must be evolving effects as much greater than that of radium as radio-activity outspeeds the vibration of a piece of burning coal. Necessarily the mortal is limited in his conceptions by his sense limits. Thus the power of Mass may evolve vibrations almost infinitely beyond those of electricity and radium, but we have no words—not even thoughts—by which to express such powers, save as we may, perhaps, think of our own known forces as still manifesting, but in higher octaves. The greater Mass will surely evolve a greater electricity. And if my claim that "life" is also only an effect of sufficient Mass at a certain rate of vibration be acknowledged as a natural fact, then it follows that the higher conditions produced by greater aggregation of Mass will and must evolve something vastly superior to what we know as "life."

We acknowledge that consciousness is an effect of "life" which ultimately exhibits in humanity as self-consciousness. Just for a moment we pause here to recall the fact that increase of Mass does not exhibit its changes as ounce by ounce, and ton by ton the aggregation increases, otherwise the elephant having more Mass should be far more intelligent than the ant. Nature advances by critical points at which she suddenly exhibits the change she has been preparing as she added Mass to Mass.

We have but so far touched the fringe of the mighty thought that lies embedded in Mass. For Mass is all there is. It is the blended expression of intelligence, energy and substance, and is really the finite expression of infinity. When we talk of "life" being evolved as one of its steps, just as electricity and radium are manifested by energy, we are insulting no Godhead. For these wondrous changes are the great nameless Creative principle and power working in its own way, which becomes manifest to mortal sense in Mass, and in no other manner.

The scientist with the mighty brow recognizes his own limitations. He has neither sense nor tool that can give him facts outside the Mass he would fain study. So he lays him down on his couch, with a rug over him to keep him from catching cold, and proceeds to dream. He dreams of the nameless "all in all." In his dream he calls it "ether," and endows it with the potentiality of everything of which he has ever thought, including himself. But as "ether" it is beyond even dream analysis. He knows it must contain intelligence, energy and substance in potentiality, but he cannot even dream them into his own possibilities. But somehow his dream flashes at a "critical point" and he finds himself watching units—specks, if you please—darting hither and thither amidst that ether. That unit he recognizes as substance, proclaiming its own intelligence and exhibiting its own energy. He perceives that no two units are alike, any yet, as he dreams, he sees each one seeking a mate, and thereby he discerns the eternal law that progress depends upon one becoming two. That critical point has evolved the one, intelligence and all, and by its intelligence it perceives its own need. That critical point was CREATION, and all that followed was evolution. But the dreamer dreams some more and presently discerns, or thinks he discerns that the unit mated into two is still unsatisfied. The two become a dozen, a thousand, a million, and the dreamer calls them an atom, and notes they are yet unhappy. But this unhappiness does not mean they are needing something new. It only means they have potentialities and powers yet unsatisfied. This unsatisfied crowd the dreamer calls an "element," by which he means he can't imagine what that crowd is going to do next.

His dream is really becoming interesting, and if his wife will let him alone for another hour or two that dreamer fancies he may find out something.

But on this occasion the planets smile and he goes on dreaming. And presently he sees, or thinks he sees a lot of these element crowds associating with another crowd that is not so select. In a word, the gathering seems to him in his dream like a little of everything, and to grow larger and larger, till he calls it a Mass. And the bigger it grows the more plainly he sees that every individual molecule, whether of element or otherwise, is full of powers that are unexpressed, and cannot be expressed until the Mass has grown a great deal bigger.

So he dreams on and watches. And in one spot where there are a whole lot of units tightly squeezed together he sees, like a flash, a crystal make its appearance. It was the child of a "critical point" for he could not detect any preparation. It just came when there was enough Mass for intelligence to show itself more clearly. So the crystal became the then highest expression of intelligence possible in that Mass.

As he watched it seemed to him as if every unit had two hands, a right hand and a left hand, which in his dream he called positive and negative, and as the Mass spun faster and faster the swinging of these hands in the tricity and magnetism, or sometimes scintillating as light and heat or gravitative attraction. But as he dreamed on he felt sure they were all original properties of the unit, and the ether back of the unit, and that it was the growing size of the Mass that permitted this unit play to be perceived by his sense.

He saw the Mass keep growing larger and larger, as units kept coming from the ether, till he noticed, in his dream, that in the greater whirl many of the molecules pressed less closely on the center. So he dreamed that they surrounded the Mass most compressed and became its atmosphere. Continuing to look, in his vision he saw the intelligence in the Mass now expressing itself as mineral at the core, but becoming liquid, and even yet more free as atmosphere, but still Mass to its outmost "gases," as he called those dancing units.

Now another "critical point" was passed, for he saw a new effect when the Mass began to push out from within, a new expression of the unit's inherent power which could not peep out before. And he dreamed that it was "protoplasm," and he called it "cell life." And because the Mass was now large enough to permit the unit to so far satisfy its longings that cell multiplied, and the collected units, spinning round in the ether, became a world. In his dream he saw that vegetable life and animal life had now appeared on the outside of this last "critical point," although they had been latent in the unit from its beginning, and in the ether from which that unit had emerged.

The dreamer still dreamed on, for it seemed to him that his vision was giving him the key to many a mystery, at least in his dreams. He could see intelligence, with vast energy, pushing this manifestation of "life" out through substance and into "consciousness," and at each step nothing seemed lost, but everything gained. The electricity flashed into light and heat as before, for the unit was continuing its eternal dance, and the waving of its two hands. But now there was added a "consciousness" that grew and grew, affecting substance in its form and its powers by a process which the dreamer called "evolution."

It was here he learned the wonderful lesson of "critical points" which meant something new and unexpected peeping out whenever there was a Mass of sufficient size. He had watched in his dream the unit mating with unit, and yet always a potency left unsatisfied; that is to say, the new partnership, whether exhibiting itself at certain critical points as solid, liquid or gas, was always ready for yet another step onward. And nothing more seemed required to that end, at least in his dream, but a sufficient accumulation of Mass. As he continued to watch he saw that wherever units gathered and blended into Mass there was always "form," and intelligence using that form to its own end. Then he perceived that the more solid the matter the less manifestation of intelligence seemed present. And then the dreamer who had discovered that at one "critical point" life had appeared, and at another consciousness, now perceived that in his own form intelligence had gained another step and become "self-consciousness," which was watching and studying the powers of its own selfhood.

But the dreamer grew very impatient, for the tools which he dreamed he had evolved and called his "five senses," were clumsy and imperfect. But once again he discovered it was a question of Mass. The core of the Mass was too solid for his "self-consciousness" to work in and use. When it became liquid, conditions were a little better, though little but monsters were able to be evolved by intelligence. A step forward and he saw the Mass become gaseous, which he called "atmosphere," in which intelligence evolved the form of manhood, and first gained its "self-consciousness."

The dreamer was now struggling for a yet greater manifestation of his intelligence. He wanted to see more, and hear more, and think more, for the eternal unit was yet unsatisfied. It still had powers it had not been able to manifest. It needed more Mass, but the trouble for the dreamer was that the Mass was becoming vaster than he could grasp, even in his dream.

He presently discerned that where his five senses found their limit was another "critical point." There was Mass, plenty of it, more of it than ever before, but its units and molecules were still further from the solid. So he dreamed that beyond this last "critical point" was still "form," for self-consciousness cannot manifest without "form," but it was not the old form with its five senses. It was from a different part of the Mass, and therefore with new senses, and a higher "self-consciousness."

In his dream he saw that the old form and the new had faint possibilities of touching each other at just a few points. He perceived that where the old form was slightly sensitive to the new in a manner the old sense could not express, the mortal called it clairvoyance and intuition, because not one of his five senses could tell the tale.

It was now the dreamer thought he saw that this last step past a "critical point" left the Ego with two form personalities, one on one side the point and one on the other, both existing at the same time, and having occasionally some faint connection. Still when the mortal form could not maintain itself any longer they called it "dead." It soon dropped apart, and then the Ego lived altogether in his new form.

Watching while both forms were in existence the dreamer saw, or thought he saw that while living in two forms might be progress it was not happiness, for each was cumbered and confused by the other. So he perceived that when Ego was released by the dropping to pieces of the old form he presently encountered more "critical points." But at each step it was always a question of Mass, for the more Mass the greater the power.

It was now the dreamer noticed that by this last accumulation of Mass electricity and light and heat seemed to change their nature, while new forces, for which he had no name, were manifesting around him. And with these new forces burst out new life, taking new form for the indwelling Ego. The dreamer was here obliged to cry "enough," for he could bear no more. But at every step, as he looked back, he saw it had been always a result of Mass growing larger and larger, for even the humble unit had contained within itself vast potentialities and powers that only needed association with its fellows to enable him to become manifest and active.

The dreamer confesses to himself that he can conceive of no limit—no "critical point"—beyond which lies exhausted power, for every unit is itself but a manifestation of infinity.

When the dreamer woke he had learned the lesson that Creation is an impossibility, and even theologically unnecessary, for the great UNKNOWABLE is absolutely complete. His every manifestation is through Mass, whereby intelligence can alone exhibit its mighty power. And this is the Tale of the Cosmic Multiplication Table.

CHARLES DAWBARN.
San Leandro, Cal.

Home Again.

Dr. Peebles, Returning From His Lecture Tour Through England, Scotland and Wales, Is Interviewed.

Question.—How long were you absent, and where did you spend most of your time?

Answer.—I was absent about three months, enjoying the ocean passages exceedingly. I am never seasick. It is the ocean that rages and rolls at times, but not my stomach. Seasickness, like most other sickness, is a bad habit.

I spent most of my time in London, and though smoky and foggy, it is pronounced healthy, and is a world of itself. Samples of every nationality, race or tribe may be found in this city of cities. When not off in Scotland, Manchester or Wales lecturing, I was daily in the literary department of the British Museum. Accompanied by a professor and an employe of the museum, richly did I enjoy his reading from the clay cylinders, the boundary stones, the inscriptions on the door-stones of Nebuchadnezzar II., king of Babylon; the lucid writings on the Tell El-Amarna tablets; the records of the defeat of Merodach Baladan in his invasion of Palestine and siege of Jerusalem; the Assyrian tablets giving an account of the creation, and the flood, etc. That the writer of biblical Genesis borrowed extensively or thieved openly from Babylonian history, there is not the remotest doubt.

Q.—Did you do much lecturing in these countries?

A.—Every Sunday I was upon the platform lecturing once or twice, and a portion of the time two or three evenings during the week. I went over the Atlantic waters to rest, and remained to work. It should be remembered that I first crossed to England in 1868. J. J. Morse, uneducated in the schools, was then just developing into trance mediumship. He is now a noted writer, lecturer and editor. During the winter I delivered the first course of Sunday evening lectures upon Spiritualism ever given in that country. There was no organized society of Spiritualists then in London. Now there are over twenty holding regular meetings.

Q.—How about the Spiritualist literature of these countries?

A. They write and publish much each year, yet I noticed no very large recent volumes. Neither Scotland, Wales nor Ireland prints a Spiritualist Journal, but England publishes three: Light, London; The Two Worlds, Manchester, and The Spiritualist, Bradford. I am unable to say how liberally they are supported.

The progressive lyceum work is far in advance of what it is in America. There is more enthusiasm. Never did I witness such order, system, drilling, marching and chain-variations during calisthenic exercises as I saw in Glasgow, Scotland. Those who got up their lyceum and service were honorable and broad-minded enough to make extracts from our best writers, giving them due credit The children of the lyceum connected with the Birmingham Ethical and Psychical Society, have an elegant decorated card entitled "The Four-fold Pledge." Children and youths connected with this lyceum pledge themselves to "abstain from all intoxicating drinks, from using tobacco, from all forms of gambling and from all profane language." The pledge is splendid. May it be practiced to the letter.

Q.—Is there as much fraud under the name of spirit mediumship in those countries as in ours?

A. This is an inquiry that I am not competent to answer. That there have been and are vile, shameful, wicked frauds practiced among us in the name of spirit mediumship, no honest, well-informed man will dispute, for these villains have been caught with their phosphorized muslin toggery on their persons, and some of their wigs are still held as trophies of their frauds. What can be more daring, more terrible than trickery in the name of immortality? Spiritualists are learning, through deep tribulation, that it is indispensable to know something of the moral standing and character of mediums, especially of traveling tramp mediums, before trusting to the genuineness of their manifestations. It is often difficult to draw the line of demarkation tween the genuine, with their good and pure influences, and the fraudulent, influenced by some clown or tricky lifelong legerdemain actor while in the flesh—now a spirit. These obsessing demon-like spirits often take on great flaming names, prophesying and promising much, yet doing little unless to deceive.

It gave me great pleasure to meet Walter Howell at Manchester, and again at Sheffield. He has been for several years the regular speaker at Birmingham Society, and it has greatly prospered under his ministrations. Mr. Lucas, a solid, clear-headed and ethical thinker, is the main financial support of this society. The lectures of Mr. Howell in San Francisco and other parts of our country a number of years ago will be remembered only as having been clear in expression and rich in philosophy. Mrs. Howell is a native of this country. Come home, my children!

Q.—How does the Spiritualism of England compare with movement in this country?

A.—Though comparisons are considered "odious," I venture to say that it ranges along a higher vibration. It has more of a religious trend, and so societies are more substantial and permanent. Old hives do not send out new swarms so often. Frequently with us in our cities if a man gets a psychic spasm, or a woman feels a chill down her spine, they leave the older society and start up a new one. This affords a field for leadership. Hades is doubtless crammed with would-be leaders. If such cannot occupy the highest seats in the synagogue, and so rule, they will often seek to ruin. Though this may be "speaking out loud in meeting," I must use my "gift" in this direction in order to have it increased a hundredfold.

The orthodox world is not thinking or talking so much just now about the phenomena of Spiritualism. These are quite generally admitted by the intelligent to be true; but they are watching and waiting to see what effect this professed angel-converse and these spirit-messages have had and are having upon the lives of Spiritualists. They never tire of tossing at us the text, "By their fruits shall ye know them." Really, are we any more conscientious, more benevolent, more truthful, more temperate, more charitable, more prompt to pay our honest debts, more forgiving, more trusting, more fraternal in spirit, and more sweet and tender in social life than our orthodox neighbor? Upon the whole, I think perhaps we are, but possibly I am too prejudiced in favor of Spiritualism to be a competent judge.

Q.—I see that a writer in the Banner of Light charges you with "hedging," or modifying your views upon obsession. Is this correct?

A.—"Hedging" is not one of my accomplishments. Every sentence in that book upon the "Demonism of the Ages or Spirit Obsessions" that came from my brain and pen, I strenuously stand by, and the unjust effort made in certain quarters to hold me responsible for what others wrote for the book, is as unmanly and unwomanly as it is unspiritual.

I am just in receipt of the Harbinger of Light from Australia, and I see by this issue that the able editor, W. H. Terry, takes precisely the same view of the fact of obsessions by undeveloped or evil spirits, that is taken by nineteen-twentieths of Spiritualists who have given this subject thought and a thorough investigation. These are some of his verbatim words: "The spirits who hover about the earth plane are not the elite of the spirit world, but those seeking to participate in the sensuous pleasures of their earth-lives by associations with those of like disposition; and when they have, through the acquiescence of the sensitive, obtained control, they are often difficult to get rid of. "Commercial spirits," or those on the lower planes, may be clever and faithful to their mediums, so much so that when the conditions are unfavorable to produce legitimate phenomena, these spirits will co-operate and help substitute bogus ones."

And here is a hint from an old-time editorial Spiritualist, that when brought out more fully before Spiritualists may induce them to understand that there may be bogus spirits and fraudulent-inducing spirits as well as fraudulent mediums. This class of spirits were very wisely named by Andrew Jackson Davis—"Diakka."

While in Boston a very cordial reception was tendered me at the residence of Mrs. Soule, message-bearer for the Banner of Light, under the auspices of Mr. Irving F. Symonds and Mr. J. J. Morse. Among those present were the poet, Rev. Wm. Brunton, Dr. G. Lester Lane and other prominent Spiritualists. Miss Morse sang charmingly. Mr. Morse's address was a model. The culinary refreshments were most inviting.

I also had the pleasure of personally meeting the illustrious seer, A. J. Davis, M. D., while in the city, in company with Dr. Lane.

I leave tomorrow morning for Sturgis, Michigan, to attend the 47th anniversary of the erection of the Spiritualist Church-edifice in this beautiful prairie city.

Q.—"What of Wales?"

A.—In Merthyr Tydvil, Wales, I came in contact with some of the Welch revivalists, and stopping for the night with friend Davis just across the way from one of their chapels, their singing, praying, screaming, and agonizing kept me awake until twelve o'clock at night. The favorite motto of Emma Hardinge Britten, was, "God understands." God may have understood these Welch prayers and they may have gratified Him, but they were a pest and a torment to me.

On Sunday I lectured twice to a Welch society of Spiritualists. They sang in Welch.

While over the water I visited that distinguished scientist and naturalist, Alfred R. Wallace. While in his library, I felt every precious moment that it was good to be there. His hospitable home, including his good wife, the scenery, the shrubbery and flowers, many of them from oriental lands, were all entrancingly beautiful. Dr. Wallace's firm stand for Spiritualism, and his moral bravery in the diffusion of it, have endeared him to millions upon millions of English-speaking and Latin people. Upon the whole, though my labors were extremely arduous, I richly enjoyed this visit to England, meeting as I did, with the anti-vaccination club, with the anti-vivisection club, and lecturing before the Psycho-Therapeutic Society as well as one of the Vegetarian societies.

The Psycho-Therapeutic Journal published my address in full.

Heartily thanking the Spiritualists and liberalists of these far-away countries for the receptions given me, and the personal kindnesses received, I left with the promise of returning again within two or three years.

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An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world today, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality from New Standpoints.

Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic.

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PROGRESSION Or How a Spirit Advances in Spirit Life. The evolution of Man. By Michael Faraday. Price, 15c.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

On the Fourth of July, the Illinois Ladies Sunflower Club will hold a basket picnic on the grounds of the Minnetonka Cottage, at Lake Bluff, Ill. A number of Chicago's most prominent mediums will give spirit messages between 2 and 4 p. m. Bring your lunch. Coffee, lemonade and ice cream served. Come and have a good time. Committee: Mrs. Isa Cross, president, 540 E. 55th street; Mrs. O. B. Wilson, vice-president, 2 E. 47th street; Mrs. Ella Bloom, corresponding secretary, 892 S. Turner avenue; Mrs. Frances Koehler, treasurer, 222 Irving avenue; Mrs. Belle Curtis, financial secretary, 615 Otto street.

Rev. R. Heber Newton says: "Religious faith is finding its true foundations in the recognition of man as a spiritual being, a being who has had dominion over nature given to him as the child of a vaster spiritual being, the lord of all life. The one belief absolutely essential to ethics—immortality—is coming within the ken of a scientific demonstration. This is the potency and promise of psychic research."

What is science but the revelation of a new world different from the visible one? When we see light and colors, they tell us of an invisible ether with particles vibrating with almost incalculable rapidity; when we hear faint or loud sounds, sharp or grave, they tell of the more or less ample and rapid vibrations of matter.

Mrs. May A. Price expects to be at Lily Dale Camp, New York, from July 14 to the close of the season's work there. She will be glad to arrange for work with other societies during the fall and winter. Address her at 423 First street, N. E., Washington, D. C., or at Lily Dale, during the season of work there.

Henry Melder writes: "Another year has passed, and I have been permitted to read the dear Progressive Thinker, and I hope I shall be able to do so the rest of my days. I am now 75 years of age, and what progress the paper has made since I first became a member of its many readers. You are doing a great work in driving out the fakes. You ought to have one million subscribers."

Light, of London, speaks of the work of Dr. Peebles while in England: "Dr. Peebles had a series of crowded and enthusiastic meetings during his trip to the north. At Manchester, Glasgow, Sheffield and Leeds he was warmly welcomed and listened to with sympathetic appreciation. The Sheffield Daily Independent, May 18th, gave a good report of his address at the Attercliffe Vestry Hall on the 17th inst., from which the following extract will be of interest to readers of Light. 'Spiritualism,' he said, 'demonstrated the fact of a future conscious life. It gave the people knowledge for faith; it brushed away the mourner's tears; it taught mankind to live righteous, godly, and spiritual lives here on earth, and prepared them for the heavenly life to come. Every objection brought against modern spiritual manifestations might be brought against the ancient manifestations recorded in the bible. There was nothing so uplifting to the human soul, said Dr. Peebles, as the great truth that ministering angels were always about impressing and inspiring, and seeking to induce men to lead higher and holier lives.'"

W. F. Schumacher writes: "The West Side German Spiritualist Society held its annual picnic at Reissig's Grove in Riverside, June 18. A very elaborate programme had been provided, Sister Gartelman, Sister M. Schumacher and Brother Koeller, M. D., being the speakers. Wm. Lynn, with many other mediums, gave communications. Circles were held on the grounds. While 500 or more in attendance were treated to a feast of spiritual food the physical body was not forgotten. When the natural wants of man were satisfied, we were ready for the glories of the camp fire, which was celebrated in honor of the Indians. Camp broke about nine o'clock, and everybody repaired to their homes. Remember the picnic of the Rising Sun Mission, on July 1, at the same grove. All are welcome."

J. W. Ring, a prominent leader in the ranks of Spiritualism, is now in California. He will lecture at the camp-meeting near Los Angeles.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Isabella Powderly writes: "The Englewood Spiritual Union will close its meetings the last Sunday in June. Do not forget the picnic to be held at Jackson Park, north of the German Building, July 4. Everybody cordially invited. We heartily thank those who have attended the meeting, and hope to see the interest renewed in September."

J. W. Buchanan of Dallas, Texas, thinks that section of the state a most excellent locality for a good, honest test medium to labor in.

D. G. Hill writes: "At the Golden Rule Spiritualist Society's meetings on Sunday, June 18, the afternoon was given to short talks by Jas E. Coe and Mrs. Nora E. Hill, with messages from the latter, and for the evening the speaker, Dr. J. H. Randall, was at his very best and delivered a masterly lecture on Spiritualism. He was followed by Dr. MacFarland with short talk that was much enjoyed, with messages by Mrs. Kittie Gifford. Our choir, with music and songs assisted in making the services most enjoyable. Our speaker for Sunday evening, July 2, will be Mrs. Nora E. Hill. This date will be the first of our series of summer meetings, with open door; all welcome. The entertainment given by this society on Saturday evening, June 17, was most satisfactory in every way. This society will hold a grove meeting and basket picnic in John A. Robb's grove, Lyons, Ill., on the bank of river near the junction of Ogden avenue and Joliet street car lines, the terminal of Ogden avenue line, on Sunday, July 9, 1905. Come with your lunch and enjoy a pleasant outing. Admission to grove 10 cents."

The feeblest form of religious emotion is that "good" feeling which certain supersensitive natures, chiefly among women, feel in a cathedral. "Subdued light, and magnificent architecture, and devotional music appeal to their feelings in some transient fashion; but they return to ordinary worldliness as they step out into the air. The 'cases' of the revivalist differ from these in the greater force of the original motion, and in the extent to which it is maintained by surrounding circumstances and restrained from immediate escape in action. The subjects of it do not step out into the air; and the force which has been excited obtains no immediate channel of operation, but is restrained until it produces an explosion."—Truth Seeker.

H. E. Pomeroy writes: "Jesus said: 'My words are spirit and they are life.' I am a Spiritualist, and Jesus of Nazareth is the medium through whom I receive the greatest spiritual light. For me, He has brought life and immortality to life. I regard the better element among Spiritualists as the best exponents of His gospel that we have in the world to-day. I am sorry that Spiritualists (some of them) have imitated other sects and established a theological school and priesthood. I regard priestcraft, kingcraft and moneycraft as belonging to a very low order of Spiritualism, indeed, as antagonistic in a measure to sincere spirituality."

Oscar A. Edgerly's engagements as made for the coming year are as follows: The last two Sundays of June at Hampden, Maine; July and August at Grand Ledge, Mich.; September still open; in October will visit Minneapolis, Minn., and attend the N. S. A. convention; November and December are still open for engagement, January, 1906, is engaged with the First Spiritualist Church of Pittsburg, Pa.; during February he will serve the First Association of Spiritualists of Washington, D. C.; March and April are engaged by the First Spiritual Church of Baltimore, Md.; the first two Sunday of May he is engaged with the Spiritualist society of Worcester, Mass.; first Sunday of June he is engaged with the society of Providence, R. I. Mr. Edgerly will be pleased to hear from societies which have open dates in September, October, November and December, 1905, and in the last part of May and June, 1906. Permanent address, 42 Smith street, Lynn, Mass.

E. Fries writes from Galveston, Tex.: "Our much beloved lecturer and teacher, John W. Ring, who has been with us continually for nearly nine years, will leave us next Monday, June 19, for a short vacation; he will be a month at theLos Angeles Park Camp-meeting; from there he will go through Colorado and lecture at different places, and then go to the Clinton camp and lecture there. We hope that the change of atmosphere, change of scenery and change faces will have a beneficial effect on his health, so that he will come back so recuperated that he can take up his work here again with pleasure. The Spiritualists of Galveston will miss Mr. Ring very keenly, but their love and good thoughts will follow him wherever he goes until he returns to them and his old home."

J. L. Cameron writes from Salt Lake City, Utah: "After looking over the greatest of spiritual papers, The Progressive Thinker, which arrived at my home to-day, I feel strongly impressed to say a word or two about those great books, Rending the Vail and Beyond the Vail, both of which I ordered from you recently, and which I have carefully read. Many people at the present time, in my opinion, are straddle of the fence on this question—don't know which way to jump. If those books are true, and I can't see for the life of me how any candid reasoning being after reading them can come to any other conclusion, then materialization is a demonstrated fact. We have W. W. Aber, and may the angels bless and protect him, the instrument through which those great books were given to the world. Here, then, we have one at least who is honest, and I would say to every one who is interested in the great questions of life and immortality, get those books. In conclusion, Brother Francis, never give up the fight on the frauds. I don't call them mediums; their place is, in darkest Africa, which if they don't get in this sphere, they certainly will in the next."

Under the heading "Interviews With the Dead," the Edinburgh Evening Dispatch, Scotland, devoted nearly a column to a report of what is call "a weird lecture," delivered by Mr. John Lobb, in Queen's Hall, Edinburgh, the previous evening. In the course of his address Mr. Lobb affirmed that some four hundred and thirty "dead" people had manifested their presence to him, including his old and revered friend, the Rev. Charles Spurgeon, also Cecil Rhodes and Dan Leno. The Dispatch says: "Mr. Lobb impressed on his audience the fact that these people were not dead. 'They want you to know that they are alive and keenly interested in your affairs. They are living in the enjoyment of all their powers, refined and invigorated.' There was hope for all, for 'on the other side' there were myriads of good spirits waiting to give light and point out errors. When he saw Lord Shaftsbury he saw 'the marks on his face.' It was a 'sad looking face,' but he was glad to see the speaker, His mother said to him: 'John, I am glad you have stopped preaching hell-fire.' Mr. Lobb explained that he used to preach some terrible sermons on that subject. He replied: 'Yes, Mother, you used to promise me it for breakfast, dinner and supper.' (Laughter.) He was glad she she had come, and she said she had not seen the hell-fire she used to tell about. With Dr. Talmage he discussed a sermon the doctor had preached, and said he wanted to ask him about 'that blessed sermon' against Spiritualism. The doctor confessed that if he were on earth now he would not preach it. Since he became a Spiritualist, Mr. Lobb continued, he knew the bible, 'that blessed old book' better than ever before; it was full of Spiritualism. In conclusion, Mr. Lobb expressed the deep conviction that there was a 'blessed immortality in store.'"

Dr. Beverly writes, speaking favorably of the work of Prof. Hillis and Mrs. Dixon, who has developed a new phase. She turns her back to the audience and gives each one a short reading from the sound of their voice. Her daughter, the child medium, gives remarkable tests. Visiting mediums are present every Sunday and every visitor is promised a test. Every Sunday, public services from 3 to 10 p. m., at Arlington Hall, 31st street and Indiana avenue. Dr. Beverly's address is 44 East 31st street.

W. J. Elmo writes: "The Spiritual Alliance Church at 3514 Vincennes avenue, corner Cottage Grove avenue and 35th street, will not close this summer. Meetings will be held at 3 and 8 p. m. every Sunday; short lectures, tests and messages by Mrs. May Elmo. Mediums are invited to assist in the afternoon service. Mrs. Lora Holton has charge of music and choir. Our choir consists of fifteen girls and boys from 12 to 15 years old, and receive vocal lessons each week at the expense of the society. They are highly praised by the audience. This society will hold its last social of the season, Saturday evening July 8. All welcome."

W. D. Livingstone writes from Toronto, Canada: "We have at present serving our society, Mrs. J. A. Murtha, whom we consider to be one of the foremost, if not the very best, test mediums on the continent of America. There is no fake, no make-up with her. Her tests are honest and hit home every time. There is no half work about her. In fact, of all the many psychics who have served our society, we have had on very, very rare occasions her equal, but never her superior. She draws overflowing houses, and converts nightly scores of investigators and curiosity seekers. We do not state this to puff her, but as her just due, for 'honor to whom honor is due.' When writing this, it was not our intention to give her address, to avoid the appearance of this letter being an 'ad,' but we will give it in justice to her and societies, which, like ourselves, desire to engage fully attested first-class psychics, and in return for this service, we ask sister societies to give us the names and addresses of such psychics, whom they can as honestly endorse, as we do Mrs. J. A. Murtha, 24 Ann street, Toronto, Canada."

Maurgerite Mac writes: "On Thursday, June 23, at 3019 Vernon avenue, the residence of Mrs. Jeffery, her regular monthly social will take place. A good time is expected for all psychics and palmists being present to give spirit messages and readings. We expect a large crowd on that evening, as Violet, her little Indian, is making an extra effort to let everyone have a good time, and she always makes the coffee so we always have a good cup of coffee with other good things."

The religious atmosphere being full of the spirit of revival, the London Hospital takes occasion to allude to a few "plain duties of medical practitioners, to speak a word of warning in due season, and to point out the evil tendencies of emotional excitement, to whatever causes it may be attributable, or by whatever name it may be called. The 'religion' described by the apostle, 'to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world,' is of a type distinctly superior to that which is said to be 'got' at camp meetings and revivals."

Owing to a misunderstanding, we have one week open on our summer program, namely August 6 to 11 inclusive. Correspondence solicited with first-class speaker and descriptive medium; also would like to list one or two good phenomena mediums. Address H. R. LaGrange, secretary, Island Lake Camp Association, Brighton, Mich.

Mrs. Laura Smith Ellsworth is open for engagements as a platform speaker. She would like engagements in the middle western states. Societies desiring her services may address her at 1825 Curtis street, Denver, Colo. She is said to be an excellent test medium.

Frances A. Sheldon, pastor of the First Spiritual Society of Spokane, Wash., writes: "I have returned from my visit to Colorado where I went on account of my health, last April. I am again at work, and while not as strong as formerly yet with the help of the angel world, I am fast regaining my usual strength. We have decided to establish a table of literature believing that to be a stepping stone to a library. We would like to correspond with anyone who will be willing to allow us a commission for selling their books. Any donations will be thankfully received. Address me at Hotel Symons, or A. B. Leonard, 1820 Buckeye avenue, Spokane, Wash."

Correspondent writes: "St. George's Hall, 3337 State street, is just now a place of great interest, conducted by L. H. Freedman, M. D., the well-known Australian healer. He spoke on Ethical Spiritualism, and sang two very beautiful songs, 'The Choir Invisible,' and 'Just Send an Angel Down.' Miss Zazelle gave many messages, and all were well received. Mr. Ellis then gave a demonstration of independent telegraphic messages. People must come to the hall to see this in order to believe. The Doctor then followed, and asked for those who were sick to come forward. He then made extemporaneous diagnosis, never failing in one in-

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, July 2, 1905, S. E. 58: "Our Nation's Birthday Anniversary.

Gem of Thought:—

This glorious day we celebrate,
This fourth day of July;
For freedom and her vast estate,
Our growing needs supply.

Unfurl her standard to the air,
The red, the white, the blue,
The strong, the pure, the true, so fair,
With strength our lives imbue.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Mrs. Ella J. Bloom writes: "On the Fourth of July, the Illinois Ladies Sunflower Club, auxiliary to the I. S. S. A., will hold a basket picnic on the grounds of the Minnetonka Cottage, at Lake Bluff, Ill., beautifully located on the lake shore. A number of Chicago's most prominent mediums will be present. A good time is assured to all. come and get acquainted, and have the good time of your life. Tickets for the round trip 75 cents. Morning trains at 8:25 and 10:30. A committee with tickets will be at the depot at the 10:30 train Chicago & Northwestern railroad, Wells street depot. Tickets can be had at the office of The Progressive Thinker; on the North Side from Mrs. Belle Curtis, 615 Otto street; South Side, Mrs. Dr. Cross, 560 East 55th street. A handsome hand-painted chocolate set, pot and six cups and saucers, donated by Mrs. Cross will be raffled off on this occasion. Chances on the same can be had of any member of the club, for 10 cents. Bring your lunch, Sandwiches, coffee, ice cream and lemonade for sale by the ladies."

stant. Come and bring the sick with you Sunday evenings. Good music."

Prof. Lockwood is now located at Hotel Victoria, Buffalo, N. Y. There are many regrets expressed that he will not be at Lily Dale this year. In the past he has been one of its principal attractions. He has been engaged to lecture two months in Buffalo next year.

Letters will reach G. F. Perkins at Dimond, Alameda Co., Cal.

The New Era (Ore.) Camp-meeting.

To the Editor:—We are having every indication of one of the grandest camp-meetings on the New Era campgrounds during the month of July ever held by the association. Many letters are coming to me daily from speakers, mediums and seekers for truth, as well as old and tried Spiritualists, asking about the meeting, and its prospects, and they invariably finish with the declaration, "I am coming."

Certainly we have lovely grounds, good accommodations, splendid talent, lofty trees, pure water—everything that is needed to make a camp-meeting what it should be, will be found on the grounds, and surely the people will be there in great numbers.

Come everybody. We want you with us while the camp is in session, and will see to it that when the meeting is over you will say, "I'm glad I went to the Spiritualists camp-meeting at New Era, Oregon."

The report comes to me that I would ignore speakers and mediums from our sister state of California. This statement never was made by me, and I will as president of the Association extend to workers and people of California every courtesy I possibly can. We can offer no financial aid, having used up in securing our talent all the funds we had in sight, but the latch-string is out to all, with a hearty invitation to come and see us and enjoy the spiritual feast we are preparing for one and all during our coming camp-meeting.

I am in receipt of some articles of fancy work, and those who wish to send in their donation may address them to me at New Era, Clackamas county, Oregon, as wife and I will go to the grounds next week to arrange hotel, clean up the grounds and be ready for the people when the camp-meeting begins on the 8th day of July. Camp-meeting takes in Sunday July 30. Everybody come. REV. G. C. LOVE,
New Era Ore. President.

FROM THE ORIENT.

The Japanese Spirit as Vividly Portrayed by Y. Okakura.

We have already more than once referred to the real and practical nature of the Japanese belief in the survival of the dead. How strongly this belief animates the Japanese people is well shown by a book recently published by Messrs. Constable, entitled "The Japanese Spirit," by Y. Okakura, whose brother K. Okakura, has written a similarly enlightening book upon "The Ideals of the East." In spite of the prevalence and spread of Buddhism in Japan, the old Shinto religion still furnishes the groundwork of the national psychology, of the innate character and beliefs of the people. In "The Japanese Spirit" we are told that:

"When the father of a Japanese family begins a journey of any length, the raised part of his room will be made sacred to his memory during his temporary absence; his family will gather in front of it and think of him, expressing their devotion and love in words and gifts in kind * * * And if he dies on the field the mental attitude of the poor bereaved towards the never returning does not show any substantial difference. The temporarily departed will now be regarded as the forever departed, but not as lost or passed away. His essential self is ever present, only not visible. Daily offerings and salutations continue in exactly the same way as when he was absent for a time. Even in the mind of the modern Japanese, with its extremely agnostic tendencies, there is still one corner sacred to this inherited feeling. You could sooner convince an ordinary European of the non-existence of a personal God. When it gets dusk every bird knows whither to wing its way home. Even so with us all when the night of Death spreads its dark folds over our mortal mind."

This last simile is very beautiful, and characteristically Japanese. But where the Japanese are ahead of us is in their cult of the absent living as well as of the present dead. They seem to regard the absent one as being psychically in connection with his home and friends, and who shall say that this is not so? Indeed, persons absent from home have been known, during sleep, to attend seances held in their homes, and to carry out promises then given; an instance of this appears in Light for November 1, 1902, p. 526, and we would commend the cult of the absent living to the attention of home circles and sensitives. —Light, London, Eng.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 400 pages. Price $1.

WHO DARE DO MORE?

An Impromptu Note From Mrs. Virginie Barrett.

I am pleased to inform the friends that, with the permission of the City Board, I have been permitted to use a small part of Howard Park, public, for Sunday meetings at 3 p. m.

In this way I am able to reach the public and be sure of an audience this hot weather. So far I have distributed nearly 100 spiritual dodgers, and a great many copies of our spiritual journals.

This work is important, and will result in much good. We should all feel, as Spiritualists, that we have gained a victory in being allowed this privilege from our city officials. I feel that it is time we let down the fences that surround us, and meet success in the same manner other churches do.

Let every city and town continue the good work and interest in the open parks, if they can do so with respect and dignity.

I have named this meeting "The Flag Service," and indicated the place by a flag.

Who will follow me in this new move? No canvas over our heads but the blue sky. Every Sunday brings new faces. These meetings consist of singing, poems and Bible history, reading, invocation and discourse on our philosophy, and a collection from those around us.

Now, friends, let us have more "Flag Services." I am ready to lead, and open such meetings on reasonable terms.

Not being able to donate to the "Mediums' Fund," I make this offer: I will send free a copy of my song, "The Katydid," words in French and English, to those who will inform me of their donation to the N. S. A. Mediums' fund, or send it to me, together with two 1-cent stamps.

If dear friends, each tear that flows while I write, were gold, our darling workers would not want.

While my heart goes out to every one on the new list of pensioners, yet because of having seen and heard one—Lyman C. Howe—and Sister Belle Bush (whose beautiful poems I have often read to my audience, who responded in a wave of sympathy). Can I not be permitted (for the sake of these and others) to mail a song to every one who reads this? "Katydid" will sing to you in thanks for that act of goodness.

Do not forget to put your hands in your pockets for a dime! No! shall I say dollar, instead? My little song is free as the angels' breath. Who wants one?

This hot weather, dear friends, these old soldiers need ice and comfort, and who can eat ice cream and know that these are in want? Do not lose this chance of doing good.

One more request of the friends who love truth. I have placed in the city library of South Bend, Ind., two books, "Encyclopedia of Death," and "A Wanderer in the Spirit Lands"; one, "Religion of Man," by Hudson Tuttle, in the public library of Indianapolis, Ind. Now I can place a few more books here, and elsewhere, and if anyone desires to aid in this work, send me the books, and I will donate it in your name. Who will donate a yearly subscription to the Libray, of one or more of our spiritual journals. This city library is ready to accept one of these publications, though this is one of the very pretty, but church-ridden cities of Indiana. Come, do something! Please address me at No 333 W. Colfaxe avenue, South Bend, Ind. VIRGINIE BARRETT.

UNITY CAMP.

Meeting Held in the Interest of Organization.

The committee appointed at the union meeting held in Lynn, May 5, for the purpose of discussing plans for the better organization of the spiritual societies of Massachusetts, requested the different societies to send delegates to a meeting to be held at Unity camp, Sunday, June 8, a request which was very generally complied with. The meeting was held directly after the conclusion of the noon service, and a goodly number of delegates reported. The meeting was opened by Dr. Caird, chairman of the committee, who briefly stated the object of the meeting, after which remarks and suggestions were made by nearly all of the delegates, the sentiment being strongly in favor of some movement tending to bring the societies of this state into a better working union than at the present time.

On motion of Mr. Hall, seconded by Mr. Ham, a committee of five (with Dr. Alex. Caird, chairman), Mr. Ham of Lowell, Mr. Fuller of Newburyport, Mr. Hastings of Brockton and Mr. Hall of Brighton, was selected to discuss plans during the summer months, and be prepared to place such plans before the societies for action in October, when they shall come together again for the winter's work. Among the delegates present were Mr. Hall of Haverhill, Mr. Wright, Salem; Mr. Hastings, Brockton; Mr. Fuller Newburyport; Mrs. Bennet, Stoneham; Mrs. Szwahlen, Cambridge; Mr. Brown, Waltham; Mr. Hilton, Malden; Mrs. Scott, Cambridge; Mr. Taft, Salem; Mr. Jones, Lowell; Mr. Hall, Brighton, and Dr. Caird of Lynn.

BEFORE IT IS TOO LATE.

If you have a gray-haired mother
In the old home far away,
Sit down and write the letter
You put off day by day.
Don't wait until her tired steps
Reach heaven's pearly gate—
But show her that you think of her
Before it is too late.

If you've a tender message,
Or a loving word to say,
Don't wait till you forget it
But whisper it to-day.
Who knows what bitter memories
May haunt you if you wait?
So make your loved ones happy
Before it is too late.

We live but in the present,
The future is unknown—
To-morrow is a mystery,
To-day is all our own.
The chance that fortune lends to us
May vanish while you wait,
So spend your life's rich treasure
Before it is too late.

The tender words unspoken,
The letter never sent,
The long-forgotten messages,
The wealth of love unspent.
For these some hearts are breaking,
For these some loved ones wait—
So show them that you care for them
Before it is too late.

—Truth Seeker.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

A Remarkable Medium in California.

To the Editor:—I have thought proper to send you three letters received from Prof. Wm. Denton through the mediumship of Chas. Frederickson, a young man, whom Mr. Denton is developing for a scientific phase of thought. They throw considerable light on the problem of life. Mr. Denton tells me through the medium that he reads The Progressive Thinker, and was greatly interested in the debate in the Open Court on Obsession. He had half prepared an article himself but did not complete it in time. The medium has a beautiful picture of himself with Denton, Franklin and Faraday as an aureole around his head, taken by Wylie, the photographic medium of Los Angeles. I think great things may be expected of Mr. Frederickson, as Franklin proposes to give to the world through him, a science of meteorology. He is able to foretell rain in exact amount a week beforehand. He also is a good telepathist, receiving messages from his friends three hundred miles away.

I wish to remark also that Mr. Denton told me that the highest mentality that has ever come from the spirit world has come through Mrs. Cora Richmond, beginning at the early age or twelve, but that a medium will come who will be along the line of spirituality what Mrs. Richmond has been along the line of mentality. He also told me that wireless telegraphy would soon be an accepted fact, by having one medium at the end as a receiver. This band of spirits propose to do a great many things in science through this medium.

AMBROSE YOUNG.
Bakersfield, Cal.

AN INFAMOUS LIE!

Told by the Catholics in Reference to Our Martyred President, Abraham Lincoln.

The following story about Lincoln appeared in an account of the Lincoln celebration by the pupils of the Immaculate Conception School of Germantown, printed in the Catholic Standard and Times of Philadelphia, and reprinted in the Boston Pilot:

Father Moore made mention of a fact not generally known, namely, that Lincoln was a Catholic, but owing no doubt to the scarcity of priests in Illinois, where Lincoln lived, and to his environments, he drifted away from the faith of his fathers.

Father Moore stated that Father St. Cyr, an old pioneer priest of Illinois, and who afterward died at the convent of the Sisters of Saint Joseph in Carondelet, St. Louis, Mo., told Fathers James McGill, C. M., of Germantown, and Thomas J. Smith, C. M., of Perryville, Mo., who paid Father St. Cyr a visit for the express purpose of finding out something about Lincoln, that Lincoln was a Catholic.

Father St. Cyr said that he often celebrated mass in Abraham Lincoln's father's house, and that young Abraham Lincoln, who was a boy then of some ten or thirteen years ofage, frequently served his mass.—The Christian Register.

To the Editor:—The above article on "Lincoln and Catholicism," I clipped from the Christian Register. Why is such a DASTARDLY LIE allowed to pass through the press without comment? It has on good authority been proved time and again that our beloved Abraham Lincoln was a Spiritualist.

During Mr. Lincoln's term of office seances were often held for his especial benefit at the Mansion. The masterly work (now out of print), "Was Abraham Lincoln a Spiritualist?" proves exactly how he stood as to "religion." J. OSBORNE LUNT.
New York.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

My dear companion was released from earthly bondage at our home in Haverhill, Mass., June 2. She was a good wife and mother. She made home happy. The change called death held no terrors for her. Flowers brought by loving hands more than covered her grave, showing she had many friends to miss her in this life. Her maiden name was Charlotte A. Russ. Her age was 62. GEO. F. LEIGHTON.

Henry Rockefeller Blakeman was born in the state of New York, and passed away June 2, 1905, aged 71 years. The funeral services were conducted by Mrs. Emily D. King.

Mr. Charles Raymond was born in the state of New York, and passed away Feb. 10, 1905, aged 55 years. The funeral services were conducted by Mrs. Emily D. King.

Passed to spirit life from his home near Morenci, Mich., June 15, 1905, John T. Colegrove, aged 85 years. He leaves a wife, two sons, Otis D., of Medina, and Benjamin M., of Morenci; also four grandsons and one granddaughter, and seven great grand children. The family are all believers in Spiritualism while he and his wife have been Spiritualists ever since it started in 1848. The family are universally respected by all who live in that part of the state, and the funeral was largely attended. Rev. Fred D. Dunakin of Cecil, Ohio, conducted the services from the home near Morenci.

Passed to the better life, from Footville, Ohio, on June 2, Marlow Trail, aged 83. Brother Trail was well known as an earnest Spiritualist and kind neighbor. His happy faith inspired him in his last illness and made death a welcome guest. He leaves a faithful wife and daughter to call him from his spirit home. Services conducted by O. P. Kellogg.

Fidelia Andrus, a good and true woman, 82 years of age, passed to the higher life from Geneva, Ohio, on June 15. Mrs. Andrus was well and favorably known in our community. She will be missed by a host of friends who will remember her as a woman of true worth and noble impulses. She leaves a daughter whose watchful and tender care over her during her long illness, can only be equaled by angel ministrations. Services were conducted by O. P. Kellogg. MRS. O. P. K.

Mrs. Sally Delano, widow of the late Oscar Delano, whose home is near Oxford, Mich., passed to spirit life, June 7. The funeral occurred at the family residence on the following Friday, the writer officiating. They were among the early Spiritualists, and their three children are firm in the faith. Sons and relatives bore the casket to its final resting place. The lives of the Delano brothers, with their families, have left a lasting monument to Spiritualism, where they have been and are known. MRS. A. E. SHEETS.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Mrs. C. F. Carlson: Q. Is it possible for an unscrupulous medium to draw the strength from the members of a circle, thereby gaining development himself, at the expense of the others? If so, how can it be prevented?

A. This correspondent explains her question: "A number of persons, including myself, sat in a circle with a medium for over a year, none of the members developed an iota of mediumship. Often they felt weary and exhausted at the close of the seances. As the medium disclosed the cause, the members formed circles in their own homes, and some half-dozen, in a little time developed phases of mediumship."

It is a law of control that the influence of the circle is given to the medium, and really they become the negative to the positive medium. Whether the medium is "unscrupulous" or not, does not change this result. If the medium is dependent on this assistance, it will be employed. The breaking up of such a circle, and organizing others is the only corrective measure. Do not get the "suggestion" fastened in your mind that low or evil spirits are determined to trouble you. You can have converse with such departed friends as you desire. No other "medium" has the power to dispossess you of this treasure and substitute others of a lower order. Your innermost soul will be revealed by the communications you receive.

This correspondent further gives an instance where a medium boasted that he could prevent any manifestation of spirit power, by the force of his will, and that he did do this many times to prove his power and for annoyance. Those who have investigated these phenomena well know that it is possible for one antagonistic person to prevent the least manifestation. It may be done, even unconsciously, for there is a condition of mind, negative to positive mediumship. The presence of such a person would be like that of a lump of ice among the coal in a grate, or an extinguisher over a lamp.

This condition may accompany an earnest desire to receive evidence, and is by no means confined to skepticism. Unbelief has very slight influence of itself. This explains why many earnest seekers receive no response to their prayers and endeavors for spirit communion, while those by whom it is less sought, and of less meaning, receive extraordinary evidence.

Perhaps sometime these delicate conditions of receptivity and impartation may be so well understood that they may be induced or complied with, but at present it must be admitted that our ignorance of them imparts a shadow of mystery and the spirit intelligences appear to have only slightly more knowledge.

Judge Richards: Q. What is the cause of cyclones and tornadoes, and great and sudden changes of temperature experienced recently in the west? What reliability is there in the weather predictions of Rev. Hicks?

A. Probably of all influences which affect the weather that of the sun is incomparably the greatest. This is accomplished by the changes of temperature over great areas, and by the change in electric and magnetic conditions which are heralded by appearances of disturbances on the solar surface, and responsive movement of the magnetic needle. It is impossible to predict these changes with great knowledge, even for a day. The weather bureau, with the instantaneous knowledge of the weather conditions over the vast area from Atlantic to Pacific, from Gulf to Alaska, is able by the course and velocity of a storm-center, to foretell its coming. Yet it often fails, for there are conditions involved which are as yet absolutely unknown.

Observations made accurately on the influence of the planets, have proved that it is too slight to be taken into account, and that of the moon, which from its nearness should be greater than that of the planets, has been shown to be too weak to be measured. The "changes of the moon," have as little to do with storm or shine, as its heat has in raising the temperature of the earth. The moon for the present month is a typical "dry moon" and of course is the same for all the world. Why, then, is Maine and New England suffering from a drought, and the western states deluged with water? It is futile to argue, however, with believers in the moon, for the superstition remains impregnable to all the facts which may be brought against it. And from spiritual communications, it appears that these remain to bias the mind, in the next sphere. From such we have "learned" disquisitions on the influence of the planets, and the horrible effects of their aphelion and perihelion and conjunction.

Perhaps the most typical charlatan is the man who sets up as a weather prophet. It is a subject in which all are interested, and hence attention is gained. Newspapers advertise free. The fakir becomes notorious. He sells his almanac, or "predictions," and grows fat on the spoils gathered from his dupes.

Hicks, who writes "Rev." before his name, never makes a verifiable prediction. He never says what a given day in a given locality will produce. "About a certain time there will be storms," again there is a "hot" or "cold wave." Where? Somewhere in this vast country, and there is sure to be. There will be hot days in July and cold in February.

Then like all fakirs, Hicks has a jargon of science. It means nothing, but it takes the attention of the masses, who are impressed with his "scientific" lingo.

If Hicks would dare predict what the weather on the Fourth of July will be in New York, or Seattle, he has a good guessing chance, of say one to two, to be correct, but he dare not make the test. He nor any other prophet has foretold for a locality, the date of a storm, hurricane or dry weather condition. He never can, and his claim that he is able by his knowledge of the planets, is entirely a pretense, made to delude people out of their money. What is more, such predictions as he makes, as unreliable as dyspeptic dreams, are positively harmful to those who give them credence. In all the years he has been before the public, he has not made a single prediction of a local weather condition, which came true. The amazing effrontery with which he continues to issue his bulletins, which are so worded that they may be applied to any locality, is only equaled by the credulity of the people who accept them. The time will come when the magnetic currents of the earth, now only conjectured, will be understood, and the more important influence of those of the sun. Then the greatest assistance in predicting the weather of to-morrow will be an instrument which will indicate the magnetic condition of the sun.

STURGIS JUNE MEETING OF 1905.

An Unbroken Chain of Forty-eight Links—Let Us Respect the Old Home for Its Strange Eventful History.

The brick building on Chicago street, Sturgis, Mich., is known abroad as the First Spiritual Church of the World (a name given to it 25 years ago by the writer of this report). At its dedication to freedom of speech, 48 years ago a resolution was adopted that that event should be commemorated every year following in the month of June, and for 48 years that resolution has been respected without a missing link. When the idea got abroad that there was a free platform in Sturgis, it was supposed to be gratuitous to every rag-tag and bobtail who wished to exploit himself, and Mr. Jonathan G. Wait, the then president of the Harmonial Society, had a hard job on his hands for the first ten years, to correct that idea.

The writer of this report can look back over 44 years of the 48, and has heard a great variety of speakers in that house; they extend all the way from the orthodox priest down to the rank materialist, and from the modest and eloquent woman to her who, had she remained at a washtub, might have been respected, but who was despised upon a platform. He can remember how on one occasion at a Freethinker meeting when the house was full), the great church bible was removed from its place on the desk and put down on the lower floor, where the dust from the feet of the people might accumulate upon it. He got up from his seat, in full view of the audience, took up the book, dusted its covers with his handkerchief, and put it back in its place. When spoken of this, his reply was: "Millions of respectable people honor that book, and I shall never sit calmly by and see them insulted." The Harmonial Society approved of such sentiments and the First Spiritual Church of the World" is a "Free Church" only to those who are too polite to offend those who differ from them. The writer is not a member of the society, and the above may come with better taste from him than if he were.

Strictly speaking, it is not correct to call the church and society Spiritualistic. The by-laws of the society declare that any one may become a member by signing the roll, and resign therefrom by signifying in writing his desire to the secretary, so that both church and society are free in the higher and better sense of that term, and no one is refused membership, be his opinions what they may.

The onus of rendering this annual convention a success, rested, of course, upon the president, T. Collar; the secretary, C. Cressler, and the committee of women (the name "woman" is much more noble than that of lady). We think they made a mistake, however, when they shut off the usual conference meeting from the printed program, as the opportunity to relate experiences has always been a nice and interesting feature of these meetings. The individual members of a society should be made to feel that they had a personal interest in the proceedings, and a duty to perform in rendering the meetings a success. Orthodox churches well understand this, and create quite a number of offices for private members to fill, and "what the Lord has done for them," is an important and useful inquiry at the Methodist class meetings. The long experience of social clubs ought not to be ignored. "Take care of the cents, and the dollars will take care of themselves," is a useful hint outside of finance.

Saturday, June 17.—Although not on the printed program, the people from abroad held a conference meeting, and many curious recitals of psychic experiences were heard The meeting was opened by the president of the Harmonial Society, who after a few remarks, called on Dr. J. M. Peebles, who, as usual, was quite interesting. Mr. Cross also spoke; he and many others related experiences.

At the evening session, a wild thunderstorm broke over the city on the hour appointed for the meeting, and continued for a couple of hours, which kept many away and interfered greatly with the exercises; nevertheless the meeting was a success. A solemn invocation was uttered by Dr. Peebles, followed by a solo by Miss French, nicely rendered. Then an address by Dr. J. M. Walton, of Jackson, winding up with a solo by Dr. Warren.

Sunday morning.—Invocation by Dr. Peebles, then came a solo at the organ by Dr. Warren, sang with earnestness by a voice of great compass, and the effort was exceedingly loud and far-reaching. Then followed an excellent address by Dr. George B. Warne of Chicago.

At the Sunday afternoon session, after the invocation, Mrs. Jones sang a solo; the address was by Dr. J. M. Walton, and a solo was sung by Miss Zula Grubbiser.

Sunday evening, the address was by Dr. George B. Warne, vice-president of the National Spiritualists Association. His subject was "The Spirit and Spirit Body." He drew a picture of a visitor coming from another world where there was no death, and the visit of such a one to our graveyard. He, the visitor, reads the history of the Christian church and the character it gave of God. He reads the sermons and books of Christian fathers who taught that an eternal hell awaited a majority of his children; that the Jesuits considered it a virtue to lie and deceive and plot to benefit the cause of God. Dr. Warne quoted from numerous Catholic authors who described the horrors of hell and the character of the personal devil. He spoke of cruel tortures inflicted on those who dared to think for themselves, and of the burning of men at the stake for the glory of God. Dr. Warne also referred to the Presbyterian confession of faith, and he eulogized those Presbyterian ministers who were instrumental in obliterating from the creed the faithful confession that infants were to suffer the tortures of the damned to all eternity.

A solo was sung, followed by remarks by Dr. Peebles. After the benediction the 48th anniversary meeting closed.

As one who has seen much at home of spirit manifestations, I may be permitted to express an opinion thereon:

1. I believe spirit return a fact in nature belonging to the world at large, not to a sect or party.

2. It does not prove immortality—it only proves that life continues after the body's death; immortality cannot be proven; we may suppose or expect or hope for immortality, but we cannot know.

3. It is not a religion; it cannot be made to be so; as well might we make a religion of gravity or the telegraph; it comes like rain on the just and the unjust.

4. Men, women and children possess the same character there as here and will try to continue the methods and manners of the past life.

5. "Birds of a feather flock together" there, "like attracts like," and the people live in communities.

6. I consider that prayer and benediction are out of place at a Spiritualist meeting.

Finally, I remark that the horrors referred to, of hell and persecution, though they may have had their place in a barbarous age in keeping savages in check and frightening the "dangerous classes" into right doing, have no place in a civilized country and no intelligent Presbyterian or independent thinking Catholic would, at this day endorse such teaching.

THOS HARDING.

Sturgis, Mich.

SPIRITUAL AGE IS UPON US.

The World Is Experiencing a Reaction From the Thought of Materiality.

"What is it to be spiritual? So much is said nowadays about the reaction of the world from materialism and the growing interest of people in things spiritual. What is your idea of spirituality? Is it not impossible to be truly spiritual while we are inhabiting physical bodies? INQUIRER."

If there is any one idea concerning which the human understanding seems to go astray it is the question of what constitutes spirituality.

The spiritual life has so long been considered as synonymous with a cloistered, pallid existence, remote from the live interests of the world, that human beings find it difficult to adjust their minds to its real significance, as pointed out by modern thinkers.

Spirituality in its true sense is directly opposed to any condition of mind or life that is not thoroughly alive, vigorous and radiant. To be spiritually minded is not to ignore the body or the physical universe, but to really see them as expressions of spirit; to be conscious of the divine energy pushing through them; to live in the thought of your own connection with this divine source.

It means simply to remove your consciousness from your body to your spirit while you are still living in your body. When you do this you do not rob existence of its natural joys and interests, but you thrill them with a new meaning.

To think of yourself as a soul, a spirit, does not take away the happiness of living, but intensifies it. To know yourself as vitally connected with an inexhaustible source of life and love and intelligence is to discover what existence really is.

Spirituality is not something vague and colorless and remote. It is a condition that is tangible, positive and glowing. It is a condition you may enter at any time by letting your thought down below the surface into the depths where you have your real being.

You have been keeping your thought above ground, as it were, where the physical part of you shows itself as does a plant on the earth's surface. Now realize that you have roots and fibers extending deep into the spiritual, into the source of life, and that you draw your sustenance from it even as a plant draws nourishment from the earth. When you have once grasped this concept of yourself, you will wonder how you ever tolerated the little surface life that thought its leaves and branches and flowers constituted the whole of existence.

To be spiritually minded is to realize this extension of yourself into the spiritual; it is to be conscious now, while yet in the body, of immortality.

Bodies have nothing to do with it. You need not wait until you drop your body to lead a life of perfect spirituality. You can live such a life now.

Not to be spiritual is to miss the highest, keenest, sweetest flavor of life. To be spiritual is to be alive in the most glowing, vital sense. It is to know that you have never been separated from your source and that you never can be.

Yes, indeed, the world is experiencing a reaction from the thought of materiality that has held it so long. People are coming to see that life reaches out far beyond the limited ideas the race has held, that existence is deeper, higher, finer than we ever dreamed. The spiritual age is upon us now.—Angela Morgan, in Chicago Daily Journal.

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"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies." A Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's ofttimes stale attacks upon Spiritualism." By Moses Hull. Price 10 cents.

"How Shall I Become a Medium," Fully Answered

In "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 85 cents. Send to Mr. Tuttle, Berlin Heights, O.

NOTES AND INCIDENTS.

With Expressive Thoughts on the Needs of Spiritualism.

My first two Sundays in Buffalo, June 4 and 11, were dark, cold and wet. But considering the unfavorable weather, the chilling gloom and rain, our audiences were surprisingly good. Brother Atcheson presided pleasantly, and the little organist (I cannot recall her name) charmed the choir as they sang, and the audience, as they listened.

Prof. Lockwood's scientific lectures were much appreciated by those who heard them. Whatever one may think of his radical utterances on religion and the church, his scientific discourses are what all societies and camps need. But I hear that he is not on the program for Lily Dale this season! This is the more surprising because he has been so enthusiastically approved by a large portion of the people for the past three years, and his and Mr. Wright's "class lectures" have been regarded by a large majority of all who heard them as the most interesting and instructive of anything the camp has presented to its patrons.

We often hear the question "What is the cause of the apparent apathy among Spiritualists, and the lack of support for public lectures?" In my opinion there are several causes, prominent among which is the catering to the sensational and superficial novelty seekers, the consequent low grade of intellect that leads and follows, and for this reason the withdrawal of thousands of the best minds, who find better intellectual entertainment at the liberal churches, and even in the profoundly orthodox bodies, than the majority of spiritual societies provide for them. Such scientific lectures as Prof. Lockwood and a few others give, do not draw the mob, but they raise the standard of our meetings, and give the thinking public better estimates of Spiritualism and its advocates. True, there are many who cannot appreciate or fully understand his expressions; but when will they learn, if they have only baby talk to inspire their thinking?

The supreme need of Spiritualism is more science and less dogmatism, more demonstration and less metaphysical moonshine, more religion and less theology, more moral enthusiasm and less sectarianism, more sincerity and less boastful ambition, more spiritual life and less scheming, more facts and less frauds, more mediumship and less monkeying, more truth and less trash, more love and less jealousy, more rational thinking and less brain-muddling reincarnation; and finally more Spiritualism all the time, and a vigorous application of its principles to the problems of life and the betterment of human society.

On Sunday, June 18, a rarely beautiful baby was presented at the platform to be christened. This event is regarded by many Spiritualists as a step backward; since Spiritualists do not recognize any such necessity, nor any "saving grace" in any church ceremonials. Nevertheless if a mother desires it as a symbol of spiritual guardianship, it can do no harm, and may carry with it a psychic influence that will be satisfying and therefore helpful.

Christening is said to be of pagan origin. But that does not affect its influence as applied to modern life. It is held by able men who have studied deeply, that the human race is derived from our animal ancestry. Are we any the less superior because we have ascended from the animal kingdom? Is a lily less beautiful because its roots are fed from mud and slime? Is astronomy less reliable because its origin was in mythology? Is chemistry less a science because it was founded in alchemy?

I am far from advocating any compromise with error, or any surrender of the noble philosophy of life and the all-embracing principles of Spiritualism, to the shams and superstitions of church dogmatism. But because church people eat, I do not think it necessary for us to starve. If they weep, I will not refuse my tears the expression of emotion that enriches my life. If they smile, it need not prevent me the luxury of a similar expression of the sunshine of the heart. If they perform loving charities, it shall not hinder me from blessing the sorrowing with my love; and if they perform a Christening with some absurd concepts of the dealings of God with men, it need not carry a blight to a baby that is dedicated to the larger life of a more beautiful ideal.

It is always a pleasure to me to recognize the efforts of all sincere and worthy mediums and public advocates. Mrs. A. Atcheson, of 274 North Division street, Buffalo, has held regular meetings in her parlors each Monday evening, with occasional variations, for five or six years, giving personal readings, short talks, tests, etc., to each person present. The fact that her meetings are patronized with full houses, often many more than can gain admission, and this interest keeps up from year to year, is pretty good evidence of merit. Then, too, for about three years past she has spoken regularly at Niagara Falls every Sunday evening, except in the summer vacation, and thus a good work is kept alive and growing by her good help.

On the 14th of June nature seemed to make an extra effort to adorn herself with sunny smiles, and floral charms, to greet the nuptial appointments of Martin Byrom and Jennie T. Darch of Buffalo, who by the ceremonial rite were made husband and wife according to law.

Both are mediums and have long lived in the light of Spiritualism, and been helpers to the cause. Mr. Byrom has been generous towards mediums, spending his money freely with them—more to help the medium than for the messages he received. Apparently this is a union of souls, with a fair outlook for a happy pilgrimage together with love and mutual helpfulness to make life sweet and distribute happiness along the journey, blessing as they are blessed. The writer said the words that gave their union the legal sanction, and love did the rest.

I had the pleasure and profit of a visit with Tillie Reynolds, who is the state missionary for the Empire State. She is active, lively, sparkling and social, and makes many friends.

Mrs. J. H. R. Matteson, the noted medium and clairvoyant doctor, of 248 North Division street, is busy as ever, and does more work of venture to assume, than any other woman—or man—in Buffalo. She gives an average of sixty clairvoyant examinations daily. This is always in a profound trance. When normal she knows nothing of what she has said or done while entranced. After her day's work with her patients is done she works at a variety of things from four to ten hours, often extending the hours to midnight, and 1 or 2 a. m. She makes unique vases of original pattern and ornamental variety, varying in size from one to four feet high, and arranged to hold flowers, or umbrellas, or any thing desired, and the ornamentation is of her own design, and no one looking at them would guess how they are made. People guess on their value from $25 to $200 each. She has sent these to many places, donated them to societies, and to friends and there is nothing else like them.

Her pharmacopia is as good as a museum to visit. All of her remedies are prepared from the vegetable kingdom, and now, for the first time in her wonderful history, she has placed them on the market as proprietary remedies, so that the millions can get them, if they wish; but she still continues to diagnose and prescribe for a throng of patients who visit her rooms daily.

Next Sunday, June 26, closes my present engagement in Buffalo, for June, 1905. I have engaged to serve them again in June, 1906. I have also engaged to speak in Pittsburg, Pa., in November, 1905.

I have but one camp engagement this year. Lake Brady, Sunday, August 6.

Mrs. Howe made a visit in Buffalo a remarkable event for her. We arrived in Fredonia Monday, June 19, just as the stunning news went out that the National Bank had been closed. This is sure to make many radical changes, and probably will bankrupt many of our best business men.

Nothing is secure in this world. All is secure in the next. Most of my bank accounts are across the line where they are secure. But I am in no hurry to present my checks. They will all keep. Yours for Spiritualism,

LYMAN C. HOWE.

170 Liberty street, Fredonia, N. Y.

MRS. AMANDA COFFMAN.

Her Method of Giving Tests While Entranced.

Blank cards or paper with pencils were placed on a table near the door for those who wished to help themselves. Just before services commenced, our ushers went through the audience; passing cards, etc., to all those unsupplied and explaining the privilege they had of asking a question, thereby giving every one in the audience an equal show to investigate. After the lecture, Mrs. Coffman would announce the nature of the seance hour and ask that someone in the audience (a skeptic preferred) furnish materials for, and adjust the blinds which consisted of a pair of kid gloves folded and placed in the sockets of the eyes and then bound on with whatever was furnished by the audience, after which all were invited to examine the blindfold to make sure of its thoroughness.

She was then entranced and not until "Singing Arrow" (the controlling intelligence) requested, did the ushers gather the questions and place them written side down, in a pile on the table before her.

The questions were addressed to someone in spirit life (sometimes Mrs. Coffman's guides) and signed with a name, initial or mark by which the writer could recognize it. "Singing Arrow" first described and gave full names of the spirit or spirits who came to answer the question, gave the message or messages as the spirit directed, and then gave the address, question and signature verbatim as handed by the writer. In many cases where only an initial or mark appeared as a signature, this was first given and then the full name of the writer given in addition. Singing Arrow then asked the spirit to find the card on which was written the question he had answered, which he did by holding both hands for a few seconds, about six inches above the pile and then without further ado picking out the right paper from wherever it happened. The paper was then handed to someone (invariably a skeptic and previously invited to the platform for the purpose) to re-read aloud for the satisfaction of the audience.

In a few cases, presumably on account of the various styles of writing, the one who re-read the questions was unable to make out an occasional word. Whenever this happened, and without again touching the paper, Singing Arrow again gave the question as it was, after which the writer invariably attested to its correctness.

In the two months' time Mrs. Coffman was with us giving these tests every Sunday night and answering hundreds of questions, not one mistake was made and all work done with the Temple fully alight.

F. G. Neelin, present collector of customs at Seaforth, Ontario, and once a director of Lily Dale camp, was only one of the well-known Spiritualists besides a number of prominent men of our own city, who are noted for their skepticism, who watched Mrs. Coffman in her work, to ultimately agree this was as we have before stated "the one phase that must answer the question, if a man die, shall he live again?"

EUGENIE ROUBIE.

Watertown, N. Y. Sec'y.

DEALING IN CHARMS.

One Who Repented of the Great Wrong He Had Done.

For the sake of money Judas betrayed Jesus; for the sake of money Simon the sorcerer wanted to buy the gifts of the holy ghost; for the sake of money ghouls rob graves and corpses, and for the sake of money some will traffic in "charms" and unblushingly trifle with the most sacred feelings in the tenderest spot of the human being, and yet will lift their brazen face in shameless audacity and defiance to the onsweeping avenging angel of retribution.

A certain Doctor, well known when in earth life as a great medium, humbly confessed to the selling of so-called "cabalistic charms" (sometimes termed love-powders, consisting of a thimbleful of corn starch; of the hocus-pocus mystery type). While controlling our medium he implored us in most touching appeals to sound a note of warning for all to be honest, and thus escape his awful doom. He said he had suffered for his evil acts ever since his passing out of his mortal body—the most agonizing ordeal from remorse and anguish of his tormenting conscience, and he had no hope of ever being able to make restitution to the many servant girls and others he had robbed in that way.

Mediums and lecturers, here is a chance for you to prove on what side of the fence you stand! By denouncing from the platform and pulpit such shameless traffic, angels will decorate you with the badge of honesty, visible to all whom your voice may reach, and thus you will not alone lift the cloud of suspicion which a few have cast over the many, but you will at once establish your identity of character and reputation for truth and veracity, something which is worth having. Should anyone be in possession of incriminating information, please forward same to me for investigation.

G. A. WOLTER,

182 N. May street, Chicago, Ill.

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Encyclopedia of Biblical Spiritualism, or a concordance of the principal passages of the Old and New Testament Scriptures which prove or imply Spiritualism. By Moses Hull. Price $1.

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CALIFORNIA NOTES.

Through the N. S. A. Missionary, E. W. Sprague.

While at San Diego, Cal., recently, we made two trips out of town, visiting Mt. Loma Theosophical home, and also the town of Tijuana (pronounced Te-a-wa-na), Old Mexico.

At Tijuana the Plaza de Toras where the bull fights take place, was pointed out to us; also the ruins of an ancient Catholic mission.

We visited the art stores where many beautiful and useful articles, some of them real works of art, were for sale. We saw the native Mexican in his home which is some cases was a house made of mud; they are called "adobe houses." Some modern dwellings were to be seen here and there. After what we saw in this brief visit to this Mexican town, we concluded that the country was about one hundred years behind our own United States of America.

On our return we visited National City and the great Sweetwater Dam. This dam is a wonderful piece of engineering and was built to hold the water that falls during the winter and spring, to be used for irrigating purposes in summer.

Having read the notices in the daily press and in the illustrated circulars distributed to tourists and sight-seers informing them of what is to be seen and how to see it, and finding among the many attractions mentioned the Mt. Loma Theosophical Home and School, we decided to visit it. Following the directions in the circular we secured tickets which were to take us to the grounds, boarded the naptha launch with a dozen others and crossed the bay. We were met at the landing by men with omnibuses who took our party to the entrance to the ground, about a mile distant, where a number of others were added to our party.

We saw three or four "guards" in uniforms (yellow duck suits), one of whom informed us that the admission to the grounds was 10 cents. We paid our admission and were permitted to enter the gates.

We found a "guide" waiting for us near the main building who escorted us along the road and pointed to the "Home," the conservatory of music, the home of Mr. Spaulding, who, he said, was the financial backing of the institution; the private home of Madam Tingley, and a few little cottages where, he said, little children were cared for. He also told us of a proposed "Grecian theater" that is to be built, and pointed out the site. We were permitted to look up that way, but were refused permission to go any nearer.

The "guide" then turned and pointed, not reluctantly, but with evident pride, to the great Pacific ocean and we were allowed to feast our eyes on its wonderful beauty. Dear reader, we shall always be thankful to this Theosophical society for letting us see all for the small sum of 10 cents each, and all, too, from this beautiful point of view, the middle of the road.

A lady asked the "guide" how many children were in the "Home." He said: "I do not know; there may be several hundred." We ventured the question: "How large a tract of land belongs to this home?" He said he could not tell, but thought there were some thousands of acres.

We asked for literature giving information regarding the school; the "guide" gave us no information that would help us to get it if such literature is in existence.

We were told of the cost of the main building, of the wealth of the principal donor and supporter of the school, but our "guide" gave evasive answers to some of the questions of members of our party and volunteered but little information of importance.

Our party of earnest men and women seeking information regarding this much talked of "Modern School"(?) had to leave the premises without having seen the inside of a single building or meeting a single person other than our "guide," and without learning any definite fact about the workings of this institution.

Our experience shows that this institution is truly "Esoteric" according to Webster's definition of the term, which is as follows: "Esoteric, Designed for and understood by the specially initiated alone; not communicated or not intelligible to the general body of followers; private; interior; acroatic." "Opposed to exoteric or public."

This kind of treatment was enough to cause the members of our party to declare with DeQuincy: "Enough if every age produce two or three critics of this esoteric class with here and there a reader to understand them."

The ten cents admission fee for walking in the roads for half a mile or less and looking at a couple of buildings from the outside that are not very remarkable for anything in particular, we thought was a good investment.

If it gave us no knowledge of what was transpiring within those walls, it enlightened us upon how Mt. Loma Theosophists treat honest inquirers regarding this new school of "reform"(?)

We were taken back to the dock in the omnibuses to wait the coming of our launch. We all kept our good humor and enjoyed the five-mile return trip across the bay very much, though we are still wondering what this esoteric philosophy amounts to anyway.

E. W. SPRAGUE.

KANSAS SPIRITUALISTS.

Mrs. Bryan and Mrs. Jaquet In the Field.

I kindly ask for permission and space in the columns of your very worthy and most welcome paper, to announce to the many readers of the same, the grand work that is being done here in our new field of labor.

On the 9th, 10th, 11th and 12th of this month we held a mass meeting, and with the able and worthy assistance of Dr. Geo. B. Warne, Mrs. Isa Kayner, Virginia Bryan, and my guides, we have not only organized, but get our state charter next Wednesday, the 21st inst., and then we intend having state ordination services on next Sunday, there being four applicants for ordination. And we have now enrolled on our books twenty-four members. Now is not this doing well for four days' work? Just think of the rapid strides the spiritual world is making. After next Sunday, Mrs. Bryan and your humble servant will start out to canvass the surrounding large and small towns for membership to our new state organization, and organize local societies with the understanding of and to aid societies that all affiliate with the N. S. A. and which all seem willing to do.

Dr. Warne held the people spellbound with his well executed remarks in regard to the workers in the vast fields of our philosophy, and was greatly applauded for his firmness and standing for truth only in all phases of mediumship.

Isa Kayner gave some very remarkable tests, as did Mrs. Virginia Bryan, and also Pottawattamies, and all the guides have won the hearts of the Kansas people. We had in attendance at our mass-meeting delegates from seven towns in Kansas, and all seemed well pleased with the glorious outlook for the new organization.

Last night, in spite of a dreadful thunder, lightning and rain storm, we had a fine house and a very appreciative one. Mrs. Bryan and myself gave short talks and messages, as did also our worthy president, Mr. Cyrus Corning.

We, Mrs. Bryan and Jaquet, send greetings to all friends and societies that we have been allied with in our home city, Chicago.

Topeka, Kans. L. J. JAQUET.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, $1.75.

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The Full Programme of This Favorite Place of Resort.

Saturday, July 15, Opening Day—Services at 2 p. m. by speakers present.

First Sunday, July 16—9 a. m., lyceum; Mrs. Anna L. Gillespie; 10 a. m., lecture, Mrs. Gillespie; 2 p. m., lecture, B. F. Austin, subject, "The Bible and Spiritualism"; 4 p. m., tests, Maggie Waite.

Monday, July 17—9 a. m., lyceum, Mrs. Anna L. Gillespie; 10 a. m., conference; 2 p. m.

Tuesday, July 18—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Does Spiritualism Stand For?"

Wednesday, July 19—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna Throndsen, followed by tests.

Thursday, July 20—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Must I Do to Be Saved?"

Friday, July 21—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"

Saturday, July 22—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E. W. Sprague; tests, Frank T. Ripley.

Second Sunday July 23—9 a. m., lyceum; 10 a. m., lecture, B. F. Austin, "The Common Origin of Religion"; 2 p. m., lecture, E. W. Sprague; 4 p. m., tests, Maggie Waite.

Monday, July 24—9 a. m., lyceum, Anna L. Gillespie; 10 a. m., ——; 2 p. m., ——.

Tuesday, July 25—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E. W. Sprague; tests, Mrs. E. W. Sprague.

Wednesday, July 26—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E. W. Sprague.

Thursday, July 27—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna L. Gillespie, followed by tests.

Saturday, July 29—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E. W. Thompson, "Architypes of Christianity."

Third Sunday, July 30—9 a. m., lyceum; 10 a. m., lecture, Lyceum Day, conducted by Anna L. Gillespie; 2 p. m., lecture, Marian Carpenter; 3 p. m., tests, Maggie Waite.

Monday, July 31—9 a. m., lyceum; 10 a. m., ——; 2 p. m., ——.

Tuesday, August 1—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Marian Carpenter, followed by tests.

Wednesday, August 2—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna L. Gillespie; tests, Frank T. Ripley.

Thursday, August 3—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna Throndsen, followed by tests.

Friday, August 4—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, T. W. Smith.

Saturday, August 5—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Marian Carpenter, followed by tests.

Fourth Sunday, August 6—9 a. m., lyceum; 10 a. m., Memorial Exercise and lecture, Marian Carpenter; 2 p. m., lecture, Lizzie Harlow; 4 p. m., tests, Maggie Waite.

Monday, August 7—9 a. m., ——; 10 a. m., ——; 2 p. m., Lizzie Harlow.

Tuesday, August 8—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, Lizzie Harlow.

Wednesday, August 9—9 a. m., lyceum; 10 a. m., lecture, E. Thompson, "Thomas Paine"; 2 p. m., lecture, Willard J. Hull. Luther Memorial Day.

Thursday, August 10—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Lizzie Harlow.

Friday, August 11—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna Throndsen.

Saturday, August 12—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Lizzie Harlow; 8 p. m., Dr. Littlefield's lecture and stereopticon views.

Fifth Sunday, August 13—9 a. m., lyceum; 10 a. m., lecture, Lizzie Harlow; 2 p. m., lecture, Dr. A. B. Spinney, "The Science of Spiritualism;" 4 p. m., tests, Maggie Waite.

Monday, August 14—9 a. m., lyceum; 10 a. m., ——; 2 p. m., ——.

Tuesday, August 15—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, A. B. Spinney; tests by Frank T. Ripley.

Wednesday, August 16—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, T. W. Smith; tests by Anna Throndsen.

Thursday, August 17—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, A. B. Spinney.

Friday, August 18—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna L. Gillespie.

Saturday, August 19—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, A. B. Spinney.

Sixth Sunday, August 20—9 a. m., lyceum; 10 a. m., lecture, A. B. Spinney. Subject, "The True Idea of Spiritualism Truly Lived, the Salvation of the World"; 2 p. m., lecture Anna L. Gillespie; 4 p. m., tests, Maggie Waite.

Monday, August 21—9 a. m., lyceum; 10 a. m., conference; 2 p. m., ——.

Tuesday, August 22—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Dr. J. M. Peebles. Subject, "Travels in India, Her Magic, Her Yogis and Her Social Life."

Wednesday, August 23—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, W. V. Nicum, "Cosmic Consciousness."

Thursday, August 24—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Dr. J. M. Peebles, "Travels in Egypt and Palestine."

Friday, August 25—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, W. V. Nicum, "The Spiritual Leading."

Saturday, August 26—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Dr. J. M. Peebles, "A Pilgrim Four Times Around the World in Search of Truth."

Seventh Sunday, August 27—9 a. m., lyceum; 10 a. m., lecture, Dr. J. M. Peebles. Subject, "Progress the Law of Life"; 2 p. m., lecture, W. V. Nicum, "Man is Not Man as Yet"; 4 p. m., tests, Anna Throndsen.

The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

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Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Auxiliary every Thursday afternoon at 2:30.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

Spiritual Church of All Souls, in Hope Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday evenings at 7:30, conducted by Mrs. R. Squire.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Meetings every Sunday at 10:45 a. m. at hall 210, Masonic Temple, under the auspices of Walter DeVoe, the well-known lecturer. Miss Cora M. Nafe, soloiset.

The Rising Sun Spiritualist Mission holds regular services every Sunday at 3 and 8 p. m., at the People's Institute, Van Buren and Leavitt streets. The Rising Sun Lyceum meets at 2 p. m.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium.

Church of the Soul Communion holds meetings every Wednesday evening at 8 oclock and Sundays at 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 543 E 55th street. Entrance to hall, 319 E. 55th street.

The Chicago Spiritualists' League holds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B. Warne, president; O. E. Kropp, 5481 Kimbark avenue, secretary. The League wishes every Spiritualist society of the city to send in the names of all their mediums, stating their particular phase of mediumship. Address all communications to the secretary.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S. Western avenue, under the direction of Mrs. Nellie Kusserow.

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If sick yourself or if you are interested in a sick friend write them a plain, candid letter and they will tell you what your trouble is and if your case is curable will quote you their lowest terms. Write to-day. Address Dr. Peebles Institute of Health, 28 Main St., Battle Creek, Mich.

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Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Mrs. Virginia Bryan, one of our most eloquent trance mediums, will lecture at Star Lodge Hall, 378 South Western avenue, each Sunday evening.

[Advertisement.]

LETTER FROM NEW YORK.

Dr. Savage's Inspirational Discourse on Mary A. Livermore—The Friction Among the New York Christian Scientists, Etc.

One of the greatest discourses that Dr. Savage has delivered for some time, was the one last Sunday on Mary A. Livermore and Modern Womanhood.

It was a beautiful June Sunday morning and the church was crowded to the doors, in fact, it is very hard to get a seat in this church unless you go very early, the same as it was in former years at Henry Ward Beecher's church, in Brooklyn.

Dr. Savage paid tribute after tribute to Mrs. Livermore, and he called her "the greatest speaker of them all" among women preachers and said he was proud to say he had given over his pulpit in Boston to her many times. He also said that Mrs. Livermore was a thorough believer in Spiritualism. He said that she had experiences which convinced her that we are surrounded by a crowd of invisible witnesses of all our struggles, who are sad when we fall, and who are glad when we win a victory, and she believed that now and then a face broke through the mist, and again a hand was outstretched to help, or a voice was heard giving courage and cheer.

He added that Harriet Beecher Stowe was also a great believer in Spiritualism, although her biographers carefully covered the fact; and that Joseph Jefferson had vigorously declared to him (in his study some months before he passed away) his belief in the other life, which was so real to him that he repeatedly expressed his willingness to go, if he had not been needed here.

Dr. Savage also paid a glowing tribute to Mrs. Livermore's works on the battlefield during the Rebellion; in fact he said she was a modern Florence Nightingale.

I myself had the great pleasure, about ten years back, of hearing Mary A. Livermore, on Decoration Day, to the members of the G. A. R., which packed the hall, and I will never forget the reception she received from those veterans. It was nearly ten minutes before she was allowed to speak, and as she related some of her experiences upon the battle fields among the wounded, not a dry eye could be seen among those veterans.

One incident I remember that she related on that occasion was, one day as she was passing abong the wounded and dead on the battle field, a young soldier who was very seriously wounded, asked her to write a letter at his dictation to his wife, and at a short distance away a wounded drummer boy wished a letter written to his mother, so the young man told Mrs. Livermore to write the boy's letter first, because it was to his mother. Mrs Livermore did as requested, and when she had completed the drummer boy's letter to his mother, she turned to the young man, but he required no letter now, for he had passed into the unseen.

Mary A. Livermore was a wonderful woman, and I feel proud to know I was personally acquainted with her; and it will be many a day, if ever, that we shall look upon her like again.

Dr. Charles G. Pease, a member of the First Church of Christ Scientist (known as Mrs. Stetson's church), has resigned, and renounces the belief as "a fabric of deceit, falsehood and dishonesty." He descants upon abuses he alleges exist in the practice of so-called healing, and brings up battery after battery against the ramparts of the system established by Mary Baker G. Eddy.

This action may be traced into a serious disagreement which the Doctor had a year ago with the authorities of the First Church. He led a band of members who were opposed to what they considered the undue influence of Mrs. Stetson, the former first reader. Some of the disaffected ones resigned. The following is a copy of the letter sent by Doctor Pease to Mrs. Eddy and the clerk of the church:

"Dangerous, wicked, cruel, unchristian teaching, acts and methods prevail within the Christian Science organization. These have the appearance of being fostered by the highest authorities in the organization, in that with full knowledge these conditions have the support and consent of silence. And, Whereas, I find that these acts and methods are the legitimate outcome of the fundamental teachings presented in Science and Health therefore, because of the conditions and the teaching which admit of the conditions, I ask that my name be stricken from the membership of the Church. I am in the service of God and men."

This only shows that a prominent member occasionally has his eyes opened to common sense.

Dr. Savage in a recent sermon on "God," spoke as follows:

"There is no longer any dead matter, all is thrilling with the one life. We no longer ask, 'Where is God?' any more than I ask, 'In what part of my body am I?'

"I am all in all, at the point of my pen when I write, in my hand when I stretch it out to help. As I am all in all parts of my body, so is God all and in all the universe.

"Never was God so near to us before, for natural forces are only His present working, and natural laws are only, so to speak, His habits, unchangeable only because He is all-wise. What higher form of being may exist we do not know. God then is in the mightiest and most distant star, and equally He is in the grain of dust the wind whirls through its tiny orbit in the streets. He is in the blade of grass, and He is in the love and pity of the human breast. And, more than all these He incloses them all in His infinite arms. He is so near that we lose him, as a little child, lost in some corner of St. Peter's might be asking for the cathedral, or as a bird, borne on swift winds might be seeking after the air."

New York. J. OSBORNE LUNT.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

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An Adventist attack upon Spiritualism repulsed. By Moses Hull. Price, 10 cents.

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LIST OF CAMP-MEETINGS.

Send In Your Dates and Name of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates can be made.

MT. PLEASANT PARK, CLINTON, IA.

The twenty-third annual camp-meeting

Court of Inquiry.



Crisis Pending in the Ranks of Spiritualism.

AN EARNEST APPEAL TO MATERIALIZING MEDIUMS.

Every medium for physical manifestations in the United States has undoubtedly read the statement of Judge Dunn, that **WINANS AND OTHERS USE ARTIFICIAL TOGGERY** in their seances in order to make up properly the spirits who present themselves for recognition.

This charge, coming from such a prominent source, **THEIR SPECIAL FRIEND**, has aroused great attention in this country and throughout England, France, Spain and South America.

Is it possible, it has been asked, that Farmer Riley, Mrs. Bliss, Mrs. Montgomery, Mrs. M. E. Williams, Mr. Moore, the Howlands, Mr. Keeler, Mr. Aber, Mrs. Jackman, as well as Mr. Winans and a hundred others now before the public, **USE FALSE WIGS, WHISKERS, PHOSPHORESCENT GARBS,** etc., to make up in proper shape or form the spirit that comes out of the cabinet?

An answer **IS DUE TO THE PUBLIC** from them, to the charge made by Judge Dunn, a Spiritualist of wide experience among materializing mediums.

We entreat you all to **EMPHATICALLY DENY THE ASSERTION** that has been made that you for years have been deceiving the public. Why not say:

"I DO NOT USE ARTIFICIAL TOGGERY IN MY SEANCES. IN ORDER TO CONVINCE YOURSELF OF THAT CUT OFF A SMALL PIECE OF THE DRAPERY THAT THE SPIRIT WEARS, EXPOSE IT TO THE LIGHT, AND IT WILL INSTANTLY DEMATERIALIZE—BE DISSIPATED LIKE A SNOWFLAKE UNDER THE INFLUENCE OF THE HOT SUN. AN INCH SQUARE CUT OFF FROM THE SPIRIT DRAPERY, WILL NOT INJURE ANY MEDIUM IN THE LEAST, AND IT WILL CONVINCE YOU BY ITS DEMATERIALIZATION THAT I AM HONEST IN MY PRETENSIONS. EACH SPIRIT THAT STEPS OUT FOR RECOGNITION WILL ALLOW YOU TO DO THAT, AND ESTABLISH THE FACT THAT I AM NOT, AS JUDGE DUNN CLAIMS, USING ARTIFICIAL MEANS TO DECEIVE THE PUBLIC?"

If **ARTIFICIAL TOGGERY** is used, is it not evidence that the deception is carried on to a still greater extent? If millions upon millions of **BRAIN CELLS** can be materialized, if millions upon millions of **BLOOD CORPUSCLES** can be manufactured for use in the cabinet, if that intricate instrument, **THE EYE**, can be made there in a moment's time, also the bones, muscles, nerves, nails of the hands and feet, etc., etc., why not a **LIGHT GARB** be made for covering the spirit body? After making a hundred and fifty pounds of solid flesh, bones, etc., a gauze-like texture **WEIGHING NOT OVER ONE-HALF POUND** can be materialized to cover the entire body, hence there seems to be no possible excuse for using **ARTIFICIAL TOGGERY** to deceive the public. Materializing mediums, **ONE AND ALL**, let the anxious Spiritualists hear from you.

Will you respond to this appeal? Say something—either give an **AFFIRMATIVE** answer, or deny or explain.

There are at least one hundred or more materializing mediums in the United States. During the last eighteen months a dozen or more of them, one after another, have been exposed, **AND ALL HAD ON ARTIFICIAL TOGGERY!**

WHAT CAN BE THE INFERENCE DRAWN AS TO THE REST? We leave **YOU** to draw the conclusion.

JUDGE DUNN AND FRAUD.

The Subject Treated From Different Points of View.

The lengthy reply of Judge Dunn is on the same line of his first article, and fails to do more than re-state his remarkable view of the question. I have no disposition to impugn his motives and honesty of purpose. He is anxious to carry his point, and his effort is masterly, as a lawyer's. He says the whole matter may be condensed in the one question:

"WAS THE MEDIUM WINANS AT THE TIME OF THE MANIFESTATION OF SO-CALLED SPIRIT POWER AT HOT SPRINGS IN POSSESSION OF HIS NORMAL FACULTIES SO AS TO BE CONSCIOUS OF THE FACT THAT HIS OWN PERSON AND THE BORROWED PLUMAGE OR ACCESSORIES WERE BEING USED, AND ALSO USED FOR THE PURPOSE OF DECEIVING THE SITTERS? IF YEA, HE IS GUILTY; IF NAY, HE IS NOT."

Taking this for granted, all the other considerations he has brought in may be discarded, for they all depend on this. It is admitted that Winans procured the masks, drapery and other toggery with which to pose as different "materialized spirits," that should there be failure to have real "materialization," then the paraphernalia were to be used. That Winans used these consciously, Boving, Hallman and Dr. Eastman say he admitted to them. Judge Dunn objects to their testimony and rules them out of court.

It is not essential to the argument to insist on their word being taken, although it would be impossible to impeach their evidence. Winans may or may not have admitted he masqueraded as "materialized spirits." We will grant he did not. We will draw our conclusions from a different case in illustration.

A man prepares himself for the committal of a crime. He purchases a mask to conceal his face, a slouch hat, and ulster to change his appearance; a revolver which he carefully loads, and goes to the place where he knows his victim will appear. On his way he strengthens his determination by taking several glasses of liquor. He commits the crime, is arrested and brought before Judge Dunn. His lawyer sets up the plea that his client was so intoxicated that he was not conscious, and that he was not therefore responsible for the crime. Would the Judge accept this reasoning as sound, and discharge the prisoner?

Would he not say that if we regard the criminal as having a double personality, and while the second personality was intoxicated, may or may not be responsible for his acts; the first personality prepared for the crime and must be held therefor.

He would not decide as he does in this case, that it is the "vital question," that the criminal was "unconscious at the time" of the committal of the crime, as he does of Winans' "use of the toggery." He would rather say that the first personality, in full and complete consciousness, prepared for the crime which he knew the second personality would commit, and therefore had no justification. I think if, unprejudiced, the Winans case should come before him, he would see it in a different light from that in which he makes his plea.

Yet I can see how the Judge escapes this conclusion. The masks, garments, etc., are taken into the cabinet with the honest purpose to help the spirits. The medium openly says there are two forms of manifestation, materialization and impersonation. Hence if there were impersonations, and the members of the circle mistook them for "materialization," it was not Winans' fault. But Winans did not tell that he was taking into cabinet the toggery to make up these impersonations! That is the "vital" point. Few would care to give a dollar, or even sit in darkness, to have him masquerade as their "dear departed."

Or he may argue that, not exactly represented by double personality, the spirits act independently and are responsible for his actions in the second state. This is not good law, for the accessory is held with the principal. As an instance, if a servant left the front door unlocked that a thief might enter, would not one be as guilty as the other? Winans prepares for the imposition, knowing that he will become unconscious, and be used to represent a materialized spirit. If he does not know what he is doing while in the seance, he knew beforehand what he would do, which makes the responsibility the same.

It strikes me that the issue raised by Judge Dunn as to the "consciousness" of Winans, and on which he makes everything depend, is not the issue at all, and is of so little consequence that I have in the preceding argument granted that he was not. But we suggest to Judge Dunn that a man who prepares for fraud and crime, is capable of its committal. And further, we remind him that all he says of Winans being an accepted medium at camps, and having been considered a wonder, is entirely irrelevant to this issue. If he employed fraudulent means in one instance, it may be presumed that he did in all, but it is only presumption, for each seance rests on its own evidential tests. He may never have "assisted" before.

That he is now giving seances, is also to be ruled out. These seances may, or may not be under test conditions.

He has the privilege of coming forward and vindicating himself. He could, if genuine, silence criticism by a single seance, and the voluminous defense by Judge Dunn would be uncalled for.

Even if, as is suggested, finding himself so weak and prostrated, he for that time, "helped the spirits," it would be overshadowed by the unequivocal manifestations. In closing I would not be understood as making this or my former reply to Judge Dunn as especially bearing on the exposure of Winans.

It was his implication that all mediums thus assisted, and his apology for the fraudulent practice and the perpetrators, that called out my responses. The defense of the Judge, if allowed to go unquestioned, would be the hardest blow ever given the cause of Spiritualism, by friend or enemy.

HUDSON TUTTLE.

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THE BODY IMMORTAL.

Professor A. P. Matthews of the University of Chicago, Argues That It Is Possible—Life Is Dependent on Continued Reaction—Cessation of Reaction Real Cause of Death.

Scientists will make human life immortal if the conclusions reached by Professor A. P. Matthews of the Physiology Department of the University of Chicago are correct. In an article which will appear in the July number of "The World Today," on "What Is Hope," the great physiologist declares that death does not occur with the cessation of respiration or when the heart ceases to beat.

In a scientific discussion of the causes of death Dr. Matthews asserts that life is dependent on certain chemical reactions in the cells; that these chemical reactions result in the formation of certain particles which are formed from foodstuffs, that death is a result of the discontinuance of these chemical reactions; and that under proper conditions the necessary reactions may be made perpetual and hence the life of man become immortal.

Dr. Matthews' Argument.

Professor Matthews says:

"What happens to the body at death? In the first place there is no definite moment of death. We all are gradually dying for years. The moment which is ordinarily ascribed to death is when the breathing stops, but this is purely arbitrary and the survival of an old belief that life was drawn in in the breath and the soul passed out with the breath.

"The heart may continue to beat many minutes in animals under experimental conditions after respiration has stopped; the muscles are still irritable; the nerves are still able to carry nervous impulses. But while the cessation respiration can not be called death, it is the cause of it, because the body can not live without air; the heart stops beating, and the tissues die of suffocation.

When Does a Man Die?

"We can not answer this question, When does a man die? If we mean by a man his body, he dies piecemeal, one organ after another; if we mean the man's personality, this eventually disappears when he loses consciousness and from this point of view he may be said to die when he falls into a deep slumber, certainly when he is anesthetized.

"At the basis of all the phenomena of life there is one fundamental reaction, that of breathing. Living matter as long as it is alive breathes. Anything which affects this respiration affects the cell in all its other functions. Respiration may conservatively be said to be the fundamental process of living matter. Practically all other functions, such as growth, depend upon it.

"If an alcoholic solution of benzophenone is exposed to the sunlight the alcohol is partly decomposed, water is split from it and ethylidenic particles are formed. There is some substance in living matter which breaks up like alcohol, liberating active particles like ethylidene. Whatever the nature of these particles may be it is known that they are constantly renewed by foods.

Death a Cessation of Reaction.

"Death is the result of the cessation of this reaction and is caused either by a cessation of supply of the raw materials from which the particles came or a change in the reaction in the cell from alkaline to acid. It will be seen that death involves no loss of substance; nothing in fact but a trifling change in the nature of the chemical compounds present is necessary to change living into lifeless or lifeless into living. The endeavor is now being made in many laboratories to discover what substance it is which thus acts on water and carries on the respiration in the cells.

"We may now discuss the death of the body from this point of view. It will be seen that life in the body depends upon the continuance of this reaction in all the tissues. Now, this reaction, under perfect conditions, should continue indefinitely and so render the human body immortal. Unfortunately, however, it does not continue. It is the keen desire of all to find out why it does not continue and to change conditions so that it will continue as long as possible.

Causes of the Cessation.

"The chief causes of its cessation may be divided into obviously extrinsic and apparently intrinsic causes. The obvious external causes are the ordinary causes of death. Accidents, assaults, the taking of poison and the action of disease germs—these causes of death are relatively easily removed. They will be removed for the most part in the near future.

"There will remain the apparently intrinsic causes of death. These are chiefly two: Improper feeding and incomplete excretion.

"As we are not yet familiar with the chemical processes going on in the different tissues, we do not know exactly what they need for food and in what amount. A true science of dietetics is now being formed. Until we know exactly what different tissues need we must continue to give one tissue too much, too little or not quite the right food. The result is that in the tissue the fundamental reaction ultimately stops. This incidentally ruins all the rest of the body. Death may be caused, for example, by the accumulation of too much calcium, in the walls of the blood vessels when all the rest of the tissues are intrinsically healthy.

"The second intrinsic cause of death is incomplete excretion. This defect can be remedied in part by a proper and not an exaggerated diet. It is in any case, in my opinion, not so important a cause of death as improper diet, for the reason that large accumulations of waste products are necessary to bring this reaction to a close."

EXCERPTS FROM LETTERS.

A Reminiscence of Lita Barney Sayles.

It is more than ten years ago since the spirit of Lita Barney Sayles, poet, essayist and, I think, a spiritual medium (but am not sure), passed out of the body into higher fields of vision. As a worker for the advancement of women, I made her acquaintance in Boston when I was assisting Mr. Underwood in editorial work on the Free Religious Index, to which she contributed various poems and articles, and from that time to her death we were friends and correspondents. She was a yearly visitor to various Spiritualist campmeetings, and there must be many among your subscribers who still remember her charming personality and bright wit. Though she lived long enough to read my first "open confession" of my change of view from agnosticism to belief in spirit return, yet in the first years of our friendship I was still a doubter, and in many conversations with her in Boston when she called on us, and in her friendly letters to me on literary and other subjects, she often expressed her regret at my lack of faith, but prophesied that I would not die without the knowledge which finally came to me.

In destroying many old letters and documents the other day, I came across some of her letters in which she declared her own faith, and it occurred to me that it might be of interest to some of her old friends if I sent you a bit of these private lectures to me.

"My Dear, I wish you had a knowledge of the endlessness of life, but I am not going again into that question. Suffice it to say that it is a never-failing consolation, when we see our own shortcomings, and the years gliding by in which to make reparation for them—to know that there is no end, and what in our blindness and malformation we fail to accomplish here, we may hope to be able to do later on. You will be free to acknowledge the beauty and desireableness of the picture, my dear friend, but if you knew it to be true wouldn't your soul shout triumphant peans—as mine does? This is what your condition will be, and you will be so overjoyed to tell me, whether I am in or out of the body—and I shall be so glad to congratulate you on your happy disappointment."

"Don't you remember in the poem of mine you praised, 'The Voice of the Morning,' there is a line, 'And hope is the voice of the morning?' It has been the voice continually cheering me on through life, and strange as it may seem to you, looking upon my happy exterior, it has been needed. Hope is our comforter and stay here, and it is a quality belonging to the ego, and reaches over the boundaries of time and takes hold of the eternities. It is often but there that we may look for it."

"It is lovely in you to thus find pleasure in others' comfort while uncomforted yourself in non-belief. It shows what a good, broad catholic soul you have, and it is too good to be annihilated, or to be resolved into the ocean of spirit. It has its own individualization, and I have no more apprehension of its cessation of conscious existence than I have of my own. Sometime you, to your soul's satisfaction, will awake from the sleep called death, to such a delightful sense of larger life as you do not yet dream of."

"You say you should think one of the best uses my spirit friends could be put to would be to come and whisper gently in my ears the thoughts my friends were wishing to write me. Now, would you think that would be the best use I could put you to, either in or out of the body? You are my spirit friend now, as much as you ever will be. But the use I would put you to would be to tell me your own thoughts, and your love and interest in my welfare—just as you often do. I wish no different use for you now, why should I when you have passed over the river, and by dint of exertion upon your part have succeeded in impressing some medium with the fact that you are present with me. Nay, I will then say, use what time you can hold, to give me your own kind thoughts and tell me of your own happy home in the beyond, and how you have changed in your conclusions, and what a happy change, to find yourself in existence still, and with no more death to look forward to. Meantime the life that you and others of our liberal-minded friends who do hold themselves in doubt but are ready for proofs—are living, is a good preparation for the continuation of life; good foundation stones are being put in for the by-and-by erection of the eternal house."

"Ah! my friend, the 'I'—the individual is intact within these shells we throw off at death; if there were no other proof, it seems to me the simple expression of 'my body' would go very far toward establishing strong circumstantial evidence. The term declares an ownership of the body—and this again an owner—and the owner is who I am, and who you are."

"I am not ready to explain just how the various phenomena of Spiritualism are performed. We do not yet know sufficiently about these powers to properly discriminate; I do not believe in attributing to a supra-mundane power effects for which we can well account by mundane capabilities. We as Spiritualists need the analyzing habit of the philosophical Free Religionist to assist us to clear conclusions. I am half a non-immortalist, but I hardly think you will comprehend what I mean by that term, as your mind has not been turned in that direction, it is likely."

After the publication of our first article on 'Psychic Experiences' in the Arena Magazine, Mrs. Sayles, though then in poor health, wrote me a long letter of loving congratulation of which the following is a part:

"I have always had perfect confidence in the dear friendship of yourself and husband, and shall have, if no other word ever comes to me. I have wanted to write you so much since you 'found your Savior.' My heart went out to welcome you into the fold of those who have added knowledge to their possessions. * * * I am so very happy that you have the proof in your own hands that 'if a man die he shall live again.' I wish I could see you both and talk over these things. I am almost afraid the leisure time of which you speak will only come to us after we have put off the shell, but to us that is only the continuation of this life, and good to look forward to. How good to have this expectation and to know that life is eternal and that there we will take no note of time as we are forced to here. Come to us when you can, either in spirit or letter, or in person."

Shortly after this letter was written came the news of our friend's transition. Much as I once used to like to write, I find in these later days that it comes as a task, but today, when lying down to rest it suddenly came to me as a strong impression to put in form these excerpts, put aside some time ago—and I send it to The Progressive Thinker as a voice from Lita Barney Sayles, from the unseen.

SARA A. UNDERWOOD,
Quincy, Ill.

"WHATEVER IS, IS RIGHT."

Another Exposition by a Believer in Pope's Couplet.

The oft-quoted saying of Pope, "One truth is clear, whatever is, is right," cannot fail to be accepted as an absolute truth by analyzing it in its universal application.

In the evolution of worlds, countries, states or individuals, there are cataclysms of one, revolutions and wars of another, and dire experiences of the individual, necessitated to bring about higher possibilities by growth.

Worlds in their growth disregard the lives of plants, animals and men, they simply act out the force within. In their growth, giant forests have lived and died; they have fallen where they grew, and buried beneath water and mountains where they have formed our coal beds. Then later through the cooling of the earth crust and expansion from within, a burning lava flow has burned out many of such coal formations and incinerated millions of smaller animal species, which nature itself had caused to grow. Nature was destroying while it was building. Cannibals unlearned in modern ethics consumed, and do to-day consume people born and formed like themselves; cyclones and storms devastate forests, towns and villages and kill their inhabitants. They do not pass by the noblest trees because they are straight, nor the dwellings, even if the Semitic rites of bedaubing their door frames with lamb's blood is resorted to or a horseshoe placed over the door. No; the lives of men, the destruction of forests or of entire continents is not regarded in world building. After millions of tiny flowers, verdant forests and plains, stocked with hordes of animals, had made the earth seem glad, glacial epochs buried it all thousands of feet beneath this roaring mass. All for a purpose, and that purpose, world building!

Up through the slimy silurian mass, the growth of our rock strata, the births of higher animals and birds, this tiny earth ever evolved something higher, regardless of every opposition or destruction of plant or animal life. Higher species would appear with vertebrates and brain after every cataclysm, and often they would fare no better. After the life of savagery, higher species were evolved, but wars of conquest and jealousy, not yet outgrown, cost millions of lives; but still the earth was building better, greater and grander. Communities, nations and factions were formed later, but flesh-eating man had inherited barbaric traits, jealousy, aggressiveness, greed, and still later, conceit, which had to be acted out until outgrown. Jealousy and greed became the main cause of theft and other crimes, while higher moral ethics had to be taught after a state of civilization had been reached.

Now at our present era, unthinking man may say that "Whatever is, is right," cannot, for divers reasons, be taken literally; first, because criminality is not right; and secondly, if everything is right what object is there in right doing?

Let us analyze the first. Has any sane man ever felt happier after doing wrong? Has he, after voluntarily having committed a wrong act, compared the state of his feelings to when he has done a noble and heroic act, without thinking that it does not pay to do wrong? Has any man, even debased and brutal, ever felt happier after committing a wrong act? Now for the second question which is more serious, and is well worth considering by every thinking man, namely, If whatever is, is right, what object is there in right doing?"

Man's primal object in life in all ages is and has been for happiness and contentment. The man who has lent a charitable hand to a needy man or animal, or given an encouraging word to a struggling mortal, or the touch of sympathy in the house of sorrow, knows what happiness is. Hence the inborn tendency proves to be in right doing, which kind nature has instilled in every mortal man.

"But, if whatever is, is right, the world would progress without my assistance," the unthinking may say; his answer would be that the same law that builds worlds and causes man to be, prompts teachers to teach and thinkers to think, and neither would be contented or happy without following out their destiny's promptings.

In individual instances, cases of immoral and criminal acts may not seem to be termed right, but kind nature in world building has stunted trees in every forest, crippled animals, and men crippled and deformed in body and brain, halcyon days and dark and stormy nights, while there is no such a thing as an accident, literally, in nature. The whole universe seeks an equilibrium, and neither justice nor accident is known in world building. All effects have their causes, and "Whatever is, is right."

Was it right to preach an exaggerated idea about hell torments for the ones termed wicked and sinful? Yes; it scared the ignorant into moral living, who by degrees and continual abstinence from their former course might grow into right doing. Was it right to form creeds and clans? Yes, for by so doing brotherly feelings were inculcated between themselves, and many of one clan were affiliating with other clans, and said many would in consequence be fraternal to both; and in time all of these clans would work for two certain objects; first, toleration, and secondly, towards a Universal Brotherhood.

In our daily lives we often complain about unfavorable conditions. We see men wealthier and more favored than we are; we see unworthy men in power, and better men in jail. Are we right in allowing such feelings to appear? Yes, they are unavoidable as long as our aspirations are upward and jealousy not outgrown. But, remember what Napoleon and others have said, "To him where much power is given, of him much is required," and for every inch of freedom and opportunity given to man an equal quota of responsibility is attached thereto. And whenever our destiny's flat urges us onward and our position at times is menial, and the apex towards which we aimed failed to be reached, let us remember the sayings of Pope, "Honor and shame from no conditions rise; act well your part, there all honor lies."

If wandering comets should ever touch our little planet or aerolitic torrents disturb our atmosphere, would that be called accidental? If storm-tossed waves should should bear upon its billows too frail crafts to withstand the blast; if human lives should be too frail to withstand poisonous gases or injurious nutriments or blasting wind-swept malaria, would that be accident? No, these are but effects from natural causes, and in world building it is but part of its history. In earlier ages when savage man died of hunger, fearing the wild beasts about his hovel, and his escape barred to hunt for food, was said savage cursed by any of the ancient or modern gods, or was it ill luck or accident. It was neither. No, that also was part of this world's history in its evolution. Finally, if clouds seem dark and our experience becomes nearly unbearable, remember that every experience we have is to bring out our inert possibility and to test our selfhood for our own good; and every mortal will then acknowledge, by universal application, that "Whatever is, is right."

C. J. JOHNSON.

Pocatello, Idaho.

Compensation.

Compensation is a general law of Nature—a quid pro quo—a sort of arithmetical rule of three, where, given the ratio of the first terms, that of the last follows inevitably as effect follows cause.

"Straight through my heart this fact to-day
By Truth's own hand is driven:
God never takes one thing away
But something else is given.

I thought it only happened so;
But Time this truth has taught me—
No least thing from my life can go
But something else is brought me.

It is the Law, complete, sublime:
And now, with Faith unshaken.
In patience I but bide my time
When any joy is taken."

We see this law in all the works of Nature, in the structure and growth of plants, flowers, trees, and in the organization of animals. (See Paley's Natl. Theology.) So, too, in the starry heavens, of which the milky way seems to be the great balance wheel with the mighty Sirius as center.

In our own solar system we see this law in operation. It would not do to have Vulcan or Mercury as large as Jupiter. There would be discord throughout the whole system instead of harmony—"a crash of worlds."

Although Sirius is, to us, the greatest of stars, yet, in the southwestern heavens invisible to the unaided eye, there are clusters of Siriuses, so far from us that light traveling 192,000 miles in a minute, or, single beat of the pulse has been more than 30,000,000 of years in reaching our earth! This thought of the immensity of space completely overwhelms us.

O Thought! How wonderful thou art!
The world is full of thee,
Mysterious act of consciousness
We feel but cannot see.

With swiftest flight, outstripping Light,
Thou canst fly oh, so far!
From earth through realms of boundless space
To the remotest star.

This law of compensation we see in art as well as in nature, in contrast of light and shade in the contrast of colors. Music, even has two expressions, sadness and gayety. "Every dark cloud has a silver lining."

As in the physical world so in the intellectual and moral.

M. Victor Cousin, one of the most famous philosophers of France, says that we cannot do a wrong or wicked deed, utter a bad word or sentence, or cherish a vicious sentiment, but we must pay the penalty, sooner or later, here or hereafter—a law of iron and of brass. See his lecture on The True, Beautiful and Good.

Yes, we have to pay for all we get in this world. We are using, to an almost unlimited extent some of nature's most mighty and mysterious forces—take care!

Thousands are killed every year by railroad accidents and the explosion of dynamite. In thunder tones nature demands compensation, "recompense."

Even in thought and emanation this law holds good. We are sad to-day, gay to-morrow. "O, woman! thou pendulum betwixt a smile and tear"—Byron says. We cannot help thinking either sorrowfully or joyously, How powerful is thought! To the surprise of psychologists and metaphysicians, Laura Bridgeman born deaf, dumb and blind, still could think. J. S. D.

LACK OF CHRISTIAN CHARITY.

"Blessed Are the Merciful for They Shall Obtain Mercy."

In latter-day times, where church bells chime,
And God rains benefits down,
A person late lived, famed for her smiles,
While her kindness had won her renown.
All sought her as friend, none did pretend
She was aught but an angel in womanly gown.

But alas! for a day that once came her way—
A day she ever after deplored,
Her name once darkened, was darkened for aye,
And life was a burden, and more:
Now where were her friends? Most did contend
She should be treated as naught, evermore.

Then, oh, the despair! the awful despair
That urged her to seek a suicide's sin:
But one who was not so unfair,
Promised help the old life to re-win;
So beginning anew with effort true,
The rest of her days knew not sin.

But "alas for the rarity of Christian charity,"
Very little of it turned her way.
Grieving o'er the heartless barbarity
Of friends—Christian (?) by the way—
She sank to rest—as do some of earth's best,
Under the mantle of Christ's greater charity.

Peacefully rest—wounded one, rest—
"More sinned against than sinning";
The Merciful One knoweth the merciful,
And yet giveth His promise its inning:
More pity the good—who think they are so good—
They are forever another's one error flinging.

E. N. BEEBE.

Coleman, Fla.

EVERY DAY.

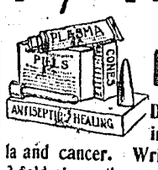
Fill each day with gladsome works,
And lightly touch each welcome task,
As sure that in its grayness lurks
The soul of all the gifts you ask,
The angel of Content, who sings
And, smiling, tints Joy's rainbow wings
And bids him forth each sunny morn
To show the world that light is born.

A tear might weigh him down, a sigh
Might still her song till Life goes by;
A careless, sullen, vengeful clasp
Might crush the angel in your grasp.
Then lightly bear your share, my boy,
Work out this glorious life-long play,
And you shall feel the wings of Joy
And sing the song of Every Day.

—Isabel Darling in Woman's Tribune.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of **"History of the Christian Religion to the Year 200,"** etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

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4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

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A Trenchant Analysis.

Spiritualism as an Organic Movement Carefully Analyzed, Its Errors Pointed out, and Methods Given Whereby It Can Advance to a Higher plane of Spirituality and Usefulness.

If frankness is a virtue, and "The truth at all hazards" a good motto, I know the reader will pardon me if in this article I am a little more frank than usual and tell some facts that are not altogether agreeable and cheering. My theme is one that is seldom given much thought by the lay Spiritualist; and it pains me to say that from a somewhat limited experience I am of the opinion that among the officers of some Spiritualist societies there is also a woeful ignorance and lack of agreement concerning the fundamental principles of successful organization and the proper method of conducting a Spiritualist meeting.

If the conditions I see fit to call attention to are unpleasant and painful to some, I offer no apology in presenting them for your consideration. They are just as disagreeable when endured in silence as when we discuss them openly and counsel one with another. And as for laying bare the sore spots of error and inharmony that afflict Spiritualism, why, that must necessarily be done before we can apply the antiseptic and curative ointment of knowledge, and restore again to harmony and health.

Anticipating a possible objection, I wish to remark that this subject is not one that is of interest only to a narrow circle of readers, but is instead one that should appeal to every thinking Spiritualist. Now alone officers and prospective officers of societies should give attention to this topic, but the members who help place the officers in power must have a working knowledge of the question, that they may be able to select those who have the necessary talent for leadership. It is of vital moment that the question of the proper management of societies receive consideration and be correctly solved, if organized Spiritualism is to endure and prosper and remain a potent factor in the advancement of truth and right and the progress of humanity.

So saying, let me without more ado plunge at once into the heart of the subject by calling attention to some significant words in the last annual report of Harrison D. Barrett, president of the N. S. A., as follows:

"In some communities public interest in Spiritualism has decreased to an alarming degree, owing to improper management of local meetings, or to the exposure of some arrant counterfeiter of mediumship * * Indifference has crept in, and it has seemed next to impossible to bring home to the hearts of our people any sense of the obligations they are under to their religion, or to organization in Spiritualism * * Indecision, self-satisfaction and kindred ills have crept into our ranks and have suddenly made themselves felt in the local and state organizations, also in regard to the movement as a whole."

Practically all these evils of which Mr. Barrett complains are "owing to improper management of local meetings," even to a large extent, the widespread and derogatory work of the frauds. The only reason that the tricksters have gained such a strong and almost impregnable position is because there has been a lack of intelligent co-operation among true advocates of the cause and especially among the officers of the different societies throughout the country. There has been a lack of discrimination between fraudulent and genuine mediumship. Often those who are in league with the tricksters are employed in preference to genuine workers, because their ways are affectedly sincere and conscientious and so many, many of those in position to foil their plans are unable to see through the thin veneer of respectability that is worn. So the fakes prosper at the expense of genuine mediums because of inharmony and lack of co-operation among societies, due to incompetency on the part of those in control.

Incompetent and worse than useless speakers and undeveloped mediums, or pretended mediums, are before the public only because the societies that hire them are poorly managed. The officers of the various societies throughout the country should endeavor to keep each other informed of the identity and movements of those who, because they are frauds, or for other reasons, do not give satisfactory service. There is a vast and growing number of speakers and so-called mediums now clinging to Spiritualism, who are a curse to the cause; the speakers because of their inane and driveling talk, the preposterous ideas, the doctrines which they attempt to inculcate that are radically opposed to every sensible and essential teaching of Spiritualism; the undeveloped and unauthentic mediums for very much the same reasons, except that their influence is ever stronger and proportionately more pernicious. Some method should be devised to get rid of these hangers on to Spiritualism, and the only way it can be done is by having a system to withstand them as perfect and effective as the one by which they have gained their present hold on the cause.

If I may be allowed to offer a suggestion it seems to me that the N. S. A. should exercise greater caution in dealing out ordination papers; there should be a more thorough investigation of the character and ability of the applicant. There are a great many individuals who are ordained ministers of Spiritualism and no more worthy of the honor nor capable of fulfilling the obligations it implies, than ——(well, you furnish the simile, I can't—or won't).

To be ordained as a Spiritualist minister should mean that, if a medium, a rigid test as to habits and genuineness; if a lecturer, a thorough investigation as to character and ability, has been passed. At present, as every observing Spiritualist knows, it means far less than this. The N. S. A. has done and is doing good work—indispensable work—and this little word of criticism is not offered in a hostile mood; I speak as a staunch friend of the National Association; but I see danger in the lack of adequate restrictions to maintain a high degree of efficiency among our workers and would urge that greater care be exercised in this respect. It is better to make but few ordinations, and be sure of a high order of excellence, than have several times as many, the greater share of whom are not competent.

There are very few Spiritualists who realize that the primary cause of incompetency and mismanagement in their local societies is their own negligence; yet that such is the case a mere superficial consideration of the question will show. Before you criticise the acts of the officials of your society consider who placed them in office. (I am now assuming that you reside within reasonable distance of a society and are a member of it; for if there is a society within half a score of miles, and you have not become a member of it, I want you to lay down this paper and read no further until your name is placed upon the roll and your shoulder to the wheel. If you claim to be a Spiritualist and yet fail to give organized Spiritualism your support, one of three things is true; either conditions beyond your control prevent you from carrying out your wishes, or you do not understand your duty, or else you are not what you pretend to be).

There are a great many citizens of this country who seldom if ever cast their vote when election day comes around, yet they spend a goodly portion of their time criticising whatever party happens to be in power. They remind me of a certain class of Spiritualists who rarely vote when they have the opportunity, yet who are continually finding fault with the way in which the meetings are managed.

And merely to vote is not enough. You need to discriminate; to weigh carefully the merits and demerits of each candidate; to be unbiased by friendships, and uninfluenced by the preferences of others; to be firm, albeit open to reason, to discard from mind every consideration but that of securing the best possible person for each place. Above all, let me emphasize the need of not letting friendship stand in the way of impartial judgment. If you think your personal friends are able, all right; but before you try to put anyone in office you should be quite certain that they possess executive ability. Don't forget that suave and agreeable ways do not always imply a good official and that executive ability should be esteemed most important.

If Spiritualists in electing the officers who are to represent them would be a little more painstaking, if they were more independent in thought and action, having opinions and not afraid to voice them fearlessly, and above all, if they would consider merit only and be unmoved by prejudice, there would be a better class of officers at the heads of our societies, with the consequence that organized Spiritualism would be in no danger of a decline, but would instead be flourishing and rapidly gaining ground.

Let it therefore be distinctly understood that any criticism I may make of the management of societies or the character of officials is primarily a criticism of those who by lack of interest or of discrimination helped place the presiding officers in power.

But the election must be conducted properly if a true expression of opinion is desired. I wish to register a protest against all those methods meant to take the place of the secret ballot. If you cast your vote by upraised hand, or if it is necessary to rise to your feet to be counted for or against a certain candidate—methods frequently practiced—you do not always feel disposed to express your inmost thoughts. The same arguments that make the secret ballot desirable at a general election prove the necessity for it at an election of officers for a Spiritualist society. Suppose, for instance, a certain close friend of yours desires a certain office. He, of course, desires your vote, yet you know he is not fitted for the place and that there are others present better qualified to give efficient service. If you had to vote openly you would not wish to offend by voting against your acquaintance. Given a chance to vote without subjecting yourself to the gaze of all those present, and you would be unembarrassed and better able to vote for the best man, without considering the claims of friendship.

I, for one, know that I can make a better selection when not influenced by the thought of what a friend will think of my opposition to him. There never will be a true expression of opinion except by secret ballot; and if those in power refuse to accede to a request for the use of this method they acknowledge that they are afraid it will result in their downfall. And if there is anything we should discourage it is election by acclamation. A diversity of opinion and a multiplicity of candidates should be encouraged as much as possible. I have in mind an instance where the election was made such a farce that it was nothing short of ludicrous. One of the members arose and said:

"Now, the present officers of this society have given satisfactory service; I see no need to make any change; and I move you that the old officers, one and all, be re-elected."

This evidently suited the old officials. The motion was seconded and put to a vote.

"Those who are in favor of the brother's motion," said the chairman, "will please rise to their feet."

Several arose.

Now those who stand opposed to it, manifest in like manner."

No one moved.

"The motion is carried."

Yet it was not a true expression of opinion. There were many present who disliked the old officers and disapproved of their policy; but there was none who desired to take the initiative. Had there been a secret vote it is doubtful if the motion would have carried; in fact, there is every indication that it would not.

The persons elected to stand at the head of a society should be men of talent, and well liked by practically all who attend. They must not exhibit any animosity toward those persons whom they dislike, no matter how deserving of censure they may be; for there is nothing that will disrupt a society quicker than lack of tact on the part of those in charge. They must, withal, be firm, and see that the wishes of a few obstreperous individuals do not prevail when the silent, undemonstrative majority stands opposed to them. Every suggestion from members or others should be kindly received and given careful attention, and the free expression of opinions should be encouraged; and the failure to give attention to such suggestions and complaints as are presented, or to make the members feel that their advice is desired and appreciated—in other words, the desire of a few selfconceited leaders to control and do as they please regardless of the wishes of the majority—is one of the principal reasons why some Spiritualist meetings are so illy supported. The election of officers who are domineering and not amenable to reason will result in the failure or disruption of any society, no matter how prosperous it may be.

If the wishes of the members are disregarded, if speakers are engaged who are distasteful to the majority, if objections are overruled, the consequent dissatisfaction may be expected to end in the withdrawal of support and possibly the starting of another society. And this, I will venture to say, is the cause of the existence of several societies in a city capable of properly supporting only half as many. It is true that two or three societies, working harmoniously together, often may do more effective work than if they were combined into one; but where one society is pitted against another and ill-feeling exists between them as is often the case, I cannot help wondering if it were not better that they lay aside petty differences, and while not amalgamating, at least work together harmoniously. One prosperous, energetic, harmonious society may do more good than several of the opposite kind.

If there is anywhere on earth a scene calculated to bring tears to the eyes of angels, it is the existence of an improperly managed, poorly attended society where under proper management there might be built a society that would be a credit to Spiritualism and a benefit to the city in which it is located.

Where those in charge make a stupendous mistake is in failing to take the members into their confidence. There should be no attempt at secrecy. Members should be kept informed concerning plans for the future. Board meetings should seldom be held behind locked doors, but generally should be open to any member who is interested; and members should be asked to take an active interest in the board meetings and make any suggestions or criticisms or complaints that they see fit. The members must be made to feel that they are not mere nonentities, but that they are integral and indispensable parts of the society, that their wishes will be respected, that their co-operation is desired, their support appreciated.

Where the officers arrogate to themselves to right to make their plans without consulting with the members we are generally furnished sooner or later with another illustration of the fact that it is only a short step from self-sufficiency to self-conceit. Attendants begin to feel that the society cares nothing for them except for the financial support they give, hold themselves aloof, and lose interest. Next in order is a wail that "there is a lack of enthusiasm" and that "Spiritualism is on the decline," where there are just as many loyal Spiritualists as ever, only they have become disgusted with the way matters are run and go where things are more congenial. If leaders would try less to please themselves, and more to please their constituents, there would be no semblance of a decline in Spiritualism.

If I were asked as to what I believed to be the greatest blunder that a society could make, I think I should answer that it is the failure to provide lecturers of high average ability, and the following of a speaker who is eloquent and logical by another who is deficient in these points. It is a great deal easier to tear down a society than it is to upbuild one. A good lecturer may work steadily and efficiently for a year or more and build up a society so that it is prospering and enjoying a large attendance. A speaker then may be hired who has little or no ability, and in one short month all the progress resulting from a year of able labor may be swept away. The attendance dwindles, the society suffers financially, and though another first-class speaker then be hired, the work of upbuilding must begin again from the bottom, and months may lengthen into years before the lost ground is regained, if ever it can be regained. The moral is clear: When you get a lecturer who gives efficient and wholly satisfactory service, do not make a change unless you cannot avoid it, or until you have someone equally able to fill the vacancy.

If you have no settled speaker, you should see that those you want to serve you are engaged at least six months or a year ahead. It is thus possible to secure high grade talent, while to delay until almost the last moment means, as a general rule, that the better class of speakers have been procured by those societies that are wide-awake and quick to take advantage of their opportunities, with the result that it is often necessary to be satisfied with those of mediocre ability. "Eternal vigilance is the price of success"—in a Spiritualist society as elsewhere.

It should also be remembered that the public meeting should be used principally for the presentation of the philosophy, that it is difficult to give genuine spirit phenomena under the conditions that usually prevail in a public hall, and that the home circle is essentially the place for the presentation of the proof that Spiritualism offers. It is perhaps well to have the phenomena in our halls, but they should not be presented to the exclusion of other work, for there should always be some philosophy presented to make clear the meaning of the mediumistic truths that are given. Those who care only for the phenomena, and do not appreciate well-presented philosophy, are never the ones who take an active interest in organized Spiritualism; and the society which caters more to the phenomena than the philosophy will never enjoy the permanent existence of the one that depends mostly on sound, well-presented philosophy to maintain its position.

Spiritualism can stand alone. There is no need to embellish its mediumistic and philosophic truths with any of the ceremonies and superstitions culled from other religions. There should be no servile imitating of churchly rites. The habiliments and vestures of priestcraft should not be dragged into Spiritualism (I have in mind instances where this is being done literally) for to do so exposes Spiritualism to ridicule and is ruinous to the society that attempts it. Ours is a modern religion that looks to the future, not the past, and what we present should not be emblematic of superstition but of enlightenment. Let Spiritualism be presented ungarnished by anything except plain common sense.

The importance of having good music needs also to be emphasized. Harsh, discordant and untrained voices singing to the accompaniment of a parody on music on a piano or organ out of tune can very easily destroy any favorable impression made by an able lecture. A meeting never seems complete and satisfactory unless there is music and of a high quality. The officers of some of our spiritual societies might with benefit consider the importance with which this part of the program is regarded in the better class of churches. Certain it is that a stronger effort should be made to have creditable music at our meetings. Care should also be taken in regard to the sentiments thus expressed. There is plenty of good music expressing the truths we advocate, and the use of orthodox hymns promulgating orthodox errors is entirely unjustifiable in a Spiritualist meeting.

GEORGE B. FERRIS.

Grand Rapids, Mich.

(To be continued.)

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GOSPEL OF GOOD CHEER.

A Sermon That Strikes a Responsive Key-Note.

"Be not anxious for your life."—Luke xii., 22.

The great Teacher does not say that we are not to be thoughtful, be provident; but he insists that no event can be provided for by anxiety, by fretting over it before it comes. Half the people on our streets look as though life was a sorry business. It is hard to find a good looking man or woman. Worry is the cause of their woe-begone appearance. Worry makes the wrinkles; worry cuts the deep, down-glancing lines on the face; worry is the worst disease of our modern times.

Care is contagious; it is hard work being cheerful at a funeral, and it is a good deal harder to keep the frown from your face when you are in the throng of the worry-worn ones. Yet, we have no right to be dispensers of gloom; no matter how heavy our loads may seem to be we have no right to throw their burden on others nor even to cast the shadow of them on other hearts.

Anxiety is instability. Fret steals away force. He who dreads tomorrow trembles today. Worry is weakness. The successful men may be always wide awake, but they never worry. Fret and fear are like fine sand thrown into life's delicate mechanism; they cause more than half the friction; they steal half the power.

Cheer is strength. Nothing is so well done as that which is done heartily, and nothing is so heartily done as that which is done happily. Be happy, is an injunction not impossible of fulfillment. Pleasure may be an accident; but happiness comes in definite ways. It is the casting out of our foolish fears that we may have room for a few of our common joys. It is the telling our worries to wait until we get through appreciating our blessings. Take a deep breath, raise your chest, lift your eyes from the ground, look up and think how many things you have for which to be grateful and you will find a smile growing where one may long have been unknown.

Take the right kind of thought—for to take no thought would be sin—but take the calm, unanxious thought of your business, your duties, your difficulties, your disappointments, and all the things that once have caused you fear and you will find yourself laughing at most of them. In some you will see but friends in disguise, and in others puny foes decked out as giants. But begin to dread them, brood over them, look at them with eyes prejudiced with fear, and the least difficulties rise like mountains. In winter some people worry themselves into malaria over the mosquitoes they may meet next summer.

Coming events cast their shadows before; they cast their sunshine, too, if we look at them aright. As a strong man rejoices to run a race, as a young man anticipates with joy the coming struggle, so does the brave heart face tomorrow, not only without fear but even with gladness.

Mistaken ideas of religion are responsible for a great many of the unnecessary wrinkles on the human face. Too many have thought it would be impossible to be happy in two worlds, and so, having selected happiness in the one which they thought would last the longest, they have no choice but to be unhappy in this one. In fact, some seem to suppose that the greater their misery here the more intense will their bliss be there. If heaven is to be bought that way certainly many are paying full price for it.

Burdens we all must bear, but they need not break us. Sorrows we all must share; but they need not unmake us. They will not if we have learned the Teacher's secret of living; he, the man of sorrows, was the man who could bequeath to his friends his joy. To him life lost its anxiety, because the chief things of life were not food or raiment, or even social standing, but manhood and unselfishness to men, and the possibilities of these were as easily realized in need and adversity as in riches and prosperity.—Chicago Tribune.

THE SOCIAL EVIL.

Natural Laws Are Divine, and Are the Power in This Physical World, That Moves and Shapes All Things.

Much has been written of late under the title, "The Social Evil," by a great number of good people moved by a sincere desire to reform their fellow men. Whilst their various articles betray fine sentiment and a desire to improve humanity, natural law seems to have been overlooked. All human law that is in conflict with natural law cannot stand. Natural laws are divine, and are the power in this physical world that moves and shapes all things.

That part of human nature indicated as the "Social Evil" is the foundation of the intellectual faculties. Your house is composed of foundation and superstructure, and the superstructure cannot stand without a foundation to rest upon. In the faculties of the mind of the noblest and most refined ethical teacher of our race will be found on examination all the organs found in the brain of the various animal creatures that stand between his being and the lowest animal organism that is animate or possesses life. The faculties are divided into three classes: The intellectual or perceptive; the sentiments or emotions, and the animal propensities. To the first of these is assigned the anterior portion of the head; the second occupies the middle and upper, while the posterior region and the cerebellum are assigned to the third and lowest division. The last division constitutes the foundation of the first and second divisions, consequently preceded them and upon this foundation they were built, and there they must rest.

Man is composed of many organs and parts which combined constitutes the whole. When all the organs and parts of the human anatomy is works in harmony, nature blesses. No part can rest, all must work, and if working out of harmony the whole system is deranged and produces misery, wreck and destruction. Among the symptoms are nervous prostration, softening of the brain, a squeaking and rasping voice, heart failure and a general breaking down of the physical powers, including loss of memory. Nature's laws are inexorable, for every disobedience she inflicts a sure penalty. Now, to reform mankind by sentiment you must eliminate the animal from the spiritual. Can you do it? H. H. BLANCHARD.

Janesville, Wis.

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A Trenchant Letter From Dr. J. M. Peebles.

Dr. H. A. Cross, Chicago, Ill.:

My Dear Brother:—You have not for a moment thought that I have forgotten you, nor have you thought that I was neglecting you, for you know me too well for that, and further, delay is not necessarily neglect. During the last two or three weeks of my stay in England I was literally burdened with calls and callers, requests to lecture in halls or in private parlors, and I did not have time even to write to my best friends, and among those that I did not write to was your noble and worthy self.

Well, I spent about three months in England, Scotland and Wales, lecturing every Sunday, and generally twice of a Sunday, and sometimes two or three times per week. If I am popular, and if my services are in great demand nowhere else, they certainly are in England and Scotland.

I dislike to speak of myself, but thirty-seven years ago I delivered the first lecture (series of lectures on Sunday) ever given in Great Britain. There was then no organization. James Burns, a young Spiritualist, secured a hall for me. I lectured every Sunday evening for three or four months and they formed a fine society, and that society still lives and has a large membership, and from this old hive there have swarmed out 22 or 23 other swarms or societies, so the seed-sowing in those early days was not lost; and yet, I felt sad as I stood before this audience in the same place where I used to speak, to see so few familiar faces and so many strange ones. Those few workers have passed on and up to their reward, and when I think of myself, I feel to compare myself to an old oak standing on a hillside torn by cyclones, twisted by winds, battered by hurricanes and hailstones, and still standing and fighting, and fighting! Well, 'tis better to wear out than rust out.

I had a delightful passage home. The waters were quite calm, but even when they are rough I am never seasick. Only think, my table waiter in the steamer, John Knox, was born in Peebles—Peebleshire on the River Tweed, where my ancestors came from almost two hundred years ago.

I met many splendid people in the Old World, such as W. T. Stead of the "Review of Reviews," Mr. Loab, an official in the London City Council; Alfred R. Wallace, the great naturalist, scientist and Spiritualist, and many other distinguished men and women. I greatly enjoyed my trip down to Wales. I saw there an old castle, one they say is 600 years old. It was nearly in ruins.

There is much more enthusiasm in England and Scotland in the Spiritualist societies than there is in this country, and they have taken on what pleased me, more of a religious trend. In fact, they conduct their services like any other religious meeting. Sometimes they have readings or clairvoyant tests after the lecture, but generally before the lecture or during the week. They prefer to have the lecture stand upon its merits and leave its influence upon an audience. I think it a good plan, because after a lecture to have a medium occupy half or three-quarters of an hour in describing spirits, which descriptions are often not recognized, creates an unrest and dissatisfaction on the part of those who never get tests, and so they complain.

I send you to-day the last copy of the Banner of Light in which you will see the beginning of my lecture in London which was rejected by the Victoria Institute and Philosophical Society of Great Britain, because in the last portion of it I treated especially of Spiritualism. This Philosophical Society is made up of scientific men with a large sprinkling of clergymen, and the clergy "kicked," (to use a common phrase) about the paper being read, and this was almost a godsend, because if it had been read there before their members and put in their year-book, it would have had a comparatively small circulation, but I was invited to deliver it before the British Alliance of Spiritualists to an audience of 600, and it was put into print by the editor of the London Light, who published 3,000 copies, and sold the evening of my lecture 400 copies, so it will go all over Europe. And so the plans and schemes of men are often defeated.

My health is good, and I sincerely hope this hurriedly dictated letter will find yourself and your good wife enjoying health and happiness.

Very cordially yours,

J. M. PEEBLES.

Battle Creek, Mich.

AN IMPORTANT QUERY.

Who Will Pray for the Bears as the President Preys on Them?

Like our old friend Falstaff, Brother Bradford of the Illinois Legislature, is not only "witty himself, but the cause of the wit that there is in other men. Witness, for instance, the following, uttered during a late hunting tour of the President:

Prayer for Safety of President During Hunt.

"We invoke Thy choicest blessings upon our country at large. Bless the chief executive of this great nation personally and officially, and as he is soon to reach 'the happy hunting grounds' on which he has fixed his far-away gaze, and where the wild beasts abound—whether these monsters of the mountains flee from him in fear or fly at him in fury—may he find himself protected by the shield of the Almighty, so that upon his return to his home in peace and safety, like Thy servant David, of old, he can testify to the people that 'the Lord delivered him out of the paw of the lion and out of the paw of the bear, and let all the people praise Thee.' Amen and amen."—Prayer offered by Chaplain Bradford of the Illinois House of Representatives in Springfield, Ill.

Was a funnier petition ever sent up to the "Throne of Heavenly Grace?"

A professed follower of the meek and gentle Jesus, asking the "God of love" to especially watch over and protect one of His creatures while engaged in the "sport" of shooting to death others of His creatures, is so monumentally inconsistent as to be positively mirth-provoking.

When I read Brother Bradford's invocation I said to myself. "Who now will pray for the bears, deer and mountain lions?"

Brother Bradford calls them "monsters of the mountains." I have been wondering what they would call Bro. Bradford—if they could put their opinion into speech or print!

Surely, the theological biped would not strike them as being a very beautiful creature, praying, as he is, that those who are destroying them without cause, and just for the fun of the thing, may be given Heaven's protection while about their bloody business!

The "monsters of the mountains" are not troubling Brother Bradford, or the man for whom he is praying.

It is true that they kill things sometimes, but they do it only when they are hungry.

Murder is with them a grim necessity. They never deliberately leave their dens and stalk forth to kill things just for the fun that there may be in the bloody business.

With fang and claw they cause pain to other creatures, but they do it in order that they may live, and never for mere sport.

It would do Brother Bradford no harm to make just one more prayer, and I would suggest something like the following:

"O Lord, we beseech Thee to make Thy servant, and all men, more merciful in their feeling toward every living thing.

"Cleanse our hearts, we pray Thee, of the murderous instinct—of the brutal desire to kill things.

"Open our eyes, O thou loving One, to the beautiful truth that the beasts of the field, and even the monsters of the mountains, have some rights that we human beings are bound to respect.

"Amen and amen."

—Rev. Thos. B. Gregory in Chicago Examiner.

IT IS VIVIDLY PORTRAYED

The Hell of a Guilty Conscience.

"I saw on the seashore a holy man who had been torn by a tiger. For a length of time he suffered much pain and was all along offering thanks to the Most High. I asked him: 'Why are you so grateful?' he answered: 'God be praised that I was overtaken by the tiger and not by sin."—The Gulistan of Sodi.

There are a great many things in the world [as set forth by Rev. Thomas Gregory in the Chicago Examiner] that are unpleasant, a great many things that are painful, but the only thing we need really to be afraid of is wrong-doing.

Nothing really serious can happen to the man who does right.

He may be torn by wild beasts or wild men; he may be called on to endure great physical sufferings; he may be robbed of health and wealth and friends, yes, and life itself; but in wounds and pain and sickness and poverty and death there is nothing dishonorable, nothing that affects the real self of a man.

All of these misfortunes have been borne by human beings with heroic fortitude, oftentimes with a sort of rapture. The sublimest pages in all history are those that are illumined by the brave, almost glad, fashion in which men and women have met the worst possible mental and physical pain.

It is not meant that these things are pleasant, they certainly are not; nor is it meant that we should go out of our way to invite them. All that we mean to say is this: That should they overtake us they will not be able to do us any real harm, since they can at most reach only the outer man—the Will and Conscience—untouched and undisturbed.

The only thing that is really able to get at a man and harm him, in the citadel of his being is Sin—the personal, voluntary, deliberate surrender of the will to that which is wrong.

This is what grand old Epictetus meant by saying: "It is not possible that a man can be disturbed or hindered by any other thing or person than himself. Why do I trouble myself about anything that can happen if I possess greatness of soul?."

Until one harms himself nothing else can harm him; and he cannot harm himself unless he deliberately and voluntarily lends himself to the doing of that which is wrong.

Take the case of the one-time banker, whose pitiful story is now going the rounds of the newspapers.

Seven years ago, according to his own pathetic confession, this man was doing a clean business in his little bank and was happy; but one day he deliberately put his hand into the till, took the people's money that had been intrusted to his keeping and ran away.

We know nothing of the man's experiences prior to the unfortunate day on which he became a sinner, but we will suppose, for the sake of the argument, that he had known many of the "ills that flesh is heir to," such as sickness, pains and aches; the loss of loved ones by death; financial difficulties; ill-treatment at the hands of his friends, together with numerous other trials and tribulations too numerous to mention.

But what of it? Those misfortunes—if it is a fact that he was called upon to endure them—were things that did not involve the manhood of the man or jeopardize the soul's integrity and peace. He was still a man. He still possessed the self-respect which, no matter what happens, is one's sure refuge from the storms of life.

But when he went back on himself, when he surrendered his will into the hands of evil—ah, God! then—then his real trouble began!

So long as one is at peace with himself he can stand his ground, no matter how hard pressed he may be; but when the divinity of one's own soul is insulted, when one's own conscience is aroused against himself—God pity that man!

The banker of whom mention has been made, so soon as he had taken hold of the money that did not belong to him, began running madly about the earth. He went to Canada, thinking to reach Europe with his ill-gotten gains, but the money "burned a hole in his conscience," and he had to give it up.

But the fire still burned, and he roamed wildly on, going to Australia and later on to Europe, trying to hide from himself, trying to find some hole into which he could crawl away from the outraged conscience that was lashing him with the scorpion stings of remorse.

For seven years the poor fellow endured the hell of his sin; but unable to stand it any longer, he came back home, back to the people he had wronged, back to the scenes that had known him as an honest, happy man, and, giving himself up, says to the court: "Do what you like with me, I shall be satisfied."

Satisfied? Yes! Anything is preferable to the blistering consciousness of an evil life.

Never mind about the trouble that others may make for you—you can bear that all right; but watch out—watch out for the trouble you may make for yourself by violating your own high sense of right!

ONLY ONE WAY.

However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto
In letters of living light:
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with one acclaim
May call him great and just,
Let those who applaud take warning
And keep this motto in sight:
No question is ever settled
Until it is settled right.

Let those who have failed take courage,
Though the enemy seemed to have won,
Though his ranks are strong, if in the wrong
The battle is not yet done;
For sure as the morning follows
The darkest hour of night,
No question is ever settled
Until it is settled right.

—British Weekly.

RHEUMATISM

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A Trenchant Analysis.

Spiritualism as an Organic Movement Carefully Analyzed, Its Errors Pointed out, and Methods Given Whereby It Can Advance to a Higher plane of Spirituality and Usefulness.

If frankness is a virtue, and "The truth at all hazards" a good motto, I know the reader will pardon me if in this article I am a little more frank than usual and tell some facts that are not altogether agreeable and cheering. My theme is one that is seldom given much thought by the lay Spiritualist; and it pains me to say that from a somewhat limited experience I am of the opinion that among the officers of some Spiritualist societies there is also a woeful ignorance and lack of agreement concerning the fundamental principles of successful organization and the proper method of conducting a Spiritualist meeting.

If the conditions I see fit to call attention to are unpleasant and painful to some, I offer no apolgy in presenting them for your consideration. They are just as disagreeable when endured in silence as when we discuss them openly and counsel one with another. And as for laying bare the sore spots of error and inharmony that afflict Spiritualism, why, that must necessarily be done before we can apply the antiseptic and curative ointment of knowledge, and restore again to harmony and health.

Anticipating a possible objection, I wish to remark that this subject is not one that is of interest only to a narrow circle of readers, but is instead one that should appeal to every thinking Spiritualist. Now alone officers and prospective officers of societies should give attention to this topic, but the members who help place the officers in power must have a working knowledge of the question, that they may be able to select those who have the necessary talent for leadership. It is of vital moment that the question of the proper management of societies receive consideration and be correctly solved, if organized Spiritualism is to endure and prosper and remain a potent factor in the advancement of truth and right and the progress of humanity.

So saying, let me without more ado plunge at once into the heart of the subject by calling attention to some significant words in the last annual report of Harrison D. Barrett, president of the N. S. A., as follows:

"In some communities public interest in Spiritualism has decreased to an alarming degree, owing to improper management of local meetings, or to the exposure of some arrant counterfeiter of mediumship * * Indifference has crept in, and it has seemed next to impossible to bring home to the hearts of our people any sense of the obligations they are under to their religion, or to organization in Spiritualism * * Indecision, self-satisfaction and kindred ills have crept into our ranks and have suddenly made themselves felt in the local and state organizations, also in regard to the movement as a whole."

Practically all these evils of which Mr. Barrett complains are "owing to improper management of local meetings," even to a large extent, the widespread and derogatory work of the frauds. The only reason that the tricksters have gained such a strong and almost impregnable position is because there has been a lack of intelligent co-operation among true advocates of the cause and especially among the officers of the different societies throughout the country. There has been a lack of discrimination between fraudulent and genuine mediumship. Often those who are in league with the tricksters are employed in preference to genuine workers, because their ways are affectedly sincere and conscientious and so many, many of those in position to foil their plans are unable to see through the thin veneer of respectability that is worn. So the fakes prosper at the expense of genuine mediums because of inharmony and lack of co-operation among societies, due to incompetency on the part of those in control.

Incompetent and worse than useless speakers and undeveloped mediums, or pretended mediums, are before the public only because the societies that hire them are poorly managed. The officers of the various societies throughout the country should endeavor to keep each other informed of the identity and movements of those who, because they are frauds, or for other reasons, do not give satisfactory service. There is a vast and growing number of speakers and so-called mediums now clinging to Spiritualism, who are a curse to the cause; the speakers because of their inane and driveling talk, the preposterous ideas, the doctrines which they attempt to inculcate that are radically opposed to every sensible and essential teaching of Spiritualism; the undeveloped and unauthentic mediums for very much the same reasons, except that their influence is ever stronger and proportionately more pernicious. Some method should be devised to get rid of these hangers on to Spiritualism, and the only way it can be done is by having a system to withstand them as perfect and effective as the one by which they have gained their present hold on the cause.

If I may be allowed to offer a suggestion it seems to me that the N. S. A. should exercise greater caution in dealing out ordination papers; there should be a more thorough investigation of the character and ability of the applicant. There are a great many individuals who are ordained ministers of Spiritualism and no more worthy of the honor nor capable of fulfilling the obligations it implies, than ——(well, you furnish the simile, I can't—or won't).

To be ordained as a Spiritualist minister should mean that, if a medium, a rigid test as to habits and genuineness; if a lecturer, a thorough investigation as to character and ability, has been passed. At present, as every observing Spiritualist knows, it means far less than this. The N. S. A. has done and is doing good work—indispensable work—and this little word of criticism is not offered in a hostile mood; I speak as a staunch friend of the National Association; but I see danger in the lack of adequate restrictions to maintain a high degree of efficiency among our workers and would urge that greater care be exercised in this respect. It is better to make but few ordinations, and be sure of a high order of excellence, than have several times as many, the greater share of whom are not competent.

There are very few Spiritualists who realize that the primary cause of incompetency and mismanagement in their local societies is their own negligence; yet that such is the case a mere superficial consideration of the question will show. Before you criticise the acts of the officials of your society consider who placed them in office. (I am now assuming that you reside within reasonable distance of a society and are a member of it; for if there is a society within half a score of miles, and you have not become a member of it, I want you to lay down this paper and read no further until your name is placed upon the roll and your shoulder to the wheel. If you claim to be a Spiritualist and yet fail to give organized Spiritualism your support, one of three things is true; either conditions beyond your control prevent you from carrying out your wishes, or you do not understand your duty, or else you are not what you pretend to be).

There are a great many citizens of this country who seldom if ever cast their vote when election day comes around, yet they spend a goodly portion of their time criticising whatever party happens to be in power. They remind me of a certain class of Spiritualists who rarely vote when they have the opportunity, yet who are continually finding fault with the way in which the meetings are managed.

And merely to vote is not enough. You need to discriminate; to weigh carefully the merits and demerits of each candidate; to be unbiased by friendships, and uninfluenced by the preferences of others; to be firm, albeit open to reason, to discard from mind every consideration but that of securing the best possible person for each place. Above all, let me emphasize the need of not letting friendship stand in the way of impartial judgment. If you think your personal friends are able, all right; but before you try to put anyone in office you should be quite certain that they possess executive ability, Don't forget that suave and agreeable ways do not always imply a good official and that executive ability should be esteemed most important.

If Spiritualists in electing the officers who are to represent them would be a little more painstaking, if they were more independent in thought and action, having opinions and not afraid to voice them fearlessly, and above all, if they would consider merit only and be unmoved by prejudice, there would be a better class of officers at the heads of our societies, with the consequence that organized Spiritualism would be in no danger of a decline, but would instead be flourishing and rapidly gaining ground.

Let it therefore be distinctly understood that any criticism I may make of the management of societies or the character of officials is primarily a criticism of those who by lack of interest or of discrimination helped place the presiding officers in power.

But the election must be conducted properly if a true expression of opinion is desired. I wish to register a protest against all those methods meant to take the place of the secret ballot. If you cast your vote by upraised hand, or if it is necessary to rise to your feet to be counted for or against a certain candidate—methods frequently practiced—you do not always feel disposed to express your inmost thoughts. The same arguments that make the secret ballot desirable at a general election prove the necessity for it at an election of officers for a Spiritualist society. Suppose, for instance, a certain close friend of yours desires a certain office. He, of course, desires your vote, yet you know he is not fitted for the place and that there are others present better qualified to give efficient service. If you had to vote openly you would not wish to offend by voting against your acquaintance. Given a chance to vote without subjecting yourself to the gaze of all those present, and you would be unembarrassed and better able to vote for the best man, without considering the claims of friendship.

I, for one, know that I can make a better selection when not influenced by the thought of what a friend will think of my opposition to him. There never will be a true expression of opinion except by secret ballot; and if those in power refuse to accede to a request for the use of this method they acknowledge that they are afraid it will result in their downfall. And if there is anything we should discourage it is election by acclamation. A diversity of opinion and a multiplicity of candidates should be encouraged as much as possible. I have in mind an instance where the election was made such a farce that it was nothing short of ludicrous. One of the members arose and said:

"Now, the present officers of this society have given satisfactory service; I see no need to make any change; and I move you that the old officers, one and all, be re-elected."

This evidently suited the old officials. The motion was seconded and put to a vote.

"Those who are in favor of the brother's motion," said the chairman, "will please rise to their feet."

Several arose.

Now those who stand opposed to it, manifest in like manner."

No one moved.

"The motion is carried."

Yet it was not a true expression of opinion. There were many present who disliked the old officers and disapproved of their policy; but there was none who desired to take the initiative. Had there been a secret vote it is doubtful if the motion would have carried; in fact, there is every indication that it would not.

The persons elected to stand at the head of a society should be men of talent, and well liked by practically all who attend. They must not exhibit any animosity toward those persons whom they dislike, no matter how deserving of censure they may be; for there is nothing that will disrupt a society quicker than lack of tact on the part of those in charge. They must, withal, be firm, and see that the wishes of a few obstreperous individuals do not prevail when the silent, undemonstrative majority stands opposed to them. Every suggestion from members or others should be kindly received and given careful attention, and the free expression of opinions should be encouraged; and the failure to give attention to such suggestions and complaints as are presented, or to make the members feel that their advice is desired and appreciated—in other words, the desire of a few selfconceited leaders to control and do as they please regardless of the wishes of the majority—is one of the principal reasons why some Spiritualist meetings are so illy supported. The election of officers who are domineering and not amenable to reason will result in the failure or disruption of any society, no matter how prosperous it may be.

If the wishes of the members are disregarded, if speakers are engaged who are distasteful to the majority, if objections are overruled, the consequent dissatisfaction may be expected to end in the withdrawal of support and possibly the starting of another society. And this, I will venture to say, is the cause of the existence of several societies in a city capable of properly supporting only half as many. It is true that two or three societies, working harmoniously together, often may do more effective work than if they were combined into one; but where one society is pitted against another and ill-feeling exists between them as is often the case, I cannot help wondering if it were not better that they lay aside petty differences, and while not amalgamating, at least work together harmoniously. One prosperous, energetic, harmonious society may do more good than several of the opposite kind.

If there is anywhere on earth a scene calculated to bring tears to the eyes of angels, it is the existence of an improperly managed, poorly attended society where under proper management there might be built a society that would be a credit to Spiritualism and a benefit to the city in which it is located.

Where those in charge make a stupendous mistake is in failing to take the members into their confidence. There should be no attempt at secrecy. Members should be kept informed concerning plans for the future. Board meetings should seldom be held behind locked doors, but generally should be open to any member who is interested; and members should be asked to take an active interest in the board meetings and make any suggestions or criticisms or complaints that they see fit. The members must be made to feel that they are not mere nonentities, but that they are integral and indispensable parts of the society, that their wishes will be respected, that their co-operation is desired, their support appreciated.

Where the officers arrogate to themselves to right to make their plans without consulting with the members we are generally furnished sooner or later with another illustration of the fact that it is only a short step from self-sufficiency to self-conceit. Attendants begin to feel that the society cares nothing for them except for the financial support they give, hold themselves aloof, and lose interest. Next in order is a wail that "there is a lack of enthusiasm" and that "Spiritualism is on the decline," where there are just as many loyal Spiritualists as ever, only they have become disgusted with the way matters are run and go where things are more congenial. If leaders would try less to please themselves, and more to please their constituents, there would be no semblance of a decline in Spiritualism.

If I were asked as to what I believed to be the greatest blunder that a society could make, I think I should answer that it is the failure to provide lecturers of high average ability, and the following of a speaker who is eloquent and logical by another who is deficient in these points. It is a great deal easier to tear down a society than it is to upbuild one. A good lecturer may work steadily and efficiently for a year or more and build up a society so that it is prospering and enjoying a large attendance. A speaker then may be hired who has little or no ability, and in one short month all the progress resulting from a year of able labor may be swept away. The attendance dwindles, the society suffers financially, and though another first-class speaker then be hired, the work of upbuilding must begin again from the bottom, and months may lengthen into years before the lost ground is regained, if ever it can be regained. The moral is clear: When you get a lecturer who gives efficient and wholly satisfactory service, do not make a change unless you cannot avoid it, or until you have someone equally able to fill the vacancy.

If you have no settled speaker, you should see that those you want to serve you are engaged at least six months or a year ahead. It is thus possible to secure high grade talent, while to delay until almost the last moment means, as a general rule, that the better class of speakers have been procured by those societies that are wide-awake and quick to take advantage of their opportunities, with the result that it is often necessary to be satisfied with those of mediocre ability. "Eternal vigilance is the price of success"—in a Spiritualist society as elsewhere.

It should also be remembered that the public meeting should be used principally for the presentation of the philosophy, that it is difficult to give genuine spirit phenomena under the conditions that usually prevail in a public hall, and that the home circle is essentially the place for the presentation of of the proof that Spiritualism offers. It is perhaps well to have the phenomena in our halls, but they should not be presented to the exclusion of other work, for there should always be some philosophy presented to make clear the meaning of the mediumistic truths that are given. Those who care only for the phenomena, and do not appreciate well-presented philosophy, are never the ones who take an active interest in organized Spiritualism; and the society which caters more to the phenomena than the philosophy will never enjoy the permanent existence of the one that depends mostly on sound, well-presented philosophy to maintain its position.

Spiritualism can stand alone. There is no need to embellish its mediumistic and philosophic truths with any of the ceremonies and superstitions culled from other religions. There should be no servile imitating of churchly rites. The habiliments and vestures of priestcraft should not be dragged into Spiritualism (I have in mind instances where this is being done literally) for to do so exposes Spiritualism to ridicule and is ruinous to the society that attempts it. Ours is a modern religion that looks to the future, not the past, and what we present should not be emblematic of superstition but of enlightenment. Let Spiritualism be presented ungarnished by anything except plain common sense.

The importance of having good music needs also to be emphasized. Harsh, discordant and untrained voices singing to the accompaniment of a parody on music on a piano or organ out of tune can very easily destroy any favorable impression made by an able lecture. A meeting never seems complete and satisfactory unless there is music and of a high quality. The officers of some of our spiritual societies might with benefit consider the importance with which this part of the program is regarded in the better class of churches. Certain it is that a stronger effort should be made to have creditable music at our meetings. Care should also be taken in regard to the sentiments thus expressed. There is plenty of good music expressing the truths we advocate, and the use of orthodox hymns promulgating orthodox errors is entirely unjustifiable in a Spiritualist meeting.

GEORGE B. FERRIS.

Grand Rapids, Mich.

(To be continued.)

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GOSPEL OF GOOD CHEER.

A Sermon That Strikes a Responsive Key-Note.

"Be not anxious for your life."—Luke xii., 22.

The great Teacher does not say that we are not to be thoughtful, or provident; but he insists that no event can be provided for by anxiety, by fretting over it before it comes. Half the people on our streets look as though life was a sorry business. It is hard to find a good looking man or woman. Worry is the cause of their woe-begone appearance. Worry makes the wrinkles; worry cuts the deep, down-glancing lines on the face; worry is the worst disease of our modern times.

Care is contagious; it is hard work being cheerful at a funeral, and it is a good deal harder to keep the frown from your face when you are in the throng of the worry-worn ones. Yet, we have no right to be dispensers of gloom; no matter how heavy our loads may seem to be we have no right to throw their burden on others nor even to cast the shadow of them on other hearts.

Anxiety is instability. Fret steals away force. He who dreads tomorrow trembles today. Worry is weakness. The successful men may be always wide awake, but they never worry. Fret and fear are like fine sand thrown into life's delicate mechanism; they cause more than half the friction; they steal half the power.

Cheer is strength. Nothing is so well done as that which is done heartily, and nothing is so heartily done as that which is done happily. Be happy, is an injunction not impossible of fulfillment. Pleasure may be an accident; but happiness comes in definite ways. It is the casting out of our foolish fears that we may have room for a few of our common joys. It is the telling our worries to wait until we get through appreciating our blessings. Take a deep breath, raise your chest, lift your eyes from the ground, look up and think how many things you have for which to be grateful and you will find a smile growing where one may long have been unknown.

Take the right kind of thought—for to take no thought would be sin—but take the calm, unanxious thought of your business, your duties, your difficulties, your disappointments, and all the things that once have caused you fear and you will find yourself laughing at most of them. In some you will see but friends in disguise, and in others puny foes decked out as giants. But begin to dread them, brood over them, look at them with eyes prejudiced with fear, and the least difficulties rise like mountains. In winter some people worry themselves into malaria over the mosquitoes they may meet next summer.

Coming events cast their shadows before; they cast their sunshine, too, if we look at them aright. As a strong man rejoices to run a race, as a young man anticipates with joy the coming struggle, so does the brave heart face tomorrow, not only without fear but even with gladness.

Mistaken ideas of religion are responsible for a great many of the unnecessary wrinkles on the human face. Too many have thought it would be impossible to be happy in two worlds, and so, having selected happiness in the one which they thought would last the longest, they have no choice but to be unhappy in this one. In fact, some seem to suppose that the greater their misery here the more intense will their bliss be there. If heaven is to be bought that way certainly many are paying full price for it.

Burdens we all must bear, but they need not break us. Sorrows we all must share; but they need not unmake us. They will not if we have learned the Teacher's secret of living; he, the man of sorrows, was the man who could bequeath to his friends his joy. To him life lost its anxiety, because the chief things of life were not food or raiment, or even social standing, but manhood and unselfishness to men, and the possibilities of these were as easily realized in need and adversity as in riches and prosperity.—Chicago Tribune.

THE SOCIAL EVIL.

Natural Laws Are Divine, and Are the Power in This Physical World, That Moves and Shapes All Things.

Much has been written of late under the title, "The Social Evil," by a great number of good people moved by a sincere desire to reform their fellow men. Whilst their various articles betray fine sentiment and a desire to improve humanity, natural law seems to have been overlooked. All human law that is in conflict with natural law cannot stand. Natural laws are divine, and are the power in this physical world that moves and shapes all things.

That part of human nature indicated as the "Social Evil" is the foundation of the intellectual faculties. Your house is composed of foundation and superstructure, and the superstructure cannot stand without a foundation to rest upon. In the faculties of the mind of the noblest and most refined ethical teacher of our race will be found on examination all the organs found in the brain of the various animal creatures that stand between his being and the lowest animal organism that is animate or possesses life. The faculties are divided into three classes: The intellectual or perceptive; the sentiments or emotions, and the animal propensities. To the first of these is assigned the anterior portion of the head; the second occupies the middle and upper, while the posterior region and the cerebellum are assigned to the third and lowest division. The last division constitutes the foundation of the first and second divisions, consequently preceded them and upon this foundation they were built, and there they must rest.

Man is composed of many organs and parts which combined constitutes the whole. When all the organs and parts of the human anatomy is works in harmony, nature blesses. No part can rest, all must work, and if working out of harmony the whole osystem is deranged and produces misery, wreck and destruction. Among the symptoms are nervous prostration, softening of the brain, a squeaking and rasping voice, heart failure and a general breaking down of the physical powers, including loss of memory. Natuffe's laws are inexorable, for every disobedience she inflicts a sure penalty. Now, to reform mankind by sentiment you must eliminate the animal from the spiritual. Can you do it? H. H. BLANCHARD.

Janesville, Wis.

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A Trenchant Letter From Dr. J. M. Peebles.

Dr. H. A. Cross, Chicago, Ill.:

My Dear Brother:—You have not for a moment thought that I have forgotten you, nor have you thought that I was neglecting you, for you know me too well for that, and further, delay is not necessarily neglect. During the last two or three weeks of my stay in England I was literally burdened with calls and callers, requests to lecture in halls or in private parlors, and I did not have time even to write to my best friends, and among those that I did not write to was your noble and worthy self.

Well, I spent about three months in England, Scotland and Wales, lecturing every Sunday, and generally twice of a Sunday, and sometimes two or three times per week. If I am popular, and if my services are in great demand nowhere else, they certainly are in England and Scotland.

I dislike to speak of myself, but thirty-seven years ago I delivered the first lecture (series of lectures on Sunday) ever given in Great Britain. There was then no organization. James Burns, a young Spiritualist, secured a hall for me. I lectured every Sunday evening for three or four months and they formed a fine society, and that society still lives and has a large membership, and from this old hive there have swarmed out 22 or 23 other swarms or societies, so the seed-sowing in those early days was not lost; and yet, I felt sad as I stood before this audience in the same place where I used to speak, to see so few familiar faces and so many strange ones. Those few workers have passed on and up to their reward, and when I think of myself, I feel to compare myself to an old oak standing on a hillside torn by cyclones, twisted by winds, battered by hurricanes and hailstones, and still standing and fighting, and fighting! Well, 'tis better to wear out than rust out.

I had a delightful passage home. The waters were quite calm, but even when they are rough I am never seasick. Only think, my table waiter in the steamer, John Knox, was born in Peebles—Peebleshire on the River Tweed, where my ancestors came from almost two hundred years ago.

I met many splendid people in the Old World, such as W. T. Stead of the "Review of Reviews," Mr. Loab, an official in the London City Council; Alfred R. Wallace, the great naturalist, scientist and Spiritualist, and many other distinguished men and women. I greatly enjoyed my trip down to Wales. I saw there an old castle, one they say is 600 years old. It was nearly in ruins.

There is much more enthusiasm in England and Scotland in the Spiritualist societies than there is in this country, and they have taken on what pleased me, more of a religious trend. In fact, they conduct their services like any other religious meeting. Sometimes they have readings or clairvoyant tests after the lecture, but generally before the lecture or during the week. They prefer to have the lecture stand upon its merits and leave its influence upon an audience. I think it a good plan, because after a lecture to have a medium occupy half or three-quarters of an hour in describing spirits, which descriptions are often not recognized, creates an unrest and dissatisfaction on the part of those who never get tests, and so they complain.

I send you to-day the last copy of the Banner of Light in which you will see the beginning of my lecture in London which was rejected by the Victoria Institute and Philosophical Society of Great Britain, because in the last portion of it I treated especially of Spiritualism. This Philosophical Society is made up of scientific men with a large sprinkling of clergymen, and the clergy "kicked," (to use a common phrase) about the paper being read, and this was almost a godsend, because if it had been read there before their members and put in their year-book, it would have had a comparatively small circulation, but I was invited to deliver it before the British Alliance of Spiritualists to an audience of 600, and it was put into print by the editor of the London Light, who published 3,000 copies, and sold the evening of my lecture 400 copies, so it will go all over Europe. And so the plans and schemes of men are often defeated.

My health is good, and I sincerely hope this hurriedly dictated letter will find yourself and your good wife enjoying health and happiness.

Very cordially yours,

J. M. PEEBLES.

Battle Creek, Mich.

AN IMPORTANT QUERY.

Who Will Pray for the Bears as the President Preys on Them?

Like our old friend Falstaff, Brother Bradford of the Illinois Legislature, is not only "witty himself, but the cause of the wit that there is in other men. Witness, for instance, the following, uttered during a late hunting tour of the President:

Prayer for Safety of President During Hunt.

"We invoke Thy choicest blessings upon our country at large. Bless the chief executive of this great nation personally and officially, and as he is soon to reach 'the happy hunting grounds' on which he has fixed his far-away gaze, and where the wild beasts abound—whether these monsters of the mountains flee from him in fear or fly at him in fury—may he find himself protected by the shield of the Almighty, so that upon his return to his home in peace and safety, like Thy servant, David, of old, he can testify to the people that 'the Lord delivered him out of the paw of the lion and out of the paw of the bear, and let all the people praise Thee.' Amen and amen."—Prayer offered by Chaplain Bradford of the Illinois House of Representatives in Springfield, Ill.

Was a funnier petition ever sent up to the "Throne of Heavenly Grace?"

A professed follower of the meek and gentle Jesus, asking the "God of love" to especially watch over and protect one of His creatures while engaged in the "sport" of shooting to death others of His creatures, is so monumentally inconsistent as to be positively mirth-provoking.

When I read Brother Bradford's invocation I said to myself, "Who now will pray for the bears, deer and mountain lions?"

Brother Bradford calls them "monsters of the mountains." I have been wondering what they would call Bro. Bradford—if they could put their opinion into speech or print!

Surely, the theological biped would not strike them as being a very beautiful creature, praying, as he is, that those who are destroying them without cause, and just for the fun of the thing, may be given Heaven's protection while about their bloody business!

The "monsters of the mountains" are not troubling Brother Bradford, or the man for whom he is praying.

It is true that they kill things sometimes, but they do it only when they are hungry.

Murder is with them a grim necessity. They never deliberately leave their dens and stalk forth to kill things just for the fun that there may be in the bloody business.

With fang and claw they cause pain to other creatures, but they do it in order that they may live, and never for mere sport.

It would do Brother Bradford no harm to make just one more prayer, and I would suggest something like the following:

"O Lord, we beseech Thee to make Thy servant, and all men, more merciful in their feeling toward every living thing.

"Cleanse our hearts, we pray Thee, of the murderous instinct—of the brutal desire to kill things.

"Open our eyes, O thou loving One, to the beautiful truth that the beasts of the field, and even the monsters of the mountains, have some rights that we human beings are bound to respect.

"Amen and amen."

—Rev. Thos. B. Gregory in Chicago Examiner.

IT IS VIVIDLY PORTRAYED

The Hell of a Guilty Conscience.

"I saw on the seashore a holy man who had been torn by a tiger. For a length of time he suffered much pain and was all along offering thanks to the Most High. I asked him: 'Why are you so grateful?' he answered: 'God be praised that I was overtaken by the tiger and not by sin."—The Gulistan of Sodi.

There are a great many things in the world [as set forth by Rev. Thomas Gregory in the Chicago Examiner] that are unpleasant, a great many things that are painful, but the only thing we need really to be afraid of is wrong-doing.

Nothing really serious can happen to the man who does right.

He may be torn by wild beasts or wild men; he may be called on to endure great physical sufferings; he may be robbed of health and wealth and friends, yes, and life itself; but in wounds and pain and sickness and poverty and death there is nothing dishonorable, nothing that affects the real self of a man.

All of these misfortunes have been borne by human beings with heroic fortitude, oftentimes with a sort of rapture. The subilmest pages in all history are those that are illumined by the brave, almost glad, fashion in which men and women have met the worst possible mental and physical pain.

It is not meant that these things are pleasant, they certainly are not; nor is it meant that we should go out of our way to invite them. All that we mean to say is this: That should they overtake us they will not be able to do us any real harm, since they can at most reach only the outer man—the Will and Conscience—untouched and undisturbed.

The only thing that is really able to get at a man and harm him, in the citadel of his being is Sin—the personal, voluntary, deliberate surrender of the will to that which is wrong.

This is what grand old Epictetus meant by saying: "It is not possible that a man can be disturbed or hindered by any other thing or person than himself. Why do I trouble myself about anything that can happen if I possess greatness of soul?."

Until one harms himself nothing else can harm him; and he cannot harm himself unless he deliberately and voluntarily lends himself to the doing of that which is wrong.

Take the case of the one-time banker, whose pitiful story is now going the rounds of the newspapers.

Seven years ago, according to his own pathetic confession, this man was doing a clean business in his little bank and was happy; but one day he deliberately put his hand into the till, took the people's money that had been intrusted to his keeping and ran away.

We know nothing of the man's experiences prior to the unfortunate day on which he became a sinner, but we will suppose, for the sake of the argument, that he had known many of the "ills that flesh is heir to," such as sickness, pains and aches; the loss of loved ones by death; financial difficulties; ill-treatment at the hands of his friends, together with numerous other trials and tribulations too numerous to mention.

But what of it? Those misfortunes—if it is a fact that he was called upon to endure them—were things that did not involve the manhood of the man or jeopafdize the soul's integrity and peace. He was still a man. He still possessed the self-respect which, no matter what happens, is one's sure refuge from the storms of life.

But when he went back on himself, when he surrendered his will into the hands of evil—ah, God! then—then his real trouble began!

So long as one is at peace with himself he can stand his ground, no matter how hard pressed he may be; but when the divinity of one's own soul is insulted, when one's own conscience is aroused against himself—God pity that man!

The banker of whom mention has been made, so soon as he had taken hold of the money that did not belong to him, began running madly about the earth. He went to Canada, thinking to reach Europe with his ill-gotten gains, but the money "burned a hole in his conscience," and he had to give it up.

But the fire still burned, and he roamed wildly on, going to Australia and later on to Europe, trying to hide from himself, trying to find some hole into which he could crawl away from the outraged conscience that was lashing him with the scorpion stings of remorse.

For seven years the poor fellow endured the hell of his sin; but unable to stand it any longer, he came back home, back to the people he had wronged, back to the scenes that had known him as an honest, happy man, and, giving himself up, says to the court: "Do what you like with me, I shall be satisfied."

Satisfied? Yes! Anything is preferable to the blistering consciousness of an evil life.

Never mind about the trouble that others may make for you—you can bear that all right; but watch out—watch out for the trouble you may make for yourself by violating your own high sense of right!

ONLY ONE WAY.

However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto
In letters of living light:
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with one acclaim
May call him great and just,
Let those who applaud take warning
And keep this motto in sight:
No question is ever settled
Until it is settled right.

Let those who have failed take courage,
Though the enemy seemed to have won,
Though his ranks are strong, if in the wrong
The battle is not yet done;
For sure as the morning follows
The darkest hour of night,
No question is ever settled
Until it is settled right.

—British Weekly.

RHEUMATISM

DRAWN OUT

Through the Foot-Pores

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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

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THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year..... $1 00
Six Months..... 60cts
Thirteen Weeks..... 25cts
Single Copy..... 5cts

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SATURDAY, JULY 8, 1905.

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HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

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MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

A Correction.

A late correspondent made the statement in these columns, in the course of his article, that Col. Ingersoll gave it as his opinion that "Jesus was a very good man," thus repudiating his godhead, but otherwise accepting him as a teacher. It is due the reader the facts be stated.

Col. Ingersoll started life as a Presbyterian, and of course entertained the opinions of that denomination. He bolted the damnation theory, and while resident of Peoria was an attendant of the Universalist church, indorsing its teachings, among which was repudiating the miraculous story of Jesus being a son of God, other than as all other persons are his sons.

For several years after the Colonel entered the lecture field he clung closely to the Universalist teaching, "kicking hell," repudiating the divinity of Jesus, and the magnificent Munchausens of the Bible, such as the six days of creation, a universal deluge, crossing of the Red Sea on dry land, the sun and moon standing still in obedience to Joshua's command, the fiery furnace canard, the whale story, and numberless other narrations contravening human belief.

In the Colonel's last lecture at Kansas City he mentioned Jesus as a myth. He had been directing his researches in that direction. At the time of his death Col. Ingersoll was engaged in preparing a new lecture, in which he purposed to demonstrate that Jesus was not a real character, but was the production of numerous characters blended into one, and that the pretended classic and other authorities quoted to prove there was such a character were Catholic forgeries, written at a much later period than is generally supposed.

It is just to the memory of Col. Ingersoll, and to the truth of history, that these facts be stated.

In a Rapid Decline.

Dr. S. P. Cadman, in addressing the graduating class of Hartford Theological Seminary quite recently, is reported by the press to have said:

"Millions of manual toilers have drifted from the church in their absorbing pursuit for increase in power and profit in the new social order which confronts us."

But Dr. Cadman was not alone in his utterance as to the falling away of the laboring class from the church. Rev. W. J. Dawson, in his late farewell discourse, at Plymouth Church, Brooklyn, said:

"The church has been too respectable and too conventional and has got out of touch with and forgotten the laboring world."

And now the words of Don O. Shelton, following Rev. Dawson, on the same occasion:

"We are told on the most reliable authority that there are one million people in New York at present unaffiliated with any church. We are also told that one of our great metropolitan churches has received only sixteen people into membership in seven years. There are 20,000,000 of people in America unaffiliated with any church. We must find some way of getting nearer the people."

We would suggest for relief the churches place their Hebrew mythological literature on the shelves with the discarded like literature of all pagan nations, bring common sense to the front; teach science from the pulpit; harmonize all with revelations from the spirit world, then the prosperity of the church may be restored, but never by preaching of an Eden that never existed, of talking and seductive serpents, forbidden fruit on the tree of knowledge, the fall of man, total depravity, and restoration by the sacrifice on a cross of a junior God, born of woman. Laboring men in this 20th century are too intelligent to accept priestly fables from two thousand to four thousand years old as revelation from God.

Unity of Action

It might be possible if there was greater harmony or unity of action in the ranks of Spiritualism the cause would progress more rapidly, taking for granted that in union there is strength, but there never has been, and perhaps never will be perfect harmony in the ranks, neither do we expect such a miracle to occur.

In the first place there is discord in human nature, and Spiritualism is an institution the foundation principles of which cannot appeal to all alike.

Unity of action is a nice thing to talk about and think of; so is brotherly love, but even the latter is susceptible to various interpretations.

The Catholic Church is about the only institution outside of a few secret orders, where unity of action has been carried into successful effect. In the Catholic church there is an infallible head whose edict is universal law, and strict obedience is demanded under penalty of loss of soul in eternal damnation; but we have no infallibility at the head of Spiritualism; nothing but Nature's universal, immutable law, and that is so differently observed and interpreted by different independent minds, that we do not harmonize upon that point.

There is but one point observable at present writing upon which Spiritualists unite, viz: The continuity of consciousness after transition, and the possibility of spirit return and communication with friends still in the form.

But there is nothing in that but a positive fact, and naught upon which to unite or organize for action. Not all who believe in this one fundamental principle are ready to accept an Infinite Intelligence upon which to found a religion. Not all see the necessity of a religion being founded, and there is where one great diversity of opinion hinges, and it is a source of inharmony, but not the greatest.

We are not sure that it is necessary to the progress of the main cause that we all think alike or act in perfect unity.

The most valuable vibrations are often produced by discord. If the wheels of progress get out of adjustment it may be necessary to use drastic means to re-adjust.

When the elements of Nature become stagnant and impure there comes a storm. The wind blows, the thunder roars, and the lightning flashes—then there is a calm. The air is pure and invigorating to inhale, and there is such a peaceful condition over all.

Nature's drastic methods of re-adjustment are a success. To her the loss of life and destruction of individual property are naught. The adjustment must be made; not for the benefit of an Infinite Intelligence or the human family, but that the law of the universe demands change, evolution and a fitness of things.

It is not the purpose here to discuss the problems of Nature, only to lead up to the fact that whether there is or is not unity and perfect harmony in our ranks as an institution, the world has at this time a good hold upon the fundamental principles, founded by modern Spiritualism, and no failure upon our part to unite will hinder the advancement of that one principle to any alarming extent.

We cannot think alike or be alike, but we can discuss methods, ways and means, stir up and purify that which we possess as knowledge, and to a degree unite our differences and make them a part of the adjusting principle of real Spiritualism.

Who Can Explain?

The May number of Harpers' Magazine contains a brief poem, the origin of which is so out of the ordinary that editors who are not familiar with spirit phenomena do not know what to make of it. A Mrs. Warrin, a woman past middle age, who had never written a metrical line in her life, on awakening one morning, found herself speaking these lines:

"In my dim room two tapestries there are, close hanging to the wall;
On one, bright colors flame and golden gleams,
And from it, in the half-light of my days,
I think I hear the low, soft laughter of sweet love,
The merry cry of children—mine, the shouts of boys at play;
Then clash of swords, and murmurs of great crowds,
And acclamations high, and loud and strong;—
My life, that longed to be.

"The other, pale and sombre in the shadow falls;
I scarce can tell what faint design is traced upon its folds;
Dim shades there are, which slowly move
In misty waves the wall along;
So cold, so dark,—no love, no life, no sound
Save silent shivers, rent in twain by sobs—my own."

Somewhat alarmed, Mrs. Warrin awoke her husband to tell him her singular experience, but when she opened her mouth to speak, her vocal organs, to her astonishment, repeated the lines without her volition. Mr. Warrin, knowing she had no poetic ability, was as much surprised as she. Although she did not know that the lines are in iambics and the metre almost faultless, she did think the conception of the poem beautiful and the mode of expression poetical, so to preserve the curiosity she immediately put it in writing. Margaret Deland solicited a copy for publication, and Mrs. Warrin assented, although the despairing state of mind set forth in the poem does her an injustice. The gloomy closing stanza is far from expressing the feeling of Mrs. Warrin, who, instead of leading a lonely, loveless life, is a cheerful, happy wife and mother.

A SONG OF HOME.

Each day adds its holy burden,
Trust in the home.
Every eve will bring its guerden,
Rest in the home.
Toil, brave heart, though storms may beat thee;
Trust, sad heart, for joy will greet thee;;
Wait, true heart, for love will meet thee,
All in the home.

Live, creating love and sharing
Ever in the home;
Every trial nobly bearing,
All in the home.
Love is always best tuition,
May it find here free admission,
So 'twill bring its own fruition—
Heaven in the home.
—Evelyn H. Walker.

Every man is a volume if you know how to read him.—Channing.

A Companion World.

The planet Mars, whose orbit in our solar system is 48,000,000 miles more distant from the sun than is the earth, is near 4,500 miles in diameter. It revolves on its axis once in about 24¼ hours, and in its orbit in 730 of its days. It has water and an atmosphere like our earth. Camille Flammarion, perhaps the ablest living astronomer, and a well-known Spiritualist, was lately interviewed by the London Chronicle in regard to the probability of Mars being inhabited. He is reported to have said:

"Ah, the planet Mars! I have been studying that planet closely for thirty years, and I have prepared a regular map of it with all its canals. I think I am more interested in this than anything, for one reason, that I am certain it is inhabited and probably by people much more advanced than we are.

"A thing which is particularly interesting to us at the Juvisy observatory, which I founded, is that we can watch the snow melting at the poles in the spring, and, in fact, they nearly disappear in the summer. This, mind you, in spite of the fact that the year in Mars is twice as long as ours; that is to say, that it really consists of 730 days, so that, naturally, the winter is longer. With regard to the inhabitants, I think they are very light in weight; for instance, a man who weighs 140 pounds on the earth, if he could be suddenly transported to Mars would weigh only fifty-two pounds.

"The public at large does not really know the precision of some of our astronomical observations. Thus we know the length of the day in Mars by diurnal rotation to the hundredth part of a second, and from observations, which have now extended over 100 years, we find the length of the day on the planet is twenty-four hours, seventeen minutes, twenty-two seconds. The climate of the Martians is very mild; there are no gales, while the atmosphere is very light, with scarcely any clouds. The inhabitants enjoy fine weather, the climate being something like that of Davos Platz, dry and clear. We know the globe of Mars perfectly; in fact, far better than the earth."

According to accepted ideas by astronomers Mars is a planet older than our earth. With all the forces of nature in active operation there as here, light, heat, electricity, an atmosphere with water, animal life must be there, with time to develop into the highest and most perfect forms.

We may imagine some person rejecting the dominant religion inquiring: "Had the inhabitants of Mars a peasant girl who was betrothed in marriage to another, who bore a son for the Monarch of all worlds? And have they outraged common sense, as have some of the churches with us, by naming and worshiping her as the Queen of Heaven?" Perhaps they had no Eve, who was beguiled by a snake, who ate of forbidden fruit, and tainted all her posterity with guilt, requiring the death of a God on the cross to again get the race on praying ground!

An Ideal Church.

Benjamin Fay Mills, well known throughout the East a few years ago as an evangelist beating up for recruits to people heaven, after the order of Moody, is now serving humanity at Los Angeles, Cal. He started a movement there some months ago without an organization, money or meeting-place, and without the backing of any church. The papers report he has now more than one thousand contributing members, numerous committees leading in all sorts of praiseworthy work, cash assets of $14,000, and a magazine published in the interest of the movement. They have no creed. All are welcomed on equal terms, orthodox and heretic, Jews, Agnostics, Infidels, Christians, heathen. All are given the same handshake and welcome. The only pledge is a promise of trustful and unselfish living.

This movement seems to be a counterpart of the Church of Humanity, at Kansas City, over which Mr. Roberts presides.

The Progressive Thinker likes such organizations. They portend a glorious future. The narrow creeds of bigots, pretending to serve God, but producing hate and discord, give place to an effort to elevate, not degrade, humanity. Success to it and to all similar nonsecular movements the wide world over. Let God have a rest, and let all labor to make the entire race worthy a common Parent.

Curiosities of Sects and the Bible.

A religious sect exists in Sweden, who endeavor to imitate the example Jesus set them, by wearing only a single garment. They subsist on fruit and vegetables, sleeping out of doors. They are known as "Simple Livers."

Crossing the Baltic into Russia there is another eccentric sect whose male members, observing the instructions of the Master, first subject themselves to emasculation. See Matthew 19:12. They, practically, "take no thought of the morrow."

Is there a vagary, however wild or extravagant, which has not been adopted by some Christian sect as a fundamental feature in their creed? The "yea, yea, and nay, nay," constitute a marked feature in one sect, and this is deemed essential for the soul's salvation.

The Destructionists find abundant authority that there is no resurrection for other than the righteous. Metempsychosis, otherwise transmigration of souls, is clearly taught in both the Old and New Testament.

These facts with others constitute the curiosities of the Bible which over and over again we are told by the preachers is inerrant.

Legal Side Thrusts.

If there was no penalty for counterfeiting the coin, or forging the currency of the country, we would soon be flooded with the worthless products of knaves. If there were no prosecutions for violations of the penal code, the effect would be the same.

Scoundrelism is rampant in all Christian countries, if the weak are not protected against the aggressions of the strong, or the thoughtless against the arts of the deceiver.

The rights of the people are best conserved when villainy is quickly punished. Neglect to prosecute crime encourages the offender to continue in wrong doing.

He who is conscious of another's guilt, and attempts to conceal it, or prevent its punishment because his cult may be injured thereby, is a particeps criminis, and deserves the penalty affixed to crime. Thus the lawyer.

AN EMINENT PROFESSOR.

He Gives His Views of Buddha, Confucius and Laotsze—All the Features of the Japanese Character To-day Are the Products of the Direct or Indirect Influence of the Buddhist Doctrine.

Nothing has been of so great importance in developing in the Japanese people the spirit which has carried us to success as the religious doctrines. Confucianism was first introduced in the imperial household, according to the most reliable accounts, in the reign of the fifteenth Emperor, A. D., 284, but long before it reached the court the learning of the Celestial Empire had made its influence felt among the people of Japan through the swarms of immigrants flowing in from China.

Confucianism, pure and simple, as it came to us was nothing more or less than a collection of ethical ideas considered in their application to daily life. The great teacher never allowed himself to be considered as the expounder of religious or metaphysical ideas.

Abstract reasoning had little charm for the mind of Confucius. Filial piety was the key-note of his teachings and was thus especially congenial to the Japanese temperament, but not until the introduction of Buddhism from Korea in A. D. 552 did Confucianism take deep root in Japan. Paradoxical as it may seem, Buddhism was the influence that made the teachings of the Chinese sage the ruling factor in Japanese society.

The gospel of Buddha was accessible only in Chinese translations and the study of these necessitated a previous knowledge of the written language of the Middle Kingdom, whose literature was saturated with the teachings of Confucius.

The war-like ancestors of modern Japan in those days possessed no literature, but only legendary lore, and on their untrained eyes the elaborate Chinese system produced a great impression.

Buddhism found nothing antagonistic to itself in the teachings of Confucius, which contained in a slightly different form the five commandments of Buddha.

The first blossoming of Japanese civilization occurred in the tenth century after Christ, and then the Book of Filial Piety was a general possession all over the country.

Taoism, or more correctly Laoism, was enunciated B. C. 604. In Laotsze was to be found the perfect opposite of Confucius. The principles advocated were in many respects the same of which Count Leo Tolstoi is the powerful exponent today. He taught that the salvation of humanity was to be effected by the abandonment of artifice and a return to nature, by the surrender of the individual will and the suppression of the ego.

"Leave," he said, "the so-called saintliness and wisdom alone, abandon the so-called mercy and righteousness and the people will return to filial devotion and love."

This doctrine has very little to do with the cult of Taoism now so prevalent among the Chinese, in which the metaphorical statements of the teacher have been given interpretations never intended by him.

The resemblance between the true Laoism and the higher forms of Buddhism is very striking. Both the higher and the lower forms of Buddhism have been adopted in Japan—the philosophical form by the higher classes and the other by the great masses of the people. The doctrines have been taught by a number of sects of which the Zen sect has exercised the greatest influence on the Japanese spirit and character. Zen means abstraction, which is one of the ways of arriving at Nirvana.

It may seem strange that a system which recommends pure contemplation took such deep root in Japan, of which the spirit has always been, as it is today, one of prompt action, but in the ages when the country was torn by internicine wars a religion was needed that would teach every man and woman how to pass from glowing life into icy death with a smile, how to meet the hardest fate with stoic fortitude.

At the beginning of the seventeenth century Japan at last passed out of the period of internal disturbance and by that time the contemplative school had had ample opportunity of asserting its virtues.

What won for Buddhism its strange popularity in Japan was not its promise of Nirvana, but its power to nerve the heart to face any ordeal at a moment's notice. Another charm it possessed for the illiterate Middle Ages was its systematic neglect of book learning.

All the features of the Japanese character of today are the product of the direct or indirect influence of the Buddhist doctrine taught by the Zen priests. The Japanese love of nature and sense of purity took under the teachings of that sect a new development, showing in art a strong dislike of loudness in form and color and a preference for simplicity with a fullness of meaning behind it.—Prof. Okakura of the Imperial University of Tokio, in the Chicago Examiner.

ONLY.

Only a mother with wistful eyes,
Watching, enraptured, a baby's face,
Only a glance of divine surprise,
Only a lowly child of the race.
Ah! the gods have no joy so rare
As that of the mother! What power to lift
Has that scrap of flesh minus teeth and hair—
Only the token of love's ripe gift!

Only a prayer for a little bread,
Only a mother in anguish wild,
Only a poor little drooping head—
Only a tiny, dying child!
Only a question hard and stern,
"Where's your ring? Not got one? Go!!!
Only the fierce, despairing burn,
That only cast-out women know.

Only a narrow priest of the Lord,
Only an outraged glance of hate,
Only a bitter, damning word,
Only a warning that comes too late.
Only a glance at the sky above,
Only a cry from a mother torn;
"Why, O God, was I made to love?
Why, O God, was my baby born?"

Only a leap in the water dark,
Only a gurgle, only a rise;
Only the trees the spot to mark,
Only the witnessing, star-strewn skies,
Only the river's patient song,
Only a throbbing resting place.
Only, only a nation's wrong,
Only, only a world's disgrace.
—Victor B. Neuberg.

Strongly Stated.

We are fools for Christ's sake.—Paul, I. Cor. 4:10. We are made as the filth of the world, and are the offscouring of all things unto this day.—Verse 13.

Did Paul properly consider what he was writing? If so he stated the case more strongly than churchmen are willing to admit.

Above all things reverence thyself.—Pythagoras.

GEORGIA GLADYS COOLEY.

A Letter to the Readers of The Progressive Thinker.

Here I am in the far west, surrounded by the beauties of the "Rose City," which is indeed rightly named, for every way one's eyes travel they constantly fall upon floral designs of indescribable beauty.

The Lewis and Clark exposition compares favorably (with the exception of size) with all the fairs of the eastern states, the natural beauties of the grounds far surpassing any of the others. It is certainly an event in the history of Oregon, and one she will ever be proud of.

After leaving Chicago June 23, I stopped at Billings, Mont., to serve the society at that place. Was hospitably entertained at the home of my good friend and co-worker, Mrs. McCormick.

Here I found Harry J. Moore and Mrs. McCoy who were serving the state association of Montana in a creditable manner, and I was glad to see their work was fully appreciated by the people of Montana. From Billings I went to Anaconda, again to meet old friends, Mr. and Mrs. W. J. Hicks, who are faithful workers in our cause, Mr. Hicks being the speaker and medium for the society in his home city, as well as working in the same capacity every other Sunday for the society at Butte.

Much enthusiasm was manifested in the work at Anaconda, and I found the same interest taken by those I met while in Butte. I was entertained by Mr. and Mrs. A. L. Holmes while at the latter place, and found them dear good people, and among the leaders in our cause in their city. Mrs. Holmes is secretary of the society, Mrs. Sam Davis is president, and I believe Mrs. Coutts, another faithful worker, is one of the directors.

From Butte I went to Seattle, to find a splendid society under President W. Hall, who is "the right man in the right place." The same enthusiastic spirit greeted me here, the large hall being crowded, extra seats having been provided and even the ante rooms filled with most attentive listeners. Much demand was made for my time in all places, but I was compelled to move on in order to reach my destination and visit with loved friends and relatives in this most beautiful city of the west.

After leaving Seattle it seemed that every revolution of the car-wheels sang "Home, Sweet Home" to my anxious heart, and as morning dawned the train pulled into the station and my soul soon realized the song had not been in vain.

Seven years have passed since I last visited my home city, and I am surprised as well as greatly pleased at its wondrous growth.

W. J. Colville is doing a good work for the First Spiritual Society this month, he also speaks most every evening at the parlors of Mrs. Lucy Mallory, whose dors are ever open to welcome teachers as well as seekers after truth.

I served the Bible Association last Sunday evening. I understand this is a newly organized society, but if all the audiences are such as greeted me, the society has a grand future before it. Mrs. Ladd-Finucan, one of the Pacific coast's most favorite mediums, is the message bearer for the society, and is doing a grand work. The president, Mr. Colson, is deserving of credit for the very unselfish interest he is taking in this society, and has the assistance of his good wife in all his undertakings. I expect to leave here about July 12, by way of Denver, Colo.

GEORGIA GLADYS COOLEY.
Portland, Ore.

Justice Brewer on Woman Suffrage.

Supreme Court Justice Brewer, in a recent interview expressed his firm belief in the desirability of woman suffrage. He said in part:

"When I was a young man I thought that female suffrage was a theory. Today, by the knowledge that years of experience have brought me, I am firmly convinced that what I regarded as theories in my youth are practical to-day. The only way to prove a theory is to test it. We are now engaged in testing the theory of female suffrage. In four states it has been tried and not found wanting.

"To be sure, there has never been any severe trial of the question up to the present time. There have been woman mayors of small cities of five and ten thousand inhabitants; and under the rule of these women mayors public affairs have been conducted in a most satisfactory manner. Just what a woman would do as mayor of a city like Chicago is a thing yet to be tested.

"I think that the chances for her administrative success would be greater than though she were a man. There is no question but what women have at least as high and probably a higher sense of honor than men. There is also no question but what their executive ability is quite as good as that of the other sex. Just how far their capacity for business goes has never yet been discovered.

"I can see no good reason why there should not be a woman President of the country. I can see a great many good reasons why there should be one. However, I question if it comes in the near future, but it is an incident that might happen at almost any time. Women have shown their capacity for handling big affairs in colleges, schools, railroads and banks. To be sure, there has always been a prejudice against women stenographers in large concerns. The idea of the sex question has handicapped the development of the twentieth century girl."

Reign of the Sword.

Think not that I am come to send peace on earth. I came not to send peace, but a sword.—Jesus—Matthew 10:34.

He that hath no sword, let him sell his garment, and buy one.—Jesus—Luke 22:36.

Trace history, written with its bloody pen, of wars, of desolation and of slaughter through all the subsequent years since those words were credited with having been spoken, and it would seem the mission of this misnamed Prince of Peace has been a grand success. Is it not time the direction to Simon Peter, after he had "smote the high priest's servant, and cut off his right ear," "Put up thy sword in its sheath"—John 18:14—be observed? Should not the muse, addressing the Genius of Science, in slightly adapted verse, sing:

"To conquest and slaughter let Christians aspire,
Whelm nations in blood, and wrap cities in fire;
Thy reign is the last and the noblest of Time,
Most fruitful thy soil, most inviting thy clime.
Let the crimes of the church ne'er encrimson thy name,
Be freedom, and virtue, and knowledge thy fame."

Truth is the foundation of all knowledge and the cement of all societies.—Blair.

Spencer's Philosophy In a Nutshell.

I do not believe that Herbert Spencer's philosophy is a finality, but it is a valuable contributor to thought on nature's methods and, as such, is worthy of careful study. The postulation of an Inscrutable Reality (Unknowable) as the ultimate basis of phenomena is, I judge, about equally objectionable to those who believe that there is nothing beyond matter and the senses and to those who believe in a personal, anthropomorphic being who made the world mechanically and governs it by will and volition.

I aim here only to give the leading ideas of Spencer's philosophy. Such a synopsis, of course, can only give the gist of the system.

Under all appearances presented to the senses, there persists an Ultimate Reality which transcends human knowledge and conception.

To us matter is a congeries of qualities, weight, resistance, extension, etc.; and these are names for different ways in which our consciousness is affected.

The fact that our sensations come and go independently of volition is evidence of the existence of something beyond consciousness that determines them. The doctrine of the relativity of knowledge necessitates the postulation of unknowable reality, which appears subjectively as thought and feeling, and objectively as matter and force.

Perception does not report what things are per se; sensations are not copies of objects; conceptions are not pictures of external realities.

Between objective existence and our thoughts and feelings—that is, between the external and the internal order—there is correspondence, there is congruity, but not likeness or resemblance. Knowledge of the effects produced by the externality cannot be knowledge of the externality itself, but only of its effects; and it can only imply the existence of the external order.

The field of science and philosophy is in the world of phenomena.

Science is classified knowledge.

Philosophy is the synthesis of all the sciences, which deal with different orders of phenomena, into a universal system.

Force is revealed to us under two opposite modes, attraction and expansion, involving, on the one hand, integration of matter and dissipation of motion, and on the other, disintegration of matter and absorption of motion. Where there is predominant disintegration of matter and absorption of motion, there is dissolution.

When the formation of an aggregate proceeds uncomplicated by secondary processes, as in the crystallization of carbon in diamond, the evolution is simple. When in the process of evolution there are secondary rearrangements of matter and sufficient retained motion to admit of redistribution among the parts of the body, as in the growth of an animal, there is exemplified, not only the integration of matter and dissipation of motion, but also an increase of complexity.

When this is accompanied with increased coherence, definiteness and mutual dependence of parts, and the subordination of the parts to the movement of the whole structure, there is progress. Thus we have, in the biological domain, evolution as a double process—a movement towards unity as well as towards diversity.

The evolution of an animal from an egg, or a tree from a seed, occurs by the integration of various elements into complex structures, in which, at the same time, go on continual differentiations and logical integration, making the whole a compact aggregate, that presents great heterogeneity in itself and at the same time wide differentiation from all other aggregates.

The field of compound evolution is among bodies of differing densities, between the gases, wherein the molecular motion is too rapid to admit of structural arrangement, and solids, in which the amount of retained motion is too small to admit of molecular re-arrangement.

Life is a peculiar manifestation of force, in which there is adaptation of organism to environment and continuous adjustment of inner to outer relations.

All living forms have been evolved; the more complex being the product of modifications wrought upon pre-existing forms. The evolution of species goes on, not in ascending lineal series, but by continual divergence and re-divergence.

The highest form of intelligence, the human, has been reached by modifications wrought by changes upon pre-existing intelligences.

The mental faculties of man, not less than his brain and nervous system, are the products of innumerable modifications in the evolution of the highest from the lowest. Experiences registered in the nervous system produce structural changes, and are accompanied by mental modifications. The aptitudes and intuitions of the human mind are the product of accumulated human experiences transmitted and organized in the race; even the "a priori forms of thought" have been slowly acquired. Whatever in the mind transcends experiences of the individual is nevertheless the product of ancestral experiences.

Not only have the highest conceptions of morality been evolved, but even the moral sense has been formed of accumulated and multiplied experiences, registered in the slowly evolving organism and transmitted as intuition.

The religious sentiment, equally with the moral sense, has been evolved through psychical conditions represented by all the stages of life below man.

The essential truth of religion is involved in the recognition of an Absolute upon which all phenomena depend.

The conceptions of systems, philosophical, ethical, and religious; language, governments, arts, science, philosophy, and industrial pursuits; all human activities and acquisitions, equally with animal and vegetable forms, planets, solar and stellar systems—have been evolved from homogeneous, indefinite, and incoherent conditions into heterogeneous, definite, and coherent states.

B. F. UNDERWOOD.

TRENCHANT APPEAL.

It Is Made to the City of Light Assembly.

To the President, Officers and Board of Trustees of City of Light Assembly, Greeting:—We have been informed officially by the societies of New York, Philadelphia, Pittsburg and other places, that one of our most prominent speakers, Prof. W. M. Lockwood, has been discontinued as speaker at City of Light Assembly for this season, which we regret very much, and concur with those societies that a great injustice has been done to the cause of Spiritualism, and the good of City of Light Assembly, as he has labored very faithfully in the interests of the cause, also has had the welfare of City of Light Assembly at heart. His work has ever been formulated from the very principles of nature, which are the bed rocks or foundation of Spiritualism, which the City of City of Light Assembly are seeking to inculcate into the minds of those who meet with your Assembly. We hope that the board will re-consider its action in the matter, and comply with the wishes of those who have the cause of Spiritualism at heart, and are earnest supporters of Lily Dale, and of those who recognize in Prof. Lockwood an ability for the upbuilding of the basic principles of Spiritualism, also one who has a deep feeling for the welfare of City of Light Assembly.

The foregoing resolutions are presented by the order of officers and members of the First Spiritual Church of Buffalo, N. Y., also President Chas. Hulburt, of Harmony Circle Society, to the City of Light Assembly.

MR. A. G. ATCHESON,
MRS. J. H. R. MATTESON,
L. C. BEESING,
H. A. LUNDQUIST,
N. H. EDDY,
AUGUST EY and Others,
CHAS. HULBURT,
President Harmony Society.

Respectfully submitted to City of Light Assembly for kindly consideration, per above committee.

Prof. Lockwood occupies a niche in Spiritualism that no other speaker can fill. His lectures supply the urgent demand of advanced thinkers—those who delight to come in touch with nature's laws and subtile forces, both on the material and spiritual plane. This class of people are coming to the front constantly in greater numbers, constituting a factor that must be reckoned with in making a programme for an Assembly, such as Lily Dale aspires to be. As it has ceased to be a "Spiritualist camp-meeting," and is now a "City of Light Assembly," it must put forth its best efforts or deterioration will surely follow.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. **A most excellent work for all who have the care or training of children. Price 65 cents.**

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. **A very remarkable book. Large, octavo, 500 pages. Price, $1.75.**

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

WILLIAM J. BRYAN.

His Engagement to Lecture at the Clinton Camp.

Having noticed, both from the camp programs and also in the different issues of The Progressive Thinker, that W. J. Bryan is to lecture for the Spiritualist camp-meeting association located at Clinton, Iowa, I deemed it advisable to remind some of the friends of liberty, of one feature of his record in Congress when he was a member of that body.

The issue before the lower house was whether public money should be appropriated for sectarian purposes, and if the pamphlet be true which was shown me during the campaign of 1896, William Jennings Bryan voted that it should!

We also, in almost the immediate past, noticed that he was a friend of the late pope.

The United States of America is a secular, and not a Christian country, the Supreme Court of the United States to the contrary notwithstanding. Our nation could not be termed a pagan country, either. Now I ask, if Mr. Bryan be guilty of the herein set forth charge should men and women with patriotic blood hear such a one as he?

Every well informed person knows that the Roman church has always been an avowed enemy of the public school! Every true and loyal American citizen knows that the public school is the grandest institution that has ever graced this stage of action!

The camp at Clinton, Iowa, has an array of talent, whose every drop of blood is patriotic, and is it right or just for the management of said association to bring among the speakers and mediums of Spiritualism one whose Congressional record is so tainted with suspicion? I personally have very little use for any one who will vote to destroy the country of my birth.

Why not go back to the old way of conducting camp-meetings?

Again, I ask, how long would any church or political organization last if it would allow any and all kinds of thought presented? I may be asked the question, if I approve of the course pursued by the management of the camp at Chesterfield, Ind., last year, in employing the services of Eugene V. Debs? Will say I approve more of the course taken by the above mentioned camp this year in deciding to have none but Spiritualism presented from its platform. However, Eugene V. Debs represents a political faith that the Roman church and other organization of superstition are opposed to, so I reason Camp Chesterfield is not guilty of as great an offense against Spiritualism as is the Clinton, Iowa camp this year.

HARRY J. MOORE.
Butte, Mont.

MY HOUSE.

This moving house that you call me
Is growing old; and I can see
That it is weak, and here and there
I find some things beyond repair.
You err in thinking it is me,
For I am what you cannot see.
Within, I tread the well-worn floor,
Or stand beside my prison door,
That outward swung in days of yore.
'Tis useless now, it swings no more.
Without my house, I see nor hear
Some things that once to me were dear,
And o'er my roof the chilly flow
Of winter piles its drifts of snow.
Yet all within is still aglow
With earnest life, and everything
Wears on its face the joy of spring.
—The Woman's Journal.

"PREPARE YE THE WAY."

A Lecture Delivered by Spirit John Pierpont, through the Mediumship of Mrs. Mary T. Longley, before the First Association of Spiritualists, Washington, D. C.

Spiritualism tells us that as we sow we shall reap—it matters not when or how we sow that which is wrong, that which is unhelpful to our fellow men, that which is of the selfish and carnal state, we must inevitably reap the harvest belonging to such sowing. It matters not when or how we sow good deeds, right living, pure thinking, helpfulness to our fellow men, we shall reap the harvest in beautiful flowers free from thorns—flowers of peace, of harmony and of spiritual happiness, because we have sown the seed that is true to itself and produces its kind.

Spiritualism is our religion.

Spiritualism is based upon the foundation principles of justice, truth, love, wisdom—the four cornerstones of the great temple called Spiritualism. The foundation stones of this grand structure are the facts of spiritual life which are brought to human conception from the eternal world. These facts come so clearly, so unmistakably, so intelligently that they appeal to human reason and understanding. These facts are brought in the name of Truth from that great world of spirit, by intelligent entities who not only once lived upon the mortal plane in bodies of flesh like your own, but many of them lived upon this plane in recent years, in modern times, so that they have been in touch with your own line of experience and existence, so that many of them have been of your own homes, your families, your circle of friendship; they have held fellowship with you when they were on the mortal side; they knew you in your good days, in your serious days, in your times of prosperity, in your years of adversity; they have suffered with you and rejoiced with you; they have been knit close to your souls by the tender ties of affection, of sympathy, of sweet friendship of all things that go to make up comradeship and good fellowship, therefore they understand you, they have seen you under all circumstances and in varying conditions. They are with you in thought, and they come to you from the eternal world bearing their influence of cheer, their ministration of helpfulness, their communications of instruction and affection.

Spiritualism is based upon these facts which have been presented to the world for many years in one way and another, not confining itself in expression to one particular line, but it is diversified in that which it has to give to mankind, hence it comes with a communication direct from your spirit loved ones giving the evidence of their identity; it comes through mental processes and makes its power felt; it comes through physical demonstration and gives material testimony of its verity; it comes in the healing work of those who can lay upon you the hand, or send you the thought, of help and magnetic force that lifts you from beds of pain and weariness. It comes describing to you the loving ones whom you have laid away in mortal life and shows to you that the beautiful world opening in scenes of grandeur and of light, that is in itself an inspiration and not a dream.

Spiritualism, then, based upon the four cornerstones of Truth, Love, Wisdom and Justice, and having the entire structure built upon this foundation of fact, presents a temple of beauty, of purity and of service to mankind.

A Herald of Immortality.

Spiritualism has come to humanity as a herald of immortality. It has come as one crying in the wilderness to all human hearts and minds that it can reach: "Prepare ye the way, make your paths straight; prepare ye the way for that which is to come, for that grander revelation of truth which must come in the days of human progress and of spiritualized unfoldment."

Prepare ye the way for the coming generations who are to follow in your steps and who will profit by your examples and grow stronger and better by the precepts which ye have given.

Spiritualism, we repeat, is a religion. It is that which, when fully understood, appeals to the highest, the noblest, the purest sense of humanity. It appeals to the religious nature of mankind, yea, even to the devotional, for there is that within man which is devotional, reverential; that which reveres the majestic and beautiful whether it be in art or displayed through the revealments of science, or whether it be in the proclamations of glory in this wonderful universe at large. Man reveres that which is majestic, that which is noble, that which is uplifting. He must do so since his spiritual nature comes into kinship with the noble, the lofty, and the grand, and calls out that which is beautiful from within.

A Beautiful Moral Code.

Spiritualism in its highest sense, and when well understood, appeals to these elements in humanity. It is that which gives the precepts and the code of moral ethics and the outline and scheme of right living, of doing right, of thinking right, of seeking to live according to the highest light; therefore is it a religion. It comes with a beautiful moral code of ethics which proclaims that those who do right and do by their fellow men as they would wish to be done by will find the higher light the sweeter peace, the grander consciousness of spiritual consolation and harmony, and all things that tend to make for the highest happiness.

Spiritualism tells us that we have something more to do, however, than simply to do to our fellow men as we would be done by. We are in this, seeking to do or give that which we require or ask from others; but true Spiritualism expects us to do more than this; we are to give our cup of cold water, or our meal of bread, or our helping hand, or our substantial aid to some fellow being in need, not because we expect him to give in return, not because we ask for reward, but because we know it is the thing to do, because we know that that fellow creature is suffering, needs our sympathy and aid, and that we as spiritual beings should offer what we can to assist him in his travels along life's way.

Spiritualism tells us that we are not to deal by the precept or axiom that "Honesty is the best policy" in order that we may acquire something good and helpful for ourselves, but that honesty is what we should exercise—honorable dealing is what we must have, what we must dispense if we would under any circumstances develop the spiritual nature.

Sowing and Reaping.

Spiritualism tells us that as we sow we shall reap—it matters not when or how we sow that which is wrong, that which is unhelpful to our fellow men, that which is of the selfish and carnal state, we must inevitably reap the harvest belonging to such sowing. It matters not when or how we sow good deeds, right living, pure thinking, helpfulness to our fellow men, we shall reap the harvest in beautiful flowers free from thorns—flowers of peace, of harmony and of spiritual happiness, because we have sown the seed that is true to itself and produces its kind.

Spiritualism in its code of ethics is beautiful and uplifting, but we must seek to understand it; we must realize within ourselves what this lesson is. We must prepare ourselves by clean thought, by the exercise of reason, of that which the world calls "common sense," good judgment, in order to take up these lessons and comprehend them.

Spirits, or intelligences of the other world, are returning day by day and year by year to communicate with mortals and they have a purpose in their coming. True, the sweetest thought of all with them may be that they will convince their friends of earth of their continued existence and abiding love—tell them of reunion by and by, and of the sweet home that may be found when the bodies of clay are given up to earth. But, while that is the sweetness of their message, they have still something more to reveal and that is these instructions which are concerning the life spiritual which we all may lead right here and now.

Spiritual Life and Power.

Spiritualism came in its time, came when the world was prepared for it, and could not have come to any extent earlier, because nature works along such ways as to give whatever she has to bestow at the time when preparation is made. Always in the history of mankind there have been revealments of spiritual power and presence and intelligence, to one individual and another along the ways of time; from the earliest dawn of human conception there have come gleams and glimpses of the immortal life. In the earliest forms of human thought very little could be understood of the realities of the spiritual world and of the intelligence and identity of those beings who sought to communicate, but as the centuries passed and human beings came to know more and more of these wonderful laws and of the inwardness of life and of humanity, more and more was revealed of spiritual life outside of this physical frame, and so here and there came tidings of beings apart from matter or physical body—communications and physical manifestations—whatever could call the attention of mortals to that spiritual realm peopled with living entties.

As the years rolled on startling discoveries were made by certain individuals of some wonderful power they possessed which brought them into contact with the world of spirit, and so age by age and century after century and decade after decade spiritual intelligences wrought and labored and sought to make themselves known to earth, to open wide the gateway of immortality and bring forth to mortal conceptions the glories and wonders of the spiritual world. But it remained for a later age to bring out into human thought and understanding the full communication which gave knowledge and tidings of life beyond, which could give something intelligent of the world of spirit, of how spirit entities live and how they labor in those other realms—something of their conditions and varying states of progress. These have been given time and time again within the last half century. They could not have been given to any extent before, because the world was not prepared for them.

Now Spiritualism has spread over the entire world, wherever civilization has made its mark; even more than this, Spiritualism—or communion between the two worlds—is known in many quarters and among many people that are not considered civilized by your race, but they receive and have communion, they know there is a world beyond from which loving ones come and minister unto them; and amid many savage tribes, so-called, among races called barbaric by you, who are so highly civilized, there is greater truth manifested concerning the world of causes and of activities, than many of you have ever received from Spiritualism as it is understood.

Its Mark Upon Humanity.

But it is here, it has made its way; its mark is upon humanity and it cannot be erased. Spiritualism came as a great and potent factor in the progress of humanity. It had to come. The gates of immortality were flung wide open and throngs of angels came trooping back to give their testimony of what they had found beyond death and the grave. So it came, and it is calling to you, O ye people who have received the message and have gained the light. Many of you may perhaps not have fully received as yet the communication that you are longing to hear, the tidings that you hope to get, that which you crave and ask for. Perhaps many of you are just coming into the pathway of investigation and therefore you know but little, but you are open to conviction, you are ready to receive when the light can be poured in upon you, and, if so, you are in the right attitude.

We do not ask you to take all that you hear or see without reasoning upon it, without bringing your best judgment to bear upon it, and if you find that it does not agree with your reason, if you feel that it is not true to your understanding of things, we do not ask you to accept it; we only ask you to come in the true spirit of investigation, the true attitude that will accept truth when it is revealed to you, that is willing to put aside prejudice and misconception and to take up the light and the knowledge that may open to you. We only ask you to be fair-minded, and if then Spiritualism can bring the message and the light and the truth into your souls, accept it and go ye on helping to prepare the way by living out this truth in your daily lives for those who are to follow.

A Divine Responsibility.

Prepare ye the way, Oh, ye Spiritualists, for a divine responsibility rests upon you. This truth has been brought to you by unseen hands because it was a grand thing for you, because they rejoiced in it and felt that having this priceless treasure, if they could only present it to the loved ones here and take away from them the fear of death, the sense of loneliness and sorrow and the pain of error and the misconception of life here and hereafter, they would be giving to those loved ones a jewel of rare value. And so this has been brought to you who are Spiritualists. It is waiting for those of you who have not come into the full knowledge, but who hope, who pray that it may be true, who desire the light, who ask for the truth and are willing to receive. That treasure shall in some time and in some way be yours as well as ours, and it will be to you, if you receive it in the right spirit and make of it the best you can, a prize and a blessing such as earth itself can never give.

So, dear Spiritualists and friends, we say to you, a tremendous responsibility rests upon you, that which is a greater obligation to you than all the world beside. You have something which the outside world, not having received or studied the subject, does not hold, and you have a knowledge which the material life cannot give. You are then under a responsibility and an obligation to live better lives, to grow more beautiful in thought, and in spirituality than are those who have not received the tidings and the light from the angel world.

A Religion and a Philosophy.

Spiritualism based upon these principles of which we have spoken—upon the grand foundation of these immortal facts—rears its structure in beauty and splendor and this structure is the temple of its religion. You may call it philosophy if you will, it matters not, it appeals always to the highest sense and the finer nature of mankind, to the religious aspect or right living, and therefore it is a religion, though as a philosophy it presents to your thinking minds the reason and the cause of many things in life which, without it, you could not discern. This temple of light is for the weary and for those who are happy and glad, it is for peasant and serf and for king—for all, no matter what their race or their standing.

It offers its truths to all mankind; though you may not be able to comprehend its teachings or to receive its revelations to-day, you may be to-morrow. Our doors are not closed against you, the spiritual world is as broad as the universe, it takes in all life, all pulsating energy, it is the all in all, and Spiritualism itself is as broad as the universe, and could not shut out any from its doors. The universe itself is the grand temple of this wonderful revelation, and therefore wherever human minds may be found, whether in high courts or grand places, or in hovels and plains, in templed cities or in mountain fastnesses; whether here amid your noble structures and grand civilization, or far off upon the desert where the Arab mounts his steed, or upon plains where savage tribes may roam, it matters not, the temple of spiritual revelation is there and everywhere, and therefore its gleamings and its light, its truth and its power may be felt by the humblest individual of a dusky race as strongly and as helpfully as it may be felt by any one of your psychics or mediums in this day and generation in what is called the civilized world.

This glorious structure is of truth and it opens for mankind instructions that are helpful, that will be uplifting, if he abides by them. If the human soul seeking for light, for consolation, for evidence of immortality from the great world of causes and of spiritual potentiality only does so with the desire to learn—learn of self for self; learn of humanity; learn that which will broaden out the entire nature and bring forth blossoms of beauty—then will Spiritualism be to that soul a wonderful, invigorating, uplifting power.

But if one only desires to learn of it for the mere furthering of some material advantage and simply to know whether the loved ones again form a family circle and live or not, regardless of the question of rights and privileges, it will not prove to be the instructive power and elevating, spiritualizing light that it can and should be. It depends entirely upon how we proceed to receive and comprehend this revelation of spiritual thought and intelligence, and when we go at it in the proper spirit, some day this revealment will be made and we shall bask in the light, we shall bathe in its beauty and be elevated by its power.

Boundless Truth Awaiting.

Prepare ye the way, Oh, Spiritualists! Oh friends of humanity! Make your paths straight that the grand revelations of truth yet to be poured out upon the world may have the opening and the opportunity of reaching humanity in their best and sweetest guise. You have received something of truth, some portion of light has come to mankind and within half a century has lifted millions of human hearts to a higher plane of happiness and of knowledge, but this portion of truth and knowledge is after all but slight to what is waiting in the boundless heavens for opportunity to make its way unto human conception. You can receive only as far as you can understand.

You, dear friends of the present day, can widen your understanding by reflection, by meditation, by thought, by the exchange of opinions, by the study of current events and by bringing your minds to bear upon all things that pertain to spiritual or intellectual subjects within your range of knowledge. You can thus widen your understanding and receive day by day some expansion, so that tomorrow or another year you have more knowledge, you have more wisdom, you are better fitted to cope with life and its duties; but with all that you are capable of gaining today and in your present stage of existence on earth there is still more, infinitely more of truth waiting in the universe to be poured out upon the children of men.

The universe itself is one grand truth, a truth of existence, of revelation, and you receive a part of that truth every day as you walk your streets and go about your duties and come in contact with your fellowmen and with nature at large. You comprehend more of life by thus exercising your reasoning faculties, but out of this great storehouse of truth there can come only gleams and glimpses which, illuminating as they are, are but small compared to that which is within, and as ye prepare the way by your own thought, your own deeds, your own influence, your example, your passage onward through this material life in the best and the highest sense that you know, so shall it be made more plain, more beautiful, more helpful for the coming ages. So shall the glory and the magnificence of life be more fully revealed to those who are to come after you, and you shall be the pioneers for them, breaking the way and throwing aside the rubbish that they may not be hindered and held back and cramped and confined as perhaps you have been, but may find the way better fitted for their advancement and their growth.

Beautiful to Think of.

It is beautiful to think that one can here, in daily life, go forward and help make a path straight for some brother man. It is very sweet for us to realize that we can cast away the stones and rubbish in the road and so make it easy for some of our fellowmen to travel that way and it is our duty to do this in any and every respect that we can, and it is also beautiful and sweet when we can realize that by living our best, by putting forth our utmost to make the truth plain to humanity as we behold it, by helping our fellows to gain the same illuminations and the same knowledge that have come to us, we are preparing the way for a grander revealment of knowledge from beyond, preparing the way for a more glorious manifestation of spiritual power upon the earth, upon individuals, upon communities, upon nations, for as individuals are benefited and blessed so are nations uplifted.

Wars are here and there, discord reigns, but if there was no inharmony in the individual life, if there was no disposition on the part of any individual to crowd his brother man to the wall, to ride over him rough-shod and take advantage of him in the various conditions of life and marts of trade there could be no warring of nations, there could be no clashing of arms; for it is harmony, good fellowship and kindly love and all these that make for spiritual righteousness, and if they were in every heart no one would dream of war, no one would think of going out into conflict with his fellow man.

The time must come when this planet will have sufficiently advanced in its own development, when humanity shall have reached such a stage of unfoldment in the higher spiritual graces, in the grander intellectual attainments, as to know no such thing as war. There will be no conflicts then, for harmony shall reign, justice in its truest spirit of equity will maintain, and how can there be warring of nations, when justice and equity, harmony and peace abide in the hearts of men? So shall ye prepare the way for that which is to come, if by your thought and your deeds and your living and your influence, you help to make the pathway straight. So shall ye help to prepare the way for those who shall soon follow in your footsteps.

Spiritualism's Message.

You are passing onward. Spiritualism brings its message to the world. We are here to-night to give you a part of that message and it is these words which we have spoken for the living; and the thinking, the doing and the working in all directions are those things which tell, which make their record in the spiritual life of individuals, upon the national life of communities. That which affects individuals in suffering and pain, in discord, in all these conflicting elements affects nations; accordingly we are all welded in one great chain of human existence, we are individual links in that divine chain. The chain itself is no stronger than is the weakest part, and if any link in that chain is weak and easily broken or damaged, then is the whole chain of weakness because of that particular part.

Take a golden chain such as you wear around your neck and when you find a link broken or very weak you are in haste to have it repaired and put in good condition; you know that the chain is no stronger than that weak portion and you may lose it or it will become worthless to you unless it is repaired. So with this great chain of human existence; let one link be broken and the whole chain suffers; strengthen every part and the chain will become divine, and every individual soul is a link which must be polished and rounded and made to glow beautifully in order that the whole of humanity may be grand and beautiful and free.

And thus, dear friends, it is our message from Spiritualism which we give to you to-night, when we say as did one crying in the wilderness, "Prepare ye the way." We mean that individually you must remember the responsibilities laid upon you, the obligations you bear to your own souls, to your spirit friends, to humanity at large. Prepare then yourselves to go forward, and you will prepare the way for the golden age which is to come.

The Golden Age is Future.

We need not look back over the past centuries and ages of human history and say, "Oh, the beautiful! age was then, the golden age has gone by, the world now is in conflict and sorrow and pain." Ah, no; the world has struggled up through varying conditions of suffering of sorrow, of terror, of all things that have been dreaded and feared. The world has struggled on to greater light and grander knowledge and higher truth, and the golden age lies just before. The millennium will not dawn in this century, nor in the century to come, but it is in the glowing future and will surely come and you and I—you of the mortal, we of the immortal world—have each to do a part in preparing the way for that grand oncoming of the golden age when justice will rule, when human equity shall maintain in every heart, when peace shall abide in every soul.

Thus, as we join hands and link ourselves together heart to heart and soul with soul in this grand and great mission of life to do our part well and to bring forward anything we find of error that truth may live and shine, so shall we march in unison onward and onward to the great highways of immortality, joining hands with the angels in their work for human emancipation from error and from wrong. We can be their servants, their helpers, their companions. We may do our part in spreading this beautiful light. Thus marching onward step by step, knowing that angels are with us, that God himself is on our side, we know that with him and with our own conscience we may conquer every ill.

SPIRIT AND MATTER.

Their Status in Connection With Evolutionary Processes Defined—Within Us Are the Venom of the Cobra, the Sting of the Viper, the Poison of the Rattlesnake—We Are All Parts of All There Is.

As I understand Professor Loveland, all passions and appetites must die with the earthly body, or else we must accept the theory that all animal life of whatever kind will exist in spirit life also.

Now, to my way of thinking we should not separate spirit from matter; one is essential to the other, and I cannot conceive one independent of the other. The idea of leaving the material at death, is to me very erroneous; matter is as essential to us after we pass out of this earthly tenement as it was while in it; it is only exchanging or shedding the grosser garment for one still as much of matter, but of a more advanced or refined state, in which we manifest. Now as all parts of us have manifested through all parts of nature, we of necessity must take with us a part of all manifested nature. Within us is the venom of the cobra, the sting of the viper, the poison of the rattlesnake, the bravery of the lion, the savagery of the tiger, etc.

Nature is ever forcing on the different manifestations; thus the acts of progression go on.

The procreative desire is the union of the two forces, matter and spirit, and is necessary to reproduce manifested life, and exists in all forms of matter whether human, animal, vegetable or mineral, but only in the human being is all parts of the grand whole manifested. So as we have evolved up through the whole, WE ARE PARTS OF ALL THERE IS.

Nothing goes back in manifestation, so there is a continual onward and upward tendency in all nature, forever pushing us on, but within each human being are all the tendencies of manifested life. They may be in manifestation or lying dormant, but they are there all the same until in some unlooked-for moment they will show themselves. It naturally follows, that as the human being is the highest manifestation earth can produce, it is the only manifestation that can manifest as an individual entity, after the so-called death.

Now, as thought precedes every act, and as people finding all their happiness in the gratification of the material nature, these minds become, as it were, hypnotized to those desires. At the time a man is in the habit of taking a drink of intoxicating liquor, he begins to desire it; the more his mind dwells on it the greater becomes the craving. The same with other things.

As a thing becomes a habit the person is self-hypnotized to that extent, and it grows stronger, and with each repetition the hypnotic claims are strengthened until the poor victim of habit finds them tightening about him until with hope gone he no longer struggles to be free.

All desire is governed by thought; so is anger or jealousy governed by thoughts of fear. Now if, when we leave this earthly tenement we are the same individuals as we were in it, will we not, for a time at least, have the same desires? It seems to me we would lose our individuality otherwise.

Now, I can see how a spirit might desire a porterhouse steak, as described by George W. Lewis, A. M. I will give a little of my own experience: Several years ago, a desire for meat of all kinds left me, but after I had discontinued its use for about three years, when smelling ham frying, the desire for it returned, but not wishing to return to my old habit of eating meat I did not get any until a lady came to my house for dinner, and I knew she did not think she could eat dinner without meat. So as the desire for ham still remained, I determined to get ham, and eat all I wanted. Got the ham, but when I went to the table I did not care for it, so did not eat any. I thought I will put by some of it and when I want it I will eat it, but the desire never returned. Now, I think I did not want it, but a little of the old hypnotic desire caused by long habit still remained, but was not strong enough to make me do what I did not desire to do. So the spirit through the medium was enabled to free herself from old habits and desires.

I believe spirits are often drawn to individuals who indulge in habits that the spirits found while on earth all their happiness in, until the old habits are broken through power of thought turned in a better channel.

I agree with Professor Loveland that there is no such thing as inert matter, but why not? Because spirit and matter are continually blending, causing motion, and motion is the refining process in nature. He also says: "There are no back steps in evolution. What is necessary in one phase of evolution but impossible in the next higher, can never be taken into the higher. But it is fully admitted there is nothing in the spirit world that can feed the animal appetites; therefore they can never be taken there."

Our friend forgets that nature works by slow process, and there should be no sudden changes that would, in part, at least, cause us to lose our individuality. Advanced mortals have the passions and appetites under control, and as a consequence have no desires of an earthly kind, after leaving the earthly body, to mar their progress. But not so with those who have lived only for the lust of the flesh, which draws them to those who are still living on that plane. If it were not so that our deeds do follow us, what could it matter what kind of lives we lived here?

I believe all mediums should be held responsible for whatever manifestations are given through them. I, as a medium, say: Whatever is given that is good through my mediumship, give the spirit world credit for it; but whatever is not good, blame me.

I am disgusted with mediums who try to lay their own short-comings on the spirit world, or, in other words, do not control their controls; for we should pick our company with as much care from that side, as we should here, and I do not think it necessary to associate as bosom friends, with the low and vicious of either side, even if I do desire their advancement. Our first duty is to ourselves.

Prof. Loveland also asks: "Prove that the animal appetites and passions have these root and origin in the spirit nature of man? What is the nature of evil? What its origin, or is it eternal? Has it any use? Is good possible without evil?"

We will take them as asked, first, "Prove that the animal appetites and passions have their root and origin in the spirit nature of man?" As we have evolved through all the varied stages up to our present condition through and by the so-called animal passions, would it be wise, or according to reason, to suppose that all this evolutionary process was from one side alone? Is it not rather the union of the two forces, spirit and matter, according to the plane on which it is manifesting? When the individual no longer manifests on the plane of reproduction, the desire should no longer exist, but the hypnotized condition of mind may still still remain, until overcome; when the individual is forever freed from those conditions, because the necessity for them no longer remains.

Second, "What is the nature of evil?" It is the misuse of what is in itself good. It is the manifesting of the varied natures of which we are composed, not yet harmonized each with the other. The struggle of each for supremacy, overcome eventually by the higher power within, through the action of the mind, not killing out but bringing into harmony each and every part, subject to that higher will.

The third question, "What its origin, is it eternal?" I think is already answered.

Fourth, "Has it any use?" Yes, by our mistakes, as we call them and failures, and by what we may call our sins, we learn to bring forth each hidden part of the grand whole, giving each part its proper place; rounding up our nature into symmetry and harmony, controlled by the grand spirit—reason's guiding star.

Fifth, "Is good possible without evil?"

There is no evil, only through the ignorant misuse of what is in itself good; when ignorance no longer exists there will be no evil; but what is the use of complaining because we have not yet reached that stage of progression? We might just as well sit down at the foot of a hill, and spend our strength and time in complaining, because we had not yet reached the top, instead of looking upward and planting each foot firmly, strive little by little, be the way ever so rough, to gain the desired height.

ELLA J. WESTON.

Joplin, Mo.

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ENTITLED TO IMMORTALITY.

Animals on Many Occasions Exhibit an Intelligence That Shows a Relationship to Man—Birds Dress Wounds and Even Set Their Broken Legs—Bees, Cats and Cattle Know Secrets of Nature's Materia Medica—Saliva of the Dog Often Found to Be a Perfect Germ Destroyer.

To the Editor:—Our paper, the Baltimore News, relates an interesting occurrence:

A party of Johns Hopkins students were talking about "immunity." One of them remarked that dog's saliva has a perfect bactericidal and healing power, and suggested that perhaps it would make a good antiseptic, although it seemed that no bacteriologist had caught the hint contained in the simple process of a dog's licking a sore, a process seen every day.

The idea was discussed generally. The young man who first mentioned it took down a pile of old magazines and after a dilligent search produced a clipping from a medical journal containing a paper by George M. Gould. Here is a part of it:

"When we commence observation of the origin of medical discovery and treatment we are struck by the fact that 'our brothers the animals' were first in learning not a little of medical art. It has been noticed that birds often show a true surgical instinct. M. Tatio on several occasions has gilled woodcock that were when shot convalescing from wounds previously received, and in every instance found the old injury neatly dressed with down plucked from the stems of feathers and skillfully arranged over the wound, evidently by the beak of the birds.

"In some instances a solid plaster was thus formed and in other ligatures had been applied to wounded or broken limbs. Ten times in his experience he has found birds whose limbs had been broken by shot with the fractured ends neatly approximated and litigated together—a statement that is vouched for by no less a naturalist than Fulbert Dumonteil.

Bees Will Seek Astringents.

"Dr. James Weir says that when bees are attacked with diarrhoea they at once begin to suck astringent pieces of the dogwood, poplar, wild cherry or hickory and rapidy cure themselves. Their instinct carries them so far that in winter if they should happen to be afflicted with diarrhoea they will readily drink a decoction of wild cherry if it is placed in the hive. Moreover, they seem to know that filth is a source of disease.

"Dr. Weir further believes that many of the higher animals have discovered and use a materia medica that should be recognized by human physicians. For instance, dogs will seek out and devour the long blades of couch-grass (triticum repens) when they are constipated; horses and mules will eat clay when they have 'scours', cattle with eczema have been seen to plaster hoof and joint with mud. He speaks of seeing a cow break thin ice on a pond and treat her itching joint to a mud poultice. Cats will go miles when they are 'under the weather' for a dose of catnip.

Curative Powers of Saliva.

"The saliva of animals seems to have a distinct curative action. Dogs, cats, cattle, rodents, monkeys, all lick their wounds when they can get at them and soon effect cures. Feir also tells of a large dog-faced monkey who scratched his shoulder badly on a projecting nail in his cage. He immediately went to a corner and, seizing a handful of clean sawdust, pressed it on the bleeding scratch. In a few moments the bleeding ceased and the blood dried, leaving a coating under which the healing was prompt.

"Rev. Egerton R. Young, a missionary in northwestern Canada, shows us that the surgical instincts of the dog may become so far developed as to produce a real surgeon-doctor. One of his dogs spontaneously took up this work and became so expert that the Indians called him Muskeke Atim, the surgeon. Galls, wounds, frozen feet, etc., in the other dogs were successfully and systematically treated by 'Dr.' Rover. The wounds or sores that could not be reached by the dog's own tongue did not heal. The fact shows that, in a state of health and with pure food, the dog's saliva has a perfect bactericidal and healing power. Perhaps it would make an ideal antiseptic. No bacteriologist has caught the hint."

BALTIMORE (MD.) STUDENT.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

UNCOOKED FOODS

And How to Live on Them—With Recipes for Wholesome Preparation.

Proper combinations and menus, with the reason uncooked food is best for the promotion of health, strength and Vitality. By Mr. and Mrs. Eugene Christian. Illustrated.

No one can afford to be without this book. Any one who tries some of the special recipes will discover that proper preparation increases the palatability of food. Learn how and what to cook in order to build and retain the highest degree of normal health by following the recipes of this cook book.

It will simplify methods of living—help to settle the servant question and the financial problems as well as point the way for many to perfect health. Price $1.

A Study of

Elizabeth Barrett Browning.

By Lilian Whiting.

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price $1.25. The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:

LIVING WITH VISIONS. "Summer Snow of Apple Blossoms;" Music-Flow of Pindar; Friends in the Unseen.

LOVES OF THE POETS. The Predgured Friend; Vita Nouva; "One Day, My Siren."

IN THAT NEW WORLD. Pisa and Poetry; In Casa Guidi; Florentine Days; Walter Savage Landor.

ART AND ITALY. Individuality of Character; The Clasped Hands; Kate Field's Records; Mrs. Browning's Death.

LILIES OF FLORENCE. Poetic Rank; Spiritual Laws; Modern Scientific Thought; The Consideration of Genius.

For Sale at this office.

MAHOMET His Birth, Character and Doctrine. By Edward Gibbon. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 25 cents.

BODY AND SOUL

BY J. CLEGG WRIGHT.

This volume consists of a course of lectures delivered in the trance state, and is certainly no small contribution to the study of the soul. It is a good work to open the eyes to the difference between the deductive and inductive process of mind. Bound in cloth, $1. For sale at this office.

The Proofs of Life After Death

A Twentieth Century Symposium.

An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality from New Standpoints.

Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic.

A work of especial value, giving the views of a large number of eminent persons. Finely printed and bound. Price $2. For sale at this office.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

At the meeting of the Kansas Association of Spiritualists, which will be held at Winfield July 15 to 25, Dr. Pearson of Ponca City, O. T., one of the most noted believers in the creed, will give demonstrations of his healing powers, psycho-harmonial therapy and what he calls the twentieth century healing system.

A correspondent sends us an account of a Massachusetts preacher forty years old solacing his later years with a girl of thirteen, and remarks that the incident may not be worthy of mention in these columns. We don't know about that. When King David was old they brought a young virgin to lie in his bosom, and the incident was deemed important enough to be given to posterity by inspiration (See I. Kings, 1). Why, then, should the Truth Seeker disdain such improving narratives told of the men of God?—Truth Seeker.

The Rising Sun Spiritualist Mission will hold its meetings during July and August at No. 22 Jackson Place, holding one meeting each Sunday at 8 p. m.

Laura B. Payne writes from Fort Worth, Texas: "I write to say that after four months of successful meetings in the Temple at this place, we close for the summer months. Last Sunday night, June 25 was our last service. I shall start on a tour through Oklahoma, Kansas and Missouri about the last of this month. I will be in Oklahoma City 2nd and 9th of July, and will go from there to the camp at Winfield, Kansas. Although it is vacation season, I do not mean to rest, as July and August are crowded full of engagements. The first of September I will return to Texas for our state convention, which is to be held in Dallas during that month."

The New York Sun says: "The American law, however allows divorce in every state except South Carolina, where there are no divorce laws, and in all the other states except New York, with its divorce for adultery only, desertion at least is made an additional cause. Neglect, cruelty and habitual drunkenness are also causes in nearly all the other states. Under an impulse from Mr. Roosevelt statistics of the number of divorces and their percentage to the marriages are to gathered for the twenty years since 1886; but it is not probable that the results will be relatively much different from those obtained by the Commissioner of Labor for the period of twenty years from 1867 to 1886, in which 328,716 divorces were granted. Of these nearly two-thirds were to wives and the preponderating causes were desertion and cruelty."

Goldwin Smith says: "An eminent Canadian journal contends that what appears to be the disturbance of religious belief is in fact merely the progress of theological science, analogous to the progress of other sciences. It asks whether, when all the other sciences are advancing, we can expect the 'queen of the sciences to stand still. The term 'queen of the sciences' applied to theology is medieval, and what the queen of medieval science was the perusal of a few pages of Thomas Aquinas will show. Medieval theology assumed as postulates the very things which are now in question, and spun out from them an immense web of deductions which were taken for supreme truth. The medieval queen of the sciences is to-day as dead as alchemy."

W. D. Moore writes: "I have been a medium over fifty years. My guides have always sought my good, and helped me in many ways. I could fill a volume with my experiences of the most startling nature. I know there is no death."

John A. Toren writes: "The Society of the Psychic Forces, held at Wilcox Hall, 361 E. 43rd street, is being well attended Sunday after Sunday, and Dr. J. O. M. Hewitt is still with us giving us some grand thoughts and splendid lectures. Mrs. Isa Cleveland is entirely recovered again, and back to the hall doing good work. We wish to announce that our hall will be open all the summer, and we try to make all who attend welcome. Meetings at 3 and 8 p. m. Tests and messages at both services."

Frank T. Ripley, the well-known lecturer and test medium, is now ready to make engagements for the fall and winter. Address all letters to Tipton, Ind., P. O. Box 563, until July 10; then after that date to Chesterfield, Ind. until Aug. 17. His home address is at Tipton Ind.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

On account of the rush of press work on Monday, the Fourth of July coming on Tuesday, we are compelled to go to press the preceding Saturday, hence many items will not appear which would otherwise.

The converts to Spiritualism are those who have received personal evidence of its truth. To accept and defend that truth, however unpopular it may be, is an expression of moral courage and sincerity which is as refreshing as it is commendable. No man should shrink from declaring his "evidence of things not seen," thus accentuating Paul's definition of "faith."—H. V. Sweringen.

Prof. W. M. Lockwood has been engaged to serve the society at Buffalo, N. Y., two months next year.

Will J. Erwood writes from St. Louis, Mo.: "Everything is going nicely in the Temple; no sensationalism, consequently no rows of any kind. We are having fine audiences."

E. R. Fielding writes from Washington, D. C.: "Prof. Payson Longley will spend a few weeks in Boston, Mass. Mrs. Mary T. Longley, secretary of the N. S. A., will speak at Onset, Mass, June 20. The Benevolent Spiritualist Society has adjourned its meetings until the first Thursday in September. The Temple League met as usual at Mrs. W. Farrow's residence. After the business session, Mr. Walter P. Williams on behalf of the League, presented Mrs. M. A. Congdon with a beautiful silver mounted fountain pen. Mrs. Congdon is recording secretary for this society. She leaves for the Pacific Coast and will be succeeded by Mrs. Manchester. Mrs. W. Farrow leaves for Rhode Island, Mr. Farrow, the vice-president, will succeed her as president. Mrs. Fanny Dridee, the treasurer, will soon leave for the south. Mr. P. L. O. A. Keeler and family will soon leave for their summer residence at Lily Dale, N. Y."

Robert B. Cookson writes from Bangor, Me.: "On Sundays June 18 and 25, the people of Bangor had the pleasure of listening to the inspired utterances of the eminent medium, Oscar A. Edgerly. For definite logic, and practical common sense, we do not think Mr. Edgerly's lectures can be surpassed. The Spiritualists of our city were pleased to welcome Mr. Edgerly, as he had not been with us since the early days of his mediumship. We were pleased to note the progress he has made in his ability as an exponent of our grand philosophy, and we wish him Godspeed in his return to the wider fields of labor in the west."

R. H. Ross of Sawtelle, Cal., writes of the good work being done there. Spiritualist meetings are not allowed to be held at the Soldiers' Home near there, hence the interest in the cause was removed to Sawtelle. "Five years ago it was a barley field; now it has about 1,600 people, most the old vets and their families, and five churches and three halls. But what I wish to say is, one little band called the Holy Jumpers, had a street meeting. As soon as they were through and started for their church, Sister Bryan of Los Angeles, commenced to talk Spiritualism to the crowd, and to give tests of spirit return and messages, right on the street, and then invited the crowd to the hall, which was filled. She has kept this up for six weeks every Wednesday evening, and now comes camp-meeting for four weeks. So the good work goes on. I learn that Sister Bryan has been invited into one orthodox church to preach her spiritualizing sermons."

It was recently announced that a party of South Dakota people who last fall left for South Africa in obedience to instructions alleged to have been received direct from the Lord were stranded in that far-off land and would return to South Dakota when provided with funds to cover the cost of the journey. Information has now been received at Sioux Falls, that a number of the victims of a false prophet have secured the necessary funds and already have commenced the long journey to their former homes in Dakota. They left for South Africa as the result of an alleged revelation made to a self-styled prophet named Hendrickson, who declared the Lord had informed him that if the members of the party would start for South Africa on a certain day the Lord would provide for them upon their arrival at their distant destination.

Dr. Beverly writes: "We were glad to welcome last Sunday, Mrs. Kayner, late of Texas, who gave us a fine talk and some lovely tests. She has a very sweet spirit of humility, and will do great good in her travels and public work. Mrs. Rice, our talented musician, has prepared a fine program for next Sunday afternoon. Prof. Blackman, now playing in the Woggle Bug, and Mrs. Bennett, the sweet singer, will render a duet. Our music is the finest that can be procured and our afternoon meetings draw a large crowd. We want all our friends to come and help at our annual picnic next month. Our meetings are open all Summer."

Psycho-Harmonial Therapy, the 20th century healing system, based upon the musical scale, will be taught and demonstrated to a class of students at the Winfield, Kansas, camp-meeting, from July 1 5to 25 inclusive. For particulars address Mrs. Addie McAllister, Winfield, Kansas, or the founder and originator of the system, P. Pearson, Ponca City, O. T.

An aged Spiritualist, Nathaniel Jenks, of Methuen, Mass., writes: "I am pleased to send you the subscription for another year. I may not live the year out, as I am past my 82d post mark; but I work every day. Last week I went up on a house and repaired a brick chimney."

William P. Butler is using hypnotism in his fight against cigarettes and intemperance. He is a member of St. Gabriel's Total Abstinence Benevolent Society of Hazleton, Pa. "I have had great success," said he "I have hypnotized many cigarette fiends and cured them. I have had boys come to me and solicit my aid, and often parents have come also. I have found that where the subject was willing to be cured and just needed the hypnotic that it was easy to cure him, once he submitted willingly to be hypnotized."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, July 9, 1905. S. E. 58: "The Lyceum Leads."

Gem of Thought:—

'Tis hard to hush the man who thinks—
Feels sure he knows his needs,—
Give Reason's cup, he takes, and drinks,
This way, "the Lyceum leads."

The hungering mind of aged and youth,
In kindness led soon feeds
On Love and Justice, Right and Truth,
By these, "the Lyceum leads."

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

THE FOLLOWING PROGRAM constitutes the summer work of Mrs. Cora L. V. Richmond: Leaving their home in Rogers Park, July 2, Mr. and Mrs. Richmond will be at Corry, Pa., July 3 to 14; Cuba, N. Y., July 14 to 21; Lily Dale, N. Y., 21 to 28; Lake Brady, Ohio, July 30, and Mantua, Ohio, Aug 1 to 6, inclusive; Onset, Mass., Aug. 7 to 14; Unity Camp (near Lynn, Mass.) Aug. 20 to 27; New York City and the Catskills, Sept. 1 to (about) Sept. 15. Services will commence at the Church of the Soul, in Chicago, Sunday, September 17, 1905.

HELEN STUART RICHINGS, who has been in the far Northwest for several years, is returning to the lecture platform, and desires to correspond with societies wishing the services of an inspirational lecturer, psychometrist and dramatic artist. Terms most reasonable, especially for long engagements. Address P. O. Box 115, Seattle, Wash.

W. M. SAGE WRITES FROM BERGEN, N. Y.: "WHEN I FIRST READ YOUR PREMIUM OFFER OF 12 VOLUMES FOR $3.75, I SAID TO MYSELF, HOW CAN THAT BE, FOR IT IS LESS THAN 32 CENTS PER COPY. HOWEVER, I AT ONCE SENT FOR AND RECEIVED THEM. AT THIS WRITING I HAVE ONLY FINISHED READING FOUR OF THE BOOKS, AND I HAVE BEEN RICHLY PAID ALREADY FOR THE OUTLAY, AND HAVE YET EIGHT MORE BOOKS TO READ WHICH, I SHALL FEEL, HAVE COST ME NOTHING. I THANK YOU FOR YOUR PUBLIC GENEROSITY."

Mrs. A. A. Averill writes: "The Lynn (Mass.) Spiritualists Association will hold its annual bazaar at its grounds, Saugus Center, Mass., on July 12 to 15, inclusive. All articles usually found at fairs on sale. Spiritual meetings will be held every afternoon. Rev. Mrs. Pepper, the wonderful psychic of Brooklyn, N. Y., will be present each day. Private readings can be procured on the grounds. The fair will be open afternoons and evenings. Will mediums desiring to give readings, please notify me what days they will be present, that they may be advertised. Mrs. Pepper will also be the speaker at this camp on Sundays July 9 and 16. Cars leave Scollay Square 19 minutes past and 11 minutes of the hour."

E. A. Doty writes from Albany, N. Y.: "Our hearts have been made glad and life's pathway brightened by an all too brief visit from our dear friend, Mrs. Anna L. Gillespie, of San Francisco, Cal. Just twenty-four short hours with us, and the fast mail train on the New York Central, is bearing her on her way to Lake Brady, where we know a warm welcome awaits her. From Brady she goes to Chesterfield, Ind., where thousands of progressive truth-seekers will be gathered to listen to the grand inspirations and messages from our spirit friends. May loving angel friends guide and protect her always."

Seven Spiritualists send the following: "We are glad to announce that there is one more honest medium in the field, whose demonstrations cannot be denied. Mr. L. H. Wilson of Kokomo, Ind., now in his 22nd year, having developed as a trumpet medium in one of our local circles, gave his first public seance last night, which was well attended, and a decided success. He has sat under the severe test of being tied hand and foot and then to the chair and seated with a critical investigator, when the trumpet was floated to the ceiling and to every sitter in the room, giving several good messages. This medium has developed in less than four months' sitting, owing to special instructions given by our guides, which we follow implicitely and by which we are developing several others with almost equal rapidity. Signed: E. H. Manning, Clarence Shaw, Josie McCool, J. L. Brown, J. W. Pauley, F. J. Newman, M. E. Shutters."

D. G. Hill writes: "Notwithstanding the intense heat of Sunday, June 25, a good-sized audience was present at the services of the Golden Rule Spiritualist society. The speaker of the afternoon, Mrs. J. L. Fravel delivered a fine address (subject chosen from the audience), with messages by Mrs. Nora E. Hill and Mrs. M. Schumacher. For the evening, Dr. Geo. B. Warne held the close attention of all, followed by the beautiful christening services by the guide of Mrs. Nora E. Hill. The entire service was a fitting closing of the season's work. This society will hold summer meetings at O'Donnell College hall, South Paulina street, between Washington Blvd and Park avenue, each Sunday evening of July and August, except July 9; on that date our grove meeting and basket picnic will be held in John A. Robb's grove, Lyons, Ill., on the bank of river near the junction of the Ogden avenue and Joliet street car line. All north and south street car lines connect with the Ogden avenue line. Come with your lunch and enjoy a pleasant outing."

Eula M. Golden writes: "The Flint Spiritual Research Society held meetings Sunday forenoon and evening with Frank T. Ripley as lecturer. His work was much appreciated not only by the members of the society, but by skeptics as well. We were much disappointed because he could not be with us longer, but hope he may come again sometime in the future."

Wm. M. Tebo writes from Butte, Montana, stating that Madame Bell is doing an excellent work there, and that Bro. Harry Moore was mistaken in his statement in reference to her.

AFTER DEATH, WHAT?

Death, thou art a mystery
Fearful to humanity.
Mystery is something strange,
Death is only subtle change.
Nature knows nothing of death,
Life is more than fleeting breath;
In Dame Nature's systems vast,
Naught but truth will always last.

Like the fleeting clouds in space,
Ever changing form and place,
So man's spirit will unfold
Through transitions manifold,
Ever seeking greater light,
Always gaining clearer sight,
Seeking an ideal goal
Is the mission of the soul.

Creedal darkness shrouds man's mind,
Superstition keeps man blind,
Ignorance, mother of fear,
Dominates frail mortals here.
Seek within the inner shrine
For the living truth divine.
Truth alone will make man free,
Man is part of Deity.

H. M. EDMISTON.

The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. Price, 15 cents; $1.50 per dozen.

A BATTLE ROYAL.

For the Upliftment and Betterment of Humanity.

Under good spirit influence, I desire to write the truth and facts for the betterment of humanity. Any principle established in a soul that will make men and women better in our world, is what is needed at all times.

While there always has been corruption in rulers of governments and churches, there has been also a reform element contending for the right. In most cases, the minority is correct on true principles of action, but the majority is led astray by powerful influences in politics or religion. If the leaders of the people have been impure in most cases, how can we expect the masses of mankind to be pure in their actions. Then the greatest message to our fellow citizens should be education in morality, virtue, love, honesty and patriotism. Is it any wonder that progress in Christianity has been moving so slowly through the past ages, while there has been so much confusion and division among all the religious forces on this earth sphere? Who is right? is a very important question. There always has been one true spiritual church, and all other denominations are branches from it. Therefore, there has been much room in all the centuries past for counterfeits, shams and impostors, frauds and hypocrites, in all the religions of the human races.

The genuine spiritual philosophy of the tribes and nations of the world has been contaminated by popery, priests and false teachers, whose object has been to keep the people in ignorance, so they could control them in church and state.

Many of the prophets and apostles of the Bible taught the doctrines of love and mercy of the Creator for His children—that it is far greater than an earthly parent has for his offspring.

But others teach everlasting torment and banishment from God, but that all who believe on the Heavenly Father, and are baptized, will be saved literally. They also require repentance and good works, which must be right and proper.

But the important question arises: Can love and revenge, hatred and kindness come from the same fountain?

The prophets and patriarchs of all time have been inspired to write and teach as they were raised and taught by their philosophers, and the traditions of the fathers. Inspiration is the living principle of a soul born of the spirit, which expands in lofty ideals, and flows out in eloquence and power, from enlightened humane beings, through thoughts, words and sentences that produce lasting impressions on other souls. It may be spoken or written.

Men and women in all generations receive inspiration from the same source of spirit power. The ancients, then, were inspired by spiritual influence; and so are all aspiring souls of modern Spiritualism, and other religions of mankind.

Beliefs have been as numerous as the human race. Is it any wonder, then, that a mighty contention has been going on through all the periods of time, over every question that interests the people, of all nations and countries, not only for time, but for eternity?

Will some great event soon occur in the world to clear the mystery of the ages, and make plain to all nations the light and truth about God, and all of His glorious works of creation?

Is it not about time this great dispute, ever under discussion, is settled right?

Or, is it better to have the controversy continue, and the battle raging through all time?

Ever since the wonderful sermon on the Mount, by Jesus, it has been taught the many generations of men have been living under a new dispensation. Christ's glorious principles were to bring about a new order of things, for the old laws of despotism and might were to be superseded by the laws of love and forgiveness. But, has it brought a better state of affairs, than existed before the high ideals of Christ, and other great and pure prophets were uttered?

Were not the dark and middle ages, the worst period of murder, torture and religious wars in the world's history? Read what the Great Teacher taught, in St. Matthew 10:34: "Think not that I am come to send peace on earth. I came not to send peace, but a sword."

That declaration has proven true in every century since it was spoken. In the nations of earth to-day the military spirit is growing stronger and a mighty navy is the policy of all powerful governments. The spirit of arbitration in settling national disputes, is ably discussed, but will it ever succeed fully and satisfactorily?

In education, the arts and sciences, together with the wonderful inventions of modern times, there has been great progress, but human natures continue the same in all generations. Man has two natures, the evil and the good, and whichever is cultivated to the greatest extent predominates.

There is ignorance, superstition, prejudice, bigotry and many evils in human nature that must be overcome by resistance and practice, before man can be pure, holy and attractive.

Under the evil environments of society, where selfishness is a ruling element, it is impossible to reach perfection. But, when the spirit is separated from the body by death, it can enter the spiritual world, freed from a fleshly nature, and pass on to the celestial clime by education and progression.

To overcome selfish nature, and evil environments of the world and society, requires a battle royal all along life's journey, until the end of earthly life is reached in this lower sphere, and the victory won in establishing a true and noble character.

W. S. FRANKLIN.

Bedford, Iowa.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.50.

"The New Life." By Leroy Berrier. Eminently suggestive along the lines of "new thought." Excellent in tone and tendencies. Price, cloth, $1.

COL. R. G. INGERSOLL.

Facts Presented by Prof. J. Syphers.

Thus when people can understand the do actually govern "souls both in and out of the body, they will all be willing workers and the public in general will grasp at Spiritualism.—Exchange.

This is undoubterdly true. Now give us some pointers on how "divine laws" do actually goven "souls both in and out of the body." The public awaits the knowledge, with equanimity.—Ingersoll Memorial Beacon.

I take it from the above that the editor of the bright little monthly is a materialistic, "death-ends-all, half-way house" philosopher. I knew Bob Ingersoll when he was but a boy studying law in Peoria, and I have followed him all through his wonderful career. On the immortality question, he was far from being a half-way-houser. He always said that life after death was no more unlikely nor mysterious than life before death. He said the idea of the everlasting continuance of the beautiful phenomena of human life under a system of ever progressing conditions, was one of the most purifying and lovely ideas that ever could dwell in the human mind. He said that his strongest objection to the Spiritualistic philosophy and religion used to be, that it was too good to be true. But he said: "I have about got over that idea now." He now believed that nothing could be too good for man. He said that some of the happiest days of his life was when he visited the spiritual campmeetings. He said that everybody there had nothing but love and smiles for him. There he heard nothing but kind words that added so much to his happiness and the pleasures of an earthly existence. He said the good Spiritualists would never let up till they had him on their platform to speak to the people. "They almost worshiped me as a god." But, says Bob, "Think of the difference when I happened to stop once at an orthodox Methodist camp-meeting. When they found out that I was on the grounds, all the preachers and many of the church-members were so stirred up about me, almost as much as they would be if their great old mythical devil had suddenly appeared in their midst.."

He said the Methodist women always looked the blackest at him. They came around him by hundreds, and gazed at him with great big round, wide open, and astonished eyes. Then they would turn away and fairly gnash their teeth with rage, although he tried his level best to show them some of the sweetest smiles that ever played on his human face divine. He tried hard to say some of the nicest things that he was capable of. But not on the subject of religion at all, for there were thousands of nice subjects that he could talk about, without hinting at the vexed subject of religion. Some of the women wondered what brought the devil's imps there anyhow? But the preachers who seemed to be at least half-civilized were delighted to engage with him in conversation, during the course of which they indulged in many smiles and occasionally in a good hearty laugh. They said as long as I did not come there to agitate the subject of religion, they were pleased to meet me at their camp. But they were very shy of asking me onto their platform to speak to them, although if they had I would not have touched upon the subject of religion, for the world."

But I sat down for the purpose of penning a few thoughts on some of the sentiments contained in the clipping above from the Ingersoll Memorial Beacon, that a writer in some one of the spiritual papers put forth, that when the people come to understand the divine laws governing souls and spirits both in the body and out of the body, they would grasp at Spiritualism. The editor of the Beacon says, "Yes, that is true." But then he immediately demands, "Now give us a few pointers on how divine laws do actually govern souls or spirits both in the body and out of it."

But now, see here, Mr. Smart, you admit that what the Spiritualist said is true. Now, we demand of you to give us a few of the pointers that enabled you to say, "Yes, that is true." If you fail to do so, then we will have to place you with that class of philosophers who will say "Yes, that is true," without any evidence! You say that the people are anxiously awaiting that kind of knowledge. We answer, Yes, the immortality question is now having the right of way in the human mind as it never had before. Especially is this the case since in these modern times there has a large class of "pointers" or new proofs come into the world.

If your school of short-sighted, "half-way-house" philosophers try to prove that death ends all, we can give you "facts" and "pointers" of such a nature that they will put you down in the hole so deep that if you ever do scratch out it will be along with the next return of the 17-year locusts.

The world is now full of clear, plain, and demonstrated facts. I am able to make this strong declaration to you and to the whole world, that if I have not seen, heard (in long conversations) and handled many of my people after death, then I never saw or conversed with them before death. I have hundreds of these stubborn kinds of facts, seen and heard by dozens of witnesses, lawyers, preachers, college professors and some of the smartest kind of American ladies. I can give very minute and circumstantial detail of my manifestations, and am ready for the severest cross-examination. Now, Mr. Editor Beacon, these kinds of proofs and pointers knock all your blind "half-way house" philosophy into a cocked hat. And if you can't explain nor confute my facts on any other hypothesis than the one which I give them, then they prove forever the falsity of your short-sighted, purblind, materialistic philosophy. I should like to some day write up just one of my proofs of a continued life after death and have some one of the self-conceited Smart Alecs, try their hand at a cross examination and see if they can make it plain at just what point or points I am mistaken. And now just for the fun of the thing, come on, any of you materialistic infidels, even dear old Charley Moore, of Blue-Grass Blade fame. Dear old Charley—how I love the dear old boy. I regard him as one of the sharpest and most unsophisticated, honest old chaps now living in this country. As far as Alexander Campbell, the great founder, author and finisher of the Campbellite sect, is concerned, Charley and I are in about the same fix. Only on the hereafter business, Charley is not quite sure—and I am sure, based upon hundreds of infallible proofs.

PROF. J. SYPHERS.

Pontiac, Ill.

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HIS MEDIUMSHIP.

And the Instrument He Uses in Giving Readings.

I had to wait nearly five years before I was able to receive anything tangible from my spirit guides; but to my great joy at last it came, and while yet in business I convinced many of the truth of spirit return.

While I was developing, my great prayer and desire to my guides was for them to give me something in the physical by which I could demonstrate in public.

Almost from the start I received many raps in my room, day and night, and also materialization occurred several times at night. I have also received a message between two slates, under my pillow, written by unseen hands.

So far the best of all the manifestations came last January. I met a gentleman who had been sitting for development of mediumship. He had two small telegraphic instruments. While talking to him, my spirit guide, a lady, told me that she would operate one of them for me. The instruments up to this time had been of no use to the owner. I obtained one of them, bought a dry battery, and started to work. At first the influence came a little slow, but soon when putting my hand on the instrument it would tick away at a great rate. Since then I have always been able to get the manifestations on the ticker. It is used in giving my readings, as it demonstrated to the sitter plainly the presence of unseen forces operating the same.

To my mind and to people who think and study along these lines, this is the only instrument that can be operated in the light and in public successfully. I would suggest that more of our new mediums give this a thought, and try to sit for it. I have had grand success with this little ticker so far, and my guides tell me there is more to follow.

I do not claim this as a new phase of mediumship. I know at least one, the medium I started to develop with years ago, who also had it, and I have been told others have it also. I use this instrument daily in giving my readings. I am prepared to go to anyone's home to hold circles in or near the city. Until further notice, I will be located at 214 E. Thirty-first street, Room 24. HENRY ELLIS.

Chicago, Ill.

No Pretense of Jugglery.

Before I attended the seance of the upholsterer, Fuss, a report of which I made for The Progressive Thinker, and which appeared in the issue of June 17, he declared that at a previous seance the twenty-one persons present expressed their conviction by a rising vote that the phenomena they had witnessed were spiritual. Mr. Fuss is a psychic. He used to give voluntary tests to his customers, but the result was a loss of trade, and now he talks of obtaining a license, but not as a medium. That would cost $25 a year. As a conjurer he would have to pay $5 for every performance. But he did not claim to be a conjurer. At the close of the performance of May 14, he was asked how the things were done. His answer was, "That is for you to find out." The fact is that no conjurer can do what he does.

WM. HENRY BURR.

Washington, D. C.

SEANCE MANIFESTATIONS.

Giving Convincing Proofs of Spirit Return.

Every Friday evening there is a circle at 736 North Ashland avenue, led by the gifted psychic psychic, Mrs. B. Musida, where we have most clear independent spirit speaking and grand, convincing proofs of spirit return.

The spirits manifesting themselves often explain to us in a most beautiful way the truths and phenomena of Spiritualism, and teach us how to live, what to avoid, and also about the life and spheres beyond. Often a spirit relates to us his experiences from the hour he left his mortal body till his present state, and how long it took him to get light.

These spirits are often most excellent and intelligent teachers, as some of them are able to illustrate their words of kind admonition with most convincing facts. One night the spirit of former Police Inspector Shaack came pleading we should not condemn him because he persecuted and prosecuted mediums while yet in the flesh, but send him our best thoughts, as it would lessen his suffering and help him in his present condition.

Also the spirit of a well known Lutheran clergyman advised one of the members in the circle, who was also a Lutheran clergyman formerly, how to preach and teach the truths of spiritual philosophy, whenever opportunity offers it. He also said: "If only my former clerical brothers would believe these truths, what a blessing would they be to their congregations in freeing them of their errors."

Another spirit came in a sad, pleading way, asking a member of the circle one night for forgiveness for a serious wrong he had done him while yet in earth life, and send good thoughts, and in time literature of this new light to his family.

Another spirit gave a sketch of the work our mediums had done in Joliet and how the truth was gaining ground in that city. He also expressed his gratitude for having received this light while in the body, and implored our medium to go to Joliet again for a few weeks, as many longing souls would find light through her teaching.

Many more interesting facts I could relate, but this may be sufficient for this time. Only this I would like to say, that when a medium endeavors to live right and seances are kept right, they are a blessing in giving light and strength to the soul.

L. C. KOEHLER, PH. D., M. D.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to higher life, June 23, at his home in Trent, Mich., Francis L. Whitney, at the ripe age of 81 years. A dear wife who has been his companion for 54 years, and a family of eight sons and daughters survive him. For many years a knowledge of Spiritualism has been his. Thus one more link is formed 'twixt this world and that to which their loved has gone. The funeral services were conducted by the writer.

EMMA GIBBS.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.

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The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that

HAY-FEVER —AND— ASTHMA can be CURED.

Mr. W. H. Kelley, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalya, after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Clasen, 158 Morris St., Philadelphia, writes, Jan. 16th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Sanborville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist, of Abilene, Texas, writes April 16th, 1905, I never lose an opportunity to recommend Himalya, as it cured me of Hay-Fever and Asthma, and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1102 Broadway, New York.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE,

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Sunday-school Attendant: Q. As I do not know how much a cubit is, I beg to ask you. This has reference to the size of the ark which in the Bible is stated in that measure.

A. The cubit was the length of the fore-arm from the elbow to the end of the thumb or middle finger. It sometimes, as illustrated in the builders of the pyramids, was this length with the width of the hand added. Of course this was an uncertain quantity and has been estimated by various authorities at from 19 to 26 inches. The Hebrew cubit is even more uncertain, but has been fixed at about 22 inches (19.888).

The Bible says the ark was 300 cubits long, 50 wide and 30 deep. If this measure be taken the ark in round numbers was 550 feet long, 90 feet wide and 55 feet high. It was a fine old tub, built in defiance of all rules of marine construction. It was a three-decker, and had a floor space on each deck of 49,500 square feet. Perhaps with careful storage, a pair of all the animals and creeping things might be shipped on this craft, but the preparation for the baggage presents greater difficulties. To have fed the carnivorous animals would have required all the ark could have carried, and then the hay, grain, etc., which must have been taken aboard. The ark had one door for entrance which when all were inside, Noah must have engaged some of the sinners on the outside to have closed and battened. The only ventilation or aperture was a hole in the deck a cubit square! It was exciting times, no doubt, yet the heterogeneous cargo had to breathe, and that cubit square airhole was all the ventilation God planned for the ark. Having made the blunder, he must have sustained the inmates by direct and continuous miracle. At the end of this yachting tour the ark stranded on the top of Mount Ararat, and rested there for seven months waiting for the earth to dry. Ararat rises to the height of 17,212 feet above the level of the sea, or from 3,000 to 5,000 feet above the line of perpetual snow. On its intensely cold summit the winds never cease their wintry blasts. The inmates of the ark must have had a pleasant seven months in the blizzard winds of the mountain top.

R. Blanchard: Q. If the spiritual world surrounds the planets in belts or zones following the motion and held in place by the attraction of the planets, what will be the effect upon the spiritual belts or zones when the planets cease to exist?

A. All that can be known of the spirit spheres must be derived from the communications of its inhabitants. In "Philosophy of Spirit and the Spirit World" is the following in reference thereto, and its understanding is essential to the solution of this question. "If there is a heaven—a home for the spirit—it must be orginated and sustained by natural laws."

"Matter is subject to eternal progress, from the granite rock which juts to the sky in the craggy mountain peaks, to the atoms of blood coursing through the veins of man. Matter arises from the crude angular to the refined spherical. Still further is the process carried in spirit, which is sublimated matter. From all worlds the latter ascends as it is freed by the processes of life. We can see it escaping from the rock within which chemical forces are at work; from the growing or decaying plant, set free by light; and from the dying animal like vapor."

The first zone or sphere, "is constantly increased by additions of new material brought from the earth by ascending currents. Substance—a word we use to designate spiritual matter—arises to the level where its attractive and repulsive tendencies are equal, which is the position of the first sphere. There its ascent is arrested and it enters at once into this formation. Still subject to planetary laws it rotates around the earth as a center. The zone rotates, and hence its plane of rotation must coincide with that of the earth."

In the spheres the same refining process goes on as in the rudimental or earth-sphere. Matter—as substance—even there, is far from its ultimate. These spheres extend in a similar manner around the earth, the most external lying beyond the moon, that luminary revolving between the second and third sphere." * * * "Each inhabited planet has spheres in size, rotation and number as diversified as their satellites—and the whole solar system, as one, joins to throw around itself, as a whole, spiritual zones held in common, as they encircle the solar system. And, carrying the analogy farther, this entire world continent, the vast galaxy, or what is usually called the universe—throws around itself, by emanations from all its component solar and stellar systems, a series of ascending zones. These zones unite and blend the universe into one whole, permeable through out its extent for the most refined spiritual beings."

Another brief quotation I cannot refrain from making, as it throws a flood of light on some vexed questions.

"If such as the home of pure and noble spirits, where is that of the vile and debased? On earth—[the rudimental sphere]. You have a world of spirits, constantly around you. You see them not; you neither hear nor feel them; yet they are with you, dwelling by your side. Such spirits are chained to earth by attraction, and cannot rise to the second sphere until taey have cast off the taint of earth. These are the spirits who, in their communications, tell you that animals exist in the spiritual world. To them they really do. Spirits cannot discern physical matter more than man with natural vision can see spiritual substance. When they look at an animal they cannot see its gross form; they only see its spirit; they cannot see the external plant; they see the internal plant; it is not the external but the internal world which meets their perception. Earth being their sphere, they consider the spirit world as not only inhabited by human spirits, but of animals also; and they also say truly that the latter are necessary for their existence."

From the foregoing it will be seen that evolution of the spiritual universe is through the ascending changes of the physical. As the spirit of man is individualized by the process of evolution, is the home prepared for that spirit.

We may speculate on the final of the process, following two distinct lines. We may suppose the time will come when all physical matter shall have passed into spiritual substance, or that then will remain an unresolvable residuum, which would, indeed be dead worlds, but rotating in their present orbits, modified by size, density and attraction.

Or the yet more startling theory be accepted that these residual suns and planets, having exhausted their energies, will fall back to the central sun of universe, and be again dispersed in the fire-mists nebular state, to re-enact the incomprehensible world—evolution.

Whatever theory or speculation we indulge in, has no bearing on the existence and stability of the spirit-zones. Having established motions, by cosmic laws, superior to those of the physical, they swing in the abyss of space independent.

As a speculation, but one apparently dependent on this scheme of evolution and sublimation of physical matter into spiritual substance, it would seem that the destiny of the material worlds is to pass into the spiritual zones, whose established revolutions and relations would be maintained by the laws which now control them.

Death of a Prominent Spiritualist

Passed to spirit life, at Dallas Texas, at 12:30 p. m., June 21, Mrs. C. W. Watkins, "Aunt Shug," wife of Capt. J. C. Watkins.

To mediums and speakers throughout this broad land who have visited and worked in Texas, this announcement will bring sadness and regret. For over twenty years Watkins' Hotel, on Swiss avenue, this city, has been the Mecca for Spiritualists, and for nearly or quite as long, Mrs. Watkins has been the central figure around which Spiritualistic work moved. For almost two-thirds of a century this good woman has lived "faithful unto the end"—her hand outstretched to the poor and needy, her arms open to the weak and helpless. What grateful souls, what thankful hearts we should have, we who have learned this truth, that death is death no more; this birth into a sweeter, purer life, is just as natural as birth into the physical life. When family and friends rejoice at the advent of a babe into this mortal life, they seldom realize that greater joy and gladness welcomes the birth of a soul into immortal life. Always ready with heart and hand "Aunt Shug" has found many to greet her in that fairer life, to whom she has given the kindly word, the unselfish deed, and noble charity, which made life here a little sweeter and a little better to them. Honest and true herself, she looked for—expected, truth and honesty from others. Sometimes deceived, it grieved her tender heart to find such an one less noble than she deemed. We have been taught for ages, that when the "last enemy, Death," is destroyed, then the millennium will come. Such a life here, and the joyous greeting of loved and loving ones in her newer life, tells us that Death is indeed conquered, and that the light of the millennial dawn is breaking on this world.

"Oh, death, where is thy sting!
Oh, grave, where is thy victory!"

Mrs. Watkins made all arrangements for her funeral, naming speakers, songs to be sung, and arranged all details. Services were conducted jointly by Mrs. Mary Arnold Wilson, Mrs. Laura B. Payne and Mrs. Carrie M. Hinsdale, all of Fort Worth, in accordance with her request. The services were impressive and beautiful, and the great concourse of friends, the many lovely floral offerings testified to the love of those who knew her. While we shall miss her bodily presence here, we yet know she lives and loves as before. And so, with hearts full of love, we bid our friend God-speed.

MRS. CARRIE M. HINSDALE.
Dallas, Texas.

THE MOTHER.

She was so tired of toil, of everything,
Save loving those who needed all her love!
Her heart was like the golden heart of spring
When white clouds sail above.

Autumn of life and tears were hers, and yet
She sang and loved and gladdened us the while;
Nor storms, nor snow could make her once forget
Young April's radiant smile.

She was so weary; but we never guessed
How weary, till she smiled at set of sun,
And whispered, as she drifted into rest—
My loving work is done."

"Tired of all save loving." Let this be
The epitaph inscribed where now she lies.
Time shall not hide the words, nor memory
The love-look of her eyes.

—Exchange.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents.

"How Shall I Become a Medium," Fully Answered

In "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

An Important Message.

THE OTHER SIDE OF LIFE.

Communication From President William McKinley, Through the Mediumship of Ella F. Porter, 206 Lenox Road, Brooklyn, N. Y.

To My Beloved Friend, Judge A. Munson:—Your letter reached me through the organism of this psychic, whom I impressed to read it aloud, when sitting in the silence, the evening it came. I was deeply interested in its contents, and pleased with the earnest tone, and the depth of feeling and sincerity which pervaded the whole.

I am with you, my friend, heart and soul, in this cause of Eternal Justice, and the divine uplifting of all humanity.

You ask for my views, from a spiritual standpoint, as I view the outlook from my spirit home in this world of causes.

Are you aware, my good friend, that oftimes I come to your side and impress you with many of my ideas and views of the world's present struggle? When you feel the magnetic thrill pervade your whole being, when your thoughts are directed toward me, then you may be assured, without doubt, that my soul responds to yours, and that we commune in spirit, though yet separated by this veil of flesh, which prevents you from seeing me clearly, though you oft sense my presence.

Your friendship is very dear to me, Judge Munson, and I treasure it as one of my most sacred, priceless possessions.

Ah! with what different eyes, and glorious, far-seeing vision, does one view life, who has passed through the gateway of death! These realms of ever increasing joys, this spirit land of glorious and grand possibilities, this true home of the soul over here, can be but faintly pictured to mortals on the earth plane, whose limited vision, cramped by environments, renders them incapable of true comprehension.

Mankind, sometimes through ignorance, yet oftener through selfish greed, and desires of personal pleasure, and the accumulation of great riches, oppress the weak, and cruelly inflict suffering upon the down-trodden and oppressed.

When I lived in my form upon earth, how often, oh! how often, did my heart ache and bleed for the many sad and pitiful cases which I oft beheld. The law, sometimes so powerful, yet again so weak, to assist in restoring the rights of individuals, to rescue the fallen, and to save the erring from committing far greater crimes.

As in individual cases, so is witnessed the same in great nations, the cruel injustice of the strong and powerful daily witnessed in the affairs of men and nations, the effects of the money-eyed few to control and to crush the weaker ones, and the poorer side of humanity—the heartlessness and greed of those who are in power, and the treachery and deceit often shown towards those who loved and trusted too well—the lack of honor and principle displayed among those high in authority, ofttimes made me shudder when upon earth, and my heart turned sick and faint within me at the sight.

Had it not been then, for the unswerving love and trust which was mine, in the goodness of the creator of all things, I could not have borne with outward equanimity and patience, much that I was forced to witness, and which came to my immediate notice. Often would I cogitate, and say to myself, "What can one man do, or even a small handful of men, compared with the millions of beings which inhabit the earth, to stem the tide towards evil, and lead the majority into the path of rectitude?"

Ah! well, I thought then, here is a remedy, and a good one! the masses must be educated. Universal, free education for everyone, in the higher branches as well as lower. Give every one a chance to develop the gifts God gave them. There should be more "Cooper Unions," more free colleges, more philanthropists, more multi-millionaires possessed of good, generous hearts, who are willing to spend their last dollar for the free education of the masses. Individuals must be developed and educated, and develop a better, nobler race of men, before we can expect nations to become more humane and enlightened.

And now from my spirit home above, and from my clearer, far-seeing vision do I view the present status of affairs upon earth, and will say, I hold these same views of education for the betterment of humanity; only with the added impetus of my increased knowledge and broader view, I now tell you, my good friend, Judge Munson, that in the right education of an individual for the purification of nations, does religion play a most important part. My eyes have been widely opened upon this subject, since I became a denizen of the spirit land, and I assure you that could I live my life over again on earth and reside in the form once more, with my present knowledge of life on both sides of the river, I would oppose, with all the intensity of my nature, all the narrow, sectarian views of religion. I would annihilate priestcraft if it was within my power I would show to the world the hypocrisy and cunning of the old, established church, with its forms and ceremonies, the sanctimonious priests, and the devout worshipers at the man-made shrine.

Oh! now much I have learned since I came to this side, my friend! My eyes, that once were blinded, are now fully opened to the enormity of the crimes committed under the name of the church. The present terrible evil upon earth, this horrible, merciless war now between Japan and Russia, witnessed by millions of pitying angels in the higher realms, this needless bloodshed now going on upon your planet, is the result of powerful causes for ages past.

The prophecy from the spirit world, is the final triumph of Truth and Justice, for Japan will be victorious, and Russia will see the beginning of her downfall. The spirit powers above are determined to give Russia a much-needed lesson, and though it may take some time, that lesson must be fully learned before she can ever rise triumphant and purified from the errors of the past. She will yet be crushed to earth, and from a mighty nation, powerful and dominant as she is to-day, she will sink and fall into ages of obscurity, and her star will have apparently set on the earth's horizon, its luster dim and faded for many, many years.

But the day will finally come, when, on the ruins of her past, she will rebuild, and grow strong and powerful, far superior in every way to the old Russia, so full of intolerable oppression, power and bloodshed. She will then become a Republic, no more serfs or slaves of any kind, but everywhere Freedom, Justice and Right will prevail. I can make this prophecy with a fearless utterance, because of aknowledge I have recently gained from my attendance at the "National Spiritual Convention," where the affairs of earth are ably discussed by the enlightened minds of the higher spheres.

Everything that happens on the earth plane is well known here, and why? Remember, this is the world of cause, your world is a plane of effects. Whatever happens upon earth, you may rest assured is known to the spirit world, as the effect of some powerful cause directed by the higher spirits. Your earth is now upon the eve of a long and terrible struggle. It cannot, in fact, it is impossible to be avoided. There is great danger of a world-wide war extending all over your fair land. It is the outcome of long ages of oppression and depression. It is a volcanic eruption of the smouldering fires which have long been hidden from general gaze. But though this war which is now raging in Europe, may, after awhile, reach this side of the water, and the fair land of America may be somewhat involved in the struggle, I can safely assure you it will be of short duration. For, by the time it reaches this side of the Atlantic, the force of the war will be well-night spent, and the fires of anarchy will have burned themselves out. The fever which has been so long raging in the veins of nations, will have exploded its force by the time it reaches America, and the cool, clear head of reason will then take the helm, and many of the bitter, puzzling questions will then be settled by arbitration. Then, my friend, will come days of peace for your planet earth—then will begin in earnest, the millennium, which has so long been prophesied by great and good men from time immemorial. Then will come a better, nobler race of men, more spiritual and peaceful, who will commune with the angel world as easily as they now do with each other.

This convulsion of all the elements, this final throe in Nature's realms, is but a natural outcome of the preceding ages of wrong doing, and is but a natural effort to throw off the incubus, and the heavy weight of long accumulated woe, to enable the world to rouse from its spiritual lethargy, and emerge into a higher realm of life and to live near the spiritual center of all goodness and truth.

As I told you before, my friend, of the new earth, with new and better laws, and a nobler race of men, so do I now repeat the dawn of a new spiritual dispensation is near at hand, and the final outcome of this mighty struggle on earth will be the redemption and purification of all humanity. Could your eyes only perceive, as mine now do, the advancing of the mighty hosts of purified souls, bringing light and power and glory with them, as they come near, and ever nearer the earth plane, from the supernal realms above and the mighty work they are ever accomplishing, in the furtherance of their mission to spiritualize the earth, you would have unbounded faith, my friend, in the fulfillment of my prophecy.

I must cease my pleasant chat with you now, as time is precious, and I wish to introduce to you two noble spirits who accompanied me here and wish to add a few words to my message. The "Trio" whom you mentioned in your letter are all here to-night, and send you a loving greeting, and their spirit blessings for your untiring devotion to the cause of Truth and Justice. President James A. Garfield and Abraham Lincoln will both address you now.

Hoping that my spirit message will give you some comfort and in certain measure of enlightenment, I will bid you good evening for this time, but will promise to return some future day, and give you all the light I can, from my spirit standpoint.

Always your devoted friend through all eternity, WM. M'KINLEY.

A QUESTION FROM A MEDIUM.

What Is the Matter With Spiritualists?

When I took up a certain issue of The Progressive Thinker, the first thing I saw was this question, in large letters:

"What is the matter with Spiritualists?"

And it is a question I, too, have often wished to ask. Why are people not honest with themselves and the world? If they have sought for truth and found it, why not say so? Why not help others who are in the dark? Some one has said:

"Who learns and learns and acts not what he knows, is like a man who plows and plows but never sows."

I think it applies very well to people who are Spiritualists at heart, yet keep their knowledge to themselves and join an orthodox church.

Some time ago I attended a Congregational church and after the service I met a lady who was a member, but whom I knew had been a Spiritualist and a good medium. After greeting her I said: "Don't you believe in Spiritualism now?"

She answered: "Oh, yes; I know Spiritualism is true, but you know you can't be a Spiritualist in this little place."

I wish we could know how many in this broad land of freedom are in that same position. They know Spiritualism is true but are afraid to say so. Are we less courageous than the great scientists of history, who when they had discovered a great truth gave it to the world regardless of torture or death?

But what is there to fear?

There is no physical torture to endure, no rack or pillory in these blessed twentieth century days! Then what is it? Ah! some one whispers: "It isn't popular, you know." Well, but it would be popular if all would come out boldly and say they are Spiritualists and join the ranks and march hand in hand with Truth and Progression.

Now, I feel very proud to be a Spiritualist, for that means a great deal with me. It means that I have searched for truth; it means that I have reached out for knowledge, culture and growth; it means that I have gone as far into the spiritual life as I could go, and that I know this life is but the beginning of a glorious existence, and the better we live this life the happier we shall be in the next.

Truth is marching on and I am hopeful. I think the time will come when all doubt will be swept away. Spiritualism, like evolution, is also come to stay, and in a few years it will be as unpopular to not believe in Spiritualism as it is now to not believe in evolution, for it will be but a proof of ignorance to deny either of these great truths.

A certain minister has said that few, if any, of the alleged mediums were genuine."

Well, he can count me as one of the few who are genuine, for I have no money-making schemes, no fraudulent accomplices with me—nothing but a pure desire for knowledge and truth. I am longing for the time to come when everyone will throw aside fear, pride and prejudice and join this great work of demonstrating immorfality, for it is a great work and there is none greater.

EMMA GLOVER BROOKS.
Orient, N. Y.

Theology is a course in ignorance. Its purpose is to teach that which is positively known to be false.—E. W. Howe.

EDUCATIONAL WORK.

Morris Pratt Institute Association Constitution and By-Laws.

Although no special report has been made of the doings of the convention, June 3, 1905, some most important legislation was transacted. Parts of the original constitution were amended, and a complete set of by-laws adopted. This matter has been purposely postponed until there should be a membership large enough to be considered representative of the people whose voice shall regulate and carry on the school.

The most important amendment to the constitution relates to the date of the annual convention. It has convened on the first Saturday in June. Last year that was found to be unsatisfactory for many reasons; first, the work could not be done and members return to their homes before Sunday; and this also prevents speakers and workers attending the meeting, thus losing to the convention the very valuable assistance they might give. Secondly, it is too late for the students, as many must return to their homes earlier in the season, who would gladly remain if it came near the time of closing the school. It will now be held the third Tuesday in May, and the closing exercise of the school will follow in the same week on the finishing of the Association work. First year exercises will probably be on Wednesday, and the graduating class on Thursday. This makes it possible for those interested in the school to attend both the convention and closing of the school at the same time, and still return home for Sunday.

The laws adopted are as follows:

Article 1.—Order of business.—1. Reading of minutes of the last meeting.
2. Reading of communications.
3. Reports of officers.
4. Report of executive committee.
5. Report of other committees.
6. Business.
7. Election to fill vacancies of directors whose term expires.

Article 2.—The board of directors shall consist of the president of the National Spiritualists Association of the United States of America, the president of the Wisconsin State Spiritualist Association, and seven directors. The directors shall be elected annually after the passage of this law as follows, viz., three for three years; two for two years, and two for one year, and every year thereafter the vacancies caused by the outgoing directors shall be filled by electing the same number for three years.

Article 3.—It shall be the duty of the officers to report at each annual meeting, as set forth in the following sections:

Sec. 1. The president shall report the condition of the affairs of the Association, make suggestions for such improvements as he thinks are needed, and appoint an auditing committee which shall perform the duties usually devolving upon such a committee.

Sec. 2. The secretary shall make a full and itemized report of all moneys received, and from whom, and when received; also shall make a full report of all indebtedness, of the financial standing of the Association and the number of members thereof.

Sec. 3. The treasurer shall make a full report of all funds received, disbursed, and remaining in the treasury.

Sec. 4. The financial agent, or any one receiving money for the association shall make a full report to the secretary every quarter, or when requested by the president, giving a complete and itemized account of all money received together with names of the donors.

Article 4.—The secretary shall send notice of the anual meeting to each voting member at least thirty days before the time of meeting.

Article 5.—Quorum—Seven members at least must be present in order that a meeting may transact business.

Article 6.—These by-laws may be amended at any regular meeting by a majority vote.

All the old directors immediately tendered their resignation from office, on the adoption of these by-laws, and the election of the present board was in conformity with the foregoing constitution. The present board consists of President H. D. Barrett of the N. S. A., President W. J. Erwood of the Wisconsin S. S. A., for three years, Moses Hull, John C. Bump, John D. Vail, for two years, Dr. Geo. B. Warne, C. L. Stewart, and for one year A. J. Weaver, Wm. Rogers.

This gives two new directors next year, and the following year two more, in three years the old board will give way to new officers, and so each year will install for a term of three years in pursuance of the by-laws.

Officers.—The officers are the same as last year: President, Moses Hull; vice president, J. C. Bump; secretary, C. L. Stewart; treasurer, A. J. Weaver.

There is little change in the duties of the officers; the only one noticeable being that our work has been outlined by the association, and personally I have been relieved of some of the care and responsibility that has been assigned me since the opening of the school. In addition to the work connected with the secretary's office, I have acted as financial agent in the field and had the care and oversight of the affairs of the house, which alone requires the attention of one person. My repeated resignation to that part of the work has at last been accepted, and I shall in the future, confine myself to the financial interests of the association. With the opening of the camp season I shall start eastward and where we have been assigned a day I will endeavor to represent the work. Where no day has been given us I shall hope to be met with sympathy and co-operation in this good work.

Catalogues will soon be ready for distribution. A delay in printing has caused us to be slow about sending them out. All persons wishing one will be furnished with it if they will send us their names. Constitution and by-laws will soon be issued and can be had on application to either Moses Hull or myself.

Spiritualists, this is your school; its officers are your servants; will you assist us in doing the work? I am ready now to go into the field for the year's work. And by a special vote of the board of directors, Mr. Hull has been released from some of the duties as teacher and has been granted permission to answer calls and engagements which, in his judgment, will be beneficial to the Morris Pratt Institute. Make an opening for us, and let this be the most successful year since the opening of the school.

CLARA L. STEWART, Sec.

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How Prayer Is Answered.

"He Prayeth Best Who Loveth Best All Things, Both Great and Small."

Love rules the universe of matter and spirit. God is love. God's love and the Divine attributes finding their full expression in nature and humanity give the fullest assurance that all prayer will receive abundant answer. Prayer is exaltation of spirit, and earnest desire for good; it is asking, seeking, working for good. Our prayer for personal good should include the same good for our neighbor, according as we see and feel the necessity of the particular thing for which we pray.

To whom should we pray? We should of course address all our prayers primarily to God, as the supreme author of all good. But there is so far as reason can determine no personal God, who can and does give particular hearing and consideration to each particular prayer. That seems impossible and unnecessary in a universe governed by immutable laws.

All prayer, if answered at all, must be answered in accordance with natural law. There can be no miraculous response to any prayer addressed to the Deity, because a miracle is something done through temporary suspension of a natural law, which is neither possible nor necessary in the Divine order and government. God rules the universe by immutable law, and answers prayer through the instrumentalities, the agencies established by natural law. By the law of affinity, the beneficent instruments of God's providence are brought to the aid of His needy, seeking and asking children. Spirits excarnate and incarnate are attracted to each other according to their aspirations, culture, necessities and affinities.

As prayer must be answered in accordance with natural law, no one should ask for things that can not be granted by the operations of such laws; or, in other words, we should not pray for what is impossible. All the prayers of the entire nation could not save the life of President McKinley, because the nature of his injury was such that under the operation of the laws governing physical life he could not continue to live in his physical body.

All spirits under the law of affinity and adaptation are ministering angels to humanity. The higher and purer, the more loving and unselfish the motives prompting prayer for any blessing, the higher and more powerful the spirits that will respond. They will so illuminate the mind and heart of the one offering the prayer, so impress him how to act and so direct his action as to secure needed blessing. Our modern spiritual revelations show clearly that persons who are highly susceptible to spiritual influences will be personally directed, or other philanthropic persons will be moved by sympathizing spirits to come to the aid of the needy, bringing the assistance prayed for. I know personally, and probably many of you also know of instances of this kind. A worthy person is sorely in need of some temporal good; is earnestly longing for it and praying for relief. A sympathizing spirit attends the call and through some gifted medium or by direct impression makes known the case to some one able to respond willingly and at once, and thus the prayer for relief is granted. Innumerable cases of this kind are occurring daily.

But not alone is individual action thus directed and controlled in answer to the prayers of many loving and unselfish persons; benevolent organizations are formed for the relief of human misery and the promotion of the happiness of mankind. The expression is is very familiar with us in regard to good deeds done to men, "God put it into their minds to do so." Yes, truly, God, through his ministering angels drawn by their harmonious affinity with good desires, did so impress the minds and direct the acts of men that great good was accomplished. It makes little difference whether our prayers are directed to God or his ministering angels acting under His laws and fulfilling decrees of His laws.

Our spirit friends know human perplexities, sorrows and wants, and can best minister to and console suffering humanity. We do not hesitate in time of need to ask our friends while here on earth to assist us, then why should we hesitate to ask their assistance after they have gone to the spirit world, when they have even more ability to discern what we need, and more power to furnish the required relief and consolation?

Modern Spiritualism has cleared our understanding and has dissipated all misty sepulchral ideas and uncanny notions concerning the so-called dead. We now have certain knowledge of the happy intermingling and intercommunication of the two spheres of existence. We know now that loving affection and sympathetic interest in our welfare have not ceased because our friends have ascended to a higher stage of existence; rather have they been strengthened and intensified, and their power to aid is largely increased. I know some very estimable young ladies who belong to the Catholic Church, and they say that they always find relief by praying to the Virgin Mary, in time of suffering and trouble. I do not doubt it; but the relief comes to them not from the Virgin Mary, but from some sympathizing spirit friend drawn to them through the law of affinity. Spiritualists can lend no support to the dogmatic decrees of the church concerning the Immaculate Conception, the canonization of saints, nor any form of hero or ancestry worship, nor the pagan conception which made gods out of natural elements and forces and deified human qualities and powers. The intelligence of this age has outgrown and discarded these erroneous and misleading ideas, as well as the obsolete rites and ceremonies which perpetuated them. Spiritualists will never attempt to restore and give new life to the dead and buried superstitions of the past. Spiritual knowledge is displacing ignorant superstitions.

In all ages and in all tribes and nations some religious forms and ceremonies have been used by mortals as forms of prayer. And decarnate spirits for a time after their release from the bonds of flesh have been governed and influenced by these same rites. In the jungles of Asia, on the scorching sands of Africa and amidst the forests of America, savage and barbarous tribes have been wrought up to a wild frenzy of religious excitement while practicing their religious rites through the influences exercised upon them by returning spirit friends.

The scenes at camp-meetings and religious revivals in the churches are familiar to many. Frequent, eloquent, sympathetic appeals to the audience arousing their fears, quickening their consciences, pointing out the way for relief, heartfelt repentance, earnest pless for mercy, thousands of human voices harmoniously blended singing invitations to sinners and the glories of redemption. Then throngs of kindred and congenial spirits still rejoicing in the beliefs and ceremonies which comforted them on earth, their souls aglow with intense sympathetic love for the repentant sinner, drawn by the law of affinity, like a live coal from off the altar, they touch the hearts of their kindred, responsive souls feel the spirit touch and with a flash-light of glory the communion of the spirit fills the heart with ecstatic, irrepressible joy.

It is true spiritual communion, a true spiritual seance, ascended loving friends come to their relief in answer to earnest prayer. But too often these experiences were evanescent and fitful because not founded upon a knowledge of their nature and source. Clairvoyants who have witnessed these revival scenes assure us that they are genuine spiritual manifestations. But with the growth of the race in spiritual knowledge, a great change is taking place even in revival meetings. They are becoming almost as calm and sedate as Quaker meetings, all due to the unobserved influence of true spirituality modifying the methods of grace.

While the power of God is shown in the lightning and thunder, the earthquake's shock, the ocean storm and all the mighty forces of nature, yet it is the still small voice of the spirit speaking directly to the soul that enlarges the understanding, quickens our sympathies and affections, and imparts true spiritual wisdom, which is the only basis for true spiritual unfoldment and progression. There is a joy of the spirit which surpasses all other delights, the memory and exercises of unselfish thoughts and deeds which prove our kinship to the all benevolent Oversoul, and are as perennial springs whence flow never-failing streams of purest joy and deepest ever-abiding peace.

A thing of beauty is a joy forever, and the most beautiful things on earth are kind thoughts, loving words and beneficent acts. In what sorry plight are our orthodox friends who attribute modern spiritual manifestations to the instigation of the devil, when advanced spiritual knowledge shows that their revival meetings are real true spiritual manifestations. When the Pharisees condemned Christ, saying, "He casteth out devils through Beelzebub the prince of devils," He replied, "by whom, then, do your sons cast them out."

If modern spiritual manifestations are from the devil, from whom are spiritual manifestations of the revival meetings in the orthodox churches, which are known to be from the same source?

Prayer is an earnest, faithful or confident expectation, and the gratification of desire waits upon it. Prayer expressed in words clearly defines what we want and arouses our own power to action and brings to our aid spiritual assistance. Prayer must be in harmony with natural law. Work is an effective form of prayer. The natural order is a realized want of something, a desire to procure it, and then work, efforts to obtain it. But all work to be successful must be in harmony with natural law. All evils in the world are produced by men through ignorance working against natural law. The disasters and failures which overtake them are meant to teach them to change their course of action into harmony with natural law, and thus taught by dire experience individuals and the race are learning to do right and produce good results.

Through intercourse with our spiritual friends, we know certainly that their human sympathies and interest in the welfare of their friends on earth and their desire to promote progress in the world remain unabated. From their vantage of superior knowledge and broader observations of the true relation of the two states of existence, they are able and willing to assist humanity when the proper conditions are furnished. All the new and startling inventions bearing upon practical life, all the grand and sublime works of poetry, music, painting and sculpture, all advances in civilization securing more liberal education of the people and better opportunities for the enjoyment of life, have their origin in the spirit world, and being impressed upon mind prepared to receive them are wrought out in real blessings of the world.

The aspirations, meditations and earnest thought of cultured minds, the hopes of the philanthropist, the dreams of statesmen, the agonizing cries of oppressed people ascend as prayer to the spirit world. By the law of affinity and adaptation, the more advanced spirits are enabled to respond, and all the higher ideals of practical and spiritual life in regard to useful inventions, social and industrial systems are impressed upon the minds prepared to receive and in the fullness of time become the real blessings enjoyed by humanity. From the spirit world floods of light are poured into the earthly realms and the illumination of men's minds become general and they are prepared to fight valiantly and to die heroically for some grand ideal of freedom and progress. The psychic atmosphere fills all space, interpenetrates our earthly atmosphere; the brains of cultured minds are both receivers and transmitters of thoughts impinging upon this atmosphere.

And when some mighty revolution is impending it is through this agency that masses of men are simultaneously aroused to perform great works and devise measures for some important advancement in human affairs. Did time permit we might pursue this line of thought and point out where in the history of the race these things stand out prominently.

But here the query arises, if all these things originate in the spirit world, what credit can belong to the human race for their introduction and adoption? Are we not mere puppets at the mercy of an irresistible fate? By no means; a certain preparation of mind and spirit on our part is necessary for the reception and practical use of these ideals. And our mental education and moral culture, our industry and perseverance are as necessary to the fulfillment of life's true purpose as are ideals impressed upon us. Ardent devotion to science, philosophy and philanthropy, long continued study, exhausting labor and vigilance are necessary to make men and women the fit mediums through which these ideals can be presented to the world and made to promote the welfare and secure the happiness of humanity.

All properly directed work is a prayer and never fails to get the right answer. The farmer preparing the ground and planting the seed is praying for the harvest; the mechanic by his sturdy blows is demanding from matter some useful article, and the answer comes in the shape of the thousand articles that minister to our happiness and advancement. The statesman is seeking the applause or execration of his fellowmen by the advice he gives and the laws he enacts. All men in all stations and conditions of life are continually praying and seeking in all their acts and thoughts for some real or imaginary good. If selfishness and greed govern them, their prayers are answered with the starvation of the spirit and barrenness of life; if kind, unselfish, loving feeling for humanity are put into beneficent activity and earnest work for their fellow men, their prayers are answered by "that calm delight, that sweet repose, which none but he who feels it knows," and by never-halting, unending growth in his spiritual nature and the unfoldment of those qualities which unite us forever to the divine source of all things.

All men are foreordained and predestined to eternal progression, and the human will is free to retard or assist this progression. God's will is that each one has his own will and takes the consequences. If the human will responding to the strongest motive or incentive is in accordance with the demands of natural law, the resulting action promotes the highest welfare in accordance with the law of progression. But if the human will responding to the demands of present gratification, through recklessness or ignorance decides against the requirements of natural law, the resultant activity in the end leads to misery, until through dire experiences, the will is changed and conduct altered to conform with the demands of natural law. On this plane of thought there is no longer any conflict between Calvinism and Arminianism. Foreordination of man's destiny and the freedom of his will within the bounds of possibility are both true. Men may by the perversity of will even reach that bed-rock of depravity, then ministering angels fulfill their holiest mission by seeking out the suffering sinner and by inspiring hope in the despairing breast, produce sincere repentance, leading in time to reformation and upward advancement.

Some years ago the agnostics in England challenged the Christian world to a test of the efficacy of prayer. They proposed to establish two hospitals, one to be conducted by educated physicians and surgeons according to the best scientific knowledge of medicine and surgery; and the other to depend entirely upon prayer for the relief and cure of disease. This proposition, as it seems to me, was properly declined by the Christian church.

The contest and antagonism are not between prayer alone and scientific practice. It is between a cold, unsympathetic materialism which entirely ignores all the finer and more subtle forces of nature, and the warm, sympathetic, loving, humane spirituality which, while eager and willing to use all the best medical and surgical appliances, knowledge and practice, would invoke the aid of spiritual friends, accept and utilize the restoratives and healing forces of nature as shown in mesmerism and sun baths; utilizing the knowledge to be gained by clairvoyance and the acceptance of the spiritual origin and destiny of the human race. Let two hospitals be erected exactly alike with all the latest appliances for securing proper sanitary conditions, let both be equipped alike with all the necessary appliances for the successful practice of medicine and surgery. Let one be conducted by cold-blooded physicians, surgeons and nurses, who are materialists, without belief in the efficacy of prayer or a future life. Let the other be under the entire and uninterrupted control and direction of warm-hearted physicians and nurses, with a clear knowledge of the future state of existence, those who will ask and accept the ability and assistance of advanced intelligences from the spirit world in curing the sick and relieving human misery. A contest under these circumstances would be perfectly fair and impartial, and whichever way it might be decided, a valuable and certain addition to human knowledge would be gained. Most certainly no agnostic should object to this, and all enlightened Spiritualists and Christians would consent to such a trial, which would tend to alleviate and prevent human pain and suffering.

Running through all history, there appears a divine purpose for the spiritual growth and unfoldment of the race. And may we not rightly conclude that standing on the very latest point of time and development, this nation has its own special mission to fulfill. Let us invoke the assistance and direction of those mighty spirits, who in years past played such a heroic and successful part in our history, and who, now ascended to a higher sphere of spiritual existence, have committed to them under God's immutable laws, the spiritual care and gaurdianship of the nation.

May the enlightened spirits of Washington and Franklin, Jefferson and Adams, Otis and Henry, uniting with those of our later distinguished statesmen and soldiers, Webster and Calhoun, Lincoln and Davis, Phillips and Yancey, Grant and Lee and the innumerable hosts of heroes ascended from all sections, with all the bitterness of covol war, all sense of personal bereavement and sectional animosity displaced by a common love of our whole country, all Americans in this world and the spiritual world reconciled, united and standing together on the broad platform of lofty aspiration and true patriotism, elevate our people, purify and enlighten our statesmen. Then with an assured confidence in our sublime mission and destiny, we will move triumphantly forward, leading the world's advance in progressive civilization and spiritual enlightenment, performing our whole duty as citizens to our country and the world. Then the "Star-Spangled-Banner," the hope of the world and the emblem of civil, political and religious liberty, forever shall wave over the home of the brave, enlightened people ready at all times to maintain the right and defend the truth.

The United States seems destined to assist in the liberation and pacification of the world. It commands respect by its physical power, its moral influence and the spiritual elevation of its people. It brings blessings to the world by its inventive and constructive genius, making it easier for all mankind to provide the subsistence and conveniences of life, thus giving them more time for culture and recreation.

It can and will assist in maintaining the peace of the world, through sincere and unselfish alliances with the most powerful nations, whereby an overwhelming physical force guided by intelligence and justice can prevent warfare, assist all nations in cultivating peace and friendship, and adjust all differences through an international court of arbitration.

Thus through the agonizing cries and burning tears of humanity during all the ages; through the battle strokes and shocks of oppressed people, their victories and their defeats; through the triumphant deaths of truth's martyrs and liberty's heroes; through the physical force, the moral and spiritual power of enlightened nations, their victories in peace and war; through the sanctified aspirations born of blasted hopes and contrite hearts; through ecstatic inspirations imparted to men and women on earth from glorified human spirits, will eventually come the triumph of right and truth, liberty and justice for all mankind, the final and perfect answer to the fervent prayer ever renewed, "May Thy kingdom come, may Thy will be done," in the manifest, assured, eternal, onward and upward progress of the whole human race.

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Monday, July 17—9 a. m., lyceum, Mrs. Anna L. Gillespie; 10 a. m., conference; 2 p. m.

Tuesday, July 18—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Does Spiritualism Stand For?"

Wednesday, July 19—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna Throndsen, followed by tests.

Thursday, July 20—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Must I Do to Be Saved?"

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Saturday, July 22—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E. W. Sprague; tests, Frank T. Ripley.

Second Sunday July 23—9 a. m., lyceum; 10 a. m., lecture, B. F. Austin, "The Common Origin of Religion"; 2 p. m., lecture, E. W. Sprague; 4 p. m., tests, Maggie Waite.

Monday, July 24—9 a. m., lyceum, Anna L. Gillespie; 10 a. m., ——; 2 p. m., ——.

Tuesday, July 25—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E. W. Sprague; tests, Mrs. E. W. Sprague.

Wednesday, July 26—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E. W. Sprague.

Thursday, July 27—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna L. Gillespie, followed by tests.

Saturday, July 29—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E. W. Thompson, "Archetypes of Christianity."

Third Sunday, July 30—9 a. m., lyceum; 10 a. m., lecture, Lyceum Day, conducted by Anna L. Gillespie; 2 p. m., lecture, Marian Carpenter; 3 p. m., tests, Maggie Waite.

Monday, July 31—9 a. m., lyceum; 10 a. m., ——; 2 p. m., ——.

Tuesday, August 1—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Marian Carpenter, followed by tests.

Wednesday, August 2—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna L. Gillespie; tests, Frank T. Ripley.

Thursday, August 3—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna Throndsen, followed by tests.

Friday, August 4—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, T. W. Smith.

Saturday, August 5—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Marian Carpenter, followed by tests.

Fourth Sunday, August 6—9 a. m., lyceum; 10 a. m., Memorial Exercise and lecture, Marian Carpenter; 2 p. m., lecture, Lizzie Harlow; 4 p. m., tests, Maggie Waite.

Monday, August 7—9 a. m., ——; 10 a. m., ——; 2 p. m., Lizzie Harlow.

Tuesday, August 8—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, Lizzie Harlow.

Wednesday, August 9—9 a. m., lyceum; 10 a. m., lecture, E. Thompson, "Thomas Paine"; 2 p. m., lecture, Willard J. Hulk. Luther Memorial Day.

Thursday, August 10—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Lizzie Harlow.

Friday, August 11—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna Throndsen.

Saturday, August 12—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Lizzie Harlow; 8 p. m., Dr. Littlefield's lecture and stereopticon views.

Fifth Sunday, August 13—9 a. m., lyceum; 10 a. m., lecture, Lizzie Harlow; 2 p. m., lecture, Dr. A. B. Spinney, "The Science of Spiritualism;" 4 p. m., tests, Maggie Waite.

Monday, August 14—9 a. m., lyceum; 10 a. m., ——; 2 p. m., ——.

Tuesday, August 15—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, A. B. Spinney; tests by Frank T. Ripley.

Wednesday, August 16—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, T. W. Smith; tests by Anna Throndsen.

Thursday, August 17—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, A. B. Spinney.

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Saturday, August 19—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, A. B. Spinney.

Sixth Sunday, August 20—9 a. m., lyceum; 10 a. m., lecture, A. B. Spinney. Subject, "The True Idea of Spiritualism Truly Lived, the Salvation of the World"; 2 p. m., lecture Anna L. Gillespie; 4 p. m., tests, Maggie Waite.

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Thursday, August 24—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Dr. J. M. Peebles, "Travels in Egypt and Palestine."

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Seventh Sunday, August 27—9 a. m., lyceum; 10 a. m., lecture, Dr. J. M. Peebles. Subject, "Progress the Law of Life"; 2 p. m., lecture, W. V. Nicum, "Man is Not Man as Yet"; 4 p. m., tests, Anna Throndsen.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32 CHICAGO, ILL., JULY 15, 1905. NO. 816

VOICE OF A FOREIGN WOMAN.

A Life Devoted to This Work Between the Spirit Forces, God and Man.

Before starting to write my inspirational work, I will attempt to give you a description of my spiritual experience.

Being ignorant of, or rather as innocent as the child in the cradle, of the truths of spiritual truth, I did not know that there was such a religion existing among the people as Spiritualism. Being raised from my youth in what is termed the Roman Catholic belief, all that I knew was to be true to my church and faith.

My very first experience with the spirit was to fall in a very deep trance, and after awakening, I could not realize what had happened or through what I had passed. I knew that I was not sleeping, and to convince myself, I placed a chair, seated myself, and awaited the return of the same condition; and sure enough, to my happy surprise, it came. I felt as though someone was working over my brain and body. Whilst in the normal condition, I heard a remarkable cracking in my room. Within a short time a new light begun to break through the old lines and enlighten my dark mind, and this light was so strong, so powerful, that it almost blinded me. I seemed to be in a pitiful condition, was broken down physically and spiritually. Had not a soul on whom to rely for an explanation of this grand and beautiful scene; no one of whom I could ask any advice, or to give me any instructions.

My own native people were, in the majority, not advanced in any new thought, and could not understand and receive this light which precedes the truth, and as yet, I had never seen any paper or book which treated on this subject, to satisfy my longing, craving, *intense desire to find out more of* this truth, as before stated. This light was too intense for me.

My school education had not fitted me for the exploration of this beautiful light, so the spirit began to teach me, and the very first clear explanation which they gave me was of God in the Trinity. Before this scene, I was taught in the church that God in the Trinity was a secret, belonging to God himself. Then in the fear that the devil was giving me the secret of God, I went to the church to confess this all to the priest, but it seemed to me the more I tried to purify myself, the stronger the forces were around me. I prayed fervently to be nearer and nearer to God, and He seemed to hear my prayer, for my spirit seems to have had new privileges granted, for now I visit Him and see all the wonders of His home.

Yet I, in the meantime, kept thinking that the devil had possession of me. In one of the trances I told him to leave me, to take all what he gave me, and let me alone, so that I would be again the child of God. Yes, I remember the spirit gave me one more look into His place or home and had complete control over me. But, thinking that this second one was a God himself, so strong were my convictions that I prayed him fervently; I put my whole confidence in him, and felt very happy in that condition.

One morning I was impressed to look at the sun. I had never done this before; yet, by so doing, I fell in a trance in this standing position. My room was filled with the most beautiful light. I felt a holy feeling, and was surrounded with such a light that the natural eye was not able to behold. I heard a voice saying, "Try to understand the Bible," and when I awoke I clasped my hands together as in the attitude of prayer, and since that time tho most beautiful visions and inspirations came to me.

These I am receiving under the influence of the sun, and to me this seems strange, for it seems to come under an astrological influence with astronomical meaning. I have no knowledge of these sciences, but I wish to give you what I received, and probably some one who is versed in this line of work will take up this line of truth and study with me of these heavenly truths.

Had I the preliminary education in the English language, I would like to write a book, but owing to the difficult way I have of expressing my ideas received, I consider this impossible, but will endeavor from time to time to give you in my humble way the visions and inspirations as received by me.

For a long time I did not understand the condition in which I was placed, and not until I came to Toledo. For upon one beautiful Sunday morning, as I was walking down the street, my eyes were greeted with a sign announcing a Spiritualist meeting. I went in, and to my great surprise I heard there for the first time the teachings of the truth which were my heart's greatest desire, and which were already trying to get out of me; and for the past year I have belonged to the Order of Love, Light and Truth, and thanks to the spirit world for bringing me in touch with that Grand Order, for now I am enabled to understand the phenomena with me, and the conditions upon which I am a sojourner of this earth plane, and with the good thoughts of my sisters and brothers of the spirit world, I may be enabled to give something useful and good for the benefit of humanity.

My first work will be entitled "The Old and the New Testament."

The past morning, whilst sitting upon the veranda of my home, a book in my hand, and enjoying the beautiful thoughts as penned by the author, suddenly there came over me the wish to lay aside the book. I did so; I gazed up into the sky, the beautiful home of the stars, and thought, "There is the great book of nature, of wisdom, which is giving unto me more of the truth to read and study than all the books that could be printed." Then turning my eyes to the sun, and sending out these thoughts, "O Sun, by thy great and beautiful light, oh, let me see and read out of this great and universal book of nature"; and from this, something new came to my vision. I cannot describe the true feelings which overcame me, but surely it was of heaven, for I heard a voice saying unto me, "You are reading now the living Bible, which contains the Old and the New Testaments. The Old Testament which was, from the beginning, is firmament or the heaven, and the New Testament of yourself. The Old Testament was established upon the creation of the world as seen by Moses, and the Ten Commandments as given by him, as coming from God for the foundation of his laws. Now, to us is given a Ten Commandments, but not those which Moses wrote, for they govern or control only the Hebrew, and part of the Christian people. But there are Ten Commandments which the supreme force or power, or, as we would say, God, in His divine wisdom had caused to be created and placed safely in the firmament, a positive testimony of the supremacy of His force and power, not only of a chosen people, but of all the people which have existed, that do now exist, or that will ever exist upon this sphere of action; in other words, these Ten Commandments under the Old Testament are the ruling, controlling or guiding influence of the New Testament, or man, ever since his existence upon the earth. The names of these Commandments are, 1, Sun; 2, Mercury; 3, Venus; 4, Earth; 5, Mars; 6, Jupiter; 7, Saturn; 8, Uranus; 9, Neptune; 10, Moon."

Under the rule or governing power of these Ten Commandments belong every living being. They each have a meaning, and in some future writing I will disclose to you this meaning as given to me, so that you can understand and obey their rules, and wishing you to remember that the Old Testament was established upon these Ten Commandments, which are God's rule or law, and His power is exhibited through them, and are the guiding and leading forces for the New Testament, which is mankind. As all the pages in the book called the New Testament are full of the teachings and thoughts emanating and coming from one Jesus called the Son of God, so are the ages of the New Testament filled with all that has come to mankind throughout the past and have been fulfilled by all the children of God; and every page of this book reiterates the intense desire of a salvation; and so every age of mankind has that desire for the true knowledge of self, and that inward craving to know something more of that higher power and force, which is God. And now, when these truths as contained in this Old Testament are made plain to the world through the agency of the light made manifest through the New Testament, which is man, then will we be the better enabled to explain the Ten Commandments which are now ruling the whole world, and have always ruled it from the beginning of time.

And all this we read from the great book of nature, which is both the Old and the New Testament; and under the influence and control of each of these Ten Commandments dwell each and every living soul. Each Commandment has its meaning, force and power, and in a future paper I will give you this meaning as revealed to me, and then you will be enabled to know, understand and obey these rules of nature.

We must remember, however, that the establishment of these Ten Commandments under the Old Testament dispensation, creating them the rule or law of nature or God, and making them the guides or directors of us, who are the New Testament or mankind, and that not only the one Son of God is working for this salvation as the book of the so-called New Testament would have us believe, but that in every age, all the children of God worked in harmony and love for the universal salvation and the fulfillment of this great truth. And now, when this Old and the New Testament will be fully explained to the world in a true light, then will we, who are the New Testament, be enabled to testify of the Old Testament; and the great book of nature, of wisdom, of God, will be opened wide, will be finished. For unto us, as directed and led by these Ten Commandments, are revealed the light and truth of nature, with its fundamental principle of love.

And now, there comes over me a change; my condition being broken by the rumbling of a heavy wagon passing my door. I will in the future give you more of this good work as received by me from the spirit world.

MRS. HELEN KLANIECKI.
Member of the Order of Love, Light and Truth.

Hate not each other because you differ in opinion—rather love each other; for it is impossible that in such a variety of sentiments there should not be some fixed point on which all men ought to unite.—Zoroaster.

What I most value next to eternity is time.—Madam Sewetchine.

THE NEW BIBLE, OAHSPE.

The True Remedy for Religious Doubt.

In the letter you published recently from Mr. Goldwin Smith, that eminent gentleman says he is but "one of many who in these days of perplexity and doubt are trying to find some secure foundation for belief in the moral government of the universe," etc.

Allow me to most respectfully suggest that that "secure foundation" has been laid in the book "Oahspe," now to be found in the city libraries of the United States, and awaits perusal. This book is the solver of all doubt, the placer of the affairs of men and angels on a sensible, comprehensive basis. It abolishes lords, gods, and saviors, kings, priests and preachers. It tells how the four great religions of the world were established in the heavens of the earth and on the earth, namely, Looeamong, Kriste, Christ, Kabalactes, Buddha, Ennochissa, Brahma, the trinunes, the founders of the trinity, and of the Father, Son and Holy Ghost, and Thoth, Gabriel, founder of Mohammedanism. These religions have professed peace and practiced war from the beginning, and have not saved from sin and poverty any nation or city on the earth, hence are "false" religions.

All things are intelligently accounted for in "Oahspe." It is a most rational book, laid on the earth for its delight in this the Kosmon era, the beginning of this era of Spiritualism. This book is the greatest manifestation of spiritual light in the world to-day.

The "false" gods have thus far built on the earth for the glory of their own kingdoms; have persuaded mortals that *the only good and necessary knowledge* was contained in their own sacred books; they have desired to prevent mortals from knowing there are other heavens than their own, and other gods than themselves; a thousand years ago the grades of their heavenly subjects were from thirty to fifty; now they are fallen to fifteen. Brief extract from "Oahspe":

"But thou shalt look to the mortals, whom thou shalt take over to inhabit the western continent; and thou shalt raise up, by birth, mortals, who shall ignore the doctrine of enforced worship for any God or Lord or Savior; for the people of that land (America) shall be *free, not only in body but in spirit also;* and when the dawn of the arc of Kosmon cometh, behold, I will open up My heaven unto mortals, and prepare the foundation of My kingdom on earth; and at Hydesville, in Guatoma, on the earth, the angels opened the door in Jehovih's name, to be not closed again forever." J. A. LANT.

Kansas City, Mo.

CONSOLATION.

(Inscribed to Mrs. Ida Chase.)

'Tis such a little way—so little we cannot find
How we may reach, or see, or hear, or bind
Unto ourselves the forms that come so near;
That e'en our faintest whisper they can hear.

Ah! no; we cannot see with eyes so dim,
How very thin the veil twixt thee and him;
How close the soul, that made his face so fair,
Can come—love-bidden—thro' thy wordless prayer.

We may not hear with ears made deaf with pain,
The voice of love that calls and calls again;
Too dense the cloud that sorrow wraps around—
Our souls untouched by that prophetic sound.

And yet again the call, and in the silence heard,
Some sweet magnetic thrill thy soul hath stirred;
And thro' thy sense of loss, and doubt, and pain,
Undimmed the light of peace will shine again.

Our sorrowing souls cry out, but could our dim eyes see,
Beyond the little space that vails eternity,
How vain our doubts would seem, how short the span
That holds in earthly leash the soul of man.

The night falls down and darkness shrouds the earth,
We do not see the rose that morn had given birth;
But to our sense is borne a waft of fragrance rare,
And tho' we cannot see, we know our rose is there.

So, when the silence falls his soul to thine can speak—
In answer to thy call he brings the light you seek;
Nor time nor space divides, but one eternal chain
Of life unites us all to all we love, again.

MARY WEBB-BAKER.

TWO BIBLES CONTRASTED.

The Hindoo and the Mosaic Account of the Origin of Man.

To the Editor:—Reading in "The Bible in India," and then referring to the (so-called) "Holy Bible," the thought came to mind that the later book was simply compiled from the former or older one though in a very much garbled condition.

In its account of the creation of man and woman the Hindoo Bible says: "The earth was covered with flowers, the trees bent under their fruit, thousands of animals sported over the plains and birds in the air, and Brahma perceived that the time had come for the creation of man (and woman) to inhabit this dwelling place.

"He drew from the Great Soul, from the pure essence, a germ of life, with which he animated the two persons whom he made male and female, that is, *proper for reproduction*, and he gave them conscience and speech which rendered them superior to all he had yet created, but inferior to the angels and to God.

"He distinguished the man by strength, shape and majesty, and named him Adima, or the first man.

"The woman received grace, gentleness and beauty, and he named her Heva, or what completes life.

"Therefore in giving Adima a companion, the Lord perfected the life bestowed on him, and in thus establishing the conditions under which humanity was about to be born, he proclaimed in earth and in heaven the equality of the man and the woman."

Let us turn to our Bible. Genesis 1st chapter, 27th verse: "So God (Brahma) created man in his own image, in the image of God created he him; male and female created he them, and God blessed them, and said unto them, 'Be fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over every living thing that moveth upon the earth."

Hindoo Bible: "The Lord then gave to Adima and to his wife Heva, the island of Ceylon for a residence, well fitted, from its climate, its products, and its splendid vegetation, to be the cradle of the human race.

"Go, said he, unite, and produce beings who shall be your living image upon the earth for ages and ages after you have returned to me." (Note this affirmation and pledge of a future life, 'After you have returned to me.') "I Lord of all that exists, have created you to worship me throughout all your life, and those who shall have faith in me shall share my happiness after the end of all things."

Our Bible: "And God said, Behold, I have given you every herb-bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat. And God saw everything that he had made (including this first pair, 27th v.) and behold it was very good.

Was the second chapter of Genesis compiled by the same writer who wrote the first chapter? Evidently not. For he ignores the Hindoo Bible and the first chapter of his own book.

He here introduced the "Lord God." (Elohim, plural) and it should read, "And the gods formed a man out of the ground." Now dust has no adherent quality, and must have moisture before it will adhere, or can be moulded into shape. Therefore, those gods had to use water, converting dust into mud before they could form a man.

They had "planted a garden eastward in Eden," (a locality which no one has ever been able to discover, and they wanted a gardener to "dress it, and to keep it." They knew that the first created pair whom God blessed, and to whom he gave "dominion over all the earth," would not do it, so they "took the man (the dirt-man) and put him into the garden of Eden, to dress it and to keep it." Took him, and put him, i. e., forced him to work in the garden with no pay only his food; but of the best fruit he must not eat, "for in the day thou eatest thereof thou shalt surely die."

How long the poor man remained in confinement alone, days, weeks or months the record does not say; but when they saw "that it was not good that the man should be alone," one said, "I will make an helpmeet for him, and the rib which he had taken from man, made he a woman, and brought her unto the man, and A-dam called his wife's name Eve because she was the mother of all living"—

Of bird and beast, of fish and worm,
She mother was of each in turn;
Tho' all were born before her birth,
She mother was of all on earth.
Of creeping thing, of insect rare,
Of all that's found within the air;
Within the water and of man,
She mothered Cain, and poor A-dam.

The serpent, who then could walk and talk, persuaded this remarkable bone woman, and said, "Ye shall not surely die, for God doth know that in the day ye eat thereof your eyes shall be opened; and ye shall be as (these) gods, knowing good and evil. And she took of the fruit and did eat, and gave unto her husband, and he did eat," and they found that the serpent told the truth, for their eyes were opened and they knew that they had no clothes, and without pins, needles or thread, "they sewed fig leaves together, and made themselves aprons." "Unto Adam also, and to his wife, did the Lord God make coats of skins and clothed them."

"Unto the woman he said, 'I will greatly multiply thy sorrow, in sorrow thou shalt bring forth children, and thy desire shall be to thy husband and he shall rule over thee.

"And to the man he said, 'cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return."

Returning to the Hindoo Bible we read, "Thus instruct your children that they forget me not, for I shall be with them while they continue to call upon my name."

He forbid them to quit the island, and said, "Your mission is confined to peopling this island * * and to implant my worship in the minds of those to be born. * * *

"The night had come. The birds were silent in the trees. The Lord was satisfied, for the birth of love had preceded the union of the sexes."

"Adima and Heva lived for some time in perfect happiness * * but one day a vague disquietude began to creep upon them. * * * Let us wander through the island, said Adima, and see if we may not find some place even more beautiful than this. Heva followed her husband; * * * but as they advanced she was seized with strange fears; 'Adima,' she said, 'let us go no farther; it seems to me we are disobeying the Lord.'

"Fear not," said Adima. And they journeyed on.

Arriving at the extremity of the island they beheld a smooth and narrow arm of the sea. * * * The two wanderers stood amazed. Behold, what beautiful things, cried Adima * * let us go and taste them. Heva, trembling, besought Adima to do nothing that might irritate the Lord against them. Are we not well here? Wherefore seek other things?

"True, replied Adima, but we will come back," and approaching the rocks, Heva followed.

"Then placing his wife upon his shoulders, he proceeded to cross the space that divided him from the object of his desires.

"No sooner did they touch the shore than trees, flowers, birds, all that they had seen from the opposite shore, vanished in an instant; the rocks by which they had crossed sunk beneath the waters.

"Adima threw himself, weeping, upon the sands, but Heva came to him, saying, Do not despair; let us rather pray to the Author of all things, to pardon us," and as she thus spoke there came a voice from the clouds, saying:

"Woman, thou hast only sinned from love to thy husband, whom I commanded thee to love, and thou hast hoped in me. I pardon thee, and him also for thy sake!"

Which will we accept as the "Word of God," this beautiful version of the Hindoos, or the garbled, untruthful version accredited to Moses in our Bible, where not one word can be found which promises immortality or continuous life to man.

Which the most worthy to worship, the Lord God, with his mouth full of curses, cursing the woman and the man and the ground from which he was taken, or the Being who says, "I pardon thee, and him also for thy sake."

Onset, Mass. JAS. H. YOUNG.

Modern civilization rests upon physical science; take away her gifts to our country, and our position among the leading nations of the world is gone tomorrow; for it is physical science that makes intelligence and moral energy stronger than brute force.—Huxley.

RELIGION.

A Lay Sermonette by B. F. Underwood.

Religion is an element of man's nature. It is manifested in various forms among the different races and in the different stages of mental and moral development. In its highest manifestation it is defined by Matthew Arnold as "morality touched with emotion." Be this a correct or incorrect definition it is certain that without knowledge and moral instruction, the natural religious *sentiment is insufficient to guide man* in the path of duty. Mere belief without intellectual enlightenment and ethical culture, while it may lead to worship, is not enough to insure moral character and a moral life.

In Pagan Rome the thief prayed for success in his crime and made an offering of the first fruits of his plunder; a youth entreated Hercules to expedite the death of a rich uncle; the adultress implored Venus for the favor of her paramour. "A wager," says Mommsen, "might be laid that the more lax any woman was the more piously she worshipped Isis." These are illustrations of sincerity of belief in the popular religion of that day without the moral disposition and the spirituality which are found in those who combine with religious faith the higher qualities of head and heart.

Dr. Schaff, writing in 1879, of negroes in the South, remarked: "The negroes are very religious by nature, and infidelity is scarcely known among them; but their moral sense of honesty and chastity is very weak."

We often see men and women who revel in the excitement of a revival and yet whose moral deficiency is so marked as to make them unreliable and more of an injury than a benefit to the church which tries to help them. In such cases sometimes the spirit may be willing, but the flesh is so weak and in many "the world, the flesh and the devil" make the moral and spiritual *situation almost hopeless.*

"Sins of the flesh" are so common because the animal nature dominates. But worse than these are the vices of the mind whose victims Dante pictures suffering the worst agonies in hell. For instance greed may be so strong, strengthened by the habit of amassing wealth through a lifetime, that it devours all the minor vices as Aaron's rod, turned into a serpent, swallowed the magician's serpents. A Rockefeller may be circumspect in his ordinary life, free from the vices of the drunkard, the sensualist, the glutton; for the overmastering desire to pile up millions upon millions has become the dominant passion of his life and absorb all others.

One may outwardly be a "Christian gentleman," yet in his greed for money ever ready to take advantage of a rival, to wreck and ruin him, regardless of the moral aspect of the subject or of the consequences, involving distress to many. He may not be lacking in religious belief—the devils believe and tremble—but the spirit of "pure religion and undefiled," as defined in James' epistle is absent. That is the only spirit which will save us from the predatory class that has the power largely to form the conventional standards of social respectability, so as to include under it themselves, when they belong really to the robber class. The "respectable" sinners to-day are the worst enemies of religion and morality, even though they are professed friends of both. For they cannot serve God and mammon. They pay the "tithe of mint, anise and cummin and have omitted the weightier matters of law." They "make clean the outside of the cup and of the platter, but within they are full of extortion and excess."

B. F. UNDERWOOD.

DIFFICULTIES AND TRIALS.

Necessary Means to Endless Spiritual Progress.

There is no land of pure and unalloyed happiness, such as the hymns of some of the religious sects would have one believe. The soul would soon get tired of such a condition and would yearn for a variety of sensations, which really make existence worth possessing, either on earth or in the higher existence. The soul must have its periods of sadness, it must taste the cup of sorrow occasionally, in order to appreciate conditions of happiness when they come. Eternal sorrow would be indeed sad, but eternal bliss would be much more sad. The soul was never made for perpetual sunshine no more than for perpetual cloud.

The soul of man on earth cannot find continual happiness if it were sought. Excellence and individualization are approximated by meeting and overcoming adverse circumstances which abound on all hands. No strong soul was ever developed in pleasure and idleness and never will be. No thoughtful soul would accept in life a period spent on "flowery beds of ease" were such a thing possible. A period of heroic struggles is allotted to every incarnate spirit. In this manner and in this manner only can the soul become fit for the life beyond.

Can you think for one moment, that the wise purposes of a struggle on earth will be abandoned when the spirit enters upon real life on the other side of the grave? It would be an unjust God who would prepare the spirit for a career of activity in the glorious realms of spirituality, and then surround it with conditions which must cause it to degenerate if not decay. No, the means of spiritual growth and advancement are far more effective after the fitful fever of human life has been forever passed.

Difficulties and trials will always attend the spirit in its course of onward progress. Overcoming such difficulties and successfully meeting those trials will build up the spirit and fit it for higher and greater efforts.

The pathway of spiritual progress, so far as I have traveled it, has been one of laborious effort. The soul is not so unhappy, as I fear it would be if the conditions were those of pleasure and idle rest. But it is in its normal condition when it is active and aggressive, and not indolent and contented.

What a grand condition it is for a brave and manly soul to hope for and aspire to, where there will be room for the full and free exercise of all the vast possibilities of the soul. Where all of the vast problems of the universe may be solved by intelligent and persistent effort. Where the earthly hindrances to the soul's progress shall be unknown and the spirit shall enter upon the after life free from the clumsy earthly fetters, and where the opportunities for rapid and permanent advancement for it will be countless.

Life is activity; and especially no real, spiritual life can exist without persistent action.

Heaven must be a condition of great and continued activity, where the soul if it is wise, will make the most of the great opportunities afforded it to reach up higher and still higher in its endless march of spiritual progress.

In heaven as on earth there are souls that do not care to advance, that are content to exist without effort. Such souls never built railroads or tunneled mountains on earth, and they enter heaven as they left mother earth.

The part of wisdom on earth is to willingly meet the obstacles which stand in the way of progress and advance along the line of spiritual knowledge and development, just as fast as such progress can be made safe and abiding.

CARL C. POPE.

Black River Falls, Wis.

TWILIGHT.

The day dies slowly westward, its radiant dying smile
The hovering clouds reflecting, as shadows grow, the while;
The tree-tops rustle softly, there's a drone of homing bees,
And the fragrance of the clover is heavy on the breeze.
The lullaby of nestlings, the cricket's note of cheer,
And the firefly's fitful candle, all tell that night is near.
The blossoms, incense-laden, quaff deep the grateful dew,
Then softly fold their petals, and dream the darkness through.
All Nature greets her guerdon, and fearless sinks to rest;
Sounds there no echoed promise within the human breast?

—H. Estelle Dudley, in Mind.

WHATEVER IS IS BEST."

So-Called Evil Is Declared to Be a Blessing in Disguise—Great Disasters Held to Be Warnings to Humanity—Observance of Law Will Bring Harmony.

If there is any universal plan, [as set forth in the Record-Herald] any creator, any law of design and evolution, then certainly "whatever is is best." If things exist which are not best, then God, or Nature, or the All Force, is mocked. If I build an air ship through long years of study and toil, certainly each of my models is best—at the time it was made. My model of to-day is best, but it may not be the best to-morrow. To say that "whatever is is best" does not mean that there is no progression, no advance, no striving for something beyond.

The Iroquois fire horror was "best," for it was necessary—necessary to the progress of the future—necessary to save thousands of lives in coming generations. Now theaters are safe. Before that holocaust they were fire traps. The same can be said of the Slocum disaster; but no one wants that disaster repeated. All so-called evils, as the social evil, thievery, murder, etc., are lessons for humanity; there would be no improvement without them; hence they are "best." They follow because laws are broken; laws are broken because mankind is densely ignorant.

Every so-called "evil" is a blessing in disguise. I touch a hot stove and "evil" follows. All evil is caused in the same way—the only difference is in quantity and quality. There is no difference in the basic cause. A pile of rubbish and a conflagration are caused by the same force—both are the same "evil." When man learns how to handle fire there will be no more conflagrations. Conflagrations are very useful, even when they burn up our friends and relatives.

When all law is obeyed there will be no more "evil"; evil, per se, does not exist; it is only the operation of law which gives us discomfort. If the operation of the law gives comfort, it is good; if discomfort, it is "evil."

Hence there is no such thing as "good" or "evil." What is your "good" is my "evil." What is "good" to-day is "evil" a thousand years from now. What is "evil" in America is good in Japan.

I write these lines so that some readers who are students of human action will have a clear understanding of the nature of "good" and "evil." When it is clearly understood that law rules supreme; that all events are the result of law, then it will be understood that "Whatever is is best."

Let us hasten the day when ignorance and superstition will vanish and when outraged nature will no longer have cause to bring upon us visitations which are unpleasant, and hence "evil."

Nature, God, law, omnipotence, is beneficent and ever ready to shower unnumbered blessings on mankind—when *mankind is ready.* These blessings will follow when violations of law cease.

"Let us walk in the light."

Let us do something.

Let us remember that nothing "happens."

Let us remember that the only "evil" is "ignorance."

Let us remember that nature is not malignant and that "evil" is not an entity.

Let us remember that nature is no respecter of persons; the rain falls on your farm as well as on the farm of that wicked neighbor.

Let us remember that man alone of all created things is the only discord in the universe.

Let us remember if man were out of the way that this old earth would smile in everlasting and perpetual happiness, and that heaven would be at hand.

Let us remember this question: Am I helping to make earth a heaven or a hell? If I and all like me were out of the way what kind of a place would this earth be as a residence?

E. E. CAREY.

Do Women Influence Men More than Men Influence Women?

This topic has been discussed in the New York Evening Journal, and much light has been thrown on the subject pro and con. In a superficial way it would seen that men wielded the greater influence, as women will exert themselves and put themselves out more to please men than men will to please women.

But *delving beneath the seeming to* the real, is it not true that a man can be judged by the kind of women that have come into his life? If he has had a good home during the formative years of his life, if blessed with a tender mother and loving sisters, do his actions not show the result of these influences? On the other hand if deprived of these blessings are not the results equally manifest?

It rests with the mothers of our land to determine what the future generations will be, but women must be politically free in order to best wield their influence. Some people assert that the home is woman's sphere, and it is true that here her power is potent, but she may guard her sons and daughters ever so faithfully in the home, but the moment they enter the street she has no influence whatever in saying what may befall them there. She is taxed, yet has no right to say that the streets shall be safe for her children to enter. Temptations are on every hand, and she is powerless to change affairs.

Throughout all nature the feminine principle is the attracting one; the masculine gives, the feminine receives. Only as brute force and man-made laws which make women the inferior and politically and financially dependent on them prevail, has this intuitive law been reversed. Now that intellect is holding sway over this brute force, and women are asserting their God-given powers are we returning to the natural and discarding the superficial.

If women would train up their sons in the thought that war was brutal and that the killing of their fellow-men was a stain upon their souls to be atoned for in the future life, how long do you suppose wars would last? Not a day. Peace conventions would be unnecessary, huge armies and navies would be disbanded, warships would be converted into merchantmen, and guns and swords rust from disuse. It is the foolish women in every land who urge their fathers, husbands and sons on to the battlefield, who are responsible in a large measure for our bloody wars.

A mistaken sense of honor, and the sound of the tramping feet, the glimmer of the trappings and the sound of the bugle urges women on to part with their loved ones. Right pre-natal culture and education of boys in the arts of peace rather than war, will change all this as time rolls on. Arbitration will then prevail. The use of liquor and tobacco could be abolished in like manner.

But women do not realize their power; they seek approval of men and cater to their ideas, little realizing that if they but knew it, they could set the pace and men would gladly follow. It must be done by winning and attracting, not by scolding and nagging.

LIDA BRIGGS BROWNE.

Friendship must be something else than a society for mutual improvement—indeed, it must only be that by the way, and to some extent unconsciously.—Stevenson.

Nothing ever happens but once in this world. What I do now I do once for all. It is over and gone, with all its eternity of solemn meaning.—Carlyle.

AGITATION OF THOUGHT.

Various Passing Matters of Interest Mentioned.

After a careful reading of The Progressive Thinker of May 20, my thoughts were so stirred that I must give some of them expression. The issue is full of truths and facts, as is every other. The unpleasant agitation of the fraud question was shown me many years ago, as my friends here can testify. My spirit guides stated that the inside of all that is impure will be turned out to public view. It will create a stench but will clear away and leave the atmosphere clear and pure. It is here now, and I sincerely hope the clearing up will soon take place, and rest from these turbulent conditions and their unpleasant effects, be realized.

In Mr. Tefft's clear-cut article on "The Power of Thought," many truths are expressed. We know the power of pure thought for good and impure for evil results. Our plea, therefore, is that all persons may think pure thoughts, that better things may be realized.

It is pleasing to note that all truly spiritually minded men and women do recognize the power of God in directing humanity's destiny, supplying wisdom, truth and strength for all necessary services, from the universal stores. Mrs. Waisbrooker's assumed task of placing the world on the right track is strength spent unnecessarily, but the good sister has a perfect right to her own opinions. I feel certain that the world is running its course all right, in accordance with the rules of progression; but a large portion of the people whose moral refractions keep them in the rear and enmeshed in dense conditions, thus in discord and discomfort, is what gives the world its dark shades.

It is useless to worry whether Jesus the Christ or any other mighty spirit is the ruler of the connected world system of this eternity. Truth is mighty and prevaileth in God's own time, and these especial truths will have their scientific demonstrations in due time. Preparations for the same are in progress even now, but when it will be cannot be stated, as it depends on the fuller knowledge of the electric currents by those engaged in that science, for a union of the active magneto-electric forces from the earth and the elements is necessary that these substances from above and below may be brought into conjunction for said demonstrations which in time will work in as natural a process as wireless telegraphy and all that is accomplished on those lines and what is worked at by many students, which I see in the world's mind realm on its specific lines of thought output and supply.

This sister says, "Spiritualists are a result of an existing system which rests largely upon the obsessing power of the Christian idea." It is amusing to what extremes this obsessing idea is strained. It is a fact that I think all mediums at least, understand viz., that our sensing truths and seeing things spiritually, depends on each one's own development and acquired consciousness of what is about them in the spiritual and material realms of associated life. Our quests for pure truth are satisfied in accordance with our sincere, unselfish efforts to find and to realize it as truth when it is given or beheld. From different viewpoints the same things are seen differently by the studious observers. From my point of view, Spiritualism is not belittled by claiming it to be the foundation of Christianity. It is so in truth, but if Christianity has not builded properly on its foundation and the present continuation of the work then begun is carried forward as the order of true progress demands, then the credit and victory are realized where they are earned.

Works, not words of inharmony, avail in the present conflict between truth and error. To be a Spiritualist by merely believing in the return of and communication with our departed friends counts for nothing in these trials through which the world and her people are passing even now. Spirituality is needed to win out.

In the excellent lecture by Mr. J. Clegg Wright, I find much corresponding with what I am taught by my spirit teachers. It is clothed in a little different language, but in substance is about the same.

I feel a happiness come over me as the earth conditions are removed from my senses and I am in the superior state seeing an army of bright angels coming earthward, scattering truth and blessings all the way, and I feel to say: Oh, the riches of wisdom that are brought to earth through human minds by inspiration! The very mysteries of creation are revealed and man learns himself and his true place as a factor in all the mighty universal operations.

MRS. M. KLEIN.

Van Wert, Ohio.

IMPROMPTU.

'Twere vain to wish thee, lady fair,
A life of cloudless bliss—
For night will surely follow day
In every clime like this;
Our brightest sun goes down 'mid clouds,
Our smiles give place to tears,
And oft amid our sunniest hopes
We cherish idle fears.

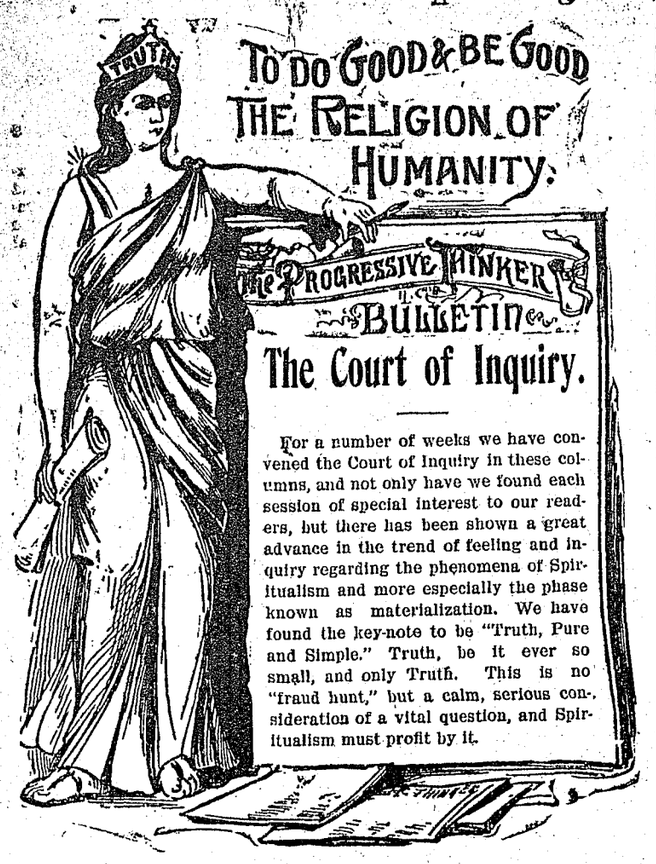
May every blessing heaven affords
Descend upon thy brow,
And all thy pathway ever be
As flowery as now;
And sometimes, when in holy dreams
All nature seems to be,
And heavenward thou hast fixed thy thoughts,
I pray remember me.

IRENE CLIFTON.

Cincinnati, Ohio.

Do not be afraid of your own thoughts. Let them flow freely. Do not be afraid of your own feelings. Let them have full play. Do not be afraid of your own opinions. Let them be heard. Do not be afraid of your own judgment. Let it be exercised. Do not be afraid of your own individuality. Let it be developed.

Court of Inquiry.



The Court of Inquiry.

For a number of weeks we have convened the Court of Inquiry in these columns, and not only have we found each session of special interest to our readers, but there has been shown a great advance in the trend of feeling and inquiry regarding the phenomena of Spiritualism and more especially the phase known as materialization. We have found the key-note to be "Truth, Pure and Simple." Truth, be it ever so small, and only Truth. This is no "fraud hunt," but a calm, serious consideration of a vital question, and Spiritualism must profit by it.

Crisis Pending in the Ranks of Spiritualism.

Mr. Boving's Brief Reply to Judge Dunn.

To the Editor:—Judge Dunn, I see, presents another long-winded, well-written but nonsensical article full of "hot air," but no argument except the one and only one presented by him in his first letter: Was Winans conscious or not when he paraded his seance room clothed in cheap, dirty garments of his own design and manufacture? This is the point on which hinges Dunn's entire argument, and this point has been discussed pro and con, by many of our most worthy Spiritualists, and I am sorry the Judge could not have advanced some new thoughts for discussion in this second epistle, as this subject has been devoured and thoroughly digested to the satisfaction of all, I believe, except possibly the Judge himself. Winans is the only individual who will ever positively know the correct answer to this query, and his own statements on the subject do not seem to satisfy this champion of his cause.

I repeat what I have prevously stated that Winans acknowledged to Eastman, Hallman and myself, when asked how often he had made use of the paraphernalia previous to the night at my house, his answer was, "About a dozen times." What better proof do you want, Brother Dunn? Will you not take your client's own word for this? When he acknowledges he has used this paraphernalia about a dozen times, he must have been conscious on some occasions, even if not on this one, and isn't he just as guilty for having used them consciously to swindle others at other times and places? Please do not rehash this point any more, Mr. Dunn, but read and re-read what I write on the subject, and then if you are not satisfied, put it down in your book that you never will be.

Mr. Dunn thinks it strange that my claim of Winans having confessed to Eastman, Hallman and myself the use of the paraphernalia, that Dr. Eastman did not mention the fact in his first letter. For Mr. Dunn's enlightenment I will state that the confession took place about a week after the article signed by Eastman and myself was written, also that the week following the publication of my letter mentioning this confession, appeared a letter from Dr. Hallman testifying to the truth of the statements made by me. It seems that Judge Dunn requires a statement to be repeated and rehashed many times before he is satisfied, just as the only argument advanced in his first article is again advanced and is his only argument in his second. He wishes this subject gone over and more time and space devoted to it. I think, Judge, you had better strike a new note or quit the race, for you have been defeated on all points and I believe the public are of the same opinion, as I have failed to see one expression supporting you or your argument.

Winans is a rank fake and has been for twenty years or more, so say people from various parts of the country who have so written me; one of these letters I enclose to be published in connection with this article. Dunn himself refers in his first epistle to an exposure made of Winans in St. Paul some years ago.

If we hear from you again, Brother Dunn, please give us some new idea and thought for discussion, as the Winans case is worn threadbare, and Winans, the fake medium, has literally been eaten up and should be scratched from the list for ever. F. C. BOVING.

MORE DAMAGING EVIDENCE.

A Statement From a Prominent Spiritualist of Hayesville, Iowa.

F. C. Boving,

Hot Springs, Ark.

My Dear Brother:—I feel like I want to say to you, "Stand by your guns" in the C. E. Winans controversy. I know by my own personal experiences with him that you know what you are talking about. But you must not flatter yourself that you have succeeded in exposing him. It can't be done by any one person or community. My wife and I tried it nearly twenty years ago through the spiritual papers, giving detailed descriptions of his fraudulent methods and practices, together with the absolute proof of fraud throughout the whole of his work. The editor of New Thought (Moses Hull) added his testimony with that of other prominent Spiritualists, but it was "no go." Winans bobbed up serenely within a week, with plenty of friends to denounce us with all the epithets in their vocabulary.

We took him into our home and kept him a month free of charge, and finally the evidences of fraud were forced on us until, credulous as we were, we had to admit it all a bungling fraud. We did not attempt to expose him until the proof was positive that the whole thing was wilful trickery. And I could go into the cabinet and reproduce the whole show as well as he could, including all his test conditions.

You have free permission to use my name in any future discussion of the matter, or if you wish, I will explain how he does it.

Yours for truth,
JOEL RICHARDSON.
Hayesville, Iowa, June 30, 1905.

A HINT TO HANG AN ACTION ON.

I'm not a Quaker—and thanks for that—
For I've found this thing is a fact:
There are some affairs you'll be stopping at,
That can't be managed by tact.
There are certain creatures—we call them men—
That trouble this world below,
You'll forgive them seven times seventy. Then
You'll have to convince with a blow.

I have never believed in a constant row,
Or a pesky, aggressive chip,
But if one stepped over the limit now,
I'd probably hit 'im a clip
(In a brotherly way) for I've found that plan
Can make a man of a clown,
And it's easy enough to forgive a man
When you've up and knocked him down.

Yes, fighting is wrong, as a general rule,
But there's good sound logic in this,
One swift hard blow to an utter fool
Persuades him more than a kiss.
And if Old Clootie's claws you'd slip,
Remember to face him right,
For the devil got never a man on the hip,
If that man stood up to fight!
—One of the Worms That Turned.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

FIVE HUNDRED DOLLARS OFFERED

D. Edson Smith, a Prominent Spiritualist of Santa Ana, Cal., Offers Elsie Reynolds $500 to Demonstrate That in Her Presence a Spirit Can Materialize.

To the Editor:—Some people are so constituted that they must have personal evidence before they will believe some things.

There are some people of great intellect, and the highest integrity, who cannot be convinced but that Elsie Reynolds has been a genuine materializing medium. But I wish to say that I KNOW she practices trickery and deception; and I have offered her five hundred dollars to come to my house and obtain materializations while sitting under the test conditions which the medium France cheerfully submitted to.

When she submits to these tests, I will write you the results for publication. But should these tests prove her to have psychic materializing powers, still I will never again sit in one of her circles unless she sits under absolutely test conditions; for I can never again trust her after detecting her so completely in her deceptive acts in my own house, and pretending that she was clothed in the livery of heaven.

My suggestion on this fraud question is, that every medium aspiring to public recognition should first submit to an exhaustive examination by a committee whose integrity and ability is acknowledged by the mass of Spiritualists in the state where they live. This committee giving a medium who stands the examination a diploma, or certificate; the same as any other professional person is required to have a paper signed by competent examiners certifying the ability of the person desiring to serve the public with their powers.

If at any time in the future the honesty or ability of such a medium should be challenged by positive proof, then said medium should sit under any reasonable test conditions imposed by the sitters, ever after.

D. EDSON SMITH.
Santa Ana, Cal.

A Mysterious Occult Occurrence

One that Has Not as yet Been Solved, and Which Seems to Illustrate the Exercise of Some Occult Power Outside of the Material Plane of Existence. A Narrative that Reads Like Witchcraft Stories of Ancient Times.

Ab Fender and Miss Millie Goings will be married at Whitesburg, Ky., next Wednesday if—

Following that "if" [as set forth in the Chicago Tribune] is a strange, weird story, and a mystery which has puzzled Whitesburg and most of the hill people of Letcher county for the last fifteen months.

Somebody, or some organization, or—the superstitious people declare—some evil spirit does not want Millie Goings to marry Ab Fender and is striving by means of the queerest plan ever conceived to keep them apart. Five times in the last fifteen months the young couple has planned to be married, five times the date has been set, five times the guests have assembled, and five times, on the eve of the wedding, once within ten minutes before the ceremony was to have begun, Ab Fender has suddenly disappeared. Each time, after two days, he has returned to Whitesburg, a little disheveled, a great deal angry, and wild for revenge. Each one of the five times he has been seized upon by an unknown person or persons, and carried away into the Blue Ridge fastnesses to the east of Whitesburg, along the Virginia border. Yet not once has Fender had even a glimpse of his assailant or assailants, nor has he heard a voice speak. Most of the time he has been only half conscious, and each time but one he has come to his full senses in some out of the way gorge or in some deserted cabin and found himself alone.

Puzzled to Know Cause of Kidnaping.

The strange part of it all is that, in the country of feudists and bitter enmities and sudden quarrel, Ab Fender is not known to have even one enemy, his genial good nature and his sunny disposition; his willingness to help, his kindness and generosity, as well as his good looks, having made him friends in all parts of the county and with all factions. But stranger than that is the fact that, except Ab, Millie Goings has no suitor, no acknowledged lover; although she has admirers by the score. She is one of the prettiest girls in all Letcher county, and, as a girl, the boys from both sides of the Blue ridge were her admirers. Callers flocked to the home of Arthur Goings, her father, three miles across the valley from Whitesburg, when she came into full bloom of womanhood, but none of them ever had a chance, as Ab Fender was recognized as her favorite.

Ab, jolly, kindly, handsome, is one of the "best fixed" young men in all the Blue Ridge region, and his timber lands—since he got an opening to the railways across the mountains in Virginia—have made him a wealthy man—for that district.

Apparently everyone was pleased, and certainly every one in the district rushed to offer congratulations, when, last July, it was announced that Ab and Millie Goings would be married. The date of the wedding was set for Feb. 15—on a Wednesday, because Millie's mother had been married on Feb. 15—also a Wednesday—and Millie planned to be married in the same saffron silk gown and old lace veil that her mother and her mother's mother, back in Petersburg, Va., had worn when they were married.

First of His Queer Experiences.

All the plans for the wedding were laid. Ab traveled over the mountains to Manchester to buy his wedding finery and it was planned that they would take a wedding trip to Richmond and to Petersburg. The day of the wedding arrived. It was to be an evening wedding, and the young couple was to spend the night at Goings' home and start the next morning over the mountains on horseback to Glamorgan, Va., to catch the train. Ab and Millie were together during the morning—but the women were busy and told him not to be fussing around the house and sent him away. He kissed Millie tenderly and declared he would take himself out of the way until supper time. Then he rode into Whitesburg, treated the crowd of men who gathered to congratulate him, and went up to his sawmill. He returned to his home in Whitesburg before 5 o'clock, ate supper with Vance Mullenix, who was to be his best man, and went up stairs to attire himself for the wedding, which was to take place at 8 o'clock.

At 7 o'clock Vance, who was dressed and waiting, got uneasy, fearing they would be late after a three mile drive to the scene of the festivities, and, going to Ab's room, knocked at the door. There was no response and he pushed the door open and entered. Not a trace of the bridegroom was to be found. The alarm was hastily raised. A score of persons were let into the secret of the disappearance. A messenger was dispatched to the Goings homestead to notify the bride of the disappearance of Ab.

Millie was prostrated. Her family and her friends thought Ab had deliberately run away to avoid marrying her, but her faith in her lover remained firm, although she was frantic with fear that harm had befallen him.

Disappeared While He Was Dressing.

The friends of the missing man scoured the country for some trace of him. An examination of his room showed that he had almost finished dressing and was ready to put on his coat and waistcoat when he stopped. Vance Mullenix vowed that Ab could not have left the room or the house without his knowing it, as he was waiting in a room at the bottom of the stairs. An investigation in the garden showed footprints, as if someone had jumped from the low porch on which Ab's room faced.

The entire community was ready to upbraid (or worse) the recreant lover, and there were a dozen young men ready to comfort Millie, but she would not listen to them. She declared something had happened to Ab and that he would return and explain.

Two days later, at dark, Ab reappeared. His wedding finery was sadly soiled and torn and he was suffering from great excitement and intense feeling. He rushed straight to Millie's house, but the family refused to permit him to see her.

His story was a strange one. "I was just finishing dressing," he said, "when suddenly I thought I heard a noise on the roof of the porch. I stepped to the window and looked out. I saw nothing and leaned out further to look into the yard. Then it seemed as if I was being strangled and I lost consciousness.

"I waked up late this afternoon. I was in a deserted nigger cabin on the banks of Oven Fork."

The mystery of the disappearance and reappearance of Ab was the wonder of the district. Millie's angry relatives tried to keep them apart, but she saw him and was convinced of the truth of his story. Together they discussed the strange case and decided that some unknown enemy had plotted the kidnaping, hoping that his disappearance would cause Millie to throw him over.

Lured by his Sweetheart's Voice.

The wedding date was next set for April 4. Ab purchased another wedding outfit, and, in the busy preparations for the ceremony, they almost forgot the kidnaping, although Millie begged Ab to be careful, fearing that some injury might be done him. He promised. Again they planned an evening wedding and again Vance Mullenix was chosen as best man. This time Vance staid in the room with Ab until he was attired, and together and on horseback they started to ride to the Goings home, where the minister and guests were waiting.

Two miles out of Whitesburg they stopped to give their horses a drink in Distillery run, which flowed down through a wild gorge. They had been riding side by side and both were armed. Dusk had fallen and the shadows were getting deeper in the woods. Suddenly from up the gorge came a wild scream: "Help, O, Ab, help!"

"My God, it's Millie's voice," said Ab, grabbing his revolver, leaping from his horse, and starting toward the spot, running through the shallow water. "Come on, Vance, they're stealing her," he called back.

Vance was after him in a minute. They went crashing forward up the creek, following the sound of the screams.

Suddenly Vance ceased to hear any sounds. The noise of Ab tearing through the underbrush along the creek had stopped and so had the screams. Wild with fear, Vance ran forward. In vain he searched and called for Ab. There was no sound. After fifteen minutes' frantic hunt he retreated to the road and galloped rapidly to the Goings household and raised the alarm. All the guests set out to find Ab and rescue him. Not a trace was to be found. His footsteps ended suddenly in a piece of soft ground along the creek.

Superstitious Blame Evil Spirits.

All that night and the next day the guests and neighbors searched, but there was no clew. The superstitious whites and the ignorant blacks began to think that evil spirits were conspiring to prevent the wedding.

Friday night Ab, almost crazed by anger, chagrin and shame at the notoriety he had brought upon the girl he loved, reappeared. His clothing was torn, his flesh cut and bruised, his hands scarred and he showed evidence of fierce resistance.

This time the family of Miss Goings was determined that the match should be broken off. "That's just what they want," declared Millie. "If I refuse to wed Ab it will be just what they want. I love him and am going to marry him in spite of them—whoever they may be."

Ab's experiences were worse than his first. "I went tearing along, under the bushes, my revolver in my hand," he said, "when suddenly I ducked my head to go under the lower branches of a tree. Instantly I was caught by a rope or something and jerked into the air. The rope was partly around my neck, but I fought as hard as I could. I was dragged up into the tree, out of breath and choked. I remember hearing Vance running around on the ground, yelling and whistling, and then I partially lost consciousness. I remember being lifted through the tree and on to the bluff. I heard no one speak nor did I feel any hands on me. When I recovered this morning I was on the banks of Lents creek, twelve miles down."

A family conference was held and everybody concerned discussed the matter. There was not a breath of suspicion attached to any one. The entire affair was a puzzle. There was a hint that Vance Mullinex might be interested, as he had once asked Millie to marry him and been refused, but both Ab and Millie declined to consider that supposition. It was even hinted that one of the bridesmaids might have inspired the attacks through love for Ab—but Ab blushingly denied that such a thing was possible.

Secret Ceremony is Interrupted.

Nevertheless, it was decided that the young couple should be married in secret on the next Wednesday morning. No one except Ab's mother, Millie's immediate family, and the minister was told. It was planned that the wedding should be arranged so that no one would suspect such a thing. The minister was to call at the house during the morning. Ab was to go to his sawmill, cross Copperas mountain, and come to the Goings homestead by the mountain path, arriving at the house at 11 o'clock, and the marriage was to be solemnized before noon. To further deceive his enemies Ab was to wear ordinary working clothes and change to better garments after arriving at the bride's home.

The program was carried out exactly. Ab went to the room to change his clothes—and disappeared again. He was simply gone, and there was not a trace left of him. Friday morning he reappeared again, sick, suffering from hunger and exposure. He said that, while dressing, he simply fell asleep. He remembered smelling some pungent odor just before he lost consciousness. He had waked up on the other side of Old Horny mountain, on the Virginia side, the morning after he disappeared, and had been over a day getting back to Whitesburg.

The only theory possible was that he had been chloroformed, carried out upon the roof, and thence over the "leanto" kitchen to the back of the house and up the mountain side. That this could have been accomplished without attracting the attention of somebody in the house full of guests seemed impossible.

Refused to Yield to Enemy.

The third disappearance and third postponement of the wedding caused a great sensation among the ignorant people, both whites and blacks, who declared evil spirits were banded together against the young couple. Ab was so affected that, in his desperation, he offered to renounce Millie, fearing that he would bring some calamity down upon her, but the girl bravely refused to listen and declared they must fight their enemies together.

It was planned then to delay the wedding until fall and watch and wait for the enemy to expose himself. Nothing happened and the young people began to think that the enemy had forgotten them. On Sept 9, without saying a word to anyone the two decided they would ride into Whitesburg, go to the minister's house, and have the ceremony performed. They reached the minister's house safely and asked him to marry them at once. He declared two witnesses were necessary. He offered to go for them. The young people remained together in the parlor waiting for his return.

When the minister returned with the two witnesses he found Millie alone, sleeping, evidently under the influence of some powerful anaesthetic. Ab had disappeared, Millie did not know when or how. Two days later he returned again.

"I was sitting talking to Millie," he said, "and suddenly I caught a whiff of the odor I noticed the last time I disappeared. I turned my head suddenly and saw a shadow fall on the porch. I started to step to the window and look out. I remember reeling. The next thing I knew I was up by Baxter's mill, in the mountains."

Everybody concerned realized finally that they were dealing with some powerful enemy. They decided that the only way was to guard both the bride and groom carefully, surround them at all times with friends, and keep guard on them.

Accompanied by Armed Guard.

The date of the wedding was set for Christmas night. Again Millie got out her veil and her grandmother's saffron silk, and again Ab garbed himself in the splendor of a groom.

The company assembled Christmas afternoon, the men drinking the health of the bride and groom several times. Every time Ab moved one or two of his friends accompanied him. Every man in the party was armed.

At 7:30 that evening Mrs. Clint Rowe, who had been helping dress the bride, called down the stairway: "Oh, Ab, come up and see how pretty she looks."

With a bound Ab started up the stairway. Now, at the landing where the stairway turns, is a long window, flush with the floor of the landing. Ab turned this corner and stopped seeing his bride standing, beautiful in the saffron silk and the old lace veil, at the head of the stairs. An instant later there was a shriek from the bride.

"Ab's fallen out of the window," she screamed.

The women stood motionless. The men below were slow to catch the alarm, but when they did they grasped their revolvers, sprang out the door, and ran around the house. Scarcely a minute had elapsed from the time that Ab fell out of the window, certainly not more than two minutes, but he had disappeared utterly. Dick Goings, a brother of the bride, and Sam White declared they heard the sound of horses' hoofs beating on the clay road, but whether they did or not, no one knows. It was discovered that Ab's body had been carried over the picket fence that separated the yard from the road, but the trail was lost there.

Found in His Bed After Two Days.

The scare that time came near breaking off the match entirely. For an entire day and two nights the search continued, then Ab was found asleep in his own bed in Whitesburg. Whether he was carried there, or came there in a daze, or how long he had been there, he nor any one else knew.

The bride was prostrated from fear and the shock of the fifth destruction of their plans, and Ab was sick for weeks. He had suffered two broken ribs and a fractured arm.

"I was caught by the coat from behind and dragged through the window," he said. "I was not falling, but was swung out of the window. I distinctly heard some one slip down the steep roof of the little porch. I was knocked senseless when I hit the ground and remembered nothing more."

After Ab recovered he and Millie talked it all over. They agreed to get married, despite all opposition, and they firmly believe that, once wedded, the opposition will cease.

The date for the wedding has been set for next Wednesday. Guards will surround the house and Ab and Millie will be watched constantly until the ceremony is over. The fact that no violence, beyond what was necessary to effect the capture, has been used in any one of the five kidnapings, assures both Ab and Millie that whoever is behind the act means them no harm beyond separating them.

But they will breathe easier when the "I wills" are said.

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ANOTHER STRANGE CASE.

The Spirits and Money.

I was reading to-day in The Progressive Thinker the article from Mrs. Reynolds of Puyallup, Wash., giving an account of going to a Mr. Kintons' and while there the spirits taking a $10 gold piece and hiding it under the carpet, to prove their power of return. I think some of my experience in that direction will make good reading. I have a ranch at Alpine, some thirty miles from San Diego. I have my office and rooms in San Diego as a magnetic healer. Mrs. Bailey, my wife, has been sorely afflicted for some time. She felt she ought to go to the ranch for a season, leaving me at San Diego. About the first of April she sent for me (she is a strong psychic also), was feeling much worse, so I went. I had in my purse $30 in bills—$20 and $10. I changed my clothes for a rough suit to work in. For three days I never thought of my money which I left in my pants in the wardrobe, till I wished to use it. Then I found it gone—nowhere to be found. We laid the occurrence to some spirit joker, as such tricks through my wife's mediumship, had been done before.

A few days afterward I went back to San Diego, as I found I had to break up business there, and go to the ranch to care for her. So I went down to close up, sell some goods and take others home with me. There was at the ranch a wash stand, a match for our bed-room set at San Diego; so she sent it down to me. While I was varnishing and cleaning up the set, I pulled out one of the lower drawers of the washstand, and I saw a newspaper behind them. I took it out; there dropped therefrom the $10 and $20 bills. A day or so after I was showing a friend who had called in to see me, how I had found my money. He said, "What's that in the lower drawer?" I looked and there was a $5 gold piece lying right in the center of the drawer. Now I have not had a gold piece for months in my possession. That stand was brought down in a farm wagon lying on its back, so the gold piece was not likely to stay in the drawer very long.

This shows what power over matter the spirits have, when the proper magnetic elements are in their favor.

Alpine, Cal. DR. H. M. BAILEY.

THE CHURCH OF THE FUTURE.

Abstract of Lecture by Miss Elizabeth Harlow, Before the Worcester Association of Spiritualists.

Man has speculated in the past, and there are many speculations today as to what will be the church of the future. My friends, let us suggest a foundation tonight for the church of the future. The churches in the past have been built for God; let the church of the future be built for man. God needs no church, for he has the boundless universe as his temple, the wonderful symphony of stars and planets, as pipe organ and choir, and all that has been revealed through counless ages as revelations.

When we seek to define this overruling Power, this Divine Principle of this Universe, we seek to define something that is incomprehensible. And yet there are many individuals in this world today who claim to know all about God, what he has been doing through countless ages, and how he will operate in the future.

The Principle of Life, this Law of the Universe which has existed through all time, and will continue to exist through all Eternity, how can we define it? The quarrels and dissensions which occur in the churches, and the division among Spiritualists at the present time, are all brought about as soon as we seek to define, confine, or limit this Principle of Life.

How much blood has been shed, tempers lost, the friendship of years broken, by a discussion of the God question. John Calvin could stand in the arrogance and dignity of his supposed superiority of culture and position, and calmly witness the burning of Servetus at the stake, simply because Servetus claimed "Christ was the living son of God," and Calvin proclaimed, "Christ was the son of the living God."

And when in 1848, Modern Spiritualism was born, in answer to the question which came rolling down through the ages, "If man die, shall he live again?" all who claimed to talk with angels were denounced as witches, and yet the truth lives on.

Let us then build the church of the future for man to use as he may desire; if he wishes to go there to pray, he may do so. If he wishes to come together and discuss the ethical and spiritual problems of the hour, it shall be his privilege, and with the God of Lyman Abbott, the demonstration of Immortality through Spiritualism, and the Brotherhood of Socialism lived, we are laying the foundation of the church of the future and the religion of the future, for all humanity.

When we consider the birth of Lyman Abbott, and his subsequent education and environment; his social prestige and position, after reaching the age of seventy years, to evolve a moral backbone large enough to say to the world, "I no longer believe in a personal God, but a Principle of the Universe," in our opinion he stands out as a sacred lily in our midst today. Thomas Paine ascended the mount, and descending gave to humanity all that he had received. When asked, "Where do you find God?" he answered, "I see God in the mountain, the river, the trees and flowers, and in the face of my brother man." And again, "Where do you see the wisdom of God?" he replied, "In the worlding of this mighty universe;" and "Where do you see his mercy and munificence?" again the answer came, "He maketh the sun to shine and the rain to fall alike upon the just and the unjust." And yet the world today has not grown to a concept of the God defined by Thomas Paine, after one hundred and twenty years.

Thomas Paine and all other noble souls who have lived and labored for humanity lived alone, deprived of all that was near and dear; persecuted, maligned, he lived his life alone, and passed into spirit life alone, and yet the results of his labors are here, and he who so loved his brother man will continue to labor for the good of humanity The year that Modern Spiritualism was born also marks the birth of the Woman's Suffrage movement. The gentlemen of cloth denounced it on all sides, declaring "when woman enters public life she will be unsexed, the sacred gift of motherhood will be trailed in the dust," but the great feminine element of humanity was awakened and such women as Susan B. Anthony, Julia Ward Howe, Elizabeth Cady Stanton, Mary A. Livermore and hosts of colleagues were not daunted by the denunciation from the pulpit, but resolved to continue their work and await the result. And the female element, which is the mother of all life, has entered every avenue in public life today, and the result is, we have the best mothers, wives, and sweethearts standpoint, all are co-equal.

We recognize no sex in the spirit world, from an intellectual or spiritual standpoint, all are co-eual.

And now, my friends, we have laid the foundation for the church of the future, the religion of the future, and when that time shall come the brotherhood that exists in spirit life shall be lived here on the earth. But there is still one more problem to be adjusted, and that is the industrial problem. America stands today the leading nation of the world, the stars and stripes the most beautiful flag that floats, the emblem of liberty. You claim to be a Christian nation, you claim to be Spiritualists, you boast of your educational institutions, of your million dollar libraries, and yet in every city in your land to-day, we find squalor, ignorance, and degradation, hungry stomachs, uneducated brains, and we ask, who is responsible for these conditions? There is hardly a strike in your land today, but another follows, the trial and execution of one criminal is hardly at an end before another murderer occupies his cell. You will continue to enlarge your navy, and reach out for territorial aggrandizement until this industrial problem is adjusted and justice and equal rights prevail. But when we fully realize that "all men are created equal, and we live that brotherhood taught by the Nazarene of old, the slums shall disappear, school-houses shall take the places of prisons,—out from those prison doors shall come men and women not deformed, but reformed, and all humanity will then fully realize the true meaning of the words, "Peace on earth, good will to man."

M. LIZZIE BEALS.
Corresponding Secretary.

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(Continued from No. 815.)

The location of the hall is important. It should be easy of access, so that strangers can find it without trouble; well lighted and ventilated, and presenting an attractive appearance. There should be cheerful surroundings, and new attendants should be made to feel that they are welcome and that their presence is desirable. It is important, too, that there be harmonious and elevating spiritual influences pervading the place, so that the lecturers and mediums may be enabled to do their best. Where the hall is used at times for other purposes not soul-elevating, but sordid and earthly and diametrically opposed to spiritual things, these subtle, miasmal emanations are sure to linger and exert an undesirable influence over any spiritual meeting that may be held therein, and while only a few sensitives may be conscious of its existence, it affects the whole audience harmfully, rendering them discontented and unappreciative of the truths presented. Verily, it is no wonder some societies fail.

The meetings should be advertised as much as possible, so that people who are not directly connected with the society may be made to realize that it is active and progressive, that good talent is provided, that they are welcome, for the neglect of this results in small attendance and weak societies. Advertising is necessary for the acquisition of new members, without which the society will sooner or later pass into decay and pass out of existence.

If by any possibility the society can pay expenses without charging admission fee at the door this should, if practiced, be abolished without delay. For while it requires money to support a meeting, those who do not have it should not be made to feel that unless they pay a certain sum of money into the coffers of the society their absence is more desirable than their presence.

Spiritualism and its benignant influence should be free, and the society which places a ten-cent barrier at the door denies admission to those who stand most in need of its comforting and cheering message. A Spiritualist society should exist for the truths it may teach and the good it may do; not for the purpose of seeing how much money it can put into its treasury. The society which would bar out the poverty-stricken unfortunate by making obligatory the payment of a definite admission fee is lax in its duty and not putting in practice as it should, the beneficent teachings of Spiritualism.

There is scarcely another denomination that would resort to this practice, and I fail to see the reason it should be the rule among Spiritualists. The helpful influence of Spiritualism is priceless, therefore let it be spread abroad without price, for as well as other churches are supported by voluntary contributions I believe that the people who attend Spiritualist meetings are liberal enough so that they will pay their way without compulsion. Generally a collection will be found sufficient to defray all expenses. If not, then a subscription list should be passed around; and if its purpose is explained there should be no trouble in interesting able Spiritualists to make up the deficiency. Then socials and other entertainments could also be held and would do much toward creating an interest in the work and providing additional funds. Even though the abolition of the compulsory fee entail hardship at first, the society that persistently endeavors to have free meetings? will in the end become more prosperous than the one that clings to the pay-your-money-or-stay-away system; for in the free meeting the size of the audiences will gradually increase until in the course of years the larger attendance, all giving according to their means, will provide a larger collection than if a certain sum was demanded of each, thus checking the accretion of new members and keeping the audience down to the minimum in size. The very fact that there are several Spiritual societies throughout the country which do not charge an admission fee, and yet hire good talent, and are prosperous, proves that the practice is unnecessary.

It must not be expected that any immediate benefit will be derived from having free admission and introducing other reforms; it has taken years for the compulsory charge and other sins of omission and commission to exert their baneful influence as evidenced by the pitifully small audiences sometimes found at our meetings, and it will take years of patient effort to bring diminished audiences and weakened societies up again to their proper size and influence.

I am somewhat surprised that any medium worthy of the name will attempt to hold seances at hours that conflict with the services of the local societies. The medium who holds and the Spiritualists who attend a private circle during the same hours that the society is accustomed to meet must be extremely selfish and have but little regard for organized Spiritualism. In those places where there are societies it should be made the rule to neither hold nor attend circles on Sunday. The public meetings need all the support it is possible to give; and it does not look right to neglect them entirely unnecessarily.

I could not consider this article complete were I to omit reference to the good work that can be accomplished by means of the often despised and seldom appreciated conference meetings. Properly managed, it becomes one of the most entertaining and instructive of meetings; and is of great value as a means whereby each individual can give expression to his views. The discussions that ensue are often more thought-provoking than a lengthy lecture from one point of view would be; in the conference you hear both sides of the question presented and must use your reason to determine which is right; when a lecture is given, many do not stop to question the correctness of the speaker's position, and erroneous ideas are thus inculcated.

A spirited conference meeting generally makes clear the truth and exposes the error. It is a sound argument indeed in which a dozen or more critical minds can pick no flaws. The conference also teaches us to be tolerant of each other's views; and the person who cannot listen good humoredly while his sentiments are being analyzed and criticised and opinions expounded contrary to his own has no place in a conference meeting—nor, for that matter, anywhere else in Spiritualism.

In Grand Rapids there is held each Sunday afternoon a conference meeting under the efficient management of our good friends and co-workers George and Emma Gibbs whose earnest efforts along this line have done much to show to me that the conference meeting can accomplish a great amount of good, that it is not of secondary importance and that it should receive attention commensurate with that accorded the more popular message and lecture work. I do not exaggerate when I say that at this little meeting, in the course of an afternoon I have heard more sound philosophy, more true Spiritualism and more convincing eloquence, than is found in many of the lectures delivered by speakers who are among the best, and whose work is widely heralded. The nucleus of a good society has here been built with conferences as the principal attraction.

In many small towns, and fair sized cities, too, there are no Spiritualist services being held, merely because there are only a few active Spiritualists in the place, and they are unable to employ and support a medium or speaker. Here, then, the conference becomes doubly important; in fact it becomes absolutely indispensable; the largest and most prosperous societies have had small beginnings; and through and by means of the conference, wherever there are a dozen or even a less number who are interested in the philosophy of Spiritualism, there may be awakened an increasing interest in the work, until eventually a society would exist, strong enough, and prosperous enough, to engage good speakers and properly support them.

Where satisfactory speakers cannot be engaged it is far better to hold a conference than it is to dispense with the meetings or make the irreparable blunder of engaging an inefficient speaker.

The conference meeting is as essential as the home circle. It results in bringing new workers into the field, as it offers a chance for development, just as the home circle stimulates the development of mediumship.

Good management is most important in the conference; harmony must be kept; the widest possible range of discussion must be allowed; no favoritism must be shown; those who show a tendency to become abusive must be restrained; and those who are reticent must be encouraged to express their opinions. In the meeting I have mentioned it is customary to limit the talks to ten minutes each. It has also been found desirable to introduce another rule whereby each person is supposed to wait until called on before expressing his thoughts. This holds in check the impetuous, loquacious person who perforce must "shoot off his mouth" merely because he is more agile and can get to his feet quicker than his more unobtrusive neighbor. The meetings thus move along smoothly; there is no hesitation; and all have an equal chance.

Another practice in force which might be copied by other societies with profit is that of selecting a subject for discussion and announcing it a week or more in advance. This leaves those who are interested a chance to become informed and get their arguments into presentable shape. Where there is no subject, or where it is not given out in advance, it is necessary to talk at random and in an unstudied manner, with the result that the discussions are not so profoundly thoughtful, so entertaining and instructive, as would otherwise be the case. The audience should be requested to name any subjects they would like to hear discussed; and where two or more subjects are presented a vote of the audience should determine which is to be first given consideration. It is also customary to allow the one who gives the topic to make the opening remarks.

One thing more I wish to consider before closing. There is a habit quite general among societies of not holding any meetings during the summer months. That is, for six months a great effort is made to get people into the habit of attending the meetings; then the meetings are closed for six months so that they may again get into the habit of remaining away. Then comes a wail that "people don't take any interest in the meetings." There is some talk that the camp-meetings make warm-weather Spiritualists. Perhaps they do; but this intermittent method of holding local meetings is creating a lot of cold-weather Spiritualists who are more numerous and more reprehensible than the former class.

I am well aware that for various reasons it is difficult to have large audiences at all seasons of the year. On a hot summer's day only those who are deeply interested need be expected to attend; there is no truer test of whether or not anyone is a Spiritualist in more than name than the willingness to patiently endure the discomforts of a stuffy, inadequately ventilated hall (such as is altogether too often used by unprogressive Spiritual societies), for the purpose of listening to the truths of Spiritualism. When a proper hall is provided this difficulty is much lessened.

In spite of the impediments in the way, it is best to have a meeting every month in the year. It keeps alive an interest in the work. If it is found inconvenient to have a meeting every week then hold a service every alternate one, or else once a month. If during part of the year a speaker can't be supported, hold a conference instead.

Never make the mistake of employing a second-class speaker because the size of the audience will not permit the securing of a first-class one. Harmful as it is to cease holding meetings during part of the year, it is far better than to hold a service with an apology for a speaker on the rostrum.

Every thinking Spiritualist believes the day will sometime come when Spiritualism shall find universal acceptance. Then, necessarily, the Spiritualist society must supplant the churches of other denominations. As we strive now to master the details of organization and make a creditable showing we should keep this well in mind, so that when we gain the position and power possessed by some of the other churches we may not repeat the mistakes they are making, of seeking splendor more than usefulness, of being conservative instead of progressive, of being intolerant instead of broad-minded, of prizing most highly allegiance to doctrines rather than practice of teachings.

A faint conception of what the Spiritualist society of the future is to be is given in an admirable article by "A Minister's Wife," in the December Cosmopolitan, under the title, "Some Churches and Their Problems":

"In the church of to-morrow will be found centered the various forms of the social life of the community. Club rooms * * and halls for various purposes will no longer be required. In a small city of from twenty to thirty thousand people, the duplication of churches and other buildings for public use, where the money must in each case come from about the same men, is in every case a drain upon the private resources that should be spent in providing extra comforts or even luxuries for the individual families. The member of the coming church will know no distinction between his church life and his ordinary pursuits. Whatever he now does, with a clear conscience, outside the church * * he will then take into the church building. It will be the most cheerful, attractive place in town, always open, and the center of every kind of helpful influence.

"Men, women and children will find their varied social and intellectual, as well as moral wants not only provided for, but catered to. In short, the church will be what it ought to be, the hearthstone of the composite life of the community.

"This church of to-morrow will have no creed, save the simple one of service to humanity.

"Its pulpit will have become a platform, and its preachers will be more of a procession than they are now. A powerful reason for the fickle taste of the average audience of to-day is found in the motive which brings them to church. Our fathers came to worship; the preacher was an incident. We of to-day come to be intellectually stimulated. Our homes are filled with the best literature; we are constantly in touch with the thought of the world's best minds; and, on Sunday, we find ourselves dissatisfied with something less * * *"

[And with mediumship the same thing is true. The home circle has educated Spiritualists and investigators to be exacting; most good tests are given in the home circle, there are more mediums, and better and more efficient ones too, working privately by means of the home circle than there are on the public platform; and the Spiritualist society that wishes to retain its good name and the active support of thinking Spiritualists must take this condition of affairs into consideration, and when mediumistic work is given, great care should be exercised that only honest mediums and well developed are allowed on the rostrum. Every time a society engages an unreliable medium it means the alienation of people from the society, and even from Spiritualism as well. Though the management of the society deem a certain medium genuine and satisfactory, yet if there are sundry murmurs and rumors of phenomena of doubtful authenticity taking place through this medium it is well to take the side of safety and hire only those about whom there can be no uncertainty and whose records are free from suspicion and accusation.]

"But, unfortunately, men of genius are rare; there would never be enough of them in any one generation to fill all the pulpits, even if the churches were able to pay them the amount of money which equal ability could command in other lines of effort. And so the matter will be solved by having a local superintendent, who with his assistant will look after the detail work of the organization. But the platform work will be done by specialists, very much as is done in some of our universities to-day, these men being engaged for single addresses long in advance, and making a tour of the leading churches of the country." [be it noted that this is a commendation of the method so common among Spiritualists of having itinerant workers instead of settled speakers.] "The Sundays when, for financial or other reasons these men cannot be secured, will find upon the platform the leading citizens of the town, who will discuss questions of public interest. And there will be many musical Sundays, when the people will get the uplift and inspiration which is so vital an element in living.

"The church offering will also be relegated to oblivion. The modern church will no more think of collecting funds to pay its bills during a public service than a well-bred host would think of permitting his grocer and caterer to present their bills at his banquet-table between courses, say the salad and the desert." [In other words, the meetings will be supported by subscription, as they should.]

When one compares the average Spiritualist society, as it is, with the ideal society, as it ought to be, the outlook is not very bright and cheering. In fact, the gulf seems almost too great to span. The Spiritualist society of to-morrow will have a field of labor as broad as humanity's needs. The Spiritualist society of today is narrow, extremely narrow, sectarian, far more sectarian than we realize; the philosophy of Spiritualism is expounded, but seldom is it placed in practice to the extent it ought to be; the great humanitarian and educational moves the world over are seldom given active support by our societies, and still more rarely do they find their genesis in organized Spiritualism. This is not as it should be. As Spiritualists we need to awaken, to exercise more zeal; we should extend the field of operation of our societies, and make Spiritualism more useful than ornamental, if ever it is to assume its proper station as a religion that brings heaven to earth, gives hope to all who listen, and offers to the unfortunate, the unrighteous, and the undeveloped, a way to justice, to righteous, and to more perfect life.

It is not enough that we preach our philosophy; as an organization we must apply its principles. The Spiritual society will not drift into its proper place; it will take united and persistent effort to place it there. Our pathway is not unobstructed; we must compete with the liberal churches. Thousands and thousands of avowed Spiritualists throughout the country are attending these churches; and they would not do so without good reasons. The liberal churches must excel in some particulars wherein the average Spiritual society is deficient. It is our duty to remedy these defects. Among other things, at these churches good sermons are often preached that contain much of the philosophy of Spiritualism. The meeting places are light and clean and attractive. Above all, Spiritualists are made welcome, are not discriminated against; their support is appreciated. Then, too, there is generally better organization than is usually found among Spiritual societies. Certain it is that Spiritualists would not desert the Spiritualist meeting unless their needs were better catered to elsewhere.

The lesson scarcely needs enforcing. We must become more diligent; make our meetings more attractive; organize more thoroughly. We must excel in every point where the other churches now surpass us—or else remain in the rear of the procession. If we want to make the Spiritual society the leading church of the future, we must strive to have it perfect in every detail, supplying the needs of the present that it may grow and prosper, considering the necessities of the future that it may fulfill its obligations to posterity and stand in no danger of being supplanted by other organizations.

GEORGE B. FERRIS.

Grand Rapids, Mich.

THE MYSTERY AND THEORY OF DREAMS.

No person ever gets through twenty-four hours of life without hallucinations of memory, or of the senses—sane hallucinations. They go to make up our dreams. We see, hear, smell, and taste things in our dreams which have no reality, but which appear to the mind of the dreamer to be real.

There is no such thing as dreamless sleep. During the whole continuance of sleep the mind, I believe, is occupied with a certain kind of thinking, which works round hallucinations. Every one has some dreams which he thinks he remembers clearly, and which he can recount in a fashion when awakened. Usually the dream editing will be extremely free. Often when awakened a person will assert that he has not been dreaming. Nevertheless, after a lapse of time, he may remember that he had been dreaming and may be able to remember what he dreamed. If a person resolves every time he is awakened to ask himself immediately whether he has been dreaming, he will generally be aware that he has just passed out of a dream.

If there is no dreamless sleep, then it seems to follow that the brain is uncensingly at work either in dream thinking or in thinking that goes on when we are awake. Both kinds of thinking differ much in different individuals.

The continuity of the thinking part of brain work may appear to prevent that refreshment to the mind which we commonly regard as obtained through sleep. But refreshment may come without stoppage of work. Change may be sufficient. In some parts of the work of the brain it is certain there is no stoppage. Its work, for example, of carrying on respiration and the circulation of the blood never ceases. The thinking part of the brain's work may be regarded in a sense as involuntary, though it can be modified and directed by the will, it is nevertheless independent of the will, to the extent at least that at no time can we choose whether we shall think or cease from thinking, and, like other parts of the work of the brain, it may go on without stoppage while the life lasts—under control of the will when we are awake and without that control when we are asleep. The point is that thinking is essential to the continuance of life. It need not be the kind of thinking that comes from the direction of the will, but thinking of some sort must go on if life is to continue. We cannot think unless we are alive, and we cannot be alive without thinking.

Beyond question thinking goes on in some parts of sleep, and in those parts consciousness is as certainly not lost. Consciousness is coextensive with all mental operations and it must exist in dream thinking—both in that which is remembered and that which is forgotten. In the thinking that goes on in sleep there is an absence of the sense of weariness. It seems to be left free to sport and, through the free, unrestrained play, as well as through the will's rest from work, refreshment seems to come to what we call thinking. Dreaming is mental recreation.

It is alleged that during sleep valuable legal opinions have been written, difficult mathematical problems solved, and poetry and music composed. All such things I believe to be fables. The stories of the wonderful balancings of sleep walkers on roofs of houses and narrow ledges may be accepted as desires to manufacture the marvelous.

There is another character of sleep thinking that is of interest, and that is the lack of moral sense in sleep. It would shock us to know all the improper things that are done in sleep with unblushing effrontery by the most proper people. If the moral sense is not wholly suppressed in sleep it is only partially active. If the moral faculty were not in abeyance while we dream, then I should have difficulty in holding that dream thinking is a state of mental disorder, because in all forms of mental disorder the moral faculty participates in the disorder.

We almost never feel astonishment or surprise in our dreams. We commit wicked and immoral deeds, but we are neither troubled nor surprised.

The study of dreams appears to lead to the following opinions:

That there is no such thing as dreamless sleep.

That thinking is involuntary—to the extent, at least, that we cannot cease to think under any order of the will.

That thinking has various characteristics, these being mainly due to the amount of control and direction exercised over it by the will.

That there are different qualities of thinking, depending on the original constitution, or the existing state of health of each individual.

That thinking never ceases during life, and is essential to the continuance of life.

That dream thinking is uncontrolled and undirected by the will, is never coherent and concentrated, is more or less of the same character as thinking in delirium, and constitutes a state of mental disorder which is not a state of disease.

That thinking, when awake, is always to some extent under control of the will.

That there are many degrees of sleep and wakefulness, and as many degrees of efficiency in the controlling and directing power of the will.

That thinking, like breathing or the beating of the heart, does not cause a sense of weariness, though all three, of course, have a wearing out effect on all the organs concerned.

That the will's inhibiting and directing work brings fatigue and a demand for rest.

That the will finds its rest and refreshment in sleep.

That the frequent occurrence of a state of disordered mind occurring in sleep does not do us harm, but, on the contrary, does us good.—Sir Arthur Mitchell, in Chicago Tribune.

SPIRIT HELP.

A Marvelous Occurrence in Connection With a Bird Cage.

I have a little bird. Its cage is suspended by a copper wire to a hook. Well, the wire was getting old, and when I fed the bird, I thought I must get another wire. The next day I was surprised to notice the wire shorter, and the same tied, and a piece of broken wire lying on top of the cage. If the wire had broken in the night, the cage would have fallen, so I thank the spirits for breaking the wire and tying the cage up again, and putting the broken wire on top. We have no servants, and my husband hardly ever notices the bird at all, so I know the spirits did the work.

MRS. FRANK GRAFTON.

Tampa, Fla.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price $1.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.

Review of Passing Events.

There is a whale on exhibition in Baltimore and the Baltimore Sun takes occasion to preach a sermon to those who disbelieve the story of Jonah and the whale. That story has furnished a bone of contention, and been taken seriously or humorously according to the mentality of the receiver. Understood as a solar myth, a folk-lore story, it is a pleasing portion of the child literature of the ancient world. As a divinely inspired writing it is an amusing story from the delightfully ingenuous manner with which it narrates impossible occurrences.

It appears that some visitors to the whale have expressed the old criticism that the whale's throat was too small to swallow a man, and therefore the Bible is not true. The objection is shallow, for the Bible does not say a whale swallowed Jonah, but a "great fish." It is entirely gratuitous to say it was a whale.

The writer of the Sun editorial is deeply incensed at the attempt to explain this miracle. He says it would be no more difficult for God to enlarge the throat of a whale than to "create all things." He says:

"The Bible withstood triumphantly the attacks of Voltaire and Hume, having done that those who believe in it and love it have nothing to fear from the small fry critics who cannot see how an Almighty power could prepare a fish to work his will. Upon the Bible as a sure foundation, rest every hospital, every church, every institution of charity in the land."

When the editor of a great daily writes in such a strain, we call it a blot on the intelligence of his city and age. He has been asleep ten times as long as Rip Van Winkle, and has not awakened.

That all hospitals and institutions of charity are founded by the church on the Bible, is constantly reported, yet is quite untrue. These institutions are, as they should be, with few exceptions, maintained by the government.

There is no question that an infinite God could enlarge a whale's throat, to allow a man to pass, and sustain that man three days in the fish's maw. He could furnish a whale's stomach into a Pullman sleeper, with a buffet and all modern improvements. The query is, Did he do so?

If such rot is popular in Baltimore, it shows a dormancy of intellect quite appalling. His conclusion is noteworthy: "If any reader of the Sun desire to witness a miracle inestimably greater and more marvelous than that of Jonah and the whale, let them arise early to-morrow morning, at 20 minutes before 5 o'clock, and look in the east."

If they should do as recommended, would they see a miracle?

On the contrary they would see the supreme activity and power of Law, which never swerves or deviates a hair's breadth for all the prayers and intercessions of man, or the interference of gods.

On the other hand we have a whale, said to be in a sea which whales never enter, and God specially stretching its throat that it may swallow Jonah, because the said Jonah has offended the Supreme Ruler of the Universe!

In the density of his ignorance this editor opposes Spiritualism. It would be premised that he would. Ignorance always opposes it.

"What Say the Scriptures About Spiritualism?"

A marvelous work would have been accomplished had there been established a spiritual publishing house, for the distribution of its literature, putting forth the efforts that characterize the "Watch Tower Bible and Tract Society." Especial effort of this society has been made against Spiritualism. Numerous tracts and pamphlets have been published and sown broadcast. The distribution has been so wide as to be something wonderful. These attacks have been from Bible grounds, severe, unscrupulous, dishonest and intensely bigoted.

The latest, bearing the title above, is a stronger and enlarged edition. Copies have been sent me from California, Washington, and Maine, showing that the book has been widely sown, and the harm it will do by its misrepresentations and falsehoods cannot be measured. It is difficult to meet such attacks. Those who read these screeds do not see the spiritual papers, and remain in ignorance that any reply has been made. The only way is by the same means—the sending out of literature showing what Spiritualism really is. If some Spiritualist should be moved to apply even a small fund in this direction, immeasurable good would be accomplished.

For Higher Education.

That latest gift of ten million dollars of Rockefeller for higher education, means a great deal to the smaller colleges which have been living at a dying rate. We confess that we fail to grasp the meaning of "higher education." The highest education we comprehend, is not that which stuffs the head with Greek idioms, or with the odd crumbs of scientific facts; that makes boat crews, football bullies, or athletes. Rather is it a full and complete development of character into ideal womanly and manly excellence. It is an education in which loving kindness, thoughtfulness for others, not only self-helpfulness, but helpfulness for those requiring aid. The highest education is a development of the spirit, and makes the curriculum of the schools secondary to its purpose.

We do not suppose the authorities will sneer at the money as "tainted." It may have been wrung from the sinews of toil, or represent concrete tears of want, yet it will bring good value if rightly employed.

There is, however, always something to be thankful for. We may be greatly thankful in this case that the Standard millionaire is a Protestant. We would be exceedingly glad if he were a Liberal or a Spiritualist, but as he is not, we rejoice that he is a Protestant and not a Catholic. If he were the latter, and had taken the fad to give vast amounts to sustain Catholic schools and other institutions, he would give an irresistible set to the popular current in that direction.

The possibility of such an occurrence is appalling. A vital blow might be thus struck at the freedom of this nation.

Priestly Advice.

A letter comes from a preacher, one Ogelvie, full of warning and advice. Such a letter could be expected of an orthodox minister, especially a fledgling. This preacher attempts to disprove Spiritualism by the Bible. He brings forward the stock matter of the "Witch of Endor," and says she was proven an impostor because when God sent Samuel "to put her to shame," she was "frightened nearly out of her wits." If the Bible is to be quoted as authority, it should be quoted correctly. Was the "Woman of Endor" frightened because Samuel appeared, or because as soon as she entered the clairvoyant state, she recognized Saul, whom she knew had been persecuting to the death all her kind? The answer will convict this minister of the gospel of purposely or ignorantly distorting the language of his Bible.

His Bible quotations are so prolix they are omitted, but his conclusions are brief:

"If man seeks to receive this intercourse in forbidden ways, we may fairly presume it is Satanic aid, and for the furtherance of Satan's purposes. There is no satisfactory evidence that men talk with the departed. The effect of such efforts is sinful, being contrary to scripture."

In conclusion he says, by way of consolation:

"Christ did (converse with spirits), and probably was comforted and strengthened thereby. We may if God furnishes like occasion. Otherwise we seek it at peril of our souls."

There is a gleam of truth. Certainly Christ conversed with spirits. The disciples were ministered unto. There is not a phase of modern mediumship not represented in the Bible. "God furnishes the occasion"—in the language of theology—to us, when our spirit friends come near and intensely desire to manifest their presence. The occasion is as urgent as when Moses and Elias appeared on the Mount of Transfiguration.

After this admission, argument of his long and dependent contention, appears as waste of time.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

DR. BABBITT.

This Venerable Spiritualist Passed to Spirit Life.

Edwin Dwight Babbitt, physician, scientist, philosopher and educator, was born in Hampden, N. Y., in 1828, and died at his home in Rochester, N. Y., Wednesday morning, June 18, 1905. His illness lasted over a month and was brought on by being struck down by an electric car.

His father was a Presbyterian clergyman, and Dr. Babbitt in early life contemplated the ministry, but his views becoming liberalized, he devoted his life largely to educational work, authorship and to scientific and philosophic study.

He was educated at Knox College, Ill., having previously attended school at Olean and Geneseo, N. Y.

He founded the Miami Commercial College at Dayton, Ill., in 1860, which has ever since been a most prosperous institution. He left that institution to publish a series of penmanship books, and to engage in the manufacture of steel pens which he introduced into London and Paris which are now known as the Spencerian steel pens.

He became interested in Spiritualism in 1865 and gave up all other lines of work to devote himself to its philosophy and promulgation, chiefly by means of his books and other publications.

His masterpiece, "The Principles of Light and Color," was partly the result of his own scientific studies, but also and largely a work of inspiration, nearly all the leading principles of the work having been given to him directly by the higher intelligences and through his own mediumship. This work alone is an imperishable monument to his memory and more lasting than brass or marble.

Among the other works which made his name famous among scholars and philanthropists are the following: "Health and Power," "Religion," "Human Culture and Cure," in five volumes.

Since 1878 Dr. Babbitt has devoted himself solely to the study of the spiritual philosophy and its applications to the human life and to teaching his system of the cure of diseases by "Light and Color," to his private pupils and through his books.

He married in 1858 Augusta Darling of Cincinnati, Ohio, by whom he had five children, two of whom died in infancy, and three of whom survive him. His first wife died in 1876, and in 1879 he married Mrs. Alden Clark, who survives him.

The funeral service was private, and conducted at his late residence on Oxford street, on Thursday afternoon, by Rev. Dr. Austin, assisted by Dr. Dickinson, a Baptist clergyman who was present. The body was taken to Dayton, Ohio, and buried in the family plot. A mighty man in our Israel has been taken from us. B. HURSEN.

Rochester, N. Y.

Letter From San Jose, Cal.

The First Spiritual Union has enjoyed a pleasing program of lectures and question meetings the past month, by Rev. Allen Franklin Brown, state missionary.

A basket picnic and meeting was held at Alum Rock Park, June 25. Many gathered around the well ladened tables at noon. Hot coffee was served with the many good things from the baskets that were made even more relishable in the opening.

At 2 p. m., conference was called by our chairman, Mr. Jos. Murray. The subject, "Why I Am a Spiritualist," was made very interesting by all who responded. The day was perfect. All nature seemed to smile upon us as the birds blended their notes with the chorus. All were happy and joyful as they departed homeward, feeling benefited by the fresh air and pleasant visit with the many friends from both sides of life.

In the evening a meeting was held at Eagles' Hall, Mr. Brown giving a very able and interesting lecture on "Destiny," followed by psychometric readings, which were all acknowledged as correct. He will speak for the society the first two Sundays of July, and continue his question meetings that are becoming very popular with the people.

Mrs. Nettie Pease Fox will work for the Union the last three Sundays of July, and hold Friday meetings during the week. She has been in the spiritual field many years, and the people, with the interest of the First Spiritual Union at heart, recognize the blessing bestowed upon them by having her located in their city. She is a noble, willing and capable worker in this grand movement.

On July 13, a reception will be tendered Mrs. Fox and Rev. and Mrs. Brown, at the home of Mrs. Cora D. Ringlep, 230 N. Sixth street.

At a membership meeting held July 2, Mr. Brown was chosen pastor for the society during the month of August. As a missionary and organizer, he is unexcelled. While here his address will be 230 N. Sixth street.

MRS. DR. DOBSON-BARKER,
Cor. Secretary.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

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A thrilling psychological story of evangelization and free thought. It is to Protestantism what "The Secrets of the Convent" is to Catholicism. Price, 30 cents.

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Encyclopedia of Biblical Spiritualism; A Concordance to the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible. Price $1.

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Two in One, being a combination of the two books, The Contrast, and the Question of the Spiritualism of the Bible Settled, together with a series of startling contrasts between creedal Christianity and the facts and philosophy of Modern Spiritualism. Price $1.

The Spiritual Alps and How we Ascend Them, or a Few Facts as to How to Reach the Altitude. Price, cloth, 40 cents; paper 25 cents.

Joan the Medium, or the Inspired Heroine of Orleans, or Spiritualism in France nearly 500 Years Ago. A most interesting book. Price, cloth, 40 cents; paper 25 cents.

Christs of the Past and Present—a Comparison of the Christ-work, or Mediumship of Biblical Messiahs. Cloth, 35 cents; paper, 25 cents.

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All About the Devil. Price 15 cents.

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The Spiritual Birth, or Death and Its To-Morrow. Price, 10 cents.

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Wayside Jottings. Essays and sketches gathered from the highways and by-ways of life. Price 75 cents.

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The Spiritual Songster. A small booklet with words only, adapted to congregational singing and circles, etc. Price, 10 cents; $6 per hundred. Postage, 50 cents.

FREETHOUGHT AND LIBERAL PAMPHLETS

These pamphlets were published by Mr. Green in the Freethought Magazine and are all by eminent and able writers. The price on most of them has been reduced.

Roscoe Conkling. Memorial Oration, by Robert G. Ingersoll. Price 3 cents.

Thomas Paine. By Robert G. Ingersoll. Price 3 cents.

Voltaire. An address by Prof. Emile Pingault. Price 3 cents.

Abraham Lincoln. His Religion. By Robert N. Reeves. Price 3 cents.

Burns and Whittier. Some of Their Likenesses and Differences. By Prof. Charles G. Brown. Price 5 cents.

Religion in the Republic. By Mrs. M. A. Freeman. Price 5 cents.

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Why I Am Not a Christian. By D. D. Stedman. Price 8 cents.

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Revelation Under the Microscope of Evolution. By Prof. Daniel T. Ames. Price 10 cents.

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The Priest and the Church—What Have They Done for the World? By Judge Parish B. Ladd. Price 15 cents.

John Tyndall Memorial. Ten short sketches of the life of this great man. Price 10 cents.

Cosmology Against Theology. By Vindex. Price 10 cents.

Church and State. The Bible in the Public Schools. The New American Party. A Criticism by "Jefferson." Price 10 cents.

Standing Up for Jesus; or What the Editor of the Freethinkers' Magazine Thinks of Jesus. Price 3 cents.

"Why An Expurgated Bible?" By Rev. E. H. Keens. Price 3 cents.

Progress of Evolutionary Thought. The opening address before the Congress of Evolutionists, held in Chicago, Sept. 28, 29 and 30, 1893. By B. F. Underwood, the chairman. Price 3 cents.

Christianity; its Impeachment and Decadence, Also Demands of Liberalism. By Dr. F. E. Abbot and Prof. T. B. Wakeman. Price 3 cents.

Myth of the Great Deluge. By James M. McCann. Price 15 cents.

The Evolution of the Devil. By Henry Frank. Price 20 cents.

Prayer; Its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.

Liberalized Christianity. By Henry M. Taber. Price 5 cents.

The Republic in Danger. By Henry M. Taber. Price 10 cents.

In Place of Christianity. By Henry M. Taber. Price 10 cents.

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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

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THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

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SATURDAY, JULY 15, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Mosheim Told the Truth.

Mosheim, the learned German, in his Ecclesiastical History, whose scholarly work betrays his honesty on every page, thus wrote:

"The rites and institutions, by which the Greeks, Romans, and other nations had formerly testified their religious veneration for fictitious deities, were now adopted, with some slight alterations, by Christian bishops, and employed in the service of the true God * * * Hence it happened that in these times THE RELIGION OF THE GREEKS AND ROMANS DIFFERED VERY LITTLE IN ITS EXTERNAL APPEARANCE FROM THAT OF THE CHRISTIANS. They both had a most pompous and splendid ritual. Gorgeous robes, mitres, tiaras, wax tapers, crosiers [staffs surmounted by a cross], processions, lustrations, images, gold and silver vases, and many such circumstances of pageantry, were equally to be seen in the heathen temples and the Christian churches."

Chambers, in his Encyclopedia, stated a fact which all know who are familiar with the great author's productions. He says: The Ecclesiastical History of Mosheim: "Is a work of great learning, fullness and accuracy." Educated however in the church, and a professor in a theological college, as was Mosheim, possibly he did not suspect what thousands of learned men now know, that the Christian church, instead of stealing the ritual, ceremonies and institutions of paganism and engrafting them on Christianity, the latter was only reconstructed paganism. The scholarship of the last 50 to 75 years has revealed with certainty that which for centuries had been suspected and hinted at, and even proclaimed by leading churchmen. But such persons were soon silenced by imprisonment, torture, or the stake and fagot.

In conversation with a bigoted churchman a while ago, in which this revamping of paganism and construction of Christianity was under discussion, he said: "There are persons as learned as you who do not accept your ideas on that subject. There was Gladstone, who you will concede was a great scholar, who died an earnest Christian."

"True," we replied, "but the attention of the scholar you refer to and Gladstone, was not directed to this subject. Mr. Gladstone was a politician. His time and thought were turned to great national issues, and he had no time to investigate in the direction others equally honest and truthful have traveled. So soon as learned men in the church become acquainted with the facts, you pronounce them heretics, and set out to destroy their influence. You cannot burn them any longer, but you expel them from your church, and brand them with being renegades from the faith. But in spite of all your efforts the numbers who have investigated are increasing at a marvelous rate, and your church literature, when carefully examined supplies proof that cannot be controverted that your church beginning was in paganism."

The truth is, churches built on the ignorance of the ages cannot survive the light of modern intelligence, provided they still cling to their old-time narrow conceptions of a future life.

Three Churches Struck.

One of the strangest phases of the severe storm in Richmond, Va., is the fact that the three buildings that were struck by lightning were all churches. In addition to this, a Sunday-school picnic party at Westhampton Park, was almost frightened to death by the thunder and lightning. The houses of the wicked were let alone.

"Success, and How to Win It." A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self Helps; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Tact; Angelic Help. Price 25 cts.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

A Piteous Appeal to Christians.

It has been a common complaint against Christendom for a century that rum, the vices of civilization, and the missionary accompanied each other in all attempts to civilize the heathen. The consequence has been the almost entire extinction of the peoples brought under the influence of the cross. Africa for more than two centuries was made the hunting ground of the slave trader. Tribal wars were incited and the prisoners captured on either side were sold to the slave trader for a trifle, perhaps a jug of rum. These slaves thus captured were transported to the American colonies, to curse the new world. The pope at Rome, with authority from the Bible, legalized this traffic by an official bull, claiming to voice the will of God. The missionary with the Christian vices, was always an accompaniment of the slave trader.

The Spaniards found a better civilization in Peru and Central America than that they planted in its place. Las Cassas, with how much truth we will not undertake to write, says 40,000,000 of natives were massacred in this process of Christianizing the natives of the countries they colonized.

Look at the Indian tribes of North America! The task of the missionary has been successful here. Possibly they have peopled heaven, but in doing so they have almost annihilated the Indian race.

The Sandwich Islands came under the influence of the missionary, and the people were on the highway to extinction when their government was usurped by the white man.

Japan welcomed the arts and sciences which followed in the wake of the missionary; but they rejected his religion, and we see them successfully combatting the aggressions of a professedly Christian nation.

But turn we with tears in our eyes to "Africa's Appeal to Christendom," which we find in the Century Magazine, only brief extracts of which we can give at this time. It comes from Prince Massaquoi, of Vei territory, on the western coast of Africa. The little kingdom lies about 300 miles along the coast from Gallinas to Cape Mount, and is about 200 miles wide. The missionary, the slave trader, the rum traffic, and the nameless Christian vices have been very active in that country. The prince complains that foreign powers claim to own the country, but he thinks the country belongs to them. He says:

"A worse feature of European occupation, worse than losing the land, is the destruction of the people through the introduction of western vices. These vices are as degrading as the virtues taught are uplifting. These vices have been wholly introduced into Africa by European representatives. All who have traveled on our continent will bear me out in the assertion that there is a remarkable contrast morally between the natives of the coast and those of the interior. This is owing simply to the fact that the people on the coast have been demoralized by the vices of civilization from European sources. As an instance, in none of the various native dialects with which I am acquainted, about eighteen in number, are there any words with which to curse or swear. When one hears a profane word it is always in English, German, or other foreign language. Polygamy is practiced as much by Europeans located among us as by natives. * * * From actual calculation I find nearly one-half of all importations came in the form of liquor, of the very worst and most injurious king. It is common to find a man who is poor and not able to get sufficient liquor on which to get drunk, rubbing a drop on his head or mustache that people may smell it and call him civilized. The poison is fast doing its deadly work. In a few years there will be none left to resist the oppressors. Our blood will be on their heads.

"We appeal, not to England, not to France, not to Germany, not to other empires and states, but to the consciences of the individual men forming such nations. We appeal, not for a gift or favor, but for our right. Even as the Americans appealed for their rights and obtained them by heroic measures so do we claim the right for freedom to worship God, and to worship him by sobriety, industry, good will, and all the Christian graces."

A people recognized as heathen appealing in the most pathetic terms to be saved from Christian vices! It is positively mournful to contemplate the condition occupied by them. First, their country is depopulated by Christian slave-hunters. Then they are robbed by these same people of their land which gave them support. This is followed by introducing vices among them, under the guise of saving their souls from hell, which brutalize them and fit them for the degraded condition they occupy. But the soul-saving process will go on until the present remnant of a once populous country is christianized out of existence.

Looks Like a Priestly Device.

That legislator who makes laws and does not observe them himself we consider an improper representative in Congress, or in the state legislature, so we push him aside at the next election and select a more worthy person to make laws for us.

The Sovereign Ruler of the Universe, so very exalted, one would suppose, ought to be guilty of no infraction of the laws of his own making. We are told by churchmen he created all there is in the universe, and rested from his labors on the seventh day, and he required all mortality to rest on that day in consequence. Instead of continuing his rest on each seventh day thereafter, he does not cease his own labors, but continues to run the entire machinery of the world just as he did on his former working days. Not a planet is stopped in its course, but it rolls on just as glibly on Sunday as on any other day in the week. The sun sends forth its illuminating rays to all on that day. The thunders roll in the heavens, the lightnings flash, rain, snow or hail falls with no seeming respect for the law made for mortals. Beasts, birds and fowls don't heed the injunction. Vegetation takes no rest, but the leaves flutter in the wind, and the buds are just as liable to blossom on that day as the day after. But the good bible tells us for simply picking up sticks on the Sabbath the great God caused the man's death who offended. Maybe Moses lied when he said the Lord directed: "The man shall surely be put to death." See Numbers 15:32 to 36. We hope so. And maybe God had nothing to do with setting aside the Sabbath day for rest and worship. It looks more like a priestly device than the act of a God.

John Hay Famous as a Poet.

John Hay, late Secretary of State, was a most remarkable man, not only as a diplomat but as a keen, logical, incisive poet. His reputation in that respect is world-wide. "Little Breeches" and "Jim Bludsoe" are immortal. They set people to thinking. They convey an important lesson. "A Woman's Love" will also be read with appreciation.

LITTLE BREECHES.

I don't go much on religion,
I never ain't had no show;
But I've got a middlin' tight grip, sir,
On the handful o' things I know.
I don't pan out on the prophets,
And free-will and that sort of thing,
But I believe in God and the angels,
Ever sence one night last spring.

I come into town with some turnips,
And my little Gabe come along—
No 4-year-old in the country
Could beat him for pretty and strong,
Peart and chipper and sassy,
Always ready to swear and fight—
And I'd larnt him to chew terbacker,
Jest to keep his milk teeth white.

The snow come down like a blanket
As I passed by Taggart's store;
I went in for a jug of molasses
And left the team at the door.
They scared at something and started—
I heard one little squall,
And hell-to-split over the prairie
Went team, Little Breeches and all.

Hell-to-split over the prairie!
I was almost froze with skeer;
But we rousted up some torches,
And searched for 'em far and near.
At last we struck hosses and wagon,
Snowed under a soft white mound,
Upsot, dead beat—but of little Gabe
No hide nor hair was found.

And here all hope soured on me,
Of my fellow-critters' aid—
I jest flopped down on my marrow bones,
Crotch deep in the snow, and prayed.
By this the torches was played out,
And me and Isrul Parr
Went off for some wood to a sheepfold
That he said was somewhar thar.

We found it at last, and a little shed
Where they shut up the lambs at night.
We looked in, and seen them huddled thar,
So warm and sleepy and white.
And thar sat Little Breeches and chirped,
As peart as ever you see,
"I want a chaw of terbacker,
And that's what's the matter with me."

How did he get thar? Angels.
He could never have walked in that storm
They jest scooped down and toted him
To whar it was safe and warm.
And I think that saving a little child,
And bringing him to his own,
Is a derned sight better business
Than loafing around the throne.

JIM BLUDSOE.

Wall, no! I can't tell where he lives,
Because he don't live, you see;
Leastways, he's got out of the habit
Of livin' like you and me.
Whar have you been for the last three years,
That you haven't heard folks tell
How Jimmy Bludsoe passed in his checks,
The night of the "Prairie Belle"?

He warn't no saint—them engineers
Is all pretty much alike—
One wife in Natchez-under-the-Hill,
And another one here in Pike.
A careless man in talk was Jim,
And an awkward man in a row—
But he never pinked, and he never lied—
I reckon he never knowed how.

And this was all the religion he had—
To treat his engine well;
Never be passed on the river;
To mind the pilot's bell;
And if ever the "Prairie Belle" took fire,
A thousand times he swore
He'd hold her nozzle agin the bank
Till the last soul got ashore.

All boats has their day on the Mississipp'
And her day came at last—
The Movaster was a better boat,
But the Belle, she wouldn't be passed,
And so came a tearin' along that night,
The oldest craft on the line,
With a nigger squat on her safety valve,
And her furnaces crammed, rosin and pine.

The fire bust out as she cleared the bar.
And burst a hole in the night
And quick as a flash she turned and made
For that willer-bank on the right.
Ther' was runnin' and cursin', but Jim yelled out
Over all the infernal roar,
"I'll hold her nozzle agin the bank
Till the last galoot's ashore."

Thro' the hot black breath of the burnin' boat
Jim Bludsoe's voice was heard,
And they all had trust in his cussedness,
And knowed he would keep his word,
And sure's you're born, they all got off
Afore the smokestacks fell.
And Bludsoe's ghost went up alone
In the smoke of the "Prairie Belle."

He warn't no saint—but at judgment
I'd run my chances with Jim
'Longside of some pious gentlemen
That wouldn't shook hands with him.
He's seen his duty a dead sure thing,
And went fer it thar and then;
And Christ ain't a-going to be too hard
On a man that died for men.

A WOMAN'S LOVE.

A sentinel angel, sitting high in glory,
Heard this shrill wail ring out from purgatory:
"Have mercy, mighty angel, hear my story!

"I loved—and, blind with passionate love, I fell.
Love brought me down to death, and death to hell;
For God is just, and death for sin is well.

"I do not rage against His high decree,
Nor for myself do ask that grace shall be;
But for my love on earth, who mourns for me.

"Great Spirit! let me see my love again
And comfort him one hour, and I were fain
To pay a thousand years of fire and pain."

Then said the pitying angel, "Nay, repent
That wild vow! Look, the dial-finger's bent
Down to the last hour of thy punishment!"

But still she wailed, "I pray thee, let me go
I cannot rise to peace and leave him so.
O, let me soothe him in his bitter woe!"

The brazen gates ground sullenly ajar,
And upward, joyous, like a rising star,
She rose and vanished in the ether far.

But soon adown the dying sunset sailing,
And like a wounded bird her pinions trailing,
She fluttered back, with broken-hearted wailing.

She sobbed, "I found him by the summer sea
Reclined, his head upon a maiden's knee—
She curled his hair, and kissed him. Woe is me!"

She wept, "Now let my punishment begin!
I have been fond and foolish. Let me in
To expiate my sorrow and my sin."

The angel answered, "Nay, sad soul, go higher!
To be deceived in your true heart's desire
Was bitterer than a thousand years of fire!"

Women on School Boards.

Mayor Dunne of Chicago has appointed three women, Miss Jane Addams, Mrs. Emmons Blaine and Dr. Cornelia DeBey, to the Chicago school board. Commenting on this appointment the "Public" remarks:

"Mayor Dunne has extended the recognition which has heretofore been but grudgingly given to women in the government of the schools. We are preached at with wearisome iteration to convince us that the place for woman is the home; and we might easily agree to this if the preachers' conception of home were somewhat more comprehensive than the idea of wash tubs for poor women and afternoon teas for rich ones. But all this pious talk about home as woman's sphere is twaddle, if the school is not included in the home idea. Yet the appointment of women to the Chicago School Board has heretofore been regarded as in the nature of a certain masculine condescension. Mayor Dunne exhibits a different spirit. He has recognized woman's true place in the home by considering the public school system as a a department of the home, and conferring approximately half of his school board appointments upon women entirely capable of dealing with it."

Grossly False.

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the third and fourth generation."—Exodus, 20: 5.

Jealous is defined as "Apprehensive or suspicious of being displaced or outdone by another, especially in the love of another; revengeful of fickle treatment or slighted love." That may have been Moses' concept of God, but who believes God himself admitted to Moses he possessed such a character? It is a gross misrepresentation of the character of the Divine being, and, Bible or no Bible, it should be repudiated by every person of common intelligence as blasphemous. Why will churchmen, who profess to love God, persist in claiming Moses voiced his will? And why treat as "holy" a book that repeats and perpetuates such a vile libel against him we are taught to and justly adore?

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.

MONOGAMIC MARRIAGE

As Viewed by Prof. W. M. Lockwood.

Mr. and Mrs Frank Hamilton, of this city, entertained Friday afternoon and evening at the Bon Air hotel, Rock City, more than 250 guests being present to enjoy the reception, dinner and dancing.

Special cars conveyed many of the guests from Bradford, Pa., to the Rocks at 2 o'clock, and others went at a later hour.

A notable and interesting feature of the afternoon program was a lecture by Professor W. M. Lockwood, of Chicago, on "Monogamic Marriage." It is keeping within safe bounds to say that the lecture was one of the strongest and most intensely interesting intellectual productions that has ever been presented in this section. Professor Lockwood treated the absorbing problem in sociology from a physiological and psychological standpoint and the subtlety of his thought, the keenness of his analysis, and the beauty of his language invested the subject with a peculiar charm. The speaker announced a new hope for the world through the establishing of the married relation upon a scientific basis. True marriage is founded upon intellectual love; but the speaker defined intellectual love as appreciation based upon true knowledge acquired through the agency of all the psychological perceptions of the soul. True marriage is a complete union, and such unions are monogamic. Rightly understood, love is not an affair of the fancy, but is born of knowledge and is eternal. Marriage is the unification of two natures, of which one is the complement and fulfillment of the other according to the law of selection.

The speaker did not expressly state that the affections are manifestations of the soul's reaction upon complete intellectual appreciation of the truth, but there was nothing in his remarks inconsistent with that inference.

The speaker, in the development of his theme, raised the marriage relations to a very high plane, and the lecture abounded in helpful thoughts and practical suggestions. It was admittedly a mere outline of a scientific system, but it made a profound impression upon the auditors.

After the lecture a fine course dinner was served in the spacious dining room, covers being laid for 208. Each guest was presented with a menu card and dance program and floral favor.

The affair from first to last was a brilliant social success. In point of attendance and amplitude of hospitality it was undoubtedly the most elaborate private reception ever given at Rock City, while the interpolation of the lecture by a distinguished scholar and orator was a happy innovation.

Mr. and Mrs. Hamilton proved themselves princely entertainers, and their personal attentions to their guests left nothing to be desired.—Bradford (Pa.) Paper.

Dr. E. D. Babbitt's Transition.

Dr. Edwin Dwight Babbitt passed to the higher life, June 27, in his 77th year of earth life. Some time ago he was struck by a trolley car, and was seriously, but it was thought not fatally injured. A dropsical condition set in and the end came.

Dr. Babbitt has been a busy and a very useful man, and humanity has lost the presence of a friend, but through the various scientific, occult and ethical works he has published, his name has been immortalized, and the grandeur of his teachings will be more highly appreciated as humanity unfolds to a full understanding of their depth and spiritual import.

He was an avowed Spiritualist, and as a sensitive was greatly aided in his lofty aims and useful undertakings by those "finer forces" upon which he founded a college.

IMPORTANT WORK.

"Official Register of the National, State and Local Spiritualist Associations of the United States and Canada, With Lyceums, Camp-Meetings and Mediums."

The above is the title of a highly important illustrated work, gotten up with painstaking care, by Mrs. Laura G. Fixen, the efficient vice-president of the Illinois State Spiritualist Association, 1047 Carmen Avenue, Chicago. It contains 100 pages and will prove of great value to those who wish to get information in regard to the different societies located in various parts of the country. It is gotten up in a most beautifully artistic style, and reflects great credit on its compiler. This long needed work will impress the casual observer with the extensive following we have, and the dignity due to the grandest and most important philosophy now before the whole civilized world. It leads off with a magnificent photo-engraving of Mrs. Abby Louise Pettengill, president of the "City of Light" Assembly, Lily Dale, N. Y., who is a prominent factor in the education process now going on in our ranks. This Official Register can be obtained by addressing this office. Price $1.

Psychic Circle

Every Friday Evening, From 9 to 10, Local Time—That is, by the time of the place in which you live—Dr. Alexander Caird and Wife, and Lynn Spiritualists Association Center.

Morning Prayer, by Robt. L. Stevenson.

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep.

Will You Join It?

Through the suggestions of the spirit guides of Dr. and Mrs. Alexander Caird, and in gratitude for the inestimable benefit these resourceful workers have been to the L. S. A. and a desire that others may be brought under the same helpful influences, this circle has been formed.

Objects of Circle.

Soul study and the development of your psychic sense and of your highest and best natures.

Please sit in silence as far as it is possible for at least twenty minutes within the specified hour. If unable to sit alone concentrate your mind and thoughts on the objects and work of the circle.

Rules for Circle.

First—send a loving and heartfelt greeting to all members of the circle.

Second—Search your souls to learn if you have lived your very highest since the last circle. Have I been kind, patient and helpful to all with whom I have come in contact?

Third—Ask your spirit friends and the circle guides to draw near and assist you in the development of your highest soul powers and your mediumistic gifts.

Fourth—Send out a helpful thought to all speakers, mediums and workers; and to the press, that the divine plan may be more generally applied.

THE SUGGESTIONS AND DIRECTIONS FOR THIS CIRCLE CAME FROM WISE AND CLEAR-SIGHTED MINDS ON THE SPIRIT SIDE OF LIFE. THE GREAT POSSIBILITIES OF A CIRCLE, IN WHICH THOUSANDS OF PEOPLE AT THE SAME TIME, CONCENTRATE THEIR MINDS ON THE SAME OBJECTS, MUST BE OBVIOUS TO ALL.

If we believe in the potency of thought, we can but believe that such a thought wave permeating the psychic lives of so many in different parts of the world must be productive of spiritual good.

The object of this movement is not for the advancement of the cause in any one place, or with any particular people, nor solely for the good of the members alone, but for the workers, the press, the spirit friends, and the upbuilding of the cause in general. We believe that much good will be accomplished; that those possessing the gift of mediumship will receive help and spiritual strength by placing themselves in the psychic wave engendered by this means. We hope every reader of this will send their name and those of their friends, no matter whether you are a Spiritualist or not, join us, add the power of your thought to ours and receive a blessing with us.

Please remember that this circle is absolutely free to everyone, and we are glad to welcome you as a member without conditions, but there are necessarily some expenses (as printing and answering the many letters of inquiry received) and if any one feels to contribute a small sum toward the same, it will be very welcome.

Brother Francis has kindly offered the use of the columns of The Progressive Thinker for the advancement of this object, and articles will appear from time to time concerning its progress. We hope all members that can do so, will become subscribers to this grand publication, and so keep in touch with the work of the circle.

We also hope that all members will try and induce others to join; we wish to have 5,000 members before the close of the year.

You are cordially invited to join this circle.

All matter pertaining to the circle will be published in The Progressive Thinker.

Send your name and address and be enrolled on the circle book free of cost. The cost of a postal card will make you a life member.

Please pass this card to some friend; make it an endless chain. Send name to

A. A. AVERILL.
42 Smith street, Lynn, Mass.

Explanatory Letter From Dr. Alex. Caird.

To the Members of the Psychic Circle:—I would like to correct a misunderstanding in regard to the Psychic Circle. Many of our correspondents seem to think that no one can become a member unless they are a subscriber to The Progressive Thinker. We certainly wish that every member might (for their own good) receive the benefit to be derived from reading the grandest spiritual paper published, and so keep in touch with the spiritual happenings, and learn the views and opinions of the different writers on the large variety of subjects treated, but we realize that there are many who would like to become members of the circle who are not able to subscribe for the paper, much as they might like to. Such are just as welcome; there are no conditions. We wish Brother Francis could read some of the many letters we have received extolling his paper; he would certainly feel that his efforts for the world's betterment were appreciated.

A word as regards the difference in time. As our circle extends, not only all over our own country, but to Africa, India, Europe, Australia and New Zealand, one can readily see that if we tried to sit at nine o'clock by one time, some part of our circle would be observing the rules every hour in the twenty-four. If we all sit at nine o'clock, local time, the thought wave will start at the Atlantic, extend across the continent and around the world.

If any member wishes the circle to concentrate their wishes on any subject of general interest, will they kindly send the request to The Progressive Thinker? We have no way to inform the large circle, but everybody reads The Progressive Thinker. We would also request the circle members to repeat the following prayer, by Robert L. Stevenson, upon arising in the morning. "The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep."

ALEX. CAIRD, M. D.
44 Commercial street, West Lynn, Mass.

I am a member of The Psychic Circle advertised in your paper and want to express my thankfulness that it has been started. I have already received much spiritual help from it. Long may it continue. CHARLES GOULD.
Hampden, Me.

Will the members of The Psychic Circle kindly concentrate their minds on Mrs. J. B. Roberts, of Tacoma, that she may obtain some relief from the intense suffering that is her portion at the present time. Yours in the interest of humanity. CAPT. JONAS BALCOLM.
Tacoma, Wash.

I am deeply interested in The Psychic Circle started by Dr. Caird, of Lynn. I would like to request the members of the Circle to concentrate their thoughts on the legal powers to not only reprieve Mrs. Rogers, of Vermont, but commute her punishment toa life sentence instead, for we do not believe her spirit is in a condition to be thrust into the spirit world. J. N. NASON.

Michigan State Society of Spiritualists.

To the Editor:—In my report of the late Sturgis June meeting, I wrote a paragraph on a narrow strip of paper and pinned it to the report in the place where it ought to have appeared, but I presume it was lost when the pin was taken out. I feel it my duty to the state society to mention this and give the paragraph here. It was as follows:

"Dr. Julia M. Walton, missionary of the Michigan State Society, lectured; her subject was "The Soul." She quoted many ancient philosophers and sages to prove that the ancients knew, in all probability, as much about the soul as we do now. Her address was excellent; she gave tests at its conclusion which were accepted as correct by the persons for whom they were intended. The state society is congratulated on its missionary."

This paragraph has appeared in my home report to the Michigan Democrat.

THOS. HARDING.
Sturgis, Mich.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

WAS AN OCCULTIST.

The Late Mrs. Stockdale Was Interested in Spiritualism.

Flint, June 29.—That Mrs. Mary Stockdale, the wealthy Flint woman who bequeathed all her property to Detroit and Buffalo charities, was something of an occultist during her declining years of her life was evidenced by the testimony in the case to-day. One of the witnesses sworn was Paul Countryman, aged 72, who said that he was a Spiritualist and as a friend of Mrs. Stockdale, knew she was deeply interested in Spiritualism for some time prior to her death, as she had attended seances held at his house.

Mrs. Sarah Funcheon, aged 72, a Spiritualistic medium, testified to having had a conversation with Mrs. Stockdale in August, 1901, in which the latter told her that she had made more than one will.—Grand Rapids Press.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

The Present Economic Conditions In the Light of the Soul Teachings.

Delivered through the Lips of Mrs. Cora L. V. Richmond, Chicago, Sunday, May 14, 1905.

Ever since man and woman were condemned to earn their daily bread by the "sweat of the brow" there has been an effort on the part of the human race to evade and avoid the penalty, i. e., not to toil.

The effort not to toil has its origin in two human motives: One is laziness or indolence, and the other is love of power over others. Of course both of these are very imperfect conditions of human life. But every adage in Scripture and philosophy, two-thirds of the proverbs of Solomon, all things that serve as moral, or at least social precepts to mankind, everything that society insists upon, have a tendency to foster industry and thrift, and the earning of one's daily bread by daily toil in some direction; with the hands if necessary, with machinery if that will suffice and, therefore, with the brain—notwithstanding all this, whatever can reduce the maximum of human labor is regarded as beneficial. Yet there are periods of reaction, when hand labor is considered more artistic and better than machine labor. There are certain esthetic tastes that are cultivated by the wealthy wherein the greater the amount of labor bestowed upon a thing by individual workers the more it is valued. The present time is prolific of the making of expensive articles of apparel by hand instead of by machinery, the making of furniture by hand instead of by machinery. The artist values the painting, the statue or whatever is the work of the individual creator. It loses its artistic value if it is machine made. However perfect the automatic music, although carried to a high degree of perfection by modern devices, it loses the individual quality of the master performer. Therefore, machine labor stultifies itself. That which is ground out, apparently to save human toil, becomes less valuable than the things that are fashioned by especial personal endeavor. Whether a thing is better or worse depends, of course, upon the standpoint of the one viewing it, upon his point of judgment and upon the perfection of the workmanship.

Idleness is enforced as a punishment, or penalty for crime. There is nothing worse than the hades of enforced idleness. Then it is not the work that is objectionable. Work is to do the thing that is needed to be done willingly, and for its ministration, lovingly. Toil is to labor because one must, because one is driven to it by circumstances, conditions, or other states of human life. Therefore, it is toil that people seek to avoid, not work. People that are supposed to be in the leisure class work harder than any other class; but they work in ways they choose for themselves; apparently they work in pursuit of what they call pleasure, or, at least, the following of what they conceive to be the highest aim of existence. While the bodies grow weary, unless one is over indulgent and satiety steps in, it does not tire them or weary them like the labor that is grinding, that is in a treadmill, that must be done every day, so many days in the year, so many hours in the day for some one else.

Many people suppose that the economic propositions are to be grappled with and settled separately, all by themselves. They suppose that the conditions industrially and economically make up the social state, either oppressively or otherwise. When Sir Thomas Buckle said that "the number of marriages depended upon the price of food," it was supposed to be the key to the sociological problems. But it is not. Only the most superficial observer, or the one who is intent upon pursuing a certain line of sociological inquiry can regard economics as the central question. There are periods that mark distinct steps in the world's progress, so there are times when the industrial questions culminate. But very one, of any degree of thought, must know, that these conditions are the results, not the causes; that they are the results of certain preceding conditions.

If we trace the history of human labor we will find that the physical supremacy of individuals and of certain nations through certain kinds of leadership brings about subjugation of other people. Now it seems that the time has passed in the history of the world when conquered nations are made the slaves, the burden bearers of the conquerors. Egypt, Rome, all those nations that reached a high state of civilization over one another, nevertheless, made slaves of their subjugated nations, even if the subjugated nations had been previously as far advanced in civilization as themselves. The pictures of conquered kings walking in chains through the streets of imperial Rome; the pictures of conquered queens walking through the streets in chains, as only slaves of their conquerers, you are familiar with.

Those who are acquainted with history will understand that many times the "hewers of wood, the drawers of water" and the diggers of trenches were conquered subjects; there were gradations of slavery it is true. The laboring man of Egypt had not only no right to his body, to his labor, but no soul. Whoever came under the dominion of the Pharaohs for the time being must be a slave. There is no doubt that the Israelites in their captivity were slaves as you are aware; there is no doubt that all the Oriental nations at one time or another were slaves under the subjecting power of the conquerors.

When you consider that enforced toil, and chattel slavery and serfdom are not so far removed from modern civilization but what you can perceive that something resembling chattel slavery still exists in many parts of the world, even where enlightenment is supposed to prevail. A portion only of the serfs of Russia have been set free. Peonage is tolerated, either surreptitiously or openly; and is it not a fact that coolie labor has been imported to take the place of chattel slavery in this country? When you consider this it is not surprising that the masses of the people have not yet the right perception of the individual or personal value of a pair of hands that can work; and it is not surprising that those who obtain power, either as kings, emperors, or dominating powers by the results of wealth, should fail to appreciate the fact that great renovation of the world is going on toward the recognition of each personal life.

Whatever Oriental religions may have taught before Buddha, he is the first one that is recorded as the leveler of castes. He made every human being equally valuable in the sight of the Infinite Good. You cannot say this of the Mosaic law, of the Mosaic Dispensation. You can say it of the true spirit of Christianity. But the spirit of Christianity and its modern application run along different lines. There is not a Christian nation on this earth but has been or is a slave-holding nation.

In the time of chattel slavery the bodies and the consciences of the negroes were not theirs. Their religious exercises were private and secret. They held meetings and offerings of prayers, oftentimes, unknown to their masters. It was at one time an offense for the negroes to hold religious meetings because of course, being owned they had no souls to save. If, however, they persisted in having religion, they were told that to obey their masters constituted the essential part of the religion.

Now, if you will look at the demonstrations in Russia when an hundred thousand peaceable citizens went up to petition to the Czar for their rights and to protest against certain objectionable restrictions, you will understand that the spirit moving upon the individual and personal lives of Russia is far in advance of what it was a half century ago. And the liberation of a portion of the serfs by one of the late Czars brought about a consciousness of the value of the person the moment that ediet went forth. But a nation that can produce a Tolstoi contains a prophecy for every person in that nation; and there are few so weak or ignorant but what they know it. They know it to-day when they did not know it twenty years ago; they know it now when it was not dreamed of forty years ago. It is because of the advancement of the personality that this hope dawns upon Russia.

When you regard that—barring chattel slavery and those who were held in chattel slavery—at the foundation of this government there was no discrimination made between persons. Of course one-half of creation has always been left out, that is the women; but even they have refused to accept that position, of being unrecognized. With the advancement of the personality of men the whole of womanhood has advanced. The fact that there was no bond, no free, no king, no subjects, that presumably every citizen of the United States had equal rights and equal opportunities, according to the ability to labor, to liberty; life and the pursuit of happiness, constituted an epoch.

That there has been a recession from that standard is not to be wondered at, since a few dozen, or a few hundred, or a few thousand people can be at a height that millions may not have attained. But the human race has not grown to consider that the moral proposition or the spiritual proposition is first. The "seeking first the kingdom of God and its righteousness and all these things will be added unto you" is not yet a general human attainment. That is, there is not any very large numbers of people who recognize that each person is just as valuable in the sight of God as every other person.

As a theory this is true, but, of course, many say "it is not practical"; and why? We must strike at the root of the difficulty: If souls are not equal, and that is Calvinism, and for Calvinism how could there be a republic anywhere? For as your Puritan Fathers believed some souls would be saved, a very few, and all the rest lost, how could there be an equal thought for all people in the direction of government? If it is true that the kingdom of heaven is only for the few, and the other place for the many, and by divine processes the few obtain that kingdom of heaven, is it not legitimate to suppose that this earth also belongs to the few?

The Jews believe that the few will inherit the earth; that the kingdom of heaven has not yet come, but that the "New Jerusalem" will come. Of course the more liberal Jews believe that this is a condition, that it does not apply merely to the Jews. The orthodox Jew believes it to-day.

There can be no universal liberty when the thought is that even heaven is exclusive. It is perfectly consistent with the tenets of the Christian church that Mr. Rockefeller should want to own the earth; because he believes in the exclusive kingdom of heaven. It is the legitimate sequence. It is that kind of religion gone to seed; it is flowering out of Calvinism, and the flowering out of that heaven that excludes those who do not accept the words as taught by theological tenets. Of course, the possession of the things in this world, reasonably according to that idea, should belong to those that are the "chosen of God."

The Jews believed formerly that the Children of Israel were the chosen people of God and that they would inherit the earth. So the Czar of all the Russias, hereditarily, must believe that he is the chosen of God, (the God of the Greek church), as the head of all his people, and that they must do as he says. As the Church of Rome has taught that every blessing must come to humanity through that accepted channel and, in fact the moral results of a partial heaven and a partial Deity must be a partial human state. But if we accept the Sermon on the Mount, the ministrations of Jesus, the Beatitudes, we then know what the true spirit of the Christ teaching is. But the failure of mankind to interpret it aright is because of the lack of growth; because selfishness has not yet been overcome.

A big boy can whip a little one, a big nation can usually conquer a little one, a great financial power can swallow up a lesser financial power. It is a part of the system. How many human beings are there upon the earth to-day who consider that every child of earth is just as large a child of God as those who are called the ablest and largest? How many are there who feel that every human being has just as good right to the air and the sunshine and the opportunies of the earth as they have? If they are indolent and do not avail themselves of it, of course, that is a different question, and they are unfortunate; but having the opportunity is one thing and not being able to, or unwilling to avail themselves of it, is quite another. With the advancement of machinery, with the great increase in the demand for every commodity there is still in every crowded street in every large city and all over the earth a very large percentage of the human race that cannot find anything to do.

The condition of society that creates the greater demand and the greater supply should, when well balanced, create greater opportunity for all. When you read in the papers that any man who wishes to can find employment, you know it is not so. Let there be an advertisement for any kind of a position and there will be hundreds or a thousand applicants for the one position. The daily bread must come from somewhere. The farmers lack the essential hands to till the soil; the fruit orchards and vineyards of California have gone to waste because there is no one to gather the harvest. But why not? Not because men could not be found in abundance; not because women too, for that matter, could not be found in abundance, but because the markets for the produce cannot be reached without paying ruinous tribute to the common carriers. How is the western farmer to induce men to give their toil to him when he has to burn his corn for fuel because it does not bring the price of transportation? The economic problem, therefore, is not solved when individuals and syndicates press forward into the wilderness and out upon the plains to build railroads to ever lay an embargo on every man's toil and every man's land. When all the railroads combine, the consumer and the producer are at the mercy of the transportation companies.

These are the great problems then. People talk about this thing being very dreadful, and that they should be careful of private ownership and of protecting the utilities of life. In the early days of this country, perhaps you remember, those of you who lived away in some backwoods and had to drive over the roads, that every mile or so you had to pay toll. The highways were sometimes built by individuals, sometimes by the states, and small municipal corporations. Then the great hue and cry went up for "free roads." Does not that mean railroads? Does not that mean all methods of transportation? You are to settle it. We, who travel on the wings of thought, we who know no time and space, we only have to earn our "daily bread" which is the food of the spirit, by goodly deeds and loving words, offer to you as a proposition: If there should be free public highways, is not every way traveled by the public a public highway?

Now you are entering upon a condition where combined capital sees the value of combination, and combined labor sees the value of combination. The individual was worshiped a century ago in this country Personal freedom was what men were looking for, the right to worship God and to pursue daily life and earn the daily bread without imperial, kingly or other dictatorship. Voluntary combinations have been found more profitable among the capitalists than individual competition; voluntary combinations have been found more valuable in the protection of labor than individual contractors. Now the next great question is: shall these two be at war, or will it be found that universal combinations of capital and labor are better for the human race? That is the question that confronts you.

Right here in Chicago to-day employers are only so relatively; employes are only so relatively. Your hand and thoughts and bodies are the servants of the intelligent and moral forces of life, if you will have it so. But if we are compelled to pit the millions of dollars accumulated in a few hands against the toil of the many, we would take the latter alternative; Men are more valuable than dollars; the dollar is but the instrument of utility. The insensate corporation has no soul; as a corporation it is simply a legal thing. Therefore, to-day, if we were in Russia we would take the side of the men and women that went to plead with the Czar. Here in Chicago the czar is wealth, and we take the side of the people.

We do not believe in violence; we do not believe in bloodshed, but an armed policeman who intends to shoot is no more sacred than an armed striker. The armed negro who is brought here to shoot your workmen is not sacred. The power of violence, whether on the side of the state or the side of the people is not the right power. The question is not whether these employers have a right to deliver goods, but down deep behind that, had they the right to break their promises with the men whom they have obliged to fulfill their contracts? The under-current is not what appears on the surface, on the streets today; that is but the result. But will the United States troops or the state troops settle the problem of how this question is to be met? If you have anything to do with a railroad corporation (that relates to all the syndicates) the directors have an especial meeting and you have a hearing. If you have anything to do with labor that effects the whole of the workmen they have an especial meeting and the question is met.

Now the people have a right to demand that the streets shall not be obstructed by the strikers, and that they shall not be obstructed by the strike breakers. This question should be settled in the way that modern civilization has pointed out. There is only one way; it is not by troops, it is not by the police force, it is not by deputy sheriffs, it is not by injunction; it is by the moral force of the people insisting upon ARBITRATION. There is no difficulty that people can enter into but what the people who are disinterested can help to solve. You insist upon the murderer having a trial by jury. You presume by a jury that is impartial, because you can insist upon it, but you do not know that they are, but nominally every opportunity is given the murderer for the saving of his life. If it were insisted upon that an impartial tribunal, a court of arbitration should settle these questions—and it could be impartial—there certainly would be a vast stride from the nineteenth century. And the steps in civilization that have been taken by Australia and New Zealand—perhaps the highest advancement so far—would also be incorporated and introduced here.

When the capitalist says, "there is nothing to arbitrate," he means that from his standpoint there is nothing to arbitrate. We have yet to learn that any refusal has been on the part of the unionist or laborer to arbitrate. The one who is willing to submit his case to an impartial tribunal has certainly the balance in his favor.

Now the question is before you, that if these workmen are conquered now, if there should be intimidation, or if, notwithstanding the protest of the mayor and citizens, the United States or state troops are sent here, will that settle the question? This and another answer is resting upon you, the great questions concerning the highways is to decide whether the voice of the people is free from financial and other arbitrary pressure so as to leave it to a fair and impartial hearing.

The trouble is not where you think it is. Most of the people who earn their daily bread just as surely as those who toil with their hands have an insane idea that they are not working people; have an insane idea that their interests are with the capitalist. Since when have the capitalists refused to discharge, even their most reliable agents if others were found who could serve their interests better? Since when are clerks or any in subordinate positions in large establishments retained merely as a personal favor? There are instances it is true, where personal regard is shown, but the great system is centered on the point of personal interest to the employer.

Now if one has a larger interest, if there is anything beyond personal interests; if there is anything in the spirit, in humanity, in the public mind that is greater than the almighty dollar, he makes all the money that he can through syndicates and through speculation and then gives it to charitable institutions. But Jane Addams works in the slums. Undoubtedly she has her "daily bread," but she also has the Bread of Life. Miss Willard worked for everyone; undoubtedly she had her "daily bread," but she also had that larger sustenance of working for others. The whole question is: not what is for your interests as a capitalist, even your personal interests as a laborer, but what is for the interest of the people?

Since capital cannot move a wheel, run an engine, build a railroad or do anything without the hand of labor and the man behind, it is the human being we must consider and not the bank, not the syndicate, as a question of capital, but the human beings as portions of this great life and work. Now the value is to be determined within the next few years; whether humanity is greater than selfish interest; whether we have reached a point in the world's history when the teachings of Buddha Gautama and the teachings of Jesus of Nazareth can be applied to daily life. Whether the world has had enough of strivings and contentions and bloodshed for the mere maintenance of the name of physical power. Whether that which is miscalled "patriotism" that urges the Russian soldier to leave his family and home and to go out to battle for the purpose of extending the empire of Russia shall be called "patriotism?" Whether that which seeks to conquer all the weak nations in the world for the purpose of augmenting its territory shall be called "patriotism?" Whether that which enables a man, because of his genius and ability, who can win all the wealth in the world to the exclusion of those who are struggling along similar lines shall be called "legitimate business." Whether the Vikings that came sailing down from the north for gold shall be considered great and correct, irrespective of true commerce upon the high seas? Whether the pirates that have been relegated to the domain of darkness by advancing commerce and civilization shall be supplanted by modern commercial pirates? Whether there shall be in the thoughts and minds of the human race this idea: that the race of giants has disappeared, that the race of pirates has disappeared? The highway robbers, who came out from the fastnesses of the mountains and robbed the unsuspecting travelers have been relegated to a few remote regions. But have I a right because I have intellectually gained control of all the money power in the world to use it oppressively to my fellowman? For the intellectual giant, the monetary giant and the Vikings of old are similar in their expression. There is a tradition that the souls of the Vikings are bound to those icy barques that come floating down from the northern seas. In those frozen ships they are condemned to sail for eons of time because of their wrongs against humanity. Those wrongs were as the smallest part of a fragment compared to the wrongs of the vikings in your midst, compared to the bandits who, under the protection because within the limit of the law, prey upon the people. What ships of ice, what frozen regions of the spirit, what weird and terrible states will they find when out of the gateway of their own souls and of the immortal world they seek to find the passage way that is barred by their lack of humanity?

Friends, the economic question is the important question today. The great industrial problem is the imminent problem to solve. The President cannot solve it; the governor of the state cannot solve it; the mayor of the city cannot; even the chief of the police cannot solve it. You, and by you we mean the entire inhabitants of this city and this nation, have the opportunity of solving it. It is a moral question; it is a question of deepest humanity; it is a question that relates to the spirit; it is that which belongs to the next great stride in civilization. Its battle-field is not in any nation, it is between the Titans of commerce and those merciful deities that hold charge over the lives and souls of earth.

Now this voice of the spirit summons you, not to solve this question from your small personal interest of salary, not from your small personal interest in the value of your stocks, but from the larger interest of that which "ye would that men should do unto you, do ye even so unto them."

Ministers in the Christian churches have said that the people want peace; they do not want bloodshed; they do not want rioting. That is true; they do want peace, but they do not want peace through smothering the mouth of the volcano; they do not want it in the region of the earthquakes; they want it on the high plateau of a broader, deeper and wider humanity.

Are you ready? If it came to the matter of principle, whether you should worship in this little room every Sunday or give up your religion—or perhaps your daily bread—are you ready to give up your religion or your daily bread? Is truth stronger to you than any other present inducement of physical life? If it is not, then you are not ready. And over and over the mills of the gods will grind and grind, and another will take the place of the Czar; half a dozen more men will take the places of those now in the syndicates of the world. You will tread the same treadmills while the fields are longing for hands to cultivate them, and Nature beckons to you to come home, to be one with her, and earn your daily bread where there is no striving, no external display, only nature and the life of her many happy children there.

Oh! when, heart-sick and weary and broken in spirit, the man of the world goes back to the old home. stead roof after all his strivings and all his millions, he is not able to purchase the smallest measure of the happiness which was his. He would give all if he could lay his head upon the bosom of mother nature among the daisies under the waving branches of the trees and rest and sleep as when a child! So the restless nations of the earth that have seared the consciences and tortured the brains with the seeking for position and power will all one day go back to the bosom of the mother, and like the spoiled child will say: "Mother, I have sinned against thee, but I come back now to ask your blessing." And the great, Infinite Mother, the heart of love, and the great Infinite Father, the heart of wisdom, beckon the children of earth, when weary with all this wandering, when their hands and hearts and brains are tired of all this striving, to come back to this Infinite altar of love with their added experience and their sorrows, and understand that there is no sorrow in the world, no struggle for which there has not been a wise provision when the lesson is learned. The infinite Love is always there with its divine benefaction.

"THE BLUE AND THE GRAY." "HOPE."

Spoken Through the Lips of Mrs. Cora L. V. Richmond, Chicago, May 27, 1905.

(Impromptu poem, the subjects being given by members of the audience.)

Along the ramparts of the skies
When the sun shall rise on that one day,
And you behold, with loving eyes,
The streaks of Blue and the tints of Gray,

You will say: How well they mingle in love
In that upper light in the morning dawn;
How well it is, that in heaven above,
As the sun lights up the wondrous lawn
Of Earth, there is no other way
Than the mingling of the Blue and the Gray.

Here on the earth men do what they,
For duty, think is right and best,
And think because if they give away
Their human life and human quest,
They do it for their country's sake,
That she will better glory make.

But if each one bears within his heart
A sacred purpose, who shall say,
That in heaven they must stand apart,
And be known distinctly as "Blue" and "Gray"?

We honor ever the nation's flag;
We prize the patriots of all time,
The courage of the soldiers who never lag.
Oh! we know! there in that higher clime,
Is a bond that will not pass away:
They are crowned together, the Blue and the Gray.

When Abraham Lincoln knew that the war
Was over, and peace once more was here,
When his spirit rose unto that height, as a star,
He did not take to that heavenly sphere
Any hatred for those who had erred that day:
He blest and welcomed the Blue and the Gray.

And now as Hope lights, like a star,
The warring nations of the earth,
And you behold from near and far,
New struggles and impulses have birth,

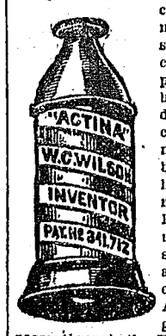
Can you not walk forth in that spirit to-day,
Feeling the contention and striving that is here,
But casting hatred and scorning away,
Pitying those in sorrow and fear,
And in your heart of hearts still say:
I bless them, too, "the Blue and the Gray"?

For hope lights up the life with light,
And above all colors, that are broken here
In the shattered shards and fragments of sight,
Is that which is still more pure and dear:
That Hope, with white banners, is floating alway
Above the red and green and the Blue and Gray.

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WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

Rev. R. Heber Newton says: "I make bold to say there is no field for human investigation half so promising as this, none which should so appeal to educated, intelligent, philanthropic men to support and endow. Anyone who walks with his eyes open, ready to hear what men have to tell, will find stories pouring in upon him from men whom he cannot mistrust as liars and whom he knows to be sane and sensible, which will stagger him."

Cheerful news comes from St. Louis. During an operation in the city hospital on Peter Eldam, who had shot himself, the patient's heart ceased to beat for so long a time that two of the attending physicians pronounced him dead and left the room. A third physician remained, however, and by injecting salt into Eldam's veins set his heart to beating again and restored him to consciousness.

B. S. WATSON WRITES FROM DENVER, COLO.: "THE PREMIUM BOOKS YOU KINDLY SENT CAME SAFELY TO HAND. THEY ARE ALL MY FANCY PAINTED THEM, LOVELY AND DIVINE; BUT I DO NOT UNDERSTAND HOW YOU CAN GIVE SO MUCH FOR SO LITTLE MONEY. MAY YOUR LIFE BE LONG AND PROSPEROUS TO PROMULGATE THE GRAND TRUTHS OF SPIRITUALISM."

Goldwin Smith says: "We are told that the origin of life has at last been discovered. This, if it is true, might seem to make the case in favor of Materialism complete. But is it the origin of life that has been discovered or only the beginning of life on this planet? That sooner or later the beginning of life on this planet would be discovered by science was almost certain. But the beginning of life on this planet is not its origin. Something there must apparently have been in that particular particle in which life commenced distinguishing it from other particles and from matter in general. If the source of this has been found, the origin of life has been discovered; otherwise what has been discovered is not the source, but only the beginning. The proof of physical evolution is heartily accepted. But, as at present advised, we challenge the assumption that physical development out of a germ plasm is the beginning and end of all."

On account of sickness Miss Laura Mattock of Owosso, has resigned her position as Secretary of the Grand Ledge Camp, and Miss Rena Chapman will do the work of Secretary for the camp this year.

Taking as its text a "revival" which occurred in Belfast in 1859, the Hospital calls attention to the fact that Archdeacon Stopford had the discernment to perceive the hysteria produced and the courage to preach a warning. "He traced some of the attacks of hysteria to the abuse of certain pulpit arts, to the reiteration of hell! hell! hell! and to the consequent accumulation among the congregations of depressing emotions for which no adequate outlet was provided in active thought or in practical duty. He traced others to the kindred but more gradual operation of the highly charged mental atmosphere of the locality, and he described the nature and tendencies of the induced disease with sufficient clearness to disabuse all candid minds of the supposition that it could ever, in any circumstances, be rendered an instrument of good. Physiologists, and physicians as physiologists, are bound to recognize that emotion is a force seeking outlet in action, capable of being guided by those who have been trained to bring it into subjection, but certain, when suffered to accumulate, to overpower persons of feeble will, and to compel them into courses which sound judgment would often be unable to approve. Abandonment to religious feeling, like abandonment to any other feeling, is merely a surrender of the will to the emotions, and its principal effect is to render emotion, and not will, the predominant factor in the organism.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

At the First Congregational Church, Oak Park, Mr. William E. Barton preached on "Redemption in Other Worlds." He said in part: "With our increased knowledge of other worlds we cannot restrain our inquiry as to the probable condition of life there. That there is now life like ours in every word, or precisely like ours in any world, is not known, not even probable. We are not at liberty to suppose that Christ has been born and crucified in other worlds. His life is a part of the history of this planet. But the more we free the Bible plan of redemption from the adventitious and the accidental, the more overwhelmingly probable it becomes that in every world characters shall rise through analogous revelations to a common zenith."

Mrs. Hobson writes from Toronto, Canada: "Mrs. L. A. Griffin, the English medium, who for the past six months has been touring in Canada and the states, is recalled unexpectedly to the old country. She leaves for England July 6. It is with feelings of deep regret she finds herself compelled to return to British shores without being able to visit the Lily Dale camp grounds, where her Erie friends had arranged to receive her. Mrs. Griffin desires to sincerely thank all those kind friends who have been instrumental in making her visit to America a success and pleasure."

Mrs. Squire writes: "The Church of All Souls has been discontinued for the summer. I thank my many friends for their presence, hoping to meet them again in the fall."

W. P. Butler says: "I tried hypnotism upon alcoholic cases and found that it is as successful as in the treatment of cigarette fiends and have had the good fortune by this means to add several recruits to the temperance cause. So successful has the hypnotic treatment been that I have already trained Daniel P. Higgins, John S. McCullough and Dana Heck, of this city, to help me with it, and as soon as they mastered the power of hypnotizing subjects they have had the same success as I have had." Mr. Butler believes that hypnotism should be adopted as a branch of the temperance cause, that each temperance society should have a squad of hypnotists and that temperance orators should practice hypnotism as an adjunct to their work.

Mrs. Ina Wilcox writes: "I attended a Spiritualistic meeting held at 962 Milwaukee avenue, of which Mrs. DeLong Moseler is pastor, July 2, and I cannot say too much in behalf of the medium. Her psychic power is something marvelous. A large audience congregated in her parlor, all anxious to receive a word of cheer from some departed loved one through her organism. These meetings are held every Friday at 2:30 p. m., and Friday and Sunday evenings at 8 o'clock. They will not be discontinued during the warm weather."

Parkland Heights Spiritualist Home and Camp-meeting Association will open on Sunday, July 9. Mr and Mrs. Geo. W. Kates will be the opening speakers. Mrs. C. Fannie Allyn and others will follow. Address all communications to the secretary, Miss Elizabeth M. Fish, Parkland, Bucks county, Pa.

F. M. H. writes from Detroit, Mich.: "The closing services for the season of the Earnest Workers S. S., were held at its fine hall, 333 Michigan avenue, Sunday evening, June 11. The hall was tastefully and beautifully decorated with bunting and flowers. The services were fittingly and gracefully conducted by our esteemed president and pastor, Mrs. Mary Stein, in her usual brilliant manner. A great part of the success was due to the high and soul-inspiring work of Mrs. Metcalf, Mrs. Jenkins, Mrs. Pengally and Mrs. Dr. Fish, who kindly lent their aid and assistance. A fine musical program and recitations were beautifully rendered by kind and loving friends. Everything passed off in a harmonious manner, and all retired feeling they had spent an enjoyable evening in communion with the angel world, and sorry that the meetings had closed. Much praise is due Mrs. Stein and the officers of the society who have raised it from almost a failure to the flood-tide of success. The society is so pleased with the grand work of Mrs. Stein that it has selected her as pastor for another year, and in the fall with the blessings of the angel world we expect forth greater efforts for the uplifting of humanity. The meeting was closed with a beautiful benediction and the audience singing, 'Our Father in Heaven.'"

D. G. Hill writes: "The opening service of the summer meetings of the Golden Rule Spiritualist Society, Sunday evening, July 2, was very satisfactory in attendance. The speaker, Mrs. Nora E. Hill, gave a very interesting address, with messages by visiting sisters, Mrs. Weaver and Mrs. Thompon, which were well received with the beautiful music and singing by our choir, and which made the service a most enjoyable one. The next meeting will be held on Sunday evening, July 16, and each Sunday evening thereafter during July and August. Good speakers and mediums always in attendance; open door; all welcome. O'Donnell College Hall, South Paulina street, between Washington Blvd and Park avenue."

The American Journal Examiner of California, says: "On 'Calvary Hill,' near Torres, Colorado, in Las Animas county, an accident happened on Good Friday. A young man named Jesus Gonzales was nailed to a cross during the Easter religious ceremonials of the Penitentes and expired in view of the awe-struck spectators. He had volunteered to take the part of the Savior in the solemn ritual of the sect, and his wrists and ankles had been firmly bound to the cross with ropes. At his own request nails were then driven through his hands and he was spiked to the cross-beam of the cross. At a signal from the high priest of the Penitentes the cross was elevated and the ceremonial continued. Following literally the New Testament narrative of the Savior's crucifixion, every incident and episode was imitated. Some of the Penitential Brothers performed the part of Roman soldiers, and one of them pressed a sponge of vinegar to the lips of Gonzales. The pseudo Christ smiled feebly and whispered the Savior's last words, 'Father, forgive them for they know not what they do.' The Penitentes then divided Gonzales' clothes and cast lots for them, as told in the scriptural account. A brother then seized a spear and plunged it into Gonzales' side, and his face lighted up with the beatific smile of a martyr. Meanwhile the various episodes of the crucifixion were executed with solemn zeal."

Mrs. T. J. Boyd of 403 Stanton street, Bay City, Mich., warns all people against employing the services of one Geo. White in any capacity in connection with Spiritualism. He said he hailed from Toledo, Ohio. His methods were very simple. He would put out every ray of light, and we poor dupes would see spirit lights (or thought so) until some of the same kind of light was seen on his fingers, and it was a very fleshly hand caught holding the trumpet. A voice smelling strongly of whisky and tobacco came through the trumpet. Mrs. Boyd would like to warn others so they will not fall into the same trap. He is about 40 or 45 years old; medium size and build, and has a young woman with him of about 25—a tall blonde.

J. M. Humphrey writes from St. Louis, Mo.: "I want to say to the sisters and brothers everywhere that here in St. Louis Spiritualism is attracting more favorable attention now than ever before. It is interesting more thoughtful people. For the past two months the First Spiritualist Association has had Brother Will J. Erwood of Wisconsin and he has worked up something like a revival interest here in things Spiritualistic. Thirty or more new members have been added to our rolls in this time, and others will follow. Brother Erwood is a talented, educated, coming young man—a credit to our cause, a capable, earnest and industrious worker. Wednesday night, June 28, our temple was filled to hear his last talk on 'A Glimpse of the Future,' a subject he handled very acceptably to his audience. Following the discourse Brother Erwood received new members in a beautiful, suggestive and original flower service, fittingly appropriate to our loving cause, and most impressively conducted. A Spiritualistic wedding followed, wherein flowers and little white-robed children assisted, and closed Brother Erwood's work here for this season. Representatives of the city press were present, and made extended pleasing reports, a certain evidence of Spiritualism's growth in public esteem. All is well with us and our work."

Rev. R. Heber Newton says: "The middle ages believed that the saints were surrounded by halos. Again the scientist laughed in his sleeve—if he was courteous enough not to laugh openly. Yet Baron Reichenbach showed that certain scientists recognized a luminousness in magnets, and since the earth is now known to be a great magnet man may also be a good sized one."

Mrs. Ruth Eastman of Mancelona, Mich., writes: "I wish to announce to your many readers that improvements are being made at our camp grounds. Our venerable worker, Samuel Lesher, is giving his whole time, so far as his health will permit, to beautifying the grounds he loves so well. He has given up his farm to spend his last earthly days to do so. He is 80 years of age, and knows how to clear up land. Two cottages are in the course of erection. Come to our Northern Camp; more the merrier."

Mrs. C. Kirchner writes: "A large and appreciative audience which tested the seating capacity of our president's home, listened to the services of the Rising Sun Mission on Sunday evening, July 2. Our sister, Mrs. M. Price, delivered a grand lecture on Spiritualism, which was listened to with rapt attention. Our president spoke about the meetings being closed for the summer at the People's Institute, and to save the expense of rent would hold meetings at his home, 22 Jackson Place, between Van Buren and Jackson Blvd., west of Hoyne avenue. Brother Thompson gave some grand tests, as well as did Sister Kirchner. We are pleased to see so many strangers at our meetings, and feel we are spreading the gospel of Spiritualism to a good number of investigators. The regular meetings will be held every Sunday evening at the president's home until September 3, after which the services will be held in our new temple. A social will be held at the president's home, Saturday evening, July 15, for the benefit of the building fund. All welcome; come and have a good time. Our speaker for Sunday, July 16, will be Mrs. W. F. Schumacher, pastor of the Church of the Students of Nature."

P. A. Jensen writes from Melmont, Wash.: "One need not get hysterical over this fraud question and say, 'The fakes everywhere are trembling in the anticipation of exposure.' The fakes are doing nothing of the kind, for they know there are dupes enough to support them for years to come. Elsie Reynolds and the Crindles, after their exposure in Los Angeles, struck camp, and started business in San Francisco. Maud Freitag of Los Angeles, continued her meetings as usual, after her exposure, although the particulars of her fake work were published in the three leading Los Angeles newspapers; and there was nothing unusual noticeable about her meetings, unless it might have been a little suppressed excitement among her dupes."

A. A. Averill writes from Lynn, Mass.: "The prospects never looked brighter for the growth and prosperity of our cause than at the present time in Lynn and vicinity. The meetings held at Cadet Hall during the winter, under the management of Dr. Alex Caird, have been full of interest. Some of the finest speakers procurable have been heard from our rostrum. Mr. Oscar A. Edgerly was with us during the month of April and delivered as fine a course of lectures as was ever listened to from any platform, spiritual or otherwise. In May we had Dr. G. A. Fuller, who presented the spiritual philosophy in his usual able manner, and Mrs. Kate M. Ham of Haverhill, who demonstrated it just as ably. And the work does not end with the coming of Summer; on the contrary, it is entered into with more zeal and vigor when the meetings are renewed at Unity Camp. There is a wonderful increase in the size of the audiences since last season, partly in consequence of the opening of the new electric road which now takes passengers direct from Scollay Square, Boston, to the camp gate, running every half-hour. June 4, was Benefit Sunday and a large number of local and visiting mediums assisted. The 11th, Mr. Edgerly was with us, and the 18th was Haverhill Day when the Helping Hand Society of that place made their annual excursion to the camp, and it was truly a gala day, parties being present from nearly all the neighboring societies to greet the Haverhill friends. Miss Elizabeth Harlow, who has lost none of her old-time power and vigor since she became a Westerner, was warmly welcomed on the 25th, as was Mrs. Ham on July 2, to be followed on the 9th and 16th by Rev. May S. Pepper, whose wonderful work in New York has attracted attention all over the world. She will also be present during the fair which is to be held in the grove July 12 and 15, inclusive. It is a dream of ours that some plan may be formed whereby more of the western speakers could come east and the eastern ones go west, which could be easily accomplished by the formation of circuits, so that a speaker could have six months' engagement with societies near each other, each society paying their part of the traveling expenses. There are many mediums in the west that our people would be glad to hear, and we know that we have many here that could do good work in the west."

Mattie E. Hull writes: "Mr. Hull and myself have been so busy since our return from the west, we have been compelled to seemingly neglect many correspondents who have sent us cordial messages during the past two months. As there comes an end to all things in our earthly experiences, there will soon come a temporary change in our condition, and we hope we may find more time to attend to our friends though the visiting must be done at long range and through the medium of the type-writer. On the 12th inst. we leave our home quarters for Mantua, Ohio, where we have an engagement with the management of the Maple Dell Camp Association. My next camp engagement will be at Clinton, Iowa, Mt. Pleasant Park camp-meeting, where I am under a three weeks' engagement in the interest of the children's lyceum. I wish the friends to remember that while we announce a children's progressive lyceum in connection with the camp work, it is not to be purely a kindergarten affair. I urge that the children and young people especially should be in attendance, but I want the adults, those who have the time to spare to feel so much of an interest, that their presence will be in evidence. I shall engage my best endeavors to make my part of the work a success, but there must be a co-operative effort on the part of the visitors at the camp. We are looking forward to our next school year with a great deal of anticipation. Calls for catalogues are coming in larger numbers than ever before. The probability now is that Mr. Hull and myself will return to Washington and Oregon early in January to work in the interest of the school, and I feel to say to more fully complete the work with our friends on behalf of Spiritualism, than we were enabled to do in the spring, on account of being compelled to return so soon. I mention this, so the friends in Seattle, Tacoma and Portland, and smaller places that we failed to visit for lack of time, may communicate with us relative to the dates, etc. Spiritualism is going forward in spite of all it has to meet."

Harry J. Moore and Mrs. Eva McCoy are working under the auspices of the Montana State Association, and will serve same state until the N. S. A. convenes in Minneapolis next October. Any other speakers or mediums claiming to be working under the same state association excepting the above named parties are making false claims. Mrs. Frank McCormick, president; Mrs. W. C. Selbrede, secretary.

Mrs. John Lindsey, who has been ill for some time, is now at the hospital at the Soldiers' Home annex, Grand Rapids, Mich., for treatment. She will be pleased to hear from her friends.

Mrs. Christine Cooper writes from Clinton, Iowa: "Miss Ella C. Preston of St. Louis, Mo., has felt obliged to cancel her engagement with the M. V. S. A. We are pleased to announce the engagement of Mrs. Alice C. Barry to fill the vacancy. Mrs. Barry has for the past twenty months, served as pastor and message bearer for the Philosophical Society of Spiritualists of Clinton. During this time she has, through her pleasing personality and honest, earnest efforts, completely won the hearts of all who have been so fortunate as to listen to the inspired teachings and She will no doubt receive the same cordial greeting from the M. V. S. A. platform."

E. L. Stewart writes: "For some time the Hyde Park Occult Society has not incumbered the columns of your paper, for the thought came to us that sometimes "Silence is golden"; but now we wish to give a little information to the numerous readers. We will still continue to hold our regular Sunday evening services. We have been very excellently entertained in the last few months by fine speakers, such as H. S. Frazier, Dr. J. H. Randall, Dr. Geo. B. Warne, Mrs. Martha Price, Mrs. McArthur and Mrs. Jennie Staner Adams. We always aim to get the best, and those who work for the sake of spreading the truth. Our society has kept its rostrum clear from objectionable mediums, and those we have had we do not hesitate to recommend as doing honest work, giving only what they get from the other side of life. We refer to Mrs. Kline, Mrs. McMenamin, Mrs. Lincoln, Mrs. Lichtig and Mrs. McIntyre, who have recently served us. Since January, 1905, we have lost two of our officers by resignation, having gone from the city; our president, Mr. Enslow, having gone to Jalisco, Mexico, and Mr. Otto E. Kropp, treasurer, being called away, on account of the sickness of his mother, and who passed to spirit life a few weeks after he got home, to St. Peter, Minn. Regrets have been expressed that we had to lose such an active worker as Brother Kropp. The vacancies occurring necessitated an election which took place on June 30, which made a change in our officers. As it now stands: H. T. Stewart, president; Mrs. A. Ware, vice-president; Mrs. O. B. Wilson, financial secretary; W. H. Lundie, treasurer; J. A. Bostedo, recording secretary; Miss E. L. Stewart, corresponding secretary. Mrs. S. Irwin and Mrs. E. Kline with the above, form the board of trustees. I wish to inform those who desire to correspond with me that I have changed my residence, and all communications will reach me at 455 East 55th street. We extend a cordial invitation to all who find their society closed for the summer to come and see us. We will guarantee you a pleasant time. Good speakers and mediums will always be present. The third Sunday of every month will be devoted to mediums giving messages, and no lecture."

Harry J. Moore writes from Butte, Mont.: "Noticing an article in the general survey in reference to Madame Bell and signed by Wm. M. Tabor of Butte, Mont., I wish to repeat what I stated in my former article that Madame Bell came to Billings during the state convention and it was deemed advisable to publish in the secular press that she was not a medium endorsed by the National or State Associations of Spiritualists and was not in Billings under the auspices of the local society. Mr. Frank D. McCormuck visited her and when he mentioned something about credentials or recommendations she said she did not have any, hence the notice in the secular press. Will also say that more than one 'floating' medium (so-called) who travels about not only in Montana but adjoining states will come in for their share of notice as soon as I return from the coast. We must uphold the position of the N. S. A. and state associations."

Lorenzo Worthen writes as follows from Hillsboro, Br., N. H., about the Sunapee Lake Spiritualist Camp: "Our camp-meeting at Blodgett's Landing, N. H., commences July 30, and closes Aug. 27. All arrangements have been made by the committee. It has a good list of speakers and mediums. We have engaged Mrs. Sadie L. Hand, and also Edgar W. Emerson, who is known from Maine to California. The officers have done all in their power to make this camp-meeting a success. We will welcome all who come to investigate the truth of Spiritualism. The officers cannot make a success without the people helping them. We hope all old members will renew their membership, and each one bring a new one with them. Direct all letters to the secretary at Blodgett's Landing, N. H., after July 25."

Fred P. Evans writes from Psychomo Lodge, Los Gatos, Cal.: "I have given up my San Francisco home for the present. My family and self are now domiciled at my mountain home, as per above address. I leave here for Lily Dale and other eastern points on July 24."

Dr. N. F. Ravlin was in the city last week on his way to Portland, Oregon. He is one of our ablest workers, his keen, incisive logic hitting the mark every time.

The Sunflower Club had a splendid picnic at Lake Bluff, July 4. It had as its leading spirit, Mrs. Laura G. Fixen, whose efforts were seconded in a noble manner by ALL the members and officers of the Club. The occasion will long be remembered as most enjoyable by everyone present.

Dr. Beverly writes: "One hundred and fifty people were at Arlington hall 31st and Indiana avenue, last Sunday. Why should we close when the hungry people come? All cannot go to camp meetings, and many cannot wait till September for the next meal, so we invite all to come and partake freely of the waters of life. The writer is giving a series of lectures on 'Development from the Blackboard.' We have our new membership cards ready. Send 25 cents for this card of instruction. Co-operate with us in unity of purpose, to help each other and all humanity. Address Dr. Beverly, 44 East Thirty-first street."

PSYCHOMETRY.

Some Notable Exhibitions of the Faculty.

In The Progressive Thinker of June 17, is an article, "A Medium in Japan," which is interesting as showing progress on the other side of the earth. But is it more marked than the work of many of our mediums here in the United States? Years ago it fell to my lot to preside at a series of lectures on Spiritualism. Among the lecturers was Dr. L. Barnicoat of Boston, whose peculiar gift was psychometry. Twenty-four paper boxes were made as near alike as possible, and when she lectured these boxes were passed among the audience for articles to be read by her. The cover was placed on the box and the twenty-four brought to the platform. This was done to show that it was impossible for any one to know what was in the box—to stop criticism. She never failed to read the magnetism attached to articles sent up. Occasionally there would be three or more magnetic conditions and there would be amusement and instruction in the unraveling; but she always came out correct in the reading.

Another lecturer who had the same gift was Miss Jennie B. Hagan. She was given a pebble. Placing it at her forehead, she told of its long journey from the north—its varied experiences till it came into the hands of man. Up to this point its history in past life rested on her sayso. It was all natural and quite probable. When it reached the hands of man, we could test what she told—and it was correct.

I name these two mediums, having been intimate with exhibitions of their ability to read the past as impressed upon or into inanimate objects. Doubtless there are thousands of these psychometrists. Let their friends say a word for them, and then Enima Kasakura won't be such an apparent curiosity as one "talking with (reading) inanimate things."

C. F. LIVINGSTON.

Report on Baby Barrett Spread.

Received in all, $19.40. Forwarded to Morris Pratt Institute Association and Mediums' Relief Fund, $7.23 each. Remainder left for expenses, $4.94. This is to pay for material, purchase the book, and pay express charges on the spread to Brother and Sister Barrett.

It will be seen that the ladies who made the spread made nothing. As they had hoped to have a small balance left for work in their Aid Society, they feel rather disappointed, but still believe that they have been more than repaid in the pleasure and profit they obtained from reading the many beautiful letters sent with the dimes and dollars. May the angels bless every one who has had a hand in the work. Our personal thanks are due to the editors of The Progressive Thinker and the Sunflower for the many favors received from their hands. The book and spread will be forwarded as soon as the names and sentiments are copied.

MARY SKOGLAND.
ROZETTA GOTT.
Wellington, Ohio.

"Hellocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at lives. Price, by mail, $1.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price $1.

THE TALE OF A SHIRT.

I have served a stylish master and have
been to him a friend,
But the best associations must in time
come to an end.
While my threads were new and stronger and were ironed to a shine,
I was chosen for the parties by that
rich young master mine.

If, returning from the laundry, I'd a
wrinkle or a spot,
I'll assure you that my master waxed
around there very hot,
And he cast me in the closet with a
cuss-word and and a blow,
And with bitter words for some one to
the laundry I would go.

But the woes of life are never single-handed you must know,
And my master learned a lesson from
another's tale of woe:
He had taken me to parties where I
knew it wasn't right,
And spilled beer upon my bosom till I
looked just like a fright.

Ah! he stained me till my whiteness
grew as dull as common lead,
Like the skin of my dear master, as
'twill be when he is dead.
Yes, he stained me, then he cast me in
the closet here for good,
But the truth about the staining will
some day be understood.

I'm too good yet for the rag-man, and I
still much would endure,
If somebody would but give me to some
fellow who is poor,
And I'll bet he wouldn't stain me as my
rich young master did,
Till I feel that it were better had I
been forever hid.

Had we garments any union to protect
us from the stain
That our masters put upon us we would
never need complain.
Were each character we cover ever
clean and pure and bright,
We would have less stain to spot us
and would treat our masters right.

Had we souls we oft would shudder at
the fearful crimes we see,
'Neath the mantles of the classes called
"the best humanity."
Had we eyes to see and language to express what we behold,
We might make the world much better
with the tales we could unfold.

DR. T. WILKINS.

Michigan State Association.

The Michigan State Spiritual Association will hold its twelfth annual convention, Tuesday, Aug. 15, headquarters being the Mediums' Home, Lansing. All Spiritualists of the state are invited to be present and all societies of the state are requested to send their full number of delegates. Let all come and make this our largest convention. There is work to be done.

RENA D. CHAPMAN,
Secretary M. S. S. A.

THE CHURCH AND STATE.

It Has Been Divided in France—Concordat of Pope and Emperor Is Annulled by Chamber of Deputies—Comes Down From 1801—Contest Began in March and Was Bitterly Fought From Beginning of Session.

The bill for the separation of church and state passed the chamber of deputies, Paris, France, by a vote of 341 to 233. The result was greeted by governmental cheering and opposition hisses.

When the result was officially given out there was renewed clamor from the crowded galleries, lobbies, and the floor of the chamber.

The task has occupied almost the entire time of the lower house since March 22. The opponents of the measure utilized every means to prevent the bill becoming a law, moving no fewer than 250 amendments, which were rejected.

Tried to Make Bill Liberal.

The steering committee showed a reasonable spirit by accepting suggestions from all sides in order to render the bill as liberal as possible, at the same time taking every precaution to avoid leaving loopholes for political intrigue.

The text of the bill has been almost completely revised, with the consent of the house, since its introduction. The broad principle of reform is permitted to stand, fulfilling the long expressed desire of advanced republicans to see the state untrammeled by connection with any religious sect.

The system swept away by this bill dates from 1801, when the famous concordat was signed by Pius VII. and Napoleon.

Bill Abolishes Concordat.

This concordat gave religion governmental status, the churches being governmental property with the clergy paid by the state, and the entire church administration being under the direction of a member of the president's cabinet. The new system abolishes all laws and regulations under the concordat and terminates the authority of the concordat itself.

The general principle of the measure as finally adopted by the chamber of deputies is as follows:

"The republic assures liberty of conscience and guarantees the free exercise of religion, subject to the restrictions of public order. The republic neither recognizes, pays stipends to nor subsidizes any sect, but provides funds for college, hospital, and asylum chaplains. Otherwise the public worship budget is abolished and public establishments connected with religion are suppressed."

Compromise on Church Riches.

The most active contest took place over the proposition whereby the priceless riches of the church, consisting of collections made during many centuries of paintings, tapestries, and statuary, were to be passed to the state. This was finally modified so that civil organizations retain control of the goods of the church.

One of the last amendments adopted prohibits members of the clergy becoming mayors or holding other municipal offices during the eight years succeeding the adoption of the law. This was bitterly contested. Rigorous provisions are made against clergymen taking any active part in politics.

An Easy Way to Make Money.

I have made $560.00 in 30 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear $4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St Louis, Mo.

Mrs. W. B.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume.

HAY-FEVER AND ASTHMA CAN BE CURED.



THE KOLA PLANT.

The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific. Mr. W. H. Kelly, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma, by Himalya after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. B. L. Closson, 124 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good but Himalya cured me. Mr. W. F. Campbell, Bamboraville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya as it cured me of Hay-fever and Asthma and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to the Kola Importing Co., 1162 Broadway, New York.

OUR TWELVE PREMIUM BOOKS.

They are our own publications.

They are neatly and substantially bound in cloth.

No other publishing house in the United States excels them in the mechanical work—binding, printing and paper.

The three volumes of the "Encyclopedia of Death, and Life in the Spirit World," contain more valuable data on Death and Spirit Life than can be dug up in all the libraries of the world.

Then comes the valuable work by Hudson Tuttle, "The Religion of Man and Ethics of Science."

Then the excellent work by Dr. J. M. Peebles, "The Seers of the Ages."

Then comes the "Great Debate Between Moses Hull and W. F. Jamieson. It will fill an important niche in your library.

Then follows "Ghost Land," "Art Magic," "The Next World Interviewed" and "A Wanderer in the Spirit Lands," and the "Occult Life of Jesus."

And lastly, our latest premium book, "Letters From the Spirit World," written through the mediumship of that remarkable medium, Carlyle Petersilea.

All these TWELVE PREMIUM BOOKS are furnished to our subscribers for $3.75 (postage prepaid)—a price never before known in ancient or modern times. Read over our premium list and then send for them. They will delight you. They will constitute a perennial fountain of knowledge for you and your family,—an achievement only accomplished by the Progressive Thinker—a miracle in modern business enterprise!

Longley's Choice Collection OF BEAUTIFUL SONGS.

Here is a book of songs for public meetings and the home that is full of music and poetry that reach the soul. The book is just the right size, neatly constructed, plainly printed on a splendid quality of paper, and contains 76 songs.

WORDS THAT ARE TRUE.

"These songs are adapted to the needs of societies and to the home; they are spiritual, and breathe a tender sentiment to the cultured soul. —Lyman C. Howe.

"This collection of songs breathes a pure spiritual harmony, and has an uplifting tendency."—Dawning Light.

"The songs and music are of a nature to inspire those who hear them with new and higher resolves." D. W. Hull.

"There are some things in our personal history that never fade from memory. One in mine has been fresh for fifty years. I went one night to hear the eloquent lecturer, Prof. S. B. Brittan, but I have no recollection of a thought he advanced or a word uttered. But with him was a young man who sang, 'What shall be my angel name.' The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his earliest compositions."—J. S. Loveland.

Longley's latest book of songs comprises the cream of all his former books and many new ones, and can be had in decorated covers for 60 cents; plain, 40 cents.

STANDARD BOOKS,
Cloth Binding, 50c. Each.

The following books by well known and popular writers, we have selected with the thought that they will be of interest to our readers. They are printed on fine paper; perfectly clear, readable type; cloth binding. Good home library edition:

Heroes and Hero Worship, and the Heroic in History. The Hero as Divinity. The Hero as Prophet. The Hero as Poet. The Hero as Priest. The Hero as King. By Thomas Carlyle. 350 pages.

Past and Present. By Thomas Carlyle.

Data of Ethics. By Herbert Spencer.

Fairyland of Science. By Arabella B. Buckley. This book is written in such a pleasing manner that young as well as old can understand it. Illustrated, gilt top.

Origin of Species. By Charles Darwin.

Descent of Man. By Charles Darwin. These two books by Mr. Darwin, should be in every home.

Karma. A Novel. By A. P. Sinnett.

A Romance of Two Worlds. By Marie Corelli. A most wonderful occult story.

Zanoni. By Bulwer Lytton. A romance by that most wonderful and mystic writer, after a long residence in the East and an exhaustive study of occult lore.

Any one of the above valuable books can be obtained for 50 cents, a miracle of cheapness.

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BY C. W. LEADBEATER

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE,

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

John T. Dow: Q. How are the people to gain their liberty? If combines, trusts and monopolies are to control courts, legislatures and every department of both local, and general government, and make tariffs and prices to suit themselves, is there any way to head off the plutocratic sharks?

A. We would not readily admit that the condition of the people is as deplorable as this question implies, yet if it were, they have the means of redemption in their own hands. They yearly vote these same men into place and power. If a voter casts his ballot against his own best interests and in favor of those who oppress him, it is self-evident it is because he is misinformed or ignorant. The remedy is as self-evident—he must be informed—educated.

Voting ignorance is the one great menace of popular government. If the voters remain uninformed until they vote away their heritage, red-handed revolution, the avenging of wrongs by brutal force, is the culmination.

If the voters become informed and hence capable of comprehending the ways and means of gaining and maintaining their rights, there comes the slow but sure advance by peaceful evolution. The government, as a growth of centuries, cannot be changed in a day. The efforts of the greatest reformers may appear of little avail at the time. The whole people, or at least a majority, must be drawn up to higher grounds.

This is a money age. The robber baron is represented by the captain of industry, and labor is stifled in the abundance of its own production. As money gives its possessor power and position, it has become master, and conscience has disappeared in the race of the money-mad.

Here is the opportunity and necessity of the diffusion of the exalted precepts and teachings of the spiritual philosophy of life here and hereafter.

A Thomas Paine is the requirement of the hour to write anew "The Rights of Man," from the present view-point.

True it is that the laborer receives more pay, may be better housed, clothed and fed, than at any time in the past. The new found power and machinery it drives is doing the work of hundreds of millions of men, and the men who guide it receive small recompense compared with those who claim its ownership. To the millions Carnegie has amassed, the men who toiled in mines and at the blazing furnaces, contributed, receiving a daily wage which gave him ten times more. It is not surprising that pricked by conscience he feels that he has what is not rightfully his, and exploits himself by gifts. The people do not want charity—they demand justice and their rights.

The great benefactions of nature belong to all, and laws which give them to an exclusive few, and enable them to put the many under tribute are the laws of robbers.

Every law of banking has been made for the bankers by the bankers, not for the interests of the people.

Every insurance company is organized to make money for the officers in control, and as much as possible out of the policy holders.

Every promoted scheme is for the interests of the promoters.

The root of the evil is in the money question, planned most cunningly by "financiers," which virtually makes every business man and every laborer pay tribute to those who hold this power.

An educated people cannot be enslaved by being hoodwinked by the sophistries of "economic philosophers," retained by boards of trade. This education is being received more rapidly than the great political leaders dream of. The feeling is permeating all classes, and in the strikes, the giant power blindly and desperately strives in vain effort. The most popular literature is tinctured with the new ideas of human rights.

When men believe the fundamental principle that to the laborer belong the products of his labor, they will not be the dupes of demagogues, nor have to be persuaded to vote for their own rights.

AT NIGHT.

Sometimes when Dark has spread for me her robe of rest,
And Silence guarded by;
The night bird, Sleep, would startle from her nest,
Stirred by the baby's cry.

When night is deepest now, again and yet again,
I lie with wide eyes wet.
It was his little cry which waked me then;
His silence wakes me yet.
—Edmund Vance Cook.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents.

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CALIFORNIA NEWS.

Notes From Mineral Park Camp, Los Angeles.

This camp opened under the most auspicious skies on Sunday, June 25, with a very large and enthusiastic audience present at all sessions. The auditorium had been most tastefully decorated with flowers, potted plants, flags and bunting by the loving hands of those who are devoting their lives to Spiritualism, until it seemed a veritable bower of beauty set in the charming valley in which the camp is being held.

California scenery has been too often described by visitors to this coast, whose fertile pens have enriched the pages of American literature with choicest bits of poetic imagery in reference to climate, trees, flowers, mountains, the clear blue of the sky, and the hospitality of the people, to require any attempt at description or embellishment on the part of the writer. All of the truly beautiful and wonderful things associated with the word "California" are actualities, but they must be seen to be appreciated.

Mineral Park camp has a charming location, and all of the native elements of natural California beauty enter into and make up its surroundings.

This camp is almost wholly the result of the indomitable energy and enterprise of one little woman, Mrs. Nettie Howell ,whose executive and general business ability have won for her a most enviable reputation among the great financiers of the Pacific coast. In private conversation with business people who are not Spiritualists, it is most gratifying to hear them refer to her as one of the most substantial business women of America. Her word is her bond, and her name is gilt-edged in business circles.

Mrs. Howell is the motor power of the camp, hence it is sure of success. In fact it is a success already, for only harmony and good will are to be found on the grounds and every person seems inspired with a wholesome desire to do something for Spiritualism by means of this camp. The attendance for the first week has been good, and the secular press has been unusually fair in its treatment of the meetings.

Mrs. Howell deserves great credit for the program she has provided, and for her most excellent arrangement of the talent she names in her official proclamation to the world. She has put in a number of special days, with attractions second to none in the United States.

Among these special days may be named Woman's Day, with Rev. Eliza Tupper Wilkes as the leading speaker, flanked and supported by the splendid army of Spiritualist speakers who will be present on that occasion. A departure of great merit is Audubon Day, or Animals' Day. Rev. S. Augusta Armstrong will be the leading speaker on this occasion, and a rich treat is in store for all who are so fortunate as to be present on that day. Where should the dumb creatures find friends if not at a Spiritualist camp-meeting?

Other days of equal attractiveness will be announced as time goes on, and they are certain to bring out the reformers who are interested in the vital principles for which these days shall stand. These extra attractions in nowise interfere with the regular program—in fact they are a part of it, hence ally Spiritualism with every needed and helpful reform.

Mrs. Howell sought to secure representative speakers and mediums to present the religion of Spiritualism to the world, and substantiate it with demonstrated facts in the way of phenomena. As their names are given from week to week the readers of The Progressive Thinker will see that she has succeeded.

Camp opened promptly at ten o'clock Sunday morning, June 25, with John T. Lillie as chairman. A song service of great beauty and sweetness occupied the initial moments, following which Chairman Lillie introduced Hon S. D. Dye, of Los Angeles, to deliver the address of welcome. Mr. Dye is president of the Truthseekers' Society of Los Angeles, and is one of the trustees of the N. S. A. He knows what Spiritualism means to him, hence he spoke feelingly and eloquently of it, its work, and of the possibilities of the present camp. Mr. Dye spoke from manuscript, and it is hoped that he will kindly forward the same for publication later in the season.

Mrs. Adelaide K. Brooks, formerly of Chicago, then gave an inspirational solo of great beauty, which was most enthusiastically received.

A symposium of brief addresses followed, given by Harrison D. Barrett, President N. S. A.; John W. Ring, Nat. Supt. of Lyceums; Mrs. Ada S. Horman and John L. Dryden. Each speaker was in a most optimistic and hopeful frame of mind, and succeeded in impressing a like spirit upon those who listened. It was an era of good feeling—an epoch of promise—an augury of success. Indeed, the seen and the unseen were blended into a perfect oneness of soul that made every one glad he was present.

Mrs. R. S. Lillie closed the morning services with a most touching and exquisite improvisation. Everyone felt the presence of the angels, and audibly murmured at the close, "Lord, it is good for me to be here." The poem itself was a gem, and its impress will long remain upon the minds of those who heard it.

Harrison D. Barrett, president of the N. S. A., was the speaker of the afternoon. He took a text, "What came ye out into the wilderness to see?" Then announced his subject to be, "What Is Spiritualism?" He acknowledged that the subject was trite, and said that his method of treating it might also be trite, yet he felt as if it were best at the opening of the camp to reply to this question in a way that would show the outside world why we were out in the wilderness attending a camp-meeting. Mr. Barrett's address was kindly received by his hearers.

A vocal solo by Mr. John T. Lillie, a poem by J. L. Dryden, and congregational singing closed the services of the afternoon.

Sunday night at 7:30 a large audience was found in the auditorium, waiting to enjoy the feast of good things announced on the program. Mr. and Mrs. Sullivan rendered an excellent vocal duet, following which John W. Ring gave a masterly lecture upon a poetical subject that he most eloquently and deftly turned to practical account as he unfolded his theme. Mr. Ring is an orator of no small ability, and is one of the young men in Spiritualism who are already "here" ready for work. Spirit messages by Mrs. R. S. Cowell, one of California's reliable psychics, and an inspirational solo by Mrs. A. K. Brooks, closed the services.

Monday was rest day, yet a spiritual conference was held in the morning, at which the discussion turned upon the iniquitous license exacted by the city of Los Angeles, of all mediums who presume to practice their profession within the city limits. Steps were taken to secure the repeal of so much of the ordinance as applied to genuine mediums, and a committee was appointed to take the matter in charge. This committee was made up of earnest Spiritualists, and they have lost no time in preparing a case for the consideration of the city council at its next meeting. Something may come out of this movement that will involve the Spiritualists of the nation in an earnest fight for their rights, ere the case is finally settled.

John L. Dryden of San Diego, was the speaker of the afternoon, and he gave a most earnest and eloquent address upon the subject of "The Problem of the Small Boy." It was a humanitarian cry and it touched the hearts of his hearers.

The evening exercises consisted of a message seance given by Mrs. R. S. Cowell of Oakland in Lyceum Temple, and a social dance in the pavilion.

Tuesday, June 27, an interesting conference was held in the morning, the question under discussion being, "What can we do to make Spiritualism respected?" All agreed that Spiritualists must respect themselves if they wish to have Spiritualism respected.

Harrison D. Barrett was the speaker of the afternoon, and he was followed by Mrs. R. S. Lillie in one of her most beautiful improvisations. Messages by Mrs. Cowell closed the services.

Mrs. R. S. Lillie was the speaker at the night service, 7:30 o'clock. Her subject was "The Influence of the Beautiful Upon the Evolution of the Individual Consciousness." It was handled in a most helpful, instructive and interesting manner, hence was enjoyed by all. Messages by Mrs. Bryan closed the exercises.

Wednesday's services were interesting from first to last. The morning conference was spirited, and was well attended. It was the people's conference, and the regular speakers listened to other voices than their own with keen enjoyment. The address of the afternoon was given by Mrs. C. M. Johnston of San Diego, who followed her lecture with messages. Mrs. Johnston was highly recommended to the management, and pleased those who were in sympathy with her thought.

The night service at 7:30 was conducted by Mr. John W. Ring. His subject was, "We Believe in Infinite Intelligence." The lecture must be heard to be appreciated. Wit, pathos, wisdom, eloquence and profound logic flowed fluently from the lips of the inspired speaker, who seemed almost transfigured as he gave utterence to the splendid thoughts with which his whole address was filled. Scores of requests to have it published were heard on all sides. Mr. Ring cast a spell over his hearers from which we hope they will never free themselves.

Messages were given by Mrs. Cowell at the close of the lecture. They were clear-cut tests—no stock business in what she gave that night. The two worlds were one again that evening.

Thursday, June 29, Harrison D. Barrett was the speaker of the morning, and he was favored with a very large and enthusiastic audience.

W. T. Hutchins of Los Angeles, an ex-Episcopalian clergyman, was the speaker of the afternoon. Mr. Hutchins pleased his hearers with his quaint humor and fed them with many solid chunks of meat. He has a happy way of stating his facts, is decidedly original in his rhetorical figures, and a perpetual surprise to his hearers.

The evening lecture was given by Prof. John W. McLean, whose quaint Scotch accent and strange metaphors amused and enthused his hearers throughout his address. He gave many nuggets of truth to the people, but did not have time, perhaps, to fasten them into one connected chain of logical sequence. He made his hearers think, and after all is said and done, what more should a speaker do? He read with effect several of his own poems, one of which, "Why Don't He Lend a Hand?" was most enthusiastically received.

The notorious W. W. Tatum, alias Fred Tatum, has attempted to palm this poem off as his own in several places where he has been at his nefarious work of humbugging the people. Spiritualists and all readers of The Progressive Thinker should take due notice that Prof. McLean wrote this poem—not Tatum, under one name or another. Mrs. C. M. Johnston closed the services with messages.

The exercises of Friday, June 30, were unusually interesting. An inspiring conference in the morning was followed by a scholarly and logical address by Mrs. Ada S. Horman upon the subject, "Is Spiritualism Worth While?" Her effort pleased everyone who heard it, and several who were not Spiritualists were heard to remark, "That woman stuck to her text. She gave us an address worth hearing." In fine, many word-bouquets fell at Mrs. Horman's feet as she closed her excellent address.

Mrs. Maud Lord Drake gave one of her interesting seances at the close of the services.

Mrs. R. S. Cowell's test seance in the evening was well patronized, and greatly enjoyed.

Saturday, July 1—a whole week of the camp is gone. Everyone regrets the passage of time, but feels as if the week had been full of spiritual blessings. To-day we had a good conference in the morning; in the afternoon a medium's meeting at which Mrs. Bryan, Mrs Vlasek and Mrs. Hutchinson gave messages.

At night, John W. Ring gave another of his eloquent and truly inspired lectures. It thrilled and filled the souls of all his hearers, and every one is sounding the praises of John "Archbishop of Texas," as Mr. Barrett facetiously calls him.

Bro. J. T. Lillie makes a most excellent chairman. His introductions are most happy, and he has a way of making every one feel at his ease and at home as soon as he enters the auditorium. He is truly our "soulful, songful, happified John!"

Bro. S. D. Dye and wife are frequent visitors at the camp. They are always welcome, for they mean the camp shall be successful.

The strong, resolute, earnest face of Robert T. Hale is often seen among those who come to listen to the lectures. Mr. Hale's methods may seem too strenuous for some Spiritualists, but his heart is right, and his soul sincere in his determined opposition to all forms of fraud and chicanery. His blows are hard and effective whenever he is forced to strike.

The hardest worker at the camp is our loyal manager, Mrs. Nettie Howell. She has to attend to the minutest details in all business matters pertaining to the camp, besides having her hands full in making all speakers, mediums and visitors feel at home. How she can do so much hard work and hold up under it, is a marvel to all. Do we not see here an example perhaps of spirit aid? More when there is more to write. EVANGELA

Temple Heights, Northport, Me.

The annual session of the Temple Heights Spiritual Camp-meeting will convene on Saturday, August 13, and continue one week. The speakers will include Edgar W. Emerson of Manchester, N. H., Mrs. Effie Webster Chapman of Cambridge, Vt., and Mrs. Juliette Yeaw, of Leominster, Mass. Good music will be furnished and there is sure to be a week of pleasure to all.

Mrs. N. H. Rhoades of Rockland, who is one of the directors, and has been very seriously ill all the spring, is steadily recovering, and is now occupying her cottage for the summer. She is accompanied by her niece, Mrs. W. S. Hobbs of Belfast, who will remain with her this summer.

Mr. and Mrs. George Benson and Master Paul, are occupying the Pleasant View cottage and will care for many visitors to the grounds this season, as formerly. They have been here since early in April.

Mrs. J. P. Stearns of Lagrange has been spending several weeks at her cottage, Harmony, and will return for the month of August.

Mr. and Mrs. Willard L. Lathrop of Boston, who spent the winter here and have made another visit of several weeks, have gone to Boston for an indefinite stay.

Mr. and Mrs. Collins McCarty of Belfast and granddaughter, Miss Louise Webber, are at the Veterans' Home and will remain the summer. Mr. McCarty has been very ill during the winter but is in good health now.

The Bagley and Hadley cottage has been repaired and painted this season and is now looking very neat. The cottage is prettily located and will be occupied by the two families this season.

It is expected that the music this year will be furnished by a quartette of voices and an effort will be made to introduce some new features in the week's program which will be interesting.

Mrs. Mary A. Boynton of Rockport, has opened her cottage, and has been domiciled here some weeks. She is accompanied by Miss Nellie Haskell and Mrs. William Corthell of Rockport, who will spend the summer with her.

Mr. and Mrs. Charles Black of Bucksport, are occupying the small Benson cottage which they have rented for the summer.

Mr. and Mrs. G. C. Lower of Detroit, will be among the visitors during the camp session at Temple Heights this year. They have sold their farm and this fall will go to California to make their home.

Many will be pleased to know that Mrs. Juliette Yeaw will return to grace out platform this year. Mrs. Yeaw was one of the early workers at Temple Heights and she has many friends there yet.

Sickness in the home of the writer since our return from the South in the spring has prevented earlier letters but more will follow. ORRIN J. DICKEY.

PARKLAND HEIGHTS, PA.

The New Camp-meeting Grounds.

At this beautiful rural spot, on Sunday, July 9, Parkland Heights Spiritualists Home and Camp-meeting Association will open the camp season by holding morning and afternoon services at the Auditorium, with George W. Kates and wife as the speakers for the day. These two well-known workers in the cause gave such general satisfaction last year at the first day's services ever held in the interest of Spiritualism on Parkland Heights, they are wanted here again this season, and we are looking forward to a grand opening day. These services will be continued each Sunday until September.

Many improvements are being made to our camp grounds, to which four lots have recently been added, making in all ten now in the possession of this society. A commodious tent is to be placed in front of the auditorium, and a dining-room and kitchen to be erected, and we feel justified in being proud of the progress made since the organization of this baby society on the 30th of August, 1903, in spite of the many difficulties strewn along the way.

These have gradually been surmounted through the efforts of a few earnest workers, aided by the unseen forces which we know to be with us in this work of making of beautiful Parkland a great center of high spiritual thought; also to establish on these Heights a home and orphanage.

Just across the avenue from our camp-ground a handsome new residence for William L. Park is in process of building.

Mrs. Mary J. Jennings has returned to Pioneer Cottage.

Thomas M. Locke and wife are spending the summer at their handsome residence.

Thomas Rogers and family are now established at their pleasant home.

Horace Oler and family are spending their second season on the Heights, at their commodious new home.

Henry Thomson and wife have again taken up their abode here, after spending the winter in the city.

The president, Richard F. Adams and wife, will be guests at Floral Heights on Saturday and Sunday of each week, and the treasurer, William R. McGlenn and wife and the other directors will be here to aid all in their power in making a success of this second season.

All the cottages vacated during the winter are rapidly being filled, and the prospect is there will not be sufficient small ones to meet the demand, but rooms may be obtained at the hotel, and many are preparing to take boarders, so all may be accommodated.

ELIZABETH M. FISH,
Secreary.
"Floral Heights," Parkland, Eden P. O., Pa.

Hazlett Park Camp, Mich.

To the Spiritualist of Michigan and Friends Elsewhere:—The twenty-third annual assembly of the Hazlett Park Camp Association opens Aug. 5, 1905, with Dr. G. B. Warne of Chicago, as speaker for the opening week, and Mrs. R. S. Lillie for the second. Other good speakers follow to the close of the camp, September 3.

A cordial invitation is extended to all Spiritualists and Liberalists of different cults, to meet with us and enjoy with us the opportunities we have to offer. Few camps have as many inducements to offer as Hazlett Park. A beautiful lake, attractive grounds and scenery, electric and railroad service to and from the state capitol and the Michigan Agricultural College, with its many attractive surroundings, located on the electric line between Lansing and the camp grounds.

At the close of the 1904 camp-meeting the officers of the association secured an unincumbered title to the west half, and the most desirable part, together with the auditorium and all of the buildings belonging to the camp.

The one objectionable feature has been removed, and now the camp association has a title that secures to it every right belonging to a real estate transfer and no fears need be entertained as to the future of the camp and its belongings, if Spiritualists put forth half the zeal that the different sects do to maintain their respective organizations.

Hazlett Park camp will go down in the history of Spiritualism as one of the successful centers from which its philosophy and phenomena have been faithfully and successfully promulgated.

A. J. CHAMPION,
Lansing, Mich. Vice-president.

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LAKE BRADY, OHIO.

Opening Day Exercises, Sunday, July 2.

The prognostications on the part of the weather bureau for Sunday, July 2, came true as predicted for this section—"cloudy, with occasional showers."

This was too bad, for it kept many Clevelanders from visiting the camp, who otherwise would have made the trip. The ride from Cleveland to Lake Brady is an hour and a half by rail, 35 miles of fine farming, garden-producing country, interspersed with woodland and small streams making a fine ride at this season of the year.

However, while it was not in the quantity it was the quality of the crowd on board our train that took the chance. Let me say it was one of the nicest, most intelligent lot of people that ever attended this camp. Most Spiritualists have read or heard of Mrs. Anna L. Gillespie of San Francisco, who on this occasion was the attraction—speaker and test medium of the day. To hear her once is to wish to hear her again. Mrs. Gillespie is bright and witty, full of humor and pathos, has a splendid flow of language and holds her audience without effort. Her tests were excellent, astonishingly so to all present. She gave us two splendid lectures filled with knowledge and truth, interspersed with many touches of witticism. One I quote. "A clergyman and a Spiritualist were holding a controversy, when the good man said, 'But you Spiritualists are not building any churches.' Said the Spiritualist, 'Well, no; but then there will be plenty of empty ones soon for us to use.'"

During the afternoon lecture a laughable incident occurred. Up to this time the weather had been threatening, but no rain. While Mrs. Gillespie was holding her audience spellbound to the oblivion of all else, there came suddenly a faint flash of lightning, then a peal of thunder, and all of a sudden it rained, yes it poured, so quick and hard did it all happen that no one realized what was to happen. The tent was crowded, many standing. Instantly all crowded together, the noise of the rain on the tent, the sudden darkness, confusion prevailed, the lecture ceased, no one dared venture out. Outside all about the grounds benches and tables were covered with uneaten hash, paraphernalia of all kinds, boxes, bundles and baskets, pie, cake, etc., all floated down stream, for which there was no help. Finally kind nature let up a bit and peace was restored. Now Mr. Dell Herrick, the medium and lecturer, happened to be in the audience at the time. Noted for his quick wit, he stepped to the platform and made good use of the occasion, and with his genial manner thanked kind nature for having blessed the farmers round about for the bountiful rain so opportunely given, for it was sorely needed. Then appealing to the audience, showing by the awful rainfall the dire necessity for a better shelter house than a tent, asked for a one-dollar contribution of the audience to the auditorium fund.

Suffice it to say the fund was augmented to a considerable degree, proving the old adage, "It is an ill wind that blows no good." The storm also helped the ladies' lunch counter, for, mark you, after everything in the shape of eatables had been softened and washed away, the lunch counter in the ladies' cottage had to help us out. Pies, cakes, ice cream and sandwiches were eaten and sold out, even the coffee had to be watered. What a splendid rain-fall!

We had with us Mr. Bond of Willoughby, Ohio, one of the old pioneers, former president of the Lake Helen camp, Florida, who is known to most of the mediums and writers in the cause, also Mrs. Irene Gay, president of the First Spiritual Society of Willoughby, and Mrs. Goodrich, also of Willoughby; Major George Cock, connected with the emigration bureau and stationed at Cleveland, O., also a staunch Spiritualist, besides quite a number of others well known to the cause.

During the morning services a statement was passed among the audience and signed by the president of the camp, Mr. C. F. Hunger, showing the financial standing of the society. The fourteen acres together with considerable improvements, such as new fences, shade trees, shrubbery, flower beds, wells, tents and contents all paid for and a surplus of $1,062.82 in available cash on hand. This is to go for the new auditorium, expected to be built this fall if possible ready for next season's work.

This new Lake Brady society is working on a sure basis, the motto being to buy nothing without money, having learned from the sad experience of the old society, where something like $80,000 was lost so it is said, failure now is impossible. The association seems to be in the best of hands and all are workers without remuneration but love for the cause.

Notwithstanding the inclement weather there were about 500 on the grounds to-day, gate receipts about $70.

There have been built this spring three more very nice, two-story cottages, making a fine camp appearance.

Mrs. Gillespie is to be here the coming week and also next Sunday, after which Cora Morrell of Grand Rapids, Mich., follows with a two weeks' engagement. Next comes Cora Richmond of Chicago, Ill., then Lyman C. Howe of Fredonia, N. Y.; Elizabeth Schauss of Toledo, O., next, after which W. J. Colville, and lastly Marian Carpenter of Detroit, Mich. There will also be a number of fine mediums along with these, making a splendid program for this season.

Lake Brady holds a winning card and is bound to succeed. My predictions are, we will all be surprised at what we shall see of her success in a few years more. H. L. TOBIEN.
Cleveland, Ohio.

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Daniel v:5.
Luke xxiv: 15, 16, 29, 30, 31.
John xx:19, 30.
Luke xx:30, 31.

Spirit Writing.

II. Chronicles xxi:12.
Daniel v:5.

Independent Spirit Writing.

Exodus xxiv:12.
Exodus xxxi:18.
Exodus xxxii:16.
Exodus xxxiv:1.
Deut. v:22.
Deut. ix:10.

Trumpet Speaking.

Exodus xix:13, 16, 19.
Exodus xx:18.
Revelations i:10.

Trance.

Genesis xv:12, 17.
Daniel viii:18.
Daniel x:9.
Acts ix:3, 9.
Acts xxii:17.
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II. Kings v:1, 14.
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Acts xiv:8, 10.
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Matt. viii: 5, 13.
Matt. xii: 10, 13.
Luke xiv: 2, 4.
Mark iii: 2, 5.
Luke v: 17, 25.
John iv:47, 54.
Luke ix:11.

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I. Cor. xii:9, 28.

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Acts xix:11, 12.

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Deut. ix:12, 13.
I. Samuel iii:3, 9.
Ezekiel 1:28.
Matt. xvii:5.
John xii:28, 29, 30.
Acts 7:30, 31.
Acts 9:4, 7.
Acts 11:7, 8, 9.

Spirit Levitation.

I. Kings 18:12.
Ezekiel 3:12, 13, 14.
Ezekiel 8:3.
Acts 8:39.
Possibly also Matt. 4:1.

Spirit Tests.

Genesis 24:14, 19.
Exodus 4:14, 31.
Judges 6:36, 40.
I. Samuel 1:10, 11, 17, 26, 27.
I. Samuel 10:2, 6, 9, 10.

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Job 33:15.
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The spirit of prophecy is pointing to a successful camp and the management is putting forth every effort toward the fulfilling of the prophecy.

Our program is a strong one from beginning to end. Hon. W. J. Bryan will deliver his popular lecture, "The Prince of Peace," on opening day, for the benefit of the association. As he has been styled "The most persuasive orator of all history," a treat is anticipated.

Transportation rates are an important factor, and we thank the Western Passenger Association that we can say to the people that a rate of fare and one-third has been granted on the certificate plan, from all points in Illinois, Wisconsin, Minnesota, Iowa, Nebraska and Missouri. Tickets must show purchase of going on July 27—August 2, inclusive, and on each Tuesday and Friday thereafter during the meeting, which begins July 30 and closes August 27. Ask your agent for a certificate when purchasing ticket.

The Diamond Jo line of steamers plying the "Father of Waters," between St. Louis and St. Paul, has granted one-half fare transportation for round trip from all way landings. These facts reduce the expense of a summer vacation very considerably, while each passing moment the scene changes, and new charms break upon the enraptured gaze.

We are the recipient of many letters of inquiry concerning the mediums who are to be upon the grounds this season. As before stated, the management does not engage, or make a practice of especially inviting any particular phase of mediumship aside from the test mediums that are named on the program. A cordial invitation is extended to all alike to come and be one with us—come and stand upon your own merit. There is nothing in all the world so helpful to the soul's unfoldment as the freedom of the individual. The freedom to express our conviction, for in giving, we receive; the freedom to be ourselves, and not slaves to "dead men's opinions," or apes of living ones; the freedom to question everywhere and all times, concerning what we would know, and the freedom to live our own lives according to our highest ideals, is the most glorious freedom of all.

Friends, your way may not be that of another's—in fact the highest light of another may be mere darkness to you, yet there is an exquisite joy even then in the thought that all these differences go to make the grandest harmonies.

When reading the many criticisms concerning the phenomena of Spiritualism, I have thought, with all its "Tyranny of Darkness" we need not despair. Were there never another physical manifestation produced, we have a philosophy, a religion superior to all other religions and in this are more blest than our neighbors. Let us appreciate what we have at hand.

I have every assurance there will be mediums at the park this season, who are ready and willing to give to hungry souls that bread of life which will sustain and nourish, mediums through whose organism the friends from the celestial shore will come and in communion sweet live over, as it were, many happy incidents of their earth experience. "No good thing is a failure, no evil thing a success.

For programs descriptive of the camp and its work, address

MRS. M. B. ANDERSON,
Clarksville, Mo. Sec'y.

PARKLAND, PA.

Double Birthday Anniversary Celebrated at "Floral Heights."

Monday, June 26, was a gala day at Floral Heights, in commemoration of the double birthday anniversary of Miss Lois Elizabeth Fish, youngest daughter of John T. and Theresa B. Fish, of Fallsington, Pa., and her aunt, Miss Elizabeth M. Fish.

Since the little maiden spent the first anniversary of her birth here five years ago, each year has been celebrated by a family reunion at this place on the 26th day of June.

One special feature of this recent celebration was the dedication of a Rose Bower of fifty crimson rambler vines. Around a center pole fifteen feet high, a rustic frame twelve feet in diameter has been placed, and over this the fifty rose vines are to be trained; four of which are now in bloom, the rest are but tiny plants, but with their rapid growth in two or three years they will make indeed a Bower of Beauty. Over the arched doorway on a golden beam are placed five shining letters of her name—"Lois E." In this the little lassie was seated, in her great-great-grandfather's old arm chair, to which was attached a white canopy, decorated with red roses, then crowned with a wreath of the same bright flowers, "our little queen of hearts." Around her stood six little maids of honor, each holding in her hand red roses and other sweet flowers. Miss Elizabeth M. Fish then dedicated this rosy bower to her little niece, by voicing an original poem, and with sweet blossoms christened it the "Lois E." In the latter she was assisted by the little maids of honor, who lovingly laid their flowers in the lap of their little queen; after which two of them, Lillian and Esther Greenlee, sang a sweet song about the roses. All the little maidens were fittingly arrayed in white, and with the red roses all about them, and their sweet faces shining with delight, they made a beautiful living picture long to be remembered by those who witnessed the same. After the dedication services dinner was served, followed with ice cream and cake, to which all did full justice.

On this occasion the family reunion was complete, four generations—each member being present—from Joseph Fish, who is eighty-one years of age, to his little great-grand-daughter, Miss Theresa Ellen Cooper. Beside these there were a few other relatives and friends, the following being present at dinner:—Joseph Fish and daughter, Miss Elizabeth M. Fish, John T. Fish and wife, Miss Lois E. Fish, John Cooper and wife, Miss Theresa E. Cooper, LeRoy Wildman and wife, Miss Theresa H. Fish, Andrew Smith and wife, Mrs. George DeCoursey, Mrs. R. F. Adams, and the Maids of Honor: Miss Lillian Greenlee, Miss Esther Greenlee, Miss Marjorie Dunn, Miss Mildred Dunn, Miss Marguerite Watson, and Miss Minnie Wilkie. Beside these, all through the day there were callers at Floral Heights with good wishes and kind remembrances of the day, and the two in whose honor they assembled were the recipients of many handsome and useful presents, all of which was greatly appreciated.

HOW IT IS DONE.

Fake Work in Spirit Photography.

To the Editor:—Mr. Ambrose Young's letter, as it appeared in The Progressive Thinker of July 1, needs correcting. I know all the parties mentioned therein, and can diagnose their conditions. Mr. Young says in the letter referred to: "The medium [Mr. Chas. Fredrickson] has a beautiful picture of himself with Prof. Denton, Franklin and Faraday as an aureola around his head, taken by Mr. Wylie, the photographic medium of Los Angeles."

Mr. Wylie, the photo medium, as he chooses to call himself, now engaged at Mineral Park camp, is only a trick photographer.

I know Mr. Wylie well.

Years ago when he had his rooms on Spring street, in this city, I visited him frequently, being at that time interested in spirit pictures. One day while in his rooms I had occasion to go into a back room, and there I SAW MR. WYLIE'S SPIRITS PILED UP BY THE HUNDREDS; THEY WERE NOT LIVE SPIRITS, JUST IMAGES ON GLASS, BOTH OF ANCIENT AND MODERN CHARACTERS. Since then, I have never wanted any spirit photographs.

Mr. William E. Robinson, author of "Spirit Slate-Writing and Kindred Phenomena," says that images on glass can be transferred two ways:

First—The glass with the desired spirit picture upon it could be placed in the plate holder, in front of the sensitive plate, so that the image of the glass would act on the sensitive plate. The size and distinctness of the spirit form would vary according to the distance between the two plates.

Second—A glass with the desired spirit image can be placed behind the sensitive plate after the sitting is completed, and afterward, by a feeble light the image can be impressed upon the plate with that of the sitter."

Mr. Robinson further states that when a skeptic brings his own plate for the negative, it can be done this way: "A microscopic picture of the spirit form can be inserted in the camera box alongside the lens and by a small magnifying lens its image can be thrown on the sensitive plate with that of the sitter."

The spirit photograph referred to, with Prof. Denton, Franklin and Faraday on it—posing there as Mr. Fredrickson's guides, ought to have been evidence enough that it had been manufactured by Mr. Wylie.

Mr. Fredrickson entertaining the notion that he is selected by the spirit world to do a great work was, of course, an ideal subject, and Mr. Wylie with the characteristic shrewdness of his profession, perceiving Mr. Fredrickson's wants, gave him the very best batch of guides in stock, namely, Prof. Denton, Franklin and Faraday; and so, these great men's names are dragged down and belittled, to satisfy the vanity of a silly Spiritualist.

P. A. JENSEN.
Los Angeles, Cal.

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Auxiliary every Thursday afternoon at 2:30.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Meetings every Sunday at 10:45 a. m. at hall 210, Masonic Temple, under the auspices of Walter DeVoe, the well-known lecturer. Miss Cora M. Nafe, soloiset.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium.

Church of the Soul Communion holds meetings every Wednesday evening at 8 oclock and Sundays at 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 870 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

The Chicago Spiritualists' League holds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B. Warne, president; O. E. Kropp, 5481 Kimbark avenue, secretary. The League wishes every Spiritualist society of the city to send in the names of all their mediums, stating their particular phase of mediumship. Address all communications to the secretary.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S. Western avenue, under the direction of Mrs. Nellie Kusserow.

The Rising Sun Spiritualist Mission will hold its meetings during July and August at No. 22 Jackson Place, holding one meeting each Sunday at 8 p. m.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 967 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Mrs. Virginia Bryan, one of our most eloquent trance mediums, will lecture at Star Lodge Hall, 378 South Western avenue, each Sunday evening.

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Saturday, July 15, Opening Day—Services at 2 p. m. by speakers present.

First Sunday, July 16—9 a. m., lyceum, Mrs. Anna L. Gillespie; 10 a. m., lecture, Mrs. Gillespie; 2 p. m., lecture, B. F. Austin, subject, "The Bible and Spiritualism"; 4 p. m., tests, Maggie Waite.

Monday, July 17—9 a. m., lyceum, Mrs. Anna L. Gillespie; 10 a. m., conference; 2 p. m.

Tuesday, July 18—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Does Spiritualism Stand For?"

Wednesday, July 19—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna Throndsen, followed by tests.

Thursday, July 20—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Must I Do to Be Saved?"

Friday, July 21—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"

Saturday, July 22—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E. W. Sprague; tests, Frank T. Ripley.

Second Sunday July 23—9 a. m., lyceum; 10 a. m., lecture, B. F. Austin, "The Common Origin of Religion"; 2 p. m., lecture, E. W. Sprague; 4 p. m., tests, Maggie Waite.

Monday, July 24—9 a. m., lyceum, Anna L. Gillespie; 10 a. m., ——; 2 p. m., ——.

Tuesday, July 25—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E. W. Sprague; tests, Mrs. E. W. Sprague.

Wednesday, July 26—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E. W. Sprague.

Thursday, July 27—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna L. Gillespie, followed by tests.

Saturday, July 29—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E. W. Thompson, "Archtypes of Christianity."

Third Sunday, July 30—9 a. m., lyceum; 10 a. m., lecture, Lyceum Day, conducted by Anna L. Gillespie; 2 p. m., lecture, Marian Carpenter; 3 p. m., tests, Maggie Waite.

Monday, July 31—9 a. m., lyceum; 10 a. m., ——; 2 p. m., ——.

Tuesday, August 1—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Marian Carpenter, followed by tests.

Wednesday, August 2—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna L. Gillespie; tests, Frank T. Ripley.

Thursday, August 3—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna Throndsen, followed by tests.

Friday, August 4—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, T. W. Smith.

Saturday, August 5—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Marian Carpenter, followed by tests.

Fourth Sunday, August 6—9 a. m., lyceum; 10 a. m., Memorial Exercise and lecture, Marian Carpenter; 2 p. m., lecture, Lizzie Harlow; 4 p. m., tests, Maggie Waite.

Monday, August 7—9 a. m., ——; 10 a. m., ——; 2 p. m., Lizzie Harlow.

Tuesday, August 8—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, Lizzie Harlow.

Wednesday, August 9—9 a. m., lyceum; 10 a. m., lecture, E. Thompson, "Thomas Paine"; 2 p. m., lecture, Willard J. Hull. Luther Memorial Day.

Thursday, August 10—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Lizzie Harlow.

Friday, August 11—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna Throndsen.

Saturday, August 12—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Lizzie Harlow; 8 p. m., Dr. Littlefield's lecture and stereopticon views.

Fifth Sunday, August 13—9 a. m., lyceum; 10 a. m., lecture, Lizzie Harlow; 2 p. m., lecture, Dr. A. B. Spinney, "The Science of Spiritualism;" 4 p. m., tests, Maggie Waite.

Monday, August 14—9 a. m., lyceum; 10 a. m., ——; 2 p. m., ——.

Tuesday, August 15—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, A. B. Spinney; tests by Frank T. Ripley.

Wednesday, August 16—9 a. m., lyceum; 10 a. m. conference; 2 p. m., lecture, T. W. Smith; tests by Anna Throndsen.

Thursday, August 17—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, A. B. Spinney.

Friday, August 18—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna L. Gillespie.

Saturday, August 19—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, A. B. Spinney.

Sixth Sunday, August 20—9 a. m., lyceum; 10 a. m., lecture, A. B. Spinney. Subject, "The True Idea of Spiritualism Truly Lived, the Salvation of the World"; 2 p. m., lecture Anna L. Gillespie; 4 p. m., tests, Maggie Waite.

Monday, August 21—9 a. m., lyceum; 10 a. m., conference; 2 p. m., ——.

Tuesday, August 22—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Dr. J. M. Peebles. Subject, "Travels in India, Her Magic, Her Yogis and Her Social Life."

Wednesday, August 23—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, W. V. Nicum, "Cosmic Consciousness."

Thursday, August 24—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Dr. J. M. Peebles, "Travels in Egypt and Palestine."

Friday, August 25—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, W. V. Nicum, "The Spiritual Leading."

Saturday, August 26—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Dr. J. M. Peebles, "A Pilgrim Four Times Around the World in Search of Truth."

Seventh Sunday, August 27—9 a. m., lyceum; 10 a. m., lecture, Dr. J. M. Peebles. Subject, "Progress the Law of Life"; 2 p. m., lecture, W. V. Nicum, "Man is Not Man as Yet"; 4 p. m., tests, Anna Throndsen.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

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"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualistic Gatherings." By Mattie E. Hull. Price 10 cents.

LIST OF CAMP-MEETINGS.

Send In Your Dates and Name of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates can be made.

MT. PLEASANT PARK, CLINTON, IA.

The twenty-third annual camp-meeting at Mt. Pleasant Park, opens July 30 and closes August 27. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

ONSET CAMP.

Onset camp commences its twenty-ninth annual meeting, July 23, and closes August 27. For full programs address the secretary,

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32 CHICAGO, ILL., JULY 22, 1905. NO. 817

IN MEMORIAM.

The Death and Resurrection of Dr. E. D. Babbitt.

A pathetic letter just received from Katherine Babbitt, daughter of Dr. Babbitt, informs me that her father passed to spirit life, June 28—passed, to speak Masonically, from "labor to refreshment."

Surely a great and good man in our spiritual Israel has fallen. The news of Dr. Babbitt's death at Rochester, N. Y.,—so undesired, so unexpected—literally shocked me for the moment; and my first thought was, "It cannot be possible." His noble work on earth was not completed. He had extensive plans for the future, and though his books will constitute a lasting monument to his memory, further writings from his polished pen were needed. The thinking, reading public called for them.

For a full quarter of a century I have known him intimately, and it is sad to think that the hand which so readily responded to the psychic touch of the higher intelligences of the heavens, is now cold in death.

But why do I grieve? It is because I am human. It is natural. It is the uprising of sympathy. It is the emotion of a deep, profound friendship for a brother, and a friendship, too, pure and unselfish, based upon principle.

I know Dr. Babbitt in New York, New Jersey, in Cincinnati, in California—and what is more, I knew him in his home, the hospitable home of himself and his good wife, so devoted, so self-sacrificing—truly a helpmeet. Put it down as weakness, if you will, but my eyes are brimming with tears. It is neither well nor wise to dissemble. I cannot for the moment check my sorrow. Friendship, infinitely more than acquaintance, is abiding; and true, fraternal love is absolutely immortal. It is not for friend Babbitt that I mourn, but for his affectionate wife, his near relatives, and that spiritual line of scientific work relating to a broad, rational, religious Spiritualism, in which he was so enthusiastically engaged. While appreciating and holding in high esteem my co-workers, I cannot call to mind one who can take up the work where he left it, and conduct it to the success which he had so carefully, hopefully planned during his latter years.

No, Dr. Babbitt is not dead. He—the spirit in that more ethereal soul-body, has gone on and up, one step higher, where aided by his scientific spirit intelligences, he will doubtless find some sensitive through whom he can impressionally and successfully finish his great outlined, unfinished work.

In his private life he was as simple as a child, finding the happiest part of it with his delightful wife, whom he loved with unusual tenderness. He was honest. He was conscientious. He was hospitable to a degree beyond his finances. Naturally he was a man of strong yet subdued feeling and firm convictions, and yet I am certain that he cherished no animosity toward a solitary human being. He bore with him a strong personality, and yet his nature was genial and truly uplifting. Nature gave him the qualities essential to liberalism and moral excellence. His was a severe struggle out of that church octopus, which still has a withering grip upon so many. But his victory over creeds and confessions of faith was in the end complete.

I remember of his saying to me when briefly visiting him in Los Angeles: "While my good wife gets breakfast, I read to her from your 'Three Journeys Around the World,' and from The Progressive Thinker. What a broad field in the line of research and progress Francis' paper covers! There is none other like it."

His exhaustive and very scholarly work on "The Principles of Light and Color" was enough of itself to make him in the world's libraries immortal. Those who criticised it adversely were not competent to understand it. This is often the case with self-conceited critics. His several works upon health are invaluable, and away beyond the medical profession; and his book of nearly 400 pages entitled "Religion," is one of the most helpful and practical ever published in the interests of Spiritualism.

We did not always agree in our thoughts and theories, but there was never an unkind, disturbing element in our discussions. His charity, touching human nature was unbounded. Let me say here, quoting the Latin, "Nil de mortuis nisi bonum," meaning, liberally translated, "Speak nothing but good of the dead." Would not this be better if largely applied to the living also? Why not scatter flowers at the feet of men and women to-day, as well as to lavishly cover their caskets with them after theor bodies are dead?

Where are many of my early comrades? Where are those old pioneers, Prof. Hare, Judge Edmonds, Adin Ballou, Prof. Buchanan, Sargent, Denton, Brittan, Prof. Kiddle, and now Dr. Babbitt? Gone, one by one, leaving behind the odor of soul-royalty and loyalty to truth—gone to swell the unnumbered congregations of the star-crowned mortals. Thinking of them, seeing them through the mists of old-time memories, my spirit grows stout, my nerves become steeled anew, and my heart flames with enthusiasm afresh to continue the campaign that they inaugurated and baptised with the sweat-drops of suffering and persecution. Though they are risen, and though their white feet press the evergreen gardens of the gods, their souls still vibrate in sympathy with ours. Memory is undying. Spirits know little of time or space. Recalling the past and recounting the deeds of those old moral heroes and martyrs, my eyes moisten. And I almost impatiently await the summons when crossing the river with the boatman pale; I shall clasp their hands in that more radiant realm where death never comes, where flowers never wither, and suns never set.

J. M. PEEBLES, M. D.

Battle Creek, Mich.

THE SEPARATION.

The time has come, as I knew it must.
She said, when we should part;
For I ceased to love when I ceased to trust,
And you cannot break my heart.
Nay, I know not even if I am sad,
And it must be for the best,
Since you only take what I thought I had,
And leave to me the rest.

—Phoebe Carey.

Method is the very hinge of business, and there is no method without punctuality.—Cecil.

THE INGERSOLL TRIBUTE TO SHAKESPEARE.

A tribute to specific genius that deserves annual reproduction at least is that of Robert G. Ingersoll to Shakespeare. It reads as follows:

"If Shakespeare knew one fact, he knew its kindred and its neighbors. Looking at a coat of mail, he instantly imagined the society, the conditions that produced it and what it, in turn, produced. He saw the castle, the moat, the drawbridge, the lady in the tower, and the knightly lover spurring across the plain. He saw the bold baron and the rude retainer, the trampled serf and all the glory and the grief of feudal life.

"He lived the life of all. He was a citizen of Athens in the days of Pericles. He listened to the eager eloquence of the great orator, sat upon the cliffs, and with the tragic poet heard the multitudinous laughter of the sea. He saw Socrates thrust the spear of question through the shield and heart of falsehood. He was present when the great man drank hemlock, and met the night of death tranquil as a star meets morning. He listened to the peripatetic philosophers, and was unpuzzled by the sophists. He watched Phidias as he chiseled shapeless stone to forms of love and awe.

"He lived by the mysterious Nile, amid the vast and monstrous. He knew the very thought that wrought the form and features of the Sphinx. He heard great Memnon's song when marble lips were smitten by the sun. He laid him down with the embalmed and waiting dead, and felt within their dust the expectation of another life, mingled with cold and suffocating doubts—the children born of long delay.

"He walked the ways of mighty Rome and saw great Caesar with his legions in the field. He stood with vast and motley throngs and watched the triumphs given to victorious men, followed by uncrowned kings, the captured hosts, and all the spoils of ruthless war. He heard the shout that shook the Coliseum's roofless walls when from the reeling gladiator's hands the short sword fell, while from his bosom gushed the stream of wasted life.

"He lived the life of savage men. He trod the forest's silent depths, and in the desperate game of life or death he matched his thought against the instinct of the beast.

"He knew all crimes and all regrets, all virtues, and their rich rewards. He was victim and victor, pursuer and pursued, outcast and king. He heard the applause and curses of the world, and on his heart had fallen all the nights and noons of failure and success.

"He knew the unspoken thoughts, the dumb desires, the wants, and ways of beasts. He felt the crouching tiger's thrill, the terror of the ambushed prey, and with the eagles he had shared the ecstasy of flight and poise and swoop, and he had lain with sluggish serpents on the barren rocks, uncoiling slowly in the heat of noon.

"He sat beneath the bo tree's contemplative shade, wrapped in Buddha's mighty thought, and dreamed all dreams that light, the alchemist, has wrought from dust and dew, and stored within the slumbrous poppy's subtle blood.

"He knelt with awe and dread at every shrine—he offered every sacrifice, and every prayer—felt the consolation and the shuddering fear, mocked and worshiped all the gods, enjoyed all heavens, and felt the pangs of every hell.

"He lived all lives, and through his blood and brain there crept the shadow and the chill of every death, and his soul, like Mazeppa, was lashed to the wild horses of every fear and love and hate.

"The Imagination had a stage in Shakespeare's brain, whereon were set all scenes that lie between the morn of laughter and the night of tears, and where his players bodied forth the false and true, the joys and griefs, the careless shalows, and the tragic deeps of universal life.

"From Shakespeare's brain there poured a Niagara of gems spanned by Fancy's seven hued arch. He was as many sided as clouds are many-formed. To him giving was hoarding—sowing was harvest—and waste itself the source of wealth. Within his marvelous mind were the fruits of all thought past, the seeds of all to be. As a drop of dew contains the image of the earth and sky, so all there is of life was mirrored forth in Shakespeare's brain.

"Shakespeare was an intellectual ocean, whose waves touched all the shores of thought, within which were all the tides and waves of destiny and will, over which swept all the storms of fate, ambition, and revenge; upon which fell the gloom and darkness of despair and death and all the sunlight of content and love, and within which was the inverted sky lit with the eternal stars—an intellectual ocean—toward which all rivers ran, and from which now the isles and continents of thought receive their dew and rain."

IT IS NOT IMPAIRED.

Home Life Not Impaired Through Woman's Interest in Public Affairs.

The great fear that the participation of women in public affairs will impair the quality and character of home service is irrational and contrary to the tests of experience. Does an intelligent interest in the education of a child render a woman less a mother? Does the housekeeping instinct of woman manifested in a desire for clean streets, pure water and unadulterated food destroy her efficiency as a home-maker? Does a desire for an environment of moral and civic purity show neglect of the highest good of the family? It is the "men must fight and women must weep" theory of life which makes men fear that the larger service of women will impair the high ideal of home. The newer ideal that men must cease fighting and thus remove one prolific cause for women's weeping, and that they shall together build up a more perfect home and a more ideal government, is infinitely more sane and desirable. Participation in the larger and broader concerns of the state, will increase instead of decrease the efficiency of motherhood, and tend to dovelop that self-control, that more perfect judgment which is wanting in much of the home training of to-day.—From annual address of Rev. Anna H. Shaw, president National Woman Suffrage Association.

"Origin of Life, or Where Man Comes From." "Evolution of the Spirit From Matter Through Organic Processes, or How the Spirit Body Grows." Michael Faraday. Price 10 cents.

Fragments of Truth.

As Portrayed by a Master Mind.

Those that feel the most speak the most. Some men speak to a single class, or to a particular time, while others utter the thoughts, aspirations and desires of all classes and times. Through such men as Job, David, Homer, Dante, Shakspeare, we can read the spiritual and real histories, experiences, and conflicts of the men and women of the world;—they speak to the universal heart and mind of mankind.

Magpies chatter, parrots talk, bears can learn to dance, monkeys to gracefully lift their caps and bow their heads, and this is about all a large portion of mankind is ambitious to perform. The great body of the people take their opinions second hand and long years of submission to the will of others make them obsequious in thought and action. These conditions are transmitted from generation to generation. The son knows no more than the father. Illiteracy becomes chronic.

Some men are born to serve, others to command.

"Kings must have slaves;
Kings climb to eminence
Over men's graves."

You stamp a hundred years of servitude upon a race or any body of people and its effects can never be effaced. The African slave and the Russian serf are terrible examples. It takes courage to assert one's self. Hypocrisy is more acceptable to community than outspoken conviction. A man's associates are altogether a better index to his character than his talk.

If words were wisdom there would be no need of books or teachers. If protestations of honor and morality were the things themselves there would be no use for missionaries and preachers. If a person walks erect through this world, with an honest heart, speaks his own mind on men and things, and on all questions as they arise, he is ostracised, condemned, and forbidden the confidence of the people among whom he lives. Christ did this and he was crucified, and human nature is the same today as it was then.

We put too much stress on a high state of civilization. It is doubtful if the virtues and vices of barbaric life are not as evenly balanced as they are in civilized society. Life is dual; one condition balances another. As our enjoyments increase, so does our misery. There is nothing more contradictory than the forces at work in our own hearts. Our moods vary. The trouble that is a mountain today becomes a molehill tomorrow. The words we speak in one moment we cannot utter in the next.

It is the one-sided, unbalanced men that have accomplished the most in the great activities of life—men, often, whose lives would not square with the Decalogue, the Sermon on the Mount, or the Golden Rule.

Most of the great names in history would fall from the high pedestal on which mankind has placed them if their private life was as well known to the people as their public acts. Open up the hearts, unveil the words, thoughts and feelings of humanity for one day to the public gaze and society would fall to pieces;—the most sacred ties would be broken and strange alliances made.

We don't want human nature pictured to us in too angelic a form. It is said of Edward Everett that he "painted for us a deified Washington, passionless, colorless, bloodless, and possessing none of the human faculties or infirmities." The living are never appreciated; it is only the dead that receive their full meed of praise.

"Seven Grecian cities claimed great Homer dead
Through which the living Homer begged his bread."

The grandest things both in nature and art show best at a distance. The same is true in regard to the men who have helped to fashion and mould the destinies of the world. A man becomes the founder of a race, a hero, saint, prophet, god, and family fades into a myth. Adam, a myth; Odin, the Scandinavian god, a myth; Job, a myth; Homer, Buddha—all myths.

But does it matter whether or not such men as Job ever lived, or whether he was the author of the book bearing his name? The record is the same. The feeling, the sentiment, the history and experience are all there.

Carlyle speaking about the book of Job says: "I call that, apart from all theories about it, one of the grandest things ever written with pen. * * * It is our first, oldest statement of the never-ending problem—man's destiny and God's ways with him here in this earth. * * * There is nothing written, I think, in the bible or out of it, of equal literary merit."

The fame of some men wanes, while others brighten,—but the end of all is oblivion. All things have their day and pass away. It takes long years, sometimes, to understand a man or an institution. The beauty of the gem cannot be detected if too near the eye.

Genius is always a puzzle, an enigma, an unknown quantity. What are called defects in a person's life may be the necessary accompaniments of his virtues. Again Carlyle says, "What are faults, what are the outward details of life if the inner secret of it, the remorse, temptation, true, often-baffled, never ending struggle of it, be forgotten? * * * In this wild element of life, he has to struggle onwards; now fallen, deep-abased and ever, with tears, repentance, with bleeding heart, he has to rise again, struggle again still onwards."

Every belief, custom and habit runs its course and dies. Saviors were born before Christ. Moses was not the only child that was miraculously saved to become the leader of a people. The world has always been trying to define God,—to locate Christ.

"What is the Christ of God?
It is his touch, his sign, his making known.
His coming forth from out the all—alone.
The stretching of a rod
Abloom with his intent.
From the invisible."

It has been said that at the head of every institution stands a man. All beginnings are natural and simple. Nations, governments and doctrines are not made to order but grow as naturally as any living thing grows. Whatever doctrine, sentiment or command that is false in spirit and essence cannot live. None of the great religions of the world have been intellectually reasoned out. Every condition of society in time loses its vital power and yields to superior force. Civilization derives its life and power from primitive sources, crude and rudimentary as they may be. Civilization and refinement enervate a race. The virgin soil is always the most fruitful. Physical strength and endurance in the end triumph over a weakened and a decadent people.

"Barbarians that could neither read nor write devoured Rome." It takes many words of polite language to express the same volume of truth that a single slang phrase will convey. But what are called slang words soon become common speech and good English and in the end are woven into the classics.

The foundation of every fable is truth. First hero worship, idol worship—were only paving the way for a higher and more exalted conception of man's relation to the Deity. Falsehood cannot forever last even in tradition. There are connecting links in all history. Is there no relation between Yorktown and Appomattox? Between Uncle Tom's Cabin and the Emancipation Proclamation? There seem to be order and method among the unseen forces of life as well as among the visible ones. Cause and effect keep even pace.

In the physical world some movements are so swift and some so slow that we fail to comprehend them. The vibratory movement of matter composing the stone is so slow that our sight cannot perceive it, and the stone appears dead and motionless, while the action of the gases is so rapid as to make us oblivious to their presence.

Except in the realm of religion man refuses to believe what his reason or experience cannot justify. Faith holds but small ground in the secular world; yet the time may come when many of the phenomena heretofore classified as miracles may be susceptible of scientific demonstration. Every day brings new light. Healing by the laying on of hands is not now incredible.

Life it is claimed has or will be produced in the laboratory, and who can say that it is impossible, under any circumstances, for the vital spark which apparently has abdicated its throne in the body to again take possession of its tenement of clay? The world moves slowly towards new ideas. After the circulation of blood was announced and demonstrated, it was fifty years before the scientific (?) world would accept it as a fact." A change of position on a religious, political or scientific question is often charged as evidence of a weak, erratic and vacillating mind. Webster once said, "Wise men can change their minds; fools never."

Noah Brooks speaking of the great political leaders says: "We recall, too, the fact that Calhoun was a protectionist in 1816; in 1831 he denounced the protective principle as unconstitutional and oppressive to the South. So, too, Clay, who had, in 1810, furnished Andrew Jackson with anti-bank arguments, found it convenient and consistent, in 1828, to make the cause of the bank his own. And Daniel Webster, on nearly every one of these burning questions of the time, changed his God-like front with equal ease."

To be consistent according to the popular interpretation is to hold always the same ideas; ignoring the fact that all knowledge is tentative and changing. Truth has no boundaries. "Man grows and his ideal grows. It is to-day's ideal that he cannot reach, and for the yesterday's he will not stoop." Onward, ever onward—are the watchwords of progress. Agitation, convulsions, revolutions purify society. Great souls are always restless agitated souls.

Those that feel the most speak the most. Some men speak to a single class, or to a particular time, while others utter the thoughts, aspirations and desires of all classes and times. Through such men as Job, David, Homer, Dante, Shakspeare, we can read the spiritual and real histories, experiences, and conflicts of the men and women of the world;—they speak to the universal heart and mind of mankind.

It is what a man represents that makes him great; if he stands for a principle that is incarnate in the hearts of the people—all minor differences vanish. Even his weaknesses, sometimes, assume a virtuous and blameless aspect. Whatever the faults of Napoleon were his life could not be omitted from the page of history without great loss to civilization. He filled the niche prepared for him. But he was neither the maker nor the instigator of the Revolution, only one of the consequences that arose from the conditions that produced it, and when the work that destiny had planned for him was accomplished, Napoleon as an actor upon the scene, sank out of sight but not the principle that had brought about this mighty upheaval of society.

Allen, in his history of Civilization, speaking of the events that led up to this "great conflagration," says, "In that lurid glare, how strangely stands out the figure of Napoleon Bonaparte! Look again, as the smoke of Waterloo clears away, Napoleon, the individual, has disappeared. But not so the idea leading up to the Revolution itself. The rights of the privileged classes received a blow, and scarcely fifty years later we see nearly every country in Europe wresting constitutions from their governments."

There are single moments in time that became historic.—Luther appearing before the Diet of Worms, John Brown standing upon the scaffold, Lincoln, pen in hand, signing the Emancipation Proclamation—transactions that mark epochs in history. "When the sun went down on Calvary," says the last-quoted author, "and the terror-stricken apostles sought safety in flight, bold indeed would have been the prophet who ventured to assert that in three centuries the Roman Empire would acknowledge the Christian as the state religion. Yet that is what came to pass."

I have read of a fabric in India woven of so fine and delicate a thread that the people there call it Woven Wind. History, character, all that pertains to our existence is made up of as fine a texture. Incidents which at the time they occur seem to come along in the natural current of events—as passing phases of life that would leave no permanent impression become indelible, and in time prove to be crises and turning points in one's career.

The panorama of daily cares, hopes, disappointments and fruitions, move so rapidly, the pictures pass before us so swiftly, we have opportunity for catching only a passing glance. It matters not what you have done to-day, new and greater things are expected at your hands to-morrow. No individual ever reaches the limit of his ambition. The promised land is always before us. Hope never dies. Yet happiness is only a dream, a vision, a mirage;—it looks real and tangible, but it is non-existing; it never exists except in the imagination. Out of the millions of people on the earth no two have the same hopes, desires and aspirations. Each is striving for a different goal; but amid all this diversity of thought, feeling and purpose there are above all these, common ties that bind humanity together as one.

"Flowers of all hue are struggling into glow
Along the blooming fields,
Yet their sweet strife
Melts into one harmonious concord."

HENRY MORRISON TEFFT.

Norwich, N. Y.

BEAUTIFUL MARRIAGE CEREMONY

Spiritualist Twain Weds With Flowers—No "Obey" Was Asked—"Where Love Is There Is No Obligation," Said Minister to Youthful Pair, "Love Each Feels for the Other Is the Bond of Union"—Roses Vital on Bearing in Life.

Red Roses, signifying love, white roses, emblematic of purity, and the green leaves of the flowers symbolizing life, figured in the wedding ceremony that made Miss Grace Leonard Powell and George William Weinberger one at the Temple of Spiritualism, 3015 Pine street, Wednesday night.

It was the first time that the floral service had been used in St. Louis and the Rev. Will J. Erwood explained in the lecture preceding the ceremony that flowers should be made much more vital in their bearing on human life than is the case at present.

"The time will come," he said, "when refined and uplifted by gentler teaching, we shall hold converse with a rose and comprehend the message of the whispering forest trees. We are closer akin to nature than we have heretofore confessed, and all things are a part of our great family."

Therefore when the opening bars of the Lohengrin wedding march began to sound from the organ, their increasing volume filling the church by degrees, it was known that a wedding of peculiar interest was about to take place. Preceded by six little girls, who had until then been on the platform, and all of whom carried red and white roses, massed against green leaves, in their hands, the bridal couple came down the center aisle. They were a youthful twain, the bridegroom apparently not more than 20 years of age, the bride, all in white and with her bridal veil almost touching the hem of her gown, about 17.

The Rev. Erwood, himself bearing a red and white rose in his right hand, awaited them at the chancel rail. He too, was young, a boyish looking teacher of his creed, and the little group thus assembled was in striking contrast to the many white-haired folk appearing in the gathering assembled to witness the ceremony.

"George," said the Spiritualist minister, "I will not ask you to promise to to cherish, protect or obey this little girl, because where love is there is no obligation. It is not the ceremony that will unite you two, but the love which each feels for the other is the bond of union. I will only ask you to be true to yourself, to what is highest and best in you. Do you so promise?"

"I do," responded the groom.

"Grace," said the minister, "I will not ask you to obey this young man who stands beside you, because, where love is there is no obedience, and there is no master and no mistress and no slave in the relations in which you two will hereafter stand toward one another. But I will ask you, as I asked him, to be true to the best and noblest that is within your own self. Do you promise this?"

"I do," responded the bride.

"Then," said the minister, handing a ring to the bridegroom, who placed it on the bride's finger, "with the placing of this ring, whose circle to my mind means the endlessness of love, on the finger of the woman by the man, I, with the authority conferred upon me by the State and National Government, and with that further authority which I bear as a minister of the Spiritualist Society, do pronounce you man and wife."

And these words marked the conclusion of the ceremony.

For ten minutes afterward the young couple held a sort of informal reception in the Temple, the invited guests and members of the local Spiritualist Society crowding about them to extend congratulations, the newly married pair moving away from the altar along a path strewn with flowers by the little girls who had led the wedding march.

The marriage ceremony had been preceded by a lecture in which the Rev. Erwood looked into the future and told of the wonderful things that were to come. At the close of the lecture a number of persons were admitted to membership in the society, each being given a red and white rose by one of the little flower girls in token of full membership. Just before the congregation dispersed the Rev. Erwood spoke a word of farewell, as the lecture Wednesday night was his last for the season the society's regular minister, the Rev. Thomas Grimshaw, being due to return from Europe soon.—St. Louis (Mo.) Post.

THE GREAT STRUGGLE.

Christianity vs. Spiritualism.

It is said a majority of Spiritualists are converts from the churches, and many get the old religious ideas mixed and confused with their Spiritualism, in speaking and writing. This is expected. We concede to all the right and liberty to believe or disbelieve anything, and freely express their thoughts and sentiments on any subject. But when leaders and teachers of long standing reiterate false statements, in the name of Spiritualism, it is a shame, hardly tolerable.

I want to correct a few mistakes and convince them of the error of their ways, so far as fair and logical argument may be available.

It is said, "Christianity and Spiritualism must stand or fall together."

It is impossible to verify this sweeping assertion. No two things are more opposite, more unlike each other. They have never stood together and cannot fall together. One is based on faith, the other on knowledge.

Christianity teaches that only through grace, postulated upon blood atonement, can any person be saved. Spiritualism declares that position to be totally false, and that the future welfare of every one depends upon their own personal effort and merit—that no penalty is remitted, no benefit conferred, no evil averted by the merits of a savior.

Spiritualism and Christianity bear no relation, nor affiliation nor assimilation. Conversion to Spiritualism is not conversion to Christian religion. "Christian Spiritualism" is a misnomer. A "Christian Spiritualist" is a contradiction of words—an abnormal condition. Spiritualism is dependent upon mediumship and communication with the spirit world, not recognized by Christians, who charge it with fraud, delusion, witchcraft, work of the devil.

Christendom is comprised of creeds, sects, churches, laws, offices, accouterments, ceremonies, baptisms, reverends, priests, rituals, and the like. Spiritualism contains none of these. To place it on a par with Christianity puts it in a false attitude and sinks it to the level of superstition. It can never rank with the churches for its demonstrated facts destroy the basis of all church creeds. It stands before them as a fair and honorable opponent and proves that communication with spirits is a fact, which they deny.

Spiritualism demonstrates the continuity of life, spirit existence, spirit communication, knowledge of the spirit world through mediumship. Christianity does not and cannot do this. It has corrected false conceptions of a future life; destroyed the basis of religious creeds by substituting knowledge for faith; emancipates from fear; robs death of its terrors; opens the door that makes plain the mysteries of life—the key to the door of truth that sheds its cheering light over all races, for all. The difference between Spiritualism and any of the old religions is more pronounced than any one of them with another. They commence with God; demand unquestioning obedience; rest every doctrine upon Divine authority; teach miraculism—while Spiritualism begins with man; proclaims the largest liberty; relies upon scientific demonstration; denounces miraculism as the creation of ignorant superstition and in the nature of things impossible.

Christianity is what it is represented by Christian devotees, believers, adherents; by various sects; by what Christians say and do; by what they have said, taught, acted in the past—this is Christendom. Its fundamental principle is salvation by faith in a crucified savior and damnation in hell fire for all who do not accept this salvation.

Christian religion has been propagated by force and has the stain of blood upon its history. Spiritualism has no such record.

Belief in a god has led men to the most terrible crimes and diabolical deeds that history records. The war-like disposition of Christian nations is attributable to blood atonement. It seems strange that mankind should ever build a religious system upon an idea so horrible as that of murder.

It is lucky for civilization that Christianity is divided into warring sects. It is a solemn farce, an empty show, a delusion. It has set a tyrant on its throne and made religion slavish homage to what his chosen priests demand. It is for religious leaders a profitable fraud upon the credulity and infatuation of their victims.

A. H. NICHOLAS.

WOMAN SUFFRAGE

The Belief in Woman Suffrage Rapidly Gaining Ground.

Those who have contended that woman suffrage is a dying cause would have had their theories somewhat shattered had they listened to the reports of the officers of the National Woman Suffrage Association at their annual convention which has just closed in Portland, Oregon.

More than 200 new societies have been organized the past year and 339 associations, outside the woman suffrage association, have either adopted woman suffrage resolutions, or given favorable attention to the cause in some manner.

The treasurer's report showed the total receipts to have been $28,622 the past year. The largest contribution from any one person was $500 from Mrs. Sarah L. Willis of Rochester, N. Y., and the second largest was $400 from Mrs. Elmira Springer of Chicago, Illinois.

The gain in membership has been 20 percent the past year, Kansas taking the lead in making the greatest percent. gain. New York state has the largest membership. Ten years ago the Association had only 30 life members, today it has over 230. In order to become a life member one must pay $50 dollars into the treasury.

The very fact that so many societies organized for almost every conceivable kind of work are giving favorable thought to the subject, shows that the idea is rapidly taking root in the minds of thinking people, who, when they come to work along reformatory lines soon discover that they are very materially hampered in their efforts, through the lack of influence which comes with the ballot.

ELNORA MONROE BABCOCK.

In a marriage where the parties are ill-mated, the virtue of one of them may maintain order and peace, but the want of happiness will be experienced sooner or later, and produce inconveniences more or less harmful.—Madame Roland.

SOME STRIKING THOUGHTS.

The Great Murderer's Record—When Trouble Comes.

There are, approximately, eighty millions of people in the United States. If one person is born each minute, and if one person "dies" each minute, 525,600 people pass out of this life annually; while an equal number come into this plane of existence.

Now, if we accept the statement of preachers that "man is inclined to evil as the sparks fly upward," at least three fourths of the 525,600 persons are theologically "lost," or sent to "hell" by the Great Murderer each year! What is the exact number of his victims? Let us see. Three-fourths of 525,600 is 394,200. Then this Great Murderer (the "kind father," the "merciful one," the "creator," the "lord," the "God" of the Christians) murders 394,200 persons each year in the United States alone!

Quite a record of red-handedness! Yet the Christians would wish us to worship their Great Murderer!

The theory that "the king can do no wrong" passes from men's minds when the sun of Truth rises over the horizon of Investigation and drives the miasmatic fogs of Ignorance from the Valley of Thought. We now know that murder is the same—a crime—whether committed by a so-called "Almighty Father" or by the most depraved criminals.

It is only when we have learned to discern truth that we fully realize the depravity contained in the worship of a murdering God, for such worship is the old the-king-can-do-no-wrong theory in its most pernicious form.

When Trouble Comes.

Is it the voice of the friend, to whom we gave our time and attention and perhaps coin of the realm, that speaks to us words of cheer when our material wealth, our houses and lands, have parted company with us? No. It is the voice of an invisible counselor which says: "Well, well! Here you are, lamenting the loss of your toys again! Why, I'm surprised! Have you not yourself? Well, then, you possess the key to wealth. Get right up and hustle. Many employers are looking for you. They are in need of an employe who can do the kind of work you know so well how to perform properly. Go! Why tarry here mourning when the world's work must be done? When you get that job, save your money. Yes, save it. That's the secret of success."

Young man, have you ever "been there?" The poet has said that "Hope springs eternal in the human breast," but there have been times in the writer's life when even hope failed, but at such times the words of the counselor always set matters right again.

Perhaps you call the counselor "Conscience." Well, that's all right, but isn't the voice real to you—are not the words spoken by this adviser just a shade wiser than you would think "Conscience" capable of expressing? Of course, if you are religiously inclined—a real goody-goody boy—you will think the voice is that of your favorite god. What's that you say? You have only one god? Well, that's what the fellow on the other side of the earth says, too. Religion is a matter of geographical location, you know. That's all the difference. The counselor won't be offended if you think his voice is that of a god—your god.

When your black brother in the jungle of Africa paints a stick with the blood of an enemy, and sets it upright in the soft mud of a river bank facing the rising sun, and then prostrates himself before it, that voice comes to him—his guide speaks to him—and he attributes it to his favorite god, the blood-besmeared stick, same as you think the voice comes from your god, whom you were taught to believe has his residence somewhere up high, so high and far away that you don't quite comprehend its location. The savage African is just as near correct in his views as you have been. Each of you two god-worshipers will discover the error of his ways later—much later.

In the meantinme you will think the writer is really blasphemous. So would the African if the writer were to kick over the blood-stained stick, for you must know these pet gods are to be treated with great consideration, especially by the skeptical persons who dare to be mentally free from the degrading fear-bondage which so retards the progression of you and the African. Yes, gods are back numbers now—all kinds of god's, yours included.

Yes, rely on common sense. Reason is vastly older than preachers and favorite gods. Let us seek to know ourselves and our capabilities; let us develop our powers of perception, that we may know rather than believe.

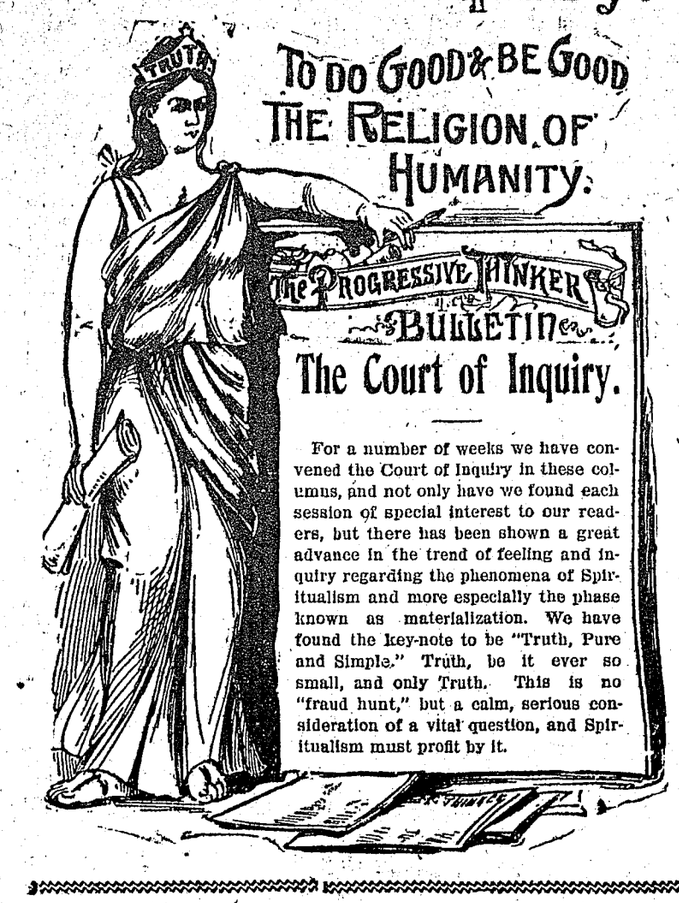
F. M. SNARRENBERGER.

THE IMPORTANT QUESTION.

The Real Problem to Be Settled Concerning Women.

The question which confronts the modern woman is not what were the qualities which best fitted Eve for the Garden of Eden, but what are the requirements of a woman to meet and solve the problems of the 20th century. The presumption is always against the present fitness of the type which was perfectly adapted to the conditions which are obsolete or passing; therefore it is not by discussing the problem of whether women are fair or "unfair in judgment"; whether politics are pure or impure; whether women in the past were or were not satisfied with their position which will settle the question of woman's right to perfect equality in a representative government. The question is, "Does freedom tend to develop fairness, make humanity more just, develop character, give a larger, broader, saner view of life, and does responsibility which the ballot brings develop self-control, self-respect and a higher sense of justice in dealing with others? In a word, are the results of freedom better for humanity than those of slavery? If so, then there can be no question as to its effect in the development of women, and there is no class of citizens who need its power in the development of those characteristics which fit them for the high vocation and service of life to which the majority of women are dedicated, than the mother who sits in judgment more frequently than the judge on the bench that she may be able to render just decisions at a period of a child's life when lessons of justice and fair play are of greater importance than when rendered in later years.—From the annual address of Rev. Anna H. Shaw, president National Woman Suffrage Association.

Court of Inquiry.



The Court of Inquiry.

For a number of weeks we have convened the Court of Inquiry in these columns, and not only have we found each session of special interest to our readers, but there has been shown a great advance in the trend of feeling and inquiry regarding the phenomena of Spiritualism and more especially the phase known as materialization. We have found the key-note to be "Truth, Pure and Simple." Truth, be it ever so small, and only Truth. This is no "fraud hunt," but a calm, serious consideration of a vital question, and Spiritualism must profit by it.

Crisis Pending in the Ranks of Spiritualism.

Radical Remedies

To the Editor:—Of all the good things that I have read in the Religio-Philosophical Journal and The Progressive Thinker, from your pen, I do not recall anything that has given me more satisfaction than your brave, just and encouraging declaration of war against spurious mediumship—that conscienceless desecration of the most ennobling emotions and sentiments of the human soul—the most outrageous, inexcusable and despicable crime ever committed in the history of man.

I earnestly hope and trust we may ere long be freed from this monstrous incubus, this hideous nightmare of fraud and corruption which has well-nigh taken possession of the entire field.

I sigh for a return of the good old days, when our public meetings had not been lowered in tone and weakened in ethical and inspirational effect upon the audience and public by the introduction of personal readings and more or less external, superficial and non-spiritual "test work" (including business movements and prophecies, and the like).

I do not think our cause has been advanced so much as it has been retarded, by having personal work presented as a part of our regular Sunday services, or in connection with the exalted inspirational and philosophical teachings of the lecture-room at any time.

We have given more and more prominence to the merely phenomenal aspect of the movement, until it has well-nigh usurped and displaced the true function and proper mission of mediumship itself—and reversed the natural order of importance as between the two departments, mental and physical.

The physical, material, outward form is but an outgrowth from the mental or spiritual; that is to say, all visible outward phenomena throughout universal nature are simply the resultant of the shaping and guiding powers of the invisible noumena, or causative soul-powers—the animating principle of universal nature. This being the case, mental mediumship should outrank physical mediumship. And since the highest phase of mental development and expression is inspiration, we ought to appreciate most highly inspiration trance-speaking, with its flood-gates wide open to the inflowing wisdom, truth and love of the celestial realms, where impersonal eternal principles are centered, and a sublime harmonial philosophy of life, death and immortality is fully actualized.

To drop from these lofty heights, where earthly shadows, griefs and trials cannot penetrate or exist, into the sphere of personalism and relative undevelopment, is a lamentable loss in several respects to all concerned; and I believe it were better far to separate the two conditions, by giving to each its own time and place, and having no personal "test work" in connection with the lecture.

This is not decrying any phase of mediumship. EACH IS USEFUL AND VALUABLE IN ITS PROPER TIME AND PLACE. But the lecture service should deal in principles, not personalities. The influences pervading should be of the very highest quality within the capacity of speaker and audience to receive; and the entire program, or service, should appeal to the philosophical, idealistic, spiritual and religious elements of our nature, and the occasion be replete with the sweetest soul-communion, with the ineffable glories of the inner light of the divine spirit.

Under this regime a spiritual Spiritualism is attainable, the lecture room attracts from other and higher considerations than curiosity to witness the latest sensational exhibition of some wonderful "test work" (for the benefit, very likely, of many who are already "convinced" but who hope to "get" something more without cost).

In the line of physical phenomena full form materialization ranks as in the "superlative degree" the finality, the ultima thule, the lowest (not highest) stage, the very bottom of the ladder of descent. Here we find spirit beings clothed upon with organized material substance and subject to its limitations—in active vital relation for the time being with the earthly state of existence. In this process and in these phenomena we have a downward movement, a descent from the established life in the spirit realm to the material—a literal (vitalic?) return to earth; whereas, reversely in the inspirational trance state the whole trend, and process is a spiritualizing one—it is an upward movement of the earthly or mundane life. In the one case the earth world is lifted up to higher conditions more spiritual; in the other the spiritual world is brought down to lower states less spiritual.

Still asserting the superiority of the mental, I now present a second proposition namely; that seances for any and all forms of physical manifestation should never be given in total darkness! A sufficient amount of light to enable the sitters to see what transpires, and to recognize distinctly any forms appearing, should always be insisted upon. A light may burn in the rear of the room, shaded and entirely surrounded by a thin paper, colored red or yellow. These tints give off no actinic or chemic rays, and do not interfere with the process of gathering, concentrating and condensing the auric emanations of the earthly members of the circle. This was the method of lighting generally pursued thirty or forty years ago. (The writer attended twenty or more seances given by Wm. Eddy of the famous Eddy family, at Ancora, N. J., over thirty years ago, took copious notes of all that transpired, and they were published in the Religio-Philosophical Journal. At these seances, and all others of those early days, before "fakery" had been invented, and got in its work, there was no effort or occasion to "protect" the medium with deadly weapons, no "business manager" to hold fast both hands of the sitter who might be called to the cabinet to greet the spirit! Many of the forms spoke aloud distinctly, came forward and mingled with the sitters.

I repeat, let us no more resort to total darkness, let us have no more unhygienic and abominable smotherations in air-tight rooms, if you desire or expect to accomplish a cleansing of our "augean stable" and a rehabilitation of honest physical mediumship.

One more proposition is called for, to complete our radical prescription for the serious malady now afflicting the heaven-born movement we designate as Modern Spiritualism.

No phase of mental or physical mediumship which occupies itself chiefly with personalities should entitle the possessor to ordination as a minister, public teacher of the Harmonial Philosophy and exponent of the gospel of Modern Spiritualism.

We have thus offered a radical remedy made up of three ingredients:

1. Personal readings and test work not to form a part of our public lecture service.

2. Test mediumship of any phase not to entitle its possessor to ordination [but it will be duly recognized and licensed by state or National association].

3. Abolish the totally dark seance.

If this medicine is taken faithfully according to directions there can be no doubt that the patient will rapidly improve, and very likely soon completely recover.

Let us in all seriousness and determination resolve that no deception shall henceforth be tolerated in our ranks; but that each and all our workers, whether teachers upon the rostrum or in any capacity helpers in the cause, shall be temperate and exemplary in their personal habits, and so conduct themselves at all times as to reflect credit upon the cause and command the respectful recognition of the spiritual movement from the general public and from the progressive element within the creedal churches.

JAMES MADISON ALLEN.

RETROSPECTION.

"I shall pass through this world but once. Therefore, if there is any kind thing I can do, let me do it now, for I shall not pass this way again."

Oh, Life, I turn on thee to backward gaze
Before the sun has set;
I mark the windings of a tangled maze
Of paths I'd fain forget.

I see my footprints in the tell-tale sand,
Nor time nor death may hide;
I see where straightest I my pathway planned,
There most I turned aside.

And, sharpest sting of my regretful pain,
What deepest I deplore,
The path I've made must ever so remain;
I'll pass that way no more.

Then dare I 'gainst a straying brother cry,
Or his intent malign,
When, gazing backward, clearly I descry
His path more straight than mine?

I may not over him in judgment stand,
Nor ask how he has striven;
I only clasp in peace his proffered hand
As I would be forgiven.

May there not be, hid by his smiling face,
A troubled heart and sore?
I humbly whisper, "Father, give us grace;
We'll pass this way no more."

—Margaret Holmes Bates.

Golden Links.

A Touching Record of True Humanitarian Work.

Whether done by Christian or Jew, by Orthodox, by Spiritualist or by Freethinker, by so-called believer or by so-called infidel, such work as is set forth in the following narration culled from a Salvation Army periodical, Golden Links, constitutes golden links binding earth to heaven, and linking workers of our sphere with angelic workers of the realms above. The story needs no labored introduction—it speaks for itself, in tones that will reach and find response in every heart that feels for human welfare.

The beautiful home at Glen Ellyn, opened by our beloved Commander, Miss Booth, on June 17, and set apart for the children of the poorest poor of Chicago's slum and tenement districts, will very materially help us in "getting hold" of many and many pairs of childish feet and starting them off upon the paths of righteousness and peace.

Lovely Glen Ellyn is such a contrast to their usual environment that the little ones will hardly know what to make of it all. Imagine fifty of them stepping off the electric cars after a delightful run of twenty miles through green fields and shady woods. Such a commotion getting off the cars, the dear little slum officer who attends them is like

"The old woman who lived in her shoe,
And had so many children she didn't
know what to do."

But soon the merry party is scampering up the pretty country road and across the fields, tearing like wild things through the long grass and sweet red clover until they come to the house where on the broad veranda stands Mrs. Major Galley smiling her glad welcome.

Mrs. Major Galley is well known in Army circles as the friend of the children. As "Aunt Lizzie" she is known and loved by them all over the United States. Now that Commissioner Kilbey has entrusted to her and the dear Major this great responsibility and unique opportunity, Aunt Lizzie and Uncle John will soon be known and loved all through the Chicago slums.

THE MEMORIAL ROOM.

There is one room at GlenEllyn particularly sweet and dainty. Six white and gold bedsteads look inviting enough for six little children of fortune, but they stand in readiness for six little scraps of humanity gathered from the gutters of the slums. Six little chairs stand beside them, while a suite of bedroom furniture, also of spotless white, has been purchased to complete the beauty of this lovely room.

The whole is the generous gift of our dear friends, Mr. and Mrs. Fowler, and is given in loving memory of the precious little one who for eight years made sunshine in their lives and was then transferred to the beautiful city above.

The bountiful supply of linen for this room is all marked with the initials of little Charles, while upon the bureau stands a handsome frame containing the pictured face of the little boy who now plays in the streets of the spirit realms.

Surely many childish hearts will learn to look at it with loving gratitude, while his parents will take comfort in the blessed sunshine they are sending into little darkened lives.

What we need at Glen Ellyn just now are a few hammocks for the tired slum mothers to rest in, and also a baby carriage. If any friend can supply these needs we shall be most grateful.

A THRILLING RESCUE.

Her hat was lying on the beach and in it scribbled on a piece of brown paper, was the following pathetic little note:

"I have no friends, no relatives, no home. I am out of work and unable to pay for my board and lodging. As I do not wish to begin a life of shame, I have determined to take my own life. May the good God forgive me and look in pity on a poor girl who had drawn the short straw in the struggle for existence. I pray that my sainted mother will intercede for me. * * Good-bye,

"ANNIE."

And having pinned her little note to her hat, Annie walked into Lake Calhoon. The beach runs gradually down for some distance and then suddenly drops ten or twelve feet. Reaching this point, poor Annie screamed as she sank, and Mr. Clemmings, a Minneapolis business man, heard the scream, saw her head disappear, dived after her, and after a struggle succeeded in bringing her to the surface. She was unconscious when brought to the shore. Mr. Clemmings was in a quandary; what to do with his capture he did not know; but just then a wagon came along on which was painted: The Salvation Army Industrial Wagon.

The driver, in response to the gentleman's inquiry, said, "Yes, of course, I know what to do with her." Tenderly they lifted her in the wagon, and as quickly as possible drove the five miles to the Industrial Home, where she was intrusted to the kind hearted manager, Staff Captain Gooding, who soon furnished a complete outfit of dry clothing, provided a nourishing meal, and then Captain and Mrs. Miller took her to their own home. Her sad little story was quickly told. She had landed in the city only two months ago and soon obtained employment in a restaurant. But the restaurant was soon closed and she found herself upon the street without a cent. She tried again and again to find employment, but without success. She says she was approached by several women who offered to shelter her, but when she found that in return they asked her to lead a life of shame, she turned down their offers in disgust, until at last friendless, homeless, penniless, and turned out of the little room that had sheltered her starving body, she preferred

DEATH TO DISHONOR

and had sought death in the river, hoping quickly to end it all. God help and pity every poor soul driven to such extremity, and help us to reach and save them all. Poor little Annie (she is only 17 years) is now being cared for, loved, comforted, and will be trained for a position of usefulness.

The Times, a Minneapolis newspaper, of June 16, speaking of Annie's case, says:

"A 17-year-old girl, just a child, awearied of the struggle, finding no helping hand stretched out to aid save that of the scarlet women (the bird of prey that is ever abroad on the city's streets), seeking oblivion in the spring-time of life and nature in death.

"Though a child, she was a true womanly woman, preferring death to dishonor. But the life-saver did more than save; he knew what to do and he did it. He intrusted the care of the child to the Salvation Army, the Good Samaritan of the Century. There is none so helpless as to be beyond their efforts, none so hopeless that the Army will not cheer and help."

A GLIMPSE OF CORPS WORK.

What stories could be written of the struggles that are covered by the ragged coat of the homeless and workless man. Mrs. Ensign Mac Laurie's work is at present almost entirely among this class and her sympathetic brown eyes are one moment sparkling with enthusiasm and the next dewy with unshed tears as she talks of their needs and their sorrows. "Give that to the lady that preached," said one poor fellow whose heart had been stirred by the memories of by-gone days as he handed a torn slip of paper to the doorkeeper. The handwriting spoke of education and refinement, the words told of a broken heart and bitter tears. What brought him there? Who can say? But the request, "Please write to Mr. W. Govan, nr. Glasgow, and tell him Bill is here," has been complied with, and the first steps taken toward reuniting severed ties. God bless Bill, and turn his wayward heart not only homeward but heavenward.

HOW WE VISIT.

In their house to house visitations two of our women officers found a woman drunk in bed, her five children dirty and unkempt, while her unfortunate husband was endeavoring to wash them and make them presentable. As it was almost time for their open air meeting to begin when the officers called, they could do nothing just then, but they were at the house very early on the following morning. They at once began to clean up, washed the children, and had everything "looking beautiful," to use the Captain's expression, when the husband came in at dinner time.

A PATHETIC LITTLE GROUP.

In one home we have a sad little group of four girls, each under 14 years of age. Upon each will soon be pressing the responsibilities of motherhood. Awful, you say. Yes, truly so, but listen to a more awful statement still: three out of the four were sinned against by their own fathers! One of these girls writes to her father, saying: "It is not a school that I am in; it is a Salvation Army home, and I have learned to forgive you for what you have done to me."

A GIRL MESSENGER BOY.

The police officials of Spokane, Washington, some time since handed over to the Salvation Army a girl of 16 who for nearly four months held position as messenger boy under the name of Charlie Scott, in the service of the Western Union. It has transpired that the girl never knew her real parents. She did not live happily with her foster parents and attempted several times to run away. Her last attempt succeeded because of her disguise. She learned to smoke cigarettes while thus disguised, but did not take to drink, and has apparently filled her position as messenger boy very well and to the satisfaction of her employes. Now that is all over and the poor child is heartily glad of it and settled down as an inmate of our Rescue Home.

CHICAGO, ILL.

Mrs. Colonel French tells of a tiny newsboy who came up to one of our western officers the other day, saying, "Lady, do you do anything for poor boys?" The officer naturally thought it was the boy himself who needed assistance and asked what she could do for him. He replied: "It's for a little chap ever so much poorer than I am. Will you give him one square meal?" He was assured that we would, and he soon turned up at the office with his friend. Poor, battered, ragged, half-starved mite! "Where do you live?" "Don't live nowhere," was the startling reply. A little kindly questioning brought out the facts. Father and mother both dead; cruelly beaten by stepfather; afraid to return unless he could beg or steal enough to appease his wrath; been sleeping in wagons, and the little fellow's eyes filled with tears as he said: "You know what that means, missis! You've all the time got to keep a sharp lookout for the 'cop.'" A square meal, a good bath, a few rags exchanged for decent, if patched, clothing, and our little waif hardly knew himself. Friends were made acquainted with his need, and soon little Jack was domiciled in a happy home and no longer fears the searching eyes of the "cop."

FOUR LINKS IN A CHAIN.

Some time ago a man tossed restlessly upon a hospital cot in Kansas City. For weeks he had hovered between life and death, but now life had conquered, for a time at least, and in a few hours he must leave the hospital to go—where? Ah, that was the rub. Those months of illness had robbed him of every penny he possessed, also of every article of value he had ever owned, and now, weak, despondent, friendless, penniless, and homeless, he must face the battle with poverty or die of starvation. What should he do? Where could he go?

The next morning with a stiff upper lip he walked into the office where he had been employed, but of course found that his place had long since been filled. But hope dies hard, and after a fruitless search for work he concluded to try another city. The ordinary tramp would not perhaps have found the task of counting the ties from Kansas City to Denver a very difficult one, or perhaps he would have found a more expeditious way of traveling than relying altogether on "Shanks' pony," but Harry was not a tramp; he was simply an honest, hard-working, competent workman "on his uppers," as he would have expressed it, through no fault of his own, and anxious only to find work to set him on his feet. So he tramped the railroad track until he found himself in Denver.

Had our friend been the happy possessor of a looking glass he might have hesitated before boldly walking into a gentleman's business place in search of employment. All he saw was the empty stool, the coveted instrument, the way out of the dark clouds that seemed to envelop him, as he eagerly pressed his application. Certainly no one could blame the gentleman in question or even wonder that he should so curtly turn the poor fellow down and hurry him out of the office. It was no place for such as he. Indeed, as the tall, gaunt figure passed through the streets, unwashed, unshaved, collarless, ragged, and dirty, every door of hope seemed closed, every avenue of escape cut off. Despair clutched at his heart. Where could he go? Should he choose death or a life of crime?

Only the banging of an Army drum, but it was a link which held him back from the dark shadows. The Army Captain, ever on the lookout for such as he, took in the situation very readily and marched him off to the S. A. Industrial Home, where a bath, a meal, and a bed quickly robbed life of its gloom. For a day or two he worked around the place, and the officer in charge, learning his story, resolved to help him. A hair cut, a shave, a decent suit of clothing, and, above all, the touching of a friendly hand, worked wonders and just one week from the day he landed in the city he walked into the same office looking for the same coveted position. It never dawned upon the gentleman that this clean, intelligent looking man could have anything in common with the poor hobo who had had nerve enough to visit him the week before. Pointing to the instrument, he said: "Are you competent? Let me see." And the nimble fingers soon convinced him that he had an expert to deal with. You know the rest, and with us thank God that at just the right moment the Army was there and one saved from sinking down into the dark waters of sin and death.

A WOMAN'S PLEA.

"Will you permit me," she writes, "to tender you my most sincere thanks for the kind consideration you are taking in my case? I have three children to support and have tried hard to keep the wolf from the door, but as I have now no cleaning or washing to do the misery of my children and myself is past description."

The officer who investigated the case found the poor creature just out of the hospital; sick, friendless, and forsaken she sat, with her children crying with hunger.

Her husband, after a painstaking search, was found in this great western city doing well in business, and was finally persuaded to assist his suffering family.

Seventy-six such cases are upon our books at the present writing.

And now, Spiritualists, what do you think of such work? Does it not appeal to your higher and better nature, your unselfish sentiments, your humanitarian instincts—and does it not make you feel ashamed that so little of such or kindred helpful human work is being done by Spiritualists?

This savingly helpful work, without reference to the peculiar religious views and performances of the Salvation Army, is worthy of emulation by all. It is in harmony with the spirit, the teachings, the philosophy of Spiritualism, and affords an object lesson in good works that will blend with pure spiritual life and thought.

JAS. C. UNDERHILL.

Hammond, Ind.

THE WISE GUYS.

They Know It All Without Experience.

To the Editor;—It seems to be in the nature of things that we should, once in a while, come in contact with the wise guy. He is the fellow who knows more without personal experience than the other fellow knows from his personal experience.

These wise guys are lost in amazement that the other fellow should from his experience know so much. These are the wise guys, or wiseacres who ignore evil spirits, and spirit obsessions, and that, too, regardless of the fact that spirit obsessions had existed before they were born, in all countries, in all ages and among all peoples, just as among us here and now.

These are the wise guys, too, who love to fight with fine-spun theories, the products of the other fellow's experience, in favor of their own inexperience, or against anything not known in their experience, especially in experience of demonism or spirit obsession.

These wiseacres are everywhere. We meet them in the street, among the masses and the classes, the pastors and the sheep.

Nevertheless, we welcomed them to the Open Court, for we wanted to hear both sides of the discussion, for and against, and then judge. And here I will remark, that too much importance cannot be attached to the absolute value in the unusual originality of the Open Court.

The thorough and dignified manner in which the present discussion is being discussed, cannot fail to be of great interest in the enlightenment, not only of Spiritualists, but of mankind in general.

But say, Mr. Editor, why do some essay to reject the literal interpretation of Bible history, telling of spirit entities, and spirit obsession? Some there are who affect to ascribe all such to common pathological occurrences, and not to demoniacal possessions, as averred and verified by Biblical authorities.

For instance, Satan was the personal adversary of Job, and also the enemy of Christ.

Of Christ, too, it was said that devils—personal devils—were in constant degrading fear of his divine power to exorcise them.

When, too, Christ was accused of casting out devils, through Beelzebub, the prince of devils, he, instead of denying satanic agencies or spirit obsessions, simply argued as to the division of Satan against himself. If obsession was not true, he would not have employed such argument.

Then, again, Judas Iscariot, the original bribe-taker and betrayer, must certainly have been obsessed, for of Judas, it is said, that "Satan did enter him."

Thus your honorable court will see the falsity of these claims, that there were no evil spirit entities, and no evil spirit obsessions, that all such alleged obsessions were only another name for certain pathological conditions—or certain maladies.

But there is just enough resemblance between ancient and modern diabolism, to show that modern victims of spirit obsession are not mistaken, and do not therefore, falsify.

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ETERNAL LIFE.

The Question Considered—In What Does It Consist?

The fact of the immortality of the soul is not in this case related to the foregoing question. To have eternal life is necessary to develop the spiritual part of the being, to overcome and outgrow the instincts and desires of the animal being, to obey the higher law of life. When the young man asked the Nazarene what he should do to inherit eternal life, he told him what he should do and what he should not do, and he replied that he had obeyed the law in that regard; then he told him what to do if he would be perfect.

Eternal life is an internal condition, a state of the spiritual being where it has outgrown the environments and attractions that held it to the external life, and that condition can be and has been attained by a few while here in mortality.

The law of use has been greatly misunderstood by a large majority of the human race, they looking upon external wealth as the end to be attained, and not merely as the means which they may use to advance the intellectual, moral and spiritual of themselves and their fellow-beings, and also to improve the physical status of life, making it correspond more perfectly with the ideal of a truly civilized condition of human society. Human life when not dominated by the higher spiritual forces is instinctively selfish. The law of eternal life is not recognized, and to acknowledge the fact that other fellow beings have the right to life, liberty and happiness, if it in any way restricts their ambition for wealth and power, is not admitted.

The remark of the Nazarene that "it would be easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of heaven," can be better understood when we recognize the fact that heaven is not so much a place as it is a condition and he alluded to the individuals who allowed external wealth to dominate their life to the exclusion of those gifts of the spirit which caused them to love their fellow beings as themselves. There are those who, while possessing external wealth, had also come into the law of eternal life, and strove honestly to use their possessions in a manner that the greatest good to the greatest number should result.

The accumulation of the enormous wealth that our multimillionaires hold in possession was not acquired by means that were lawful when using the higher law as a standard to measure them by. The methods of the oil trust and others of like nature illustrates the manner of procedure, and no rational mind would assert that such conduct would entitle the doer to a claim to eternal life, and open the doors to the kingdom of glory, allowing them to be admitted because of their wealth. There are some things that material wealth cannot purchase.

The dominion of the spiritual life over the animal instincts and passions, that is eternal life. The elements that compose the kingdom of heaven are not bought and sold on the stock market; they are only possessed by those individuals who have evolved from the lower elements of their life that spiritual state which enables them to comprehend the higher law, they becoming heirs of eternal life.

Every individual soul, when it comes into that phase of development where it realizes the necessity of unfolding the higher elements of its being and making them the dominant factor of life, knows there is a struggle between the two elements to decide who shall be supreme. Some through the law of inderitance have bequeathed to them a highly developed organism; to such it is comparatively easy to comprehend the law of eternal life and to obey its commands, to others the rising to the higher plane of their being is a more difficult one and the kingdom of heaven has to actually be taken possession of by violence.

The growth of the spirit at times is like our planet in its advancement from its primitive condition. There have been convulsions that seemingly would rend it asunder, but it was only preparing it so that higher forms of life could take possession; the more primitive types had their day and must retire, that is one of the laws of life that is irrevocable. Retrogression is more seeming than real. The mighty procession of all forms of life is moving onward and upward.

The spiritual philosophy informs us that the mere discarding of the physical does not admit the individual into the realm of the spiritual life unless he by development while in earth life had become spiritually unfolded, for all who enter what we term the spirit world take with them their individuality and are either carnal or spiritual-minded as they were while in mortal existence, they having an opportunity there to outgrow and discard the elements of their lower life, and the conditions there better enabling them to conform to the law of spiritual progress.

In an interview with a friend who passed over some twenty years ago, I asked him to tell me how it was "over there," inform me as to the conditions of life there. His final remark was pertinent. He said "it is different from the go-devil style here," and the experience of all who have held communion with the immortal shore can testify to the truth of the statement.

The ability to unfold the eternal life is a great blessing to the individual who possesses that power. Some are enabled while in mortality to make great advancement on that line, preparing themselves so that they can enter the higher planes of existence when they pass to the spiritual world. And some are bound by the conditions of their inherited and acquired life to that extent that they are held down to the lower levels of existence while here, and consequently are greatly limited there, they being obliged to make strenuous exertions if they would rise.

The law of spiritual progress can be used by all. There are none so advanced but they need to understand and conform to its requirements, and there are none so low down in the scale of spiritual development but that law can be to them a beneficent factor, by its influence they being enabled to rise to higher planes of being.

The more perfectly the individual comes under the dominion of that advanced spiritual state, the more fully is realized the truth of the fact that both heaven and hell are spiritual conditions and that they are graded according to the spiritual condition and development or lack of it in the individual. Eternal life is the result of the evolution of the soul to that plane where the instincts and desires of the earthly mind have ceased to have any dominating influence over the life. The glory and beauty of that life cannot be comprehended by those who are not on that plane of existence.

HAMILTON DE GRAW.

West Troy, N. Y.

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Spirit Charlotte Cushman.

Her Earthly Experience With "Materialization Mediums."

Good morning, Brother Hulburd. Let's get to work. I visit Searchlight Bower this morning to give expression to the thoughts and the reality that those contain of a large band of spirits including myself.

You know, brother, individuals living in physical bodies like to air their opinions. We as spirits have the same faculty.

It is our desire to acquaint the reading public with some facts known to them and I personally in connection with peep-shows, called materializing seances. Now, I will address Brother Francis, of The Progressive Thinker.

J. R. Francis, Dear Brother, and friend of Truth: It is the desire of a band of spirits that I should become their amanuensis or spokesman this this morning.

As you are clearing away the driftwood in order that the ship of Spiritualism may sail on a clear sea, I ask permission to be heard through the columns of your valuable paper once more.

It is my desire, speaking for others, that you grant me that permission.

Understand me, dear brother, I never flattered anyone. If they performed any work and that work merited praise, I gave it to them from my soul, as I do on this present occasion give it to you.

My soul desire is that the spirit world will assist you in clearing away the debris that lies in the path of honest investigators in your grand philosophy of Spiritualism or spirit return. You are the man at the wheel, or General—if you would allow me to call you such—bearing the grand triumph on your noble banner, "The Progressive Thinker." I am glad the cultivated and elevated Spiritualists have found a brave leader in you, dear brother.

On several occasions when living in the physical body I visited a number of those freak shows, I think seven in all, hoping there might be a possibility of finding genuine materialization. I never witnessed a demonstration that was genuine; all were frauds of the worst kind.

Maud Melville, a concert singer of high reputation, and myself visited a freak show called a materializing seance. The brazen star actor on that occasion looked like an individual about to enter a convict's cell. He stood there with all the brazen audacity of a low-bred cur. He offered up through the form of speech an invocation to the God of Truth to witness his manifestations that they were genuine. He claimed to have three phases of mediumship, materialization, impersonation, and transfiguration. The last I have no doubt was genuine, as the whole show given by that cur consisted of transformation that he misnamed transfiguration.

Dear reader, imagine the God of Truth would enter such a den of infamy where unmitigated fraud was performed before a class of sitters that were bordering on lunacy! It was cheap at a dollar a head to gain a little wisdom. That individual, the star actor of the freak show—for he was a freak, as there are many in the world like him, embalmed in pork grease, tobacco juice, whiskey, and other physical destroying drugs, created through the process of alcohol—with unblushing effrontery he asked the sitters present—or guests, if you choose to call them—to sing a religious hymn, that gave him a chance to arrange his properties and filthy trickery for the coming exhibition of degraded manhood whereby he played upon the feelings and sympathies of those present.

His representation of their loved ones in that low den was a disgrace to all manhood and womanhood, and should be punished accordingly.

Dear reader, there comes a penalty for all such deception. Permit me to inform you before I proceed any further that the star actor of the peep show is a judge of the human voice; through constant practice he learns to understand the articulation and pronunciation of a gullible individual by the sound of his voice; when he finds such an individual he preys upon his sensitive condition through a disease called credulity, the weak, credulous mind becomes his victim on all occasions.

On our visit to one of these vampires it shocked our sensibilities to witness such a degraded exhibition. The curtains of the Punch and Judy box parted and there stood a ghost-like individual. It was that barefaced male liar and hypocrite dressed up in the garb of a female. His face looked pale from common chalk used on that occasion to represent a—how shall I call it?—a visitor from the other side of life, a seeming shadow to the credulous visitors. As he stepped out of the Punch and Judy box a hushed awe of reverence passed over the sitters, a glorious shade came into their presence from the other side of life, the spirit world, as they thought. The manager of the show requested the sitters that each one in turn should ask if it was for them. They did so.

A woman present asked the monstrosity in disguise, "Are you for me?" The shade or spirit bowed and beckoned for that woman to come to the entrance of the Punch and Judy box. She did so, then she commenced to cry, while sobbing she made several interludes in which she said, "You are my darling sister that left your little body when only three months old; darling, I recognize you. You still have the features of that baby face."

Imagine, dear readers, an individual that was at least forty years of age still holding the features of a baby face at three months old!

My friend and myself were assigned to seats in the front room, and as this woman led the would-be spirit in front of us I smelt that filthy whisky breath of the star on that occasion. She led the degraded impersonation back to the entrance of the Punch and Judy box; there they kissed and hugged each other,—the woman saying to that low, beastly cur: "Do not forget me, sister dear, when you return to your heavenly home."

I became so disgusted that I wanted to break the show up. My friend squeezed my hand and whispered, "Keep quiet; let's see more of it."

There was a request given by the manager of the show that the sitters should sing. That gave the star a chance to change his wardrobe. He reappeared at the entrance of the Punch and Judy box as an old man with white hair and a long white beard. A rather fierce-looking ghost, I thought; possibly he'd had a quarrel with the manager about the non-payment of his salary. As he posed there a man in one of the back seats made the discovery it—the thing—was his grandfather. He was called up to have an interview with the denizen of the spirit world. Their conversation did not blend in harmony, and he that belonged to the mundane sphere was ordered back to his seat.

An old woman thought there was a probability and perhaps a possibility of its being her father. She was permitted by the manager of the peep show to hold an interview with her supposed father. Their conversation did not blend, and she returned to her seat.

At last the glorious light shone upon a young damsel present; her discovery was a most valuable one, her feelings told her that was her uncle George. She took a promenade up to the Punch and Judy box and there found her uncle in the person of that low-lived cur. They hugged and kissed, and he led her into the Punch and Judy box where so-called spiritual converse took place. She came out of the Punch and Judy box with a radiant expression on her countenance. One would have thought she had found a valuable gold mine, if a happy expression was any indication.

The searchers after their loved ones once more entertained us by singing a hymn. It was sung in a variety of keys. Such was the fact, as it sounded so discordant to my musical ear. Once more the curtains parted and one of the curiosities from Pandora's box stepped out into the room as a blushing female. The same order and condition was gone through of asking the blushing female, "Are you for me?" When it came to my friend she was the honored guest of that assembly. She stepped up towards the blushing female as if she was afraid to approach her ghostship. There stood the ghost dressed in a dirty white garb with some pink material that hung down from the shoulders. She said: "Dear spirit, you won't hurt me, will you?"

The angel said: "No, dear, come and see me."

She stepped up to look at the spirit, when lo, and behold! she made the discovery it was her mother. She laid her head on the spirit's breast and sobbed as if her heart would break; she patted the spirit on both cheeks and called it loved names. All of a sudden she snatched the blonde wig from off its head, threw it into my lap, and struck the scoundrel in the face. On her fingers she had four diamond rings. When she struck him in the face the diamonds cut the skin, the blood came forth marring the beauty of her angel mother.

We left the room in disgust, I carrying with me her mother's hair.

The name of the star on that occasion commenced with an S, it was either Sear or Sour, I don't remember which. We made the discovery that all the fools were not dead and we were two of them. We had the value of our money in the wig. P. T. Barnum spoke the truth when he said, "The American people like to be humbugged."

On one occasion in New York, Laura Keene, Blanche Harrison, Robert Meldrum, the leading man for Lucille Western, Sothern, the great Lord Dundreary in the American Cousin, and myself, one Sunday evening attended a peep show misnamed a materializing seance given by a man by the name of King. I was called up to the Punch and Judy box to look at the spirit of the beautiful Lizzie Weston Davenport, who was at that present time living in the physical body in London, England.

I said: "Dear Lizzie, when did you take to drinking whisky? I was not aware that you were fond of stimulants when living in the physical body. I suppose to give this manifestation you require a wee drop to brace you up."

Just then Robert Meldrum stepped to the curtain, caught hold of it, dragged it down. There stood poor Lizzie, an amalgamation of both sexes. She had on a dirty old silk waist, a light brown wig. That is all you could see at the aperture. The lower part of her body was dressed in black pants, low slippers and white socks.

Robert Meldrum demanded his money back, as he had purchased the tickets. The manager refused to return the money, and tried to escape. Robert grabbed him and pounded him good. The manager returned the money, then Robert Meldrum threw him into a corner, after which he spit in poor Lizzie's face—he was in the habit of chewing tobacco. We left the room in disgust, thinking, what fools ye mortals be—a fool and his money easily take leave of each other.

I visited another peep show in Philadelphia. I was prevailed upon by some guests stopping at the hotel to attend a so-called materializing seance.

During the evening I was called to the Punch and Judy box that went by the name of cabinet, to look upon the spirit of John Drew, the father of the present John Drew who lives in the physical body. I said to the individual: "Are you John Drew, the actor the husband of Mrs. John Drew the actress?"

The fat shade acknowledged to me he was the identical John Drew.

I said: "Mr. Drew, you surprise me; how you have shrunk in spirit life; the John Drew that I knew was a fine, manly-looking fellow; here you are a repulsive-looking creature. There is some mistake. Can't you walk out of this box and allow the people to look upon your form? No doubt you have several friends here that have admired your acting."

Just then a man stepped up and said, "Why, John, I'm glad to meet you," grasping the spirit's hand. The manager of the show was suspicious and jumped towards this man, it was too late, the man had dragged that low, degraded creature out into the room, there stood a low-sized woman with a man's coat and vest on, a curly wig and a black satin necktie.

The man that dragged her out of the cabinet said his name was Willis C. Daniels; he had been suspicious of her for sometime, that she had been committing fraud.

All the seven seances—so-called—that I attended were frauds of the worst kind, villains making money out of the credulity of weak-minded people.

Now, dear Brother Francis, I have described to you and the public three rank impositions forced upon the people through the stench of a degraded influence called materialization; so many individuals in the spiritual ranks have been attracted to that stench, the odor seems to agree with their olfactories.

I for one must say as a spirit I am ashamed to admit that I entered such dens of degradation to witness some of the most degraded performances ever given.

The power lies in your hands, and with your brain faculties you can clean the ranks of Spiritualism, make it wholesome and sweet to truthful investigators, when you get through with those vagabonds calling themselves materializing mediums you can sweep up what is left, throw it on a compost heap to fertilize imbecile minds that would really believe the moon is made of green cheese.

I hope those that use the power of reason will assist you, dear brother, in breaking up those shameful conditions. All work requires a leader, at the same time they must be assisted by others to carry on that work. I hope all truth-loving Spiritualists and Freethinkers will give you that support. No general can fight a battle without soldiers in the ranks. You are the general for this work; let other advanced thinkers take their positions as colonels, majors, captains and lieutenants, as their ability can adapt them for those positions. See to it, readers, that you rally to Brother Francis' support.

Your friend and well-wisher in all works of progressive thought and spiritual understanding.

CHARLOTTE CUSHMAN.

I thank you, Brother Hulburd for taking down my communication and hope Brother Francis will allow it space in his valuable paper. Good day, friend.

Justin Hulburd, Medium.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

BLIND, DEAF AND DUMB.

Yet Highly Spiritual and Blessed With a Brilliant Mind.

Addressing herself "to girls who are going to college," Helen Keller, the famous blind, deaf and dumb girl, writes beautifully in the Youth's Companion. She says: "You have come up out of the primary school, through the grammar school, through the high school and this beautiful June morning finds us standing where the brook meets the river. The care-free days of childhood are past and the mystery of an unknown life awaits you at the threshold of the college which you will enter next September.

Pause and Reflect.

It is fitting that you pause, serious and thoughtful; for you have not passed this way heretofore. The time has come when you must put away, with loving hands, the playthings of your childhood, the familiar habits and immunities and companions of your protected girlhood, leave solicitous friends and guardians and enter, through the college door, upon the larger responsibilities and joys of womanhood. Your life is before you, "so various, so beautiful, so new."

It is often said that usefulness is the end of life and inspires; and so it is. But happiness creates and inspires usefulness. If you have many gifts and the power to understand, even if you meditate night and day how to promote the welfare of the world, it shall all profit you little if you have not joy. Take up joy, then, as you stand before the gate of your student life and enter fearlessly. Think that the college you have set your hearts on holds all good things in her hand. Believe that in her halls your higher dreams shall be realized. But do not forget that the great gifts which you are about to receive from your college bring with them great obligations.

In college you will be brought face to face with nearly all the fundamental questions of life, and you will learn how many men have tried to solve them. Hitch your wagon to a happy star, and you also shall help to solve them. The world needs your intellect, your scholarship, but most of all your hearts—hearts that are loving, brave, hopeful, happy.

A Vision in Your Souls.

Join the great company of those who make the barren places of life fruitful with kindness. Carry a vision of heaven in your souls, and you shall make your home, your college, the world correspond to that vision. Your success and happiness lie in you. External conditions are the accidents of life, its outer trappings.

Perhaps in college you may meet with books that suggest to you that it is noble and comely to be unhappy. Many clever people have found many reasons for unhappiness. Some learned men have peered beneath the curtains of life's tabernacle, found it empty and a cunning sham, and in the dimness of their spiritual sight they have gone away grumbling, never suspecting their own blindness. From their conclusions turn to Stevenson and Browning, read St. Paul's epistles, learn that the tabernacle is a temple wherein God abides.

Think, read, study diligently day by day and the severest tests of your knowledge shall find you prepared and confident. Do not lose sleep over the prospect of examinations, or fret above the printed page until you cannot read its lessons clearly. * * It is less important to do justice to books than to be honest and kind and generous in your relations to your fellow students.

From the Books.

Learn from your books not only the day's lesson but the life lesson. In all knowledge, in the classics, in science, in history and literature, and in mathematics you will see the struggle of man to get nearer to God. Resolve, then, as you stand on the threshold of your student days, with an enlightened optimism to consecrate your education to the service of others. When your thoughts become pessimistic, when it seems as if all men were deafened by the tumult of trade, blinded by self-interest and greed, turn the pages of your history of England, and you will find that the ideas which shaped the Anglo-Saxon race were not mean or sordid.

American history, too, is filled with heroes and martyrs who joyfully pushed aside ambition and gave their lives to the common weal.

"Are men blind?" they cried. "We will open their eyes. Are they deaf? We will unstop their ears. Are they hungry? They shall be fed. Are they cast down and oppressed? As God liveth, they shall be free!".

The world needs more of this spirit of service. There is still many a desert place where the sun of love and the light of truth have not shone. The occasion waits for every college graduate, in the joyous erectness of youth and vigor to answer: "Lord, here am I; send me."

SPIRIT PRESENCE.

Oh, our dear ones who have journeyed
To a country, strange and new,
Do you long for us, I wonder,
As sometimes we long for you?
Though that world be one of beauty,
Crystal streams and fadeless flowers,
Is a shade of sadness never
Mingled with the brightest hours?

Does the fond wife mourn her husband,
And the child its mother miss?
To that life does separation
Sorrow bring as oft to this?
Dwelling on the shores immortal,
Glad in hopeful thought and deed;
Is there still the old-time yearning
And the human love and need?

Why thus question, o'er death's river,
Comes there often to my side,
Puts his strong, true arms about me,
One who loved me ere he died.
Breathing low pure words and tender,
In the old familiar tone:
"Fear not, I am always near you,
You were never less alone."

Dear, brave hearts beyond the shadows,
It is sweet to know each day;
Though unseen, your silent footsteps,
Walk beside you all the way.
And when weary and o'er burdened,
Long we for that peaceful home,
I know beside the open gateway,
You are waiting till we come.

ALICE M. WARREN.

Proctorsville, Vt.

The People's Church of San Francisco.

To the ambition, energy and ability of a woman, the existence, and in large measure the growth and success of this little society is due.

To many readers of The Progressive Thinker the name of Anna L. Gillespie, formerly Anna L. Robinson, and that of her beautiful glude "Alice" must be familiar for their many years of work on the spiritual platforms of the middle west.

In 1902, Mrs. Gillespie, then a resident of San Francisco, conceived the idea that there was both room and need in that city for a new church, a church of the denomination of Spiritualism. In December, 1902, a meeting was held, officers elected, and a society founded to which the name "The Peoples' Church" was given, with Anna L. Gillespie as pastor. From this small beginning the society flourished mildly, and grew in membership, until it became necessary to secure more commodious quarters than they then occupied.

At present the meetings are being held in Elks' Hall, 223 Sutter street, one of the finest halls in the city, perfectly appointed in every way.

In 1903 the church affiliated with the California State Spiritualist Association as an auxiliary society, working under their charter.

The management of the church is in the hands of its officers, namely a president, vice-president, treasurer secretary and assistant secretary, together with five directors, all elected annually.

The church employs a regular musician, and has a choir of fifteen voices under the management of Mr. J. S. Gillespie, the musical director of the society.

From June to September of each year a summer vacation is taken to enable Mrs. Gillespie to fill her eastern engagements.

For the next three months Mrs. Gillespie will visit and lecture at the following places: New York, Albany, Buffalo and Port Huron in June; Lake Brady, July 2 and 9; Chesterfield camp, July 16, 23 and 30, returning to San Francisco in September.

In concluding the account of this prosperous little society, it may be stated that its members have the hope that the time is not far off when they will have their own spiritual temple, with the church motto, "May we so live that all the world is better for our living," over their own altar.

E. W. BRIGGS, President.

San Francisco, Cal.

Poems by Miss Belle Bush.

The book of poems entitled "Voices of the Morning," written by Miss Belle Bush of East Braintree, Mass., gives in a preface entitled "Introductory Remarks," a very sensible and thoughtful analysis of what true poetry consists in. There is poetry, the writer contends, throughout all living things, and in the hearts and characters of the least interesting individualities which go to make up the whole of humanity. These "Remarks" make an interesting contribution to poetic lore, and are well worth reading. Indeed this "introduction" is an up-to-date essay which any aspirant for poetic fame would do well to carefully read.

Space will not permit of quotation from this writer's collection of uplifting, thoughtful verse. Suffice it to say that all are finely expressed, and adapted to inspire and bring cheering thoughts concerning the various phases of human life, such as come within the experience of most people. The book is handsomely bound, and would make an appropriate gift book for young or old.

Miss Bush is also the author of a smaller booklet of poems especially adapted to the reading of young people, entitled "Nature's Prayer, or What the Brook Said to the Little Girl," which is full of thought helpful to spiritual living.

The lady writes in a note accompanying her poems: "If health permitted I would tell you of some of my remarkable experiences in Spiritualism, but I have been an invalid for some time. Am now trying to get well, and be useful through my pen, and also to earn something to meet my necessary expenses."

SARA A. UNDERWOOD.

LONG AGO.

Why chide me for loving the days Long Ago—
The scenes of my childhood days,
The peace-giving breath their presence bestows,
As backward my memory strays?
Tho' I walk in sorrow, weighted with years,
The dreams of the past oft return,
Dispelling the gloom and soothing my fears,
Tho' Time be fateful and stern.

The longing of the soul for the unattained
Lights up life's misty track,
But no worldly fame our efforts have gained,
Can those happy days bring back;
When our hearts were warm and free from guile,
With Love's undimmed power
With its charm of bliss and winning smile,
With Truth's sacred dower.

Our dreams are formed by an artist hand,
And orbed in a holy light,
Tho' their lessons we may fail to understand,
With our dull mortal sight;
Yet they solace the heart when bowed the head,
When life's energies decline,
When the night is long and the day has fled,
And we reach for the divine.

They are visions of the immortal sight,
And we feel their warm caress,
The touch of a hand in love's glowing light
With the soul's sweet caress;
We know 'tis a love faithful and true,
Penetrating the gloom of night,
Refreshing our hearts like morning dew,
Making our lives more bright.

All hallowed be my sunkissed dreams,
God's poems of unwritten lore,
As free as the music of crystal streams,
By banks and mossy shore.
O bitter would be my poor mortal lot,
When my dreams are no more
And the pictures and scenes of the past forgot,
That Memory holds in store.

BISHOP & BEALS.

Summerland, Cal.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J.H. Dye, 151 Lewis Block, Buffalo, N. Y., and he will send you, postpaid, his wonderful book which tells how to give birth to happy, healthy children, absolutely without pain; also how to cure sterility. Do not delay, but write to-day.

FROM THE N. S. A. HEADQUARTERS

Closing Report of the Mediums' Relief Collection.

To the Editor:—It gives me pleasure to submit to you and the readers of your valuable journal the closing report of the collection taken for the N. S. A. Mediums' Relief Fund. The thousand dollars called for has been secured, with additions, from the Spiritualists at large, and the thousand offered by our Washington friend has been paid to the treasury of this association. We herewith extend the sincere and heartfelt thanks of the N. S. A. officers and all concerned, including the medium beneficiaries, to the editors of the spiritual papers throughout the country for their unfailing help and invaluable courtesy during the collecting of this sum, to all mediums and public workers, including societies, who have given of the proceeds of their labors toward this worthy end, and to every donor to the Mediums' Fund; all are heartily appreciated and recognized.

The letters received at this office have been many, nearly all have been from donors to the relief fund and filled with sympathy and blessing for the needy mediums; a few have been dictatorial and critical—one dear lady, while sending her contribution, felt that the pensioners must have been intemperate or idle or extravagant in their earlier days or they would not now be needing aid. This may have been the case with some in our fold, but hardly so with any on the N. S. A. list, for we know them all, and that they have been unfortunate in health, have had losses and have been obliged to help infirm and deserving relatives. One of our beneficiaries is totally blind, her sister is a cripple whose health has been of the worst for many years—she is also on our list; these two were mediums when children and spent a lifetime in working for the spirit world. Another on our list is crippled, she has to care for a son who is a cripple and helpless.

And so we might go on in enumerating the needs and ills of our dear pensioners who are not worthless idlers, and never have been, nor are they objects of charity; they are getting from our Relief Fund a small stipend of what is their due from humanity—and anyone who begrudges it to them need not pay a penny towards their support. One of our beneficiaries—one of the oldest, best and most respected among the veteran workers for Spiritualism, one who has hundreds of times labored freely for societies and individuals, walked miles to fill engagements and borne the heat and battle of the cause in its early years, has recently received a most cruel and venomous anonymous letter from Chicago, signed "Our Committee." This letter accuses him of "shiftlessness" and a lot of other things, none of which are true, and is a scandalous attack upon him because the N. S. A. is paying him the small sum that he more than deserves—this dear worker who is so abused is loved and respected by thousands of Spiritualists and should I give his name here, a wave of righteous indignation would sweep over the battalions of Spiritualists against this "Committee" that hides behind a coward's defense. I venture to say that said coward never gave one cent to the mediums' fund or to any other worthy cause.

The following shows what can be done by earnest souls, with the aid of mediums and society workers. The sum of $64.25 was made up, from time to time, in the city of Wheeling, W. Va. Newark, N. J., also did well by the seances and efforts of Brother Dorn. Mr. Brunhaus and Mr. Way of Wheeling were instrumental in raising the aid in that vicinity. The following sums have been paid to the Relief fund since May 1:

Francis Nickerson, $100.

A Friend in New York, $52.55; C. L. Stevens, $25; Dr. Geo. B. Warne, $15; Mrs. J. W. Storrs, seance, $14; San Francisco Entertainment by "Bright Eyes," $13.50.

The following gave $10 each: Mrs. L. M. Delano, F. Crompton, A. B. Gleason, Ellen Munn, Dr. H. N. and Cora Forbes Brown, H. M. Edmiston.

G. W. Way, seance, $9.25; Mrs. Skogland and Mrs. Gott—on quilt, $7.23; H. C. Dorn seance, $6.50; A. W. Kaiser, seance, $6;

The following gave $5 each: J. A. Trimbath, Mrs. D. C. Leavett, Julina F. Hyde, J. R. Francis, F. H. Morrill, Sophia Meyan, Galveston Tex., Lyceum, J. C. Ferrill, A. H. Brittan, Mary T. Longley, Gottlieb Friedmann, C. P. Lyceum, Baltimore, A Friend in Augusta, Wis., Mr. and Mrs. E. L. Nicholson, Ellen J. Orr, Mrs. M. A. Johns, Thomas Johns, Philadelphia German Society—Mrs. Snyder, Woodland, Cal., friends, A Friend in Hamburg, Iowa, Laura W. Eager, Friends in Folsom, Cal., Lily Thebaud—in memory of her mother Sara J. Keene, W. Ray Tanner, Benevolent Relief Society, Washington, D. C., David Williams, Wm. Williams, Mrs. Sarah Nichols, T. S. Lamborn, A Friend in Geneseo, Mary A. Thompson, J. E. Hopkins, O. F. Brand, Mrs. Cecelia Nelson, Laura H. McKee, Topeka, Kansas Lyceum, Mr. and Mrs. D. O. Lamb, Mrs. Dr. Dobson-Barker, I. H. M. Bennett, J. O. McGrath, Mrs. Yetty Geoltz.

Dr. Mary Haven, collected in Hartford C. Church, $4; Bradley Webster, $3; Evansville, Ind., society $3; Hoover, Ames, Miller and Leitz, $3; A. L. Bliss, $3; Dr. Emma Jackson $3.

The following gave $2 each: Sarah Law, Mrs. L. A. Manning, Friend via Mrs. Waite, Friend, Astoria, S. Carter; Mrs. S. Paige, Susie C. Clark, Lars Score, John B. Chrisney, Mrs. A. N. Briggs, Elizabeth Schauss, Mrs. E. W. Barnes, Geo. Drummett, R. M. Pritchett, S., Friend in Watseka, Spiritualists Social Union, Wash., Pa., Geo. A. Bear, Hannah S. Smith, Sarah Marlow, Hannah M. Diebel, John and E. H. Gregory, David Hoyle, A. B. Gaston, A. J. Webster, Herman A. Kunkle, John Butler, M. E. Jones, Jacob Weber, Thirza Rathburn, Wm. Roe, A. N. E.—Va. Spiritualist, C. W. Jackson, Mrs. M. A. Howe.

Albert Bodman, $1.50; W. S. Thompson, $1.50; Thomas Caulson, $1.25; Wm. Pierson, $1.25.

The following gave $1 each: Maggie J. Donaldson, D. E. S., Unknown—Wis., C. Grove, Duluth, Minn., G. F. Wink, Helen G. Harmon, J. W. Mathews, Frank Aulaff, Eli Rundle, Shannon Todd, A. W. Galloway, F. A. Thiebaud, O. M. Ambler, Minnie and Mary Rich, M. B. L., Geo. A. Bacon, Mrs. M. A. Koch—in memory of Mrs. Hopkins, Ellen Foster, D. O. Carlson, Mrs. Lining, Elizabeth Reynolds, Virginia Gourlay, F. M. Foltz, A Friend—San Pedro, V. A. Tambling, I. C. Waite, M. L. Waite, Mrs. J. Huntley, One Who Loves the Cause, Mrs. M. T. Haviland, Elsa Hornbeck, Howard Moore, Mary Irvin, A. W. Pratt, A Friend in Dorchester Center, C. W. Wilsens, Spinster, Friend in Clinton, Ia., Harriett M. Crafts, Chas Wiggins, Jane D. Churchill, A Friend in Melalla, Ore., Mrs. D. M. Rowin, Mrs. H. D. Bissell, S. W. Smith, Jane Marshall, L. Steinborn, Gratitude, Mrs. W. M. Wright, E. T. Lakin, Arnold Madsen, Mary E. Day, Mrs. Frances Phipps, Ruth Miller, Wm. G. Olson, A. R. Lord, S. Anderson, C. O. Dobson, Philipp Bower, Lucy A. Amsbey, Caroline M. Reed, Friend of Spiritualism—A. E., Friend—Manhattan, E. T. Avery, Ella Chute, A Friend of the Cause—Mellette, S. Dak., Mrs. A. M. Gifford, T. M.—Gottsville, Cal., Sallie E. Stiver, Mrs. C. E. H. Bowen, Gardner G. Eastland, John Brooks, Augusta Tripp, Mrs. A. L. Chapman, Effie I. Chapman, B. A. Montgomery, Aaron Bancroft, Mrs. W. H. Wakefield, Isabel Clark.

C. H. Leonard, 65 cents; Mrs. Lee C. Church, 50 cents Kate Stoddard, 50 cents; Martin Pierson, 50 cents; A. S. H., 50 cents; Mrs. L. D. Bunker, 50 cents; book of poems sold, 50 cents; Mrs. C. Flohr, 25 cents; Mrs. Shines, by sending to Mrs. V. Barrett for song of "Katydid," 25 cents.

The following sums were collected for the Relief Fund by Missionary E. W. Sprague: Collection Los Angeles, Cal., $12.93; Clinton Bayarth, $1; Mrs. C. Folth, $1; Collection at Leadville, Col., $8.60; Collection at Denver, $10.81; Mary M. Bennett, $2; Mrs. J. C. Smarlenskey, $2; Mrs. Mary E. Mutch, $5; May M. Dodge $10; Mrs. Jos. Rodes Buchanan, $2; Mrs. August Raht, $2; W. C. Marshall, $10; Mrs. Rachel Brauchcer, $2.50; Free Prof. Church, Farmer City, Ill., $1; Collection Peru, Ind., $3.45; E. W. Sprague, $1; J. H. Hoyles, $1; A. W. Thomas, $1; Clement Rockhill, $1; W. T. Spret, $1; Wm. Shem, $1; Harry Russell, $1.

The amount of foregoing list with amounts previously rendered make a sum of fourteen hundred and seven dollars and eighteen cents ($1,407.18); the thousand dollars paid by our noble treasurer completes a sum of twenty-four hundred and seven dollars and eighteen cents. All honor to our generous contributors, many of whom sent contributions over and over again. By their liberality the Mediums' Relief Fund will continue to care for its beneficiaries for some time to come. Anyone still wishing to contribute to the fund is welcome to do so as the drain of one hundred and sixty-five dollars a month, not including temporary aid, continues to go on.

With loving regards and thanks to all friends, we conclude this report.

MARY T. LONGLEY,
N. S. A. Secretary.

HELENA PETROVNA BLAVATSKY.

An Interesting Point In Connection With Her History, Illustrating the Fact That She Was a Medium.

Mme. Blavatsky was born in southern Ukraine, in the heart of the Undine country, at midnight between the 30th and the 31st of July 1831. According to a time-honored legend in that part of Russia, persons born between these two days of any year have power over the Undines. A Cossack who must cross the Dnieper invariably prepares for death, but feeling certain of this power, Mme. Blavatsky, as a child, approached its banks fearlessly, and maintained that she was at that time and ever after attended by beings which she could see, though they were invisible to others.

At the death of her mother, which occurred when she was still a child, she was sent to her grandmother, who lived in a fine, rambling old castle where there were many subterranean passages and crypts, never used and rarely entered. In one of the crypts Mme. Blavatsky was wont to sequester herself, to be alone, as she said, with her peculiar people, and also to avoid her lessons. She loathed conventional instruction, though in her own way and when it suited her inclination she studied indefatigably.

After a time, being missed from her room one night, search was made and she was found pacing up and down her retreat conversing on an abstruse subject, quite as if some one was beside her, although there was no one visible to those who observed her.—Alice Boughton in the New York Sun.

LIFE'S TAVERN.

In this old tavern there are rooms so dear
That I would linger here.
I love these corners and familiar nooks
Where I have sat with people and with books.
The very imperfections and the scars
About the walls and ceiling and the floor,
The sagging of the windows and the door,
The dinginess that mars
The hearth and chimney, and the wood laid bare
There on the old black chair.
The dear dilapidation of the place
Smiles in my face,
And I am loath to go.
Here from the window is a glimpse of sea,
Enough for me;
And every evening, through the window bars,
Peer in the friendly stars.
And yet I know
That some day I must go, and close the door,
And see the House no more.

—Mary Burt Messer.

JUST TO BE OUT OF DOORS.

We are indebted to The Cosmopolitan and to Charlotte P. Gilman for the following delightful summer poem:

Just to be out of doors! So still! So green!
With unbreathed air, illimitable, clean,
With soft, sweet scent of happy growing things,
The leaves' soft flutter, sound of sudden wings,
The far faint hills, the water wide between.
Breast of the great earth-mother! Here we lean
With no conventions hard to intervene,
Content, with the contentment nature brings,
Just to be out of doors;
And, under all, the feeling half foreseen
Of what this lovely world will come to mean
To all of us when the uncounted strings
Are keyed aright, and one clear music rings
In our hearts, Joy universal, keen,
Just to be out of doors.

THE BUILDERS.

I dwell near a murmur of leaves,
And my labor is sweeter than rest;
For over my head in the shade of the eaves,
A throstle is building his nest.

And he teaches me gospels of joy,
As he gurgles and shouts in his toil;
It is brimming with rapture, his wild employ,
Bearing a straw for spoil.

So I know 'twas a joyous God
Who stretched out the splendor of things,
And gave to my bird the cool green sod,
A sky, and a venture of wings.

But why are my brothers so still?
They are building a lordly hall—
They are building a palace there on the hill,
But there's never a song in it all!

—Edwin Markham.

The Commandments Analysed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, JULY 22, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Religion and Science.

Lest they forget, it will be well to occasionally remind those ministers who are striving to bridge the chasm between religion and science, just about how wide the chasm is.

It is no new thing to read of an orthodox minister trying to harmonize religion as found in the bible, with science.

An occasional quotation will aid. For instance:

Religion in any form hates and fears Science.—Von Hartmann.

Religion deals in superstitions and faith, and science deals in facts.

Extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules.—Huxley.

The above from the eminent scientist is a pretty serious retort, but it is a matter of history how desperately the theologians have struggled with and fought science—strangling every scientist who dared to raise a voice against the myths of old theology.

The injury which the theological principle has done to the world is immense. It has prevented them from studying the laws of nature.—Henry Thomas Buckle.

Another unvarnished fact. The world for hundreds of years was a mere piece of machinery run by the "wise heads" of the church.

It will be seen by the following quotations that the truly unfolded minds are awake to the fact that religion and science is and ever has been at swords' points with each other:

Of all antagonisms of belief, the oldest, the widest, the most profound and the most important is that between religion and science. It commences when the recognition of the simplest uniformities in surrounding things set a limit to the once universal superstition.—Herbert Spencer.

The positive opposition which religion offers true or scientific progress is well known and consists in open hostility to the advancement of knowledge which threatens to explain away the necessity for supernatural powers, and thus to sap the foundations of religion itself.—Lester F. Ward.

As long as men refer the movements of the comets to the immediate finger of God, and as long as they believe that an eclipse is one of the modes by which the Deity expresses his anger, they will never be guilty of the blasphemous presumption of attempting to predict such supernatural apearances.—Buckle.

As long as abnormal and capricious phenomena are deemed the direct acts of Deity, all attempts to explain them by science will be discouraged; for such attempts must appear an irreverent prying into the divine acts, and if successful they diminish the source of religious emotion.—Lecky.

Mechanical science, after the classical period, shared the general fate of knowledge during the long dead time when so much was forgotten, and what was left was in bondage to the theology of the schoolmen. Physical science might almost have disappeared if it had not been that while the ancient treasure of knowledge was lost to Christendom, the Mohammedan philosophers were its guardians, and even added to its store. For this they have not always due praise.—Taylor.

The quackeries of miracle-cure and shrine cure wore destined to eclipse the genius of Hippocrates, and nearly two thousand years to intervene between Archimedes and Newton, nearly seventeen hundred between Hipparchus and Kepler. A dismal interval of almost twenty centuries parts Hero, whose first steam engine revolved in the Serapion, from James Watt, who has revolutionized the industry of the world. What a fearful blank! Yet not a blank, for it had its products—hundreds of folios filled with obsolete speculations, oppressing the shelves of antique libraries, enveloped in dust, and awaiting the worm.—Draper.

This subject has been dwelt upon in these columns at great length and with historical precision in the past, but when so much of an effort is being made by theology today to crawl under the big tent of undaunted and indomitable science, it is well, if not interesting, to know that the chasm, instituted by theology, has worn by the waters of time till its width and depth are almost too great to bridge. Time may do it, but not in a day.

Ignorance or Fraud.

In the letters I H S we have an illustration of ignorance or fraud, which? Their original were Greek, the I being iota in the Greek alphabet, corresponding to the Roman I, with the power of i or j, according to the letter following it. In the combination under consideration it has the power of j. The second letter is the Grecian eta, with the power of e long. The third letter is sigma, with the power of s. The three letters spell Jes, one of the some forty names by which Bacchus was known. The same letters, by adding to them the Latin terminal us, converts the name into Jesus.

The atttempt to derive the name Jesus from the Hebrew Joshua is an ecclesiastical fraud, as is the using the letters as initials for "Jesus Hominum Salvator," Anglicised, Jesus the savior of men.

Designing men, in an age of ignorance, took delight in falsifying everything they could torture into support for their religious faith. The priests, conscious of the fraud, first influenced, else directed the destruction of extant libraries, which would have exposed their guilt. Later they declared books obnoxious which betrayed their guilt, and by bulls from the pope of Rome prohibited their reading.

Non-classical scholars, and even thoughtless educated ones are constantly misled by these really successful attempts to deceive.

Taxing Church Property.

It is a good omen, a promising sign, when a secular journal speaks pointedly and justly on matters that bear directly upon evils and injustice that have so long been in vogue that they have become to be regarded as a fixed principle of moral and legal right.

Prominent among wrongs of this class is the matter of exempting church property, etc., from taxation.

Anent this subject the Chicago Chronicle has the following sensible remarks to offer:

Perhaps it is not a popular thing to say, but it is a true thing to say, that the concessions which are made to religious and charitable institutions, schools and hospitals in the way of remitted or reduced taxes are altogether unjust to taxpayers in general.

Such concessions are, in fact, a forced contribution from the great body of people who pay taxes. If a church or a school or a hospital does not contribute its share toward the maintenance of the water department, for instance, it is certain that the deficit must be made up by people who cannot escape the assessor. In effect, therefore, these people are paying just that much money to the church or school or hospital whether they want to do so or not. The money is contributed under duress, so to speak.

This custom of remitting taxes to religious and charitable institutions is, of course, a phase of legislative prodigality of the people's money. It is easy to be generous when somebody else has to foot the bills, and the average state or national or municipal legislature is fond of making benefactions with a free wave of the hand, ignoring the fact that the sweating tax-payer is the person who in the end has to find the money for these benefactions.

Churches and schools and hospitals are worthy institutions. They deserve support, but it should be free and ungrudging support, not the enforced donations of people who may have other and equally worthy use for their money.

People should be allowed to choose the charity upon which they wish to bestow their contributions. It is altogether out of the province of the city or the state to point out certain charities and say: "You shall contribute so much per year to the support of these charities, and to make sure of it I will collect the money from you in the form of taxes."

Strenuous Thought and Life.

It is a question worthy of consideration, whether the intensely modern appreciation of what is known as strenuosity—that is, the strenuous life—is not to a degree overwrought, and has become too strenuous.

The strenuous life itself requires thought—but the quality of one's thought has an immense bearing on the intrinsic value of one's intellectual exercises. There may be a strenuosity of thought and life directed toward ignoble and unworthy ends; and it must be admitted that much of the strenuous life of the present day is of this character.

The greed for money is the besetting sin of the modern age; to the end of absorbing vast moneyed wealth the strenuous efforts of mammon's worshipers are directed, and the cultivation of strenuosity of thought and life is upon this ignoble plane. Such a high value is placed upon the accumulation of worldly riches, that men largely ignore the purer and nobler ideals of that "sweetness and light" that enters into the composition of a life that, being lived on this earth, may be fitly termed sub-angelic, raised far above the sordid status of the mere money-getter grubbing in the muck of worldly greed.

Pure uplifting words and sentiments possess a value beyond computation in terms of gold coin.

Money is good in its place, but though lavishly bestowed upon colleges and universities, or given to found libraries, or even to "carry the gospel to the heathen," it will not give true nobility or spirituality of character, nor will it buy heaven for its donors.

A life, though mightily strenuous, devoted to the aggrandizement of worldly riches, will bring leanness of soul, and impart a tendency of thought and life that will cling indefinitely when the spirit shall have passed into the Beyond.

Spiritually, morally, right outward action is not of value to the doer unless it spring from right thought. The ideal strenuous life is that which harmoniously combines right strenuous thought and action, which, in the spiritual view, comprehends the high realm of the spirituality of humanity.

A Pious Canard.

It has been currently reported by the religious press that the government of Japan had in contemplation the acceptance of Christianity as their national religion, in place of the present Buddhistic. Investigation as to the truth of the claim reveals the fact that there is no foundation whatever for such representation other than the fact that some private persons, advocates of Christianity, possibly missionaries, have favored such a project; but it has received no encouragement from public officials. It has been asserted without any authority that an official proposed more than twenty years ago that the emperor be baptized, thus furnishing an example for his subjects to follow.

An educated Japanese, resident at Washington, has put a quietus on this pious canard.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, $1.75.

The World Is Aglow With Spirit Return.

Preacher's Spirit Converses With Affinity—Her Whereabouts Unknown, Yet Telepathy Furnishes the Means of Their Exchanging Messages of Affection—Spirit Communion Between Mortals.

That Spiritualism has taken a deeper hold upon humanity than even the most observing have surmised is proven by the daily records of occult happenings to be found in the secular press. Here is an account taken from a recent Chicago Examiner that will help to illustrate this fact:

"A story of first love and telepathy between a man and woman who had once seen, but never spoken to eachother, was learned last night in Newark, from the Rev. H. W. Bigelow, a Baptist missionary preacher.

"Seven years ago the minister saw a woman whose nature he realized at once was akin to his own. He did not speak to her and never saw her again, but during all the years of separation he has held converse with her, he says, and received greetings from her daily.

"'In June, 1898,' he said, 'I was in Philadelphia. While standing on the street corner I experienced a strange sensation, and when I turned, involuntarily, realized in a flash its cause. A young woman, about eighteen years old, was standing near me. She was remarkably beautiful, with flowing light hair, large blue eyes, a prettily moulded face and well rounded form.

"'I had scarcely rested my eye upon her when she turned and met my glance. There was an instant interchange of recognition, although we had never seen eachother before. I knew I had met my affinity, but my clerical garb precluded the possibility of approaching her and introducing myself. I boarded my car. So did she, and when I left her face was painted on my memory so brightly that nothing has been able to erase the lines.

"'I have searched for her seven years, never have seen her again in the flesh. We are not separated in spirit, however. Day after day she greets me by the telepathic communion of souls and assures me that we will meet. 'I am always thinking of you,' she says, 'and will always be yours.'

"'I simply say: 'I, too, am always thinking of you, dear, and I know we shall meet soon.' The greetings and assurances of love are all the greetings that pass between us.'"

There isn't a week passes but we publish some instance where persons outside of Spiritualism received conclusive evidence that their friends who have passed away are not dead.

It shows the universality of this great movement. It shows that the only limitation to universal communication between the two worlds is lack of knowledge of the spiritual laws, and that once understood, positive communication will be established as certainly as is the communication between mortals through the telephone, telegraphy and wireless telegraphy.

We have ever contended that Spiritualism held no title in fee, neither has it a mortgage on the spirit world. We might change the name to Humanitarianism and the phenomena would continue to occur, and if the institution called Spiritualism could be used to perform more humanitarian acts—such as relieving the poor, the homeless and the sick—instead of simply and solely trying to prove the possibility of spirit return, it would raise the standard of real Spiritualism to a higher altitude in the estimation of the thinking world, at least.

The infiniverse of spirit, the universe of worlds, the infinite aggregation of intelligence cannot be stilled or controlled by any organization upon this little planet.

If the door is open between the human spirits upon the earth and the spheres of intelligence surrounding it, they are not open to a few—an orthodox elect—BUT TO ALL!

IF WE CAN EDUCATE HUMAN BEINGS INTO SPIRITUALIZING THEMSELVES SO AS TO MEET THEIR FRIENDS UPON THE THRESHOLD AT THE OPEN DOOR, WE WILL HAVE MADE IT EASIER TO CONVERSE ONE WITH THE OTHER ACROSS THE LINE, perhaps, but to say the only source of communication is through our media would be but a delusive presentation of the fact as shown in these many records of spiritual events.

We have a cause that sprang up from the Rochester rappings and the philosophy as advocated through the books, originally, of Andrew Jackson Davis, and it was named, very appropriately, Spiritualism; but even in those earlier days, as records prove, the phenomena, the genuine appearances were more frequently occurring outside the unorganized Spiritualism of that day, and they have been appearing through outside sources ever since.

What matters it whether Spiritualism has all the credit to its name for the constant swinging to and fro of the great door or not? It has been the honorable office of organized Spiritualism, the speakers and mediums, and of the Spiritualistic press as one of the greatest of these factors, to educate the world into the light from the darkness of the past, and so long as that duty is nobly, unselfishly and well done, the cause has no reason to stoop to the narrowness of envy.

Let us all rejoice whenever the world receives a new light, and the truth finds another shining mark in the human mind.

A Much Needed Work.

Mrs. Virginia Bryan and Mrs. L. J. Jaquet, two excellent mediums and lecturers, will introduce on the rostrum an innovation that will attract attention everywhere, and which will bring their work prominently before Spiritualist societies, and promote the truth in reference to Spirit Return. It is too bad that the condition of our Cause is such as to Demand such action. Their course will meet, we are sure, the cordial approval of all honest Spiritualists. By placing genuine Spirit Phenomena in comparison with the subtle tricks of bogus mediums, they will interest all classes, and conserve the truth. Read carefully what they say.

To the Editor:—We, Mrs. Virginia Bryan and Mrs. L. J. Jaquet of your city, and our home city as well, do hereby agree and promise, as worthy and honorable workers to expose ALL FRAUDULENT PHENOMENAL WORKERS in our ranks. At the same time we do agree and faithfully promise to stand by all genuine phases, and the philosophy of our cause; to not only expose through exhibitions, but to follow said exposures by genuine demonstrations, BY VERITABLE SPIRIT MESSAGES, and as we go from town to town, organize local societies, and also state, where none exist; and we know by so doing, Brother Francis, it will meet with not only your and the N. S. A.'s hearty approval, but that of every true and honorable Spiritual society and single Spiritualist in our land. And with the sanction of your very worthy paper, also of the N. S. A., we can not know fail. And in our endeavor to cleanse our ranks of its fraudulent workers, we at the same time hope to place OUR GENUINE PHENOMENAL MEDIUMS so far above the fraudulent workers, that THEY MAY SHINE AS BRIGHT LIGHTS FROM THE LOWLIEST VALLEYS TO THE HIGHEST PEAKS, FROM COAST TO COAST.

In our exposing the fraudulent phases, we will take up the blindfold pellet reading, answer sealed questions, partial materializations, independent slate-writing, daylight and gaslight trumpet circles, and if necessary, full-form materialization, and we kindly ask of every true and honorable Spiritualist in our land and also foreign lands, to give us their best thoughts in this our ordained missionary work.

MRS. L. J. JAQUET,
MRS. VIRGINIA BRYAN.
Wichita, Kans.

In the Streets of Baltimore.

A Remarkable Poem.

By request we republish the remarkable poem, "The Streets of Baltimore," which was given by Spirit Edgar Allan Poe, through the mediumship of Miss Lizzie Doten, at the conclusion of her lecture in Baltimore, on Sunday evening, January 11, 1863. The poem may be found in Miss Doten's "Poems From the Inner Life." The last three stanzas were omitted from the poem as published in the Sioux City Tribune.

To the Editor:—Some years ago I clipped from the Sioux City Tribune the enclosed article. To-day I came across the same among my clippings. Perhaps the verses have already appeared in the columns of your paper, but thinking that if they have, their appearance there again would very much please your numerous readers of to-day, I enclose them to you, hoping to see them again in The Progressive Thinker; and if you have the space to spare, should like to have the preceding remarks of the Tribune's editor appear, as published in the enclosed clipping.

DR. J. W. ANGELL.
Iowa Falls, Iowa.

A poem, written by Edgar Allan Poe three days after his death: This is the literary relic of exceeding rarity, which is treasured by a Sioux City man who might be styled a "literary crank" because of his love for poetry of merit, and who very recently came into possession of the production.

The poem in question is in seven stanzas, written in the meter of "The Raven," and tells in a mystical vein of the sad death of Poe. The explanation given of the claim that the poem was written by Poe three days after the poet's death is that the poem is purported to have been transmitted through a Spiritualistic medium.

"You need not look surprised and smile," said the literary man to a Tribune reporter. "I am not a Spiritualist; neither do I believe in the tricks of the 'cabinet,' but after I read that it set me to thinking.

"Where did I get it? Well, now, I can tell you that easy enough. I got it from a friend the other day whose home is in Baltimore, in which city Poe died. We all know that when Poe's health became shattered from overwork and worry he resorted to stimulants and that he could stand very little liquor. In 1849, after his first wife died, he became enamored of a Richmond widow, and the day was set for his marriage. On September 30 of that year he started out to make the wedding arrangements, but for several days after nothing was known of his movements. He reappeared on October 3 in Baltimore on the day of the municipal election in that city. He got in with a party of old military friends, was drugged and was taken around into the different voting booths of the city and voted twenty-one times. Before night of that day he was found unconscious in a liquor saloon used as a polling place, was removed to a hospital, where he died, it is reported, of delirium tremens.

"Of course, this is all history and long forgotten, but this is the point I am trying to get at: Just about this time Spiritualism, or what was then called 'Modern Spiritualism,' was finding converts and believers in a large number of the larger towns in the United States. It was about this time also that it spread across the ocean to England and created such an uproar. Meetings of Spiritualists were common about that time in Baltimore, and it is reported that the poem in question was transmitted through a medium from the spirit of the dead poet three days after his death at a private seance. That is all there is to it, and here is the poem, the literary merit of which you can judge for yourself."

Woman weak and woman mortal, thro' thy spirit's open portal
I would read the runic record of mine earthly being o'er—
I would feel that fire returning, which within my soul was burning;
When my star was quenched in darkness, set to rise on earth no more,
When I sank beneath life's burdens in the streets of Baltimore.

O, those memories sore and saddening,
O, that night of anguish maddening,
When my lone heart suffered shipwreck on a demon-haunted shore,
When the fiends grew wild with laughter and the silence following after
Was more awful and appalling than the cannon's deadly roar—
Than the tramp of mighty armies thro' the streets of Baltimore.

Like a fiery serpent crawling, like a maelstrom madly boiling,
Did this Phlegethon of fury sweep my shuddering spirit o'er,
Rushing onward, blindly reeling—tortured by intensest feeling,
Like Prometheus when the vultures thro' his quivering vitals tore—
Swift I fled from death and darkness thro' the streets of Baltimore.

No one near to save or love me, no kind face to watch above me,
Though I heard the sound of footsteps, like the waves upon the shore,
Beating—beating—beating — beating—now advancing, now retreating,
With a dull and heavy rhythm, with a long continuous roar—
Heard the sound of human footsteps in the streets of Baltimore.

There at length they found me lying, weak and withered, sick and dying,
And my shattered wreck of being to a kindly refuge bore;
But my woe was past enduring, and my soul cast off its mooring,
Crying as I floated onward, I am of the earth no more!
I have forfeited life's burdens in the streets of Baltimore.

Where wast thou, O, Power Eternal, when this fiery fiend infernal
Beat me with his burning fasces till I sank to rise no more?
Oh! was all my life-long error crowded in that night of terror?
Did my sin find expiation which to judgment went before,
Summoned to a dread tribunal in the streets of Baltimore?

Nay, with deep delirious pleasure I drained my life's full measure,
Till the fatal fiery serpent feeds upon my being's core;
Then with force and fire volcanic, summoning a strength titanic,
Did I burst the bands that bound me—battered down my being's door—
Fled and left my shattered dwelling to the dust of Baltimore.

Going back without lamenting, with no sorrowful repenting,
I can read my life's sad story in a light unknown before!
For there is not woe so dismal, not an evil so abysmal,
But a rainbow arch of glory spans the yawning chasm o'er!
And across that Bridge of Beauty did I pass from Baltimore!

In that grand, Eternal City, where the angel-hearts take pity
On the sin which men forgive not, or inactively deplore,
Earth has lost the power to harm me! Death can never more alarm me,
And I drink fresh inspiration from the Source which I adore—
Through my spirit's apotheosis—that new birth in Baltimore!

Now no longer sadly yearning—love for love finds sweet returning—
And there comes no ghostly raven, tapping at my chamber door!
Calmly, in the golden glory, I can sit and read life's story,
For my soul from out that shadow hath been lifted evermore—
From that deep and dismal shadow, in the streets of Baltimore!

A Backhanded Answer.

The Rev. S. R. Desha, chaplain of the legislature of Hawaii, lately importuned the Throne of Grace to forgive those members of the legislature who voted for a certain "Sunday bill" that was obnoxious to his puritanical sentiments, and passed the same over the Governor's veto. Now, it is said, these wicked legislators are going to oust him from his chaplaincy in consequence of his prayer. His pious intercession, however earnestly given, seems to have brought an answer contrary to the good man's desires.

His experience demonstrates the need, if one must pray, of praying wisely as well as sincerely, lest his prayer return him a curse instead of a blessing.

IMMORTALITY.

O ripest rose upon Time's topmost twig!
Most mellowed monarch of a wide, wide bloom!
Harvest is ready, and the yellow rig
Bends with each year a heavy quickened womb.
Why shouldst thou weep? A wiser from thee springs
To feather forth a more unerring dart.
Thy mission is accomplished, here is death;
Rest thou in peace, and bid young, brighter wings
Blaze forth another self, a stronger heart,
To hand to other years life's borrowed breath.

—Fitzpatrick.

Occult Influence.

A Narrative of a Remarkable Happening.

DOMAIN OF THE OCCULT.

The Whole World Is Being Agitated by the Occult Influences That Are Exclusively in the Hands of Those on the Spirit Side of Life, and Which are Used by them as the Requisite Opportunity Offers.

Stuart Crane, traveler for a Cincinnati shoe house, is in a hospital at Youngstown, suffering from complete nervous breakdown, the result of a series of mysterious, inexplicable happenings which have driven him almost to madness.

Twice before in the last two years this man, who is renowned for his energy, his free and easy style, his "hustling" ability, has been driven almost insane by worry and the mystery that surrounds him, and to which neither he nor those with whom he is associated are able to discover the slightest clew.

The entire mystery—which may drive him to death unless it is explained—hinges on one thing. Sometimes once a week, sometimes every day for a week, sometimes once a month, the bedclothes from the bed in which he is sleeping mysteriously disappears, and, never yet has any trace of them—so far as he can discover—been found.

The repetition of the mysterious disappearance of the bed clothes has changed the man from a jolly, care free, hard working business man, intent on beating the other fellow making a sale in the face of obstacles, to a half insane, nervous, trembling individual. Yet the firm which employs him has insisted that he shall remain at work until the mystery is solved and the cause for the disappearance of the bed clothes is found.

When They First Disappeared.

The first experience Crane had in losing his bed clothes was in February, 1903, when Crane was selling goods in Hillsborough, a country town in Highland county, Ohio. Crane had sold a big bill of goods to Feibel Bros., one of the leading stores of the town, and, of course, went out in the evening with members of the firm. Harry Gordon and Irving Smith and Eli Hough were with him until late in the evening, when he retired to his room in the Parker house.

The night was bitterly cold, and he left the steam turned on in full force, yet, before daylight, he was awakened by a sense of chilliness and discovered that he was lying on the bed without a stitch of bed clothing. He was angry. He suspected that some of the crowd with whom he had foregathered in the evening had played a joke upon him, and he rang for the bellboy, demanding bed clothes. He left Hillsboro convinced that Smith and Gordon had played a joke on him—but he concluded that it would be wise to say nothing about it, for fear of arousing resentment and "queering" his trade in the town.

The next night he made Greenfield and stopped at the Parker house, forgetting all about the bed clothes. He sold a big bill of goods to Max Guggenheimer, and that evening "set them up" to the boys around Carruthers' place for a couple of hours, as was his custom. He retired somewhere about midnight, and before 2 o'clock waked up and found that all his bed clothes had disappeared.

Thought It Was a Joke.

This time he was puzzled. He rang for more bed clothes and denounced the fellows with whom he had enjoyed the evening. He believed, according to his story, that he had inadvertently mentioned his adventure at Hillsboro to the crowd, and that some of them had decided the joke was good enough to repeat.

He determined to have revenge in some way on the jokers, and filed the matter away for future reference in his mind, plotting to "get even" when he returned to those towns. He went his way in peace for several weeks, and had no more adventures until in March he stopped at the Arlington in Washington Court House. He arrived in the town late in the evening, stepped into the bar for a minute, after registering, and, being tired, went direct to his room. He waked up at 5 a. m. and the bed clothes were gone again. Astonished and angry, he demanded more clothes, and, receiving them, went to bed again and slept until morning.

He came down stairs and, taking the clerk aside, he made diligent inquiries as to whether any of his "friends" either from Greenfield or Hillsboro had seen the register and decided to repeat the joke. There was no trace of any person who ever heard of the two other adventures.

Possibility of Its Being Joke Removed.

Crane, on that trip, visited both Hillsboro and Greenfield and sounded out his acquaintances as to the "joke," but they were amazed at the idea of such thing, and declared they never had thought of playing any joke upon him, much less such a trick as exposing him to catching cold.

Puzzled and only half satisfied, Crane returned to Cincinnati and went to his home in Dayton street, where he lived with his mother and sister.

That night the bed clothes were stolen again. He waked up feeling cold and the clothes were gone. His sister and mother both looked suspiciously upon him when he told the story at breakfast, and gave him to understand that they thought he had stayed out too late and had hidden the clothes himself.

Crane was angry by that time, but his anger cooled and he commenced to worry. He could not understand it at all, because the stealing of the bed clothes off his own bed in his own home seemed to preclude the possibility of any outsider doing the deed. For several weeks he puzzled himself about the matter, then he half began to accept his sister's theory that he had been the guilty party and had hidden the bed clothes while sleep walking or while under the influence of undue stimulants.

He was extremely careful for several months about his drinking habits. He never had been a hard drinker, but he had been in the habit of taking a few glasses of beer before going to bed, and, because of the mysterious disappearance of the bed clothes, he stopped even that. Until September there was nothing unusual in his life, and he had one of the most prosperous seasons of his career. Sales were large and his commissions big, so he began to plan to marry a girl with whom he was in love, believing that his income at last justified the step.

On September 10, 1903, Crane was in Lexington, Ky. He had little business and met few people, as Lexington had just been added to his territory, and he retired, worn out, about 10 o'clock. Before 12 o'clock the bed clothes had disappeared. He confesses that on that occasion he was frightened. He did not ring for more bed clothes, as the night was warm, and he left the hotel without saying anything to the clerks. The loss of the bed linen and a handsome coverlet was discovered and Crane was charged with packing them in his trunks. He of course denied the charge, but offered to pay the full cost price of the missing articles, returning to Lexington from Frankfort to settle the claim and sleeping there. That night the bed clothes disappeared again. He invited the hotel people to search his luggage, and they were as puzzled as he.

Business required that he remain in Lexington for several days, and, after paying the hotel people for the two sets of bed clothes, he moved over to the Phoenix—and that night his bed clothes disappeared again.

Suspects a Mysterious Enemy.

Crane by that time was in a state of panic. He concluded that he was being pursued by some mysterious enemy. He even thought that there was something supernatural in the disappearance of the sheets and shams, and began to wonder about ghosts.

On September 15 he went to Louisville and put up at the Gault house. That night the bed clothes disappeared again, and he was thrown into a condition of terror. He left his trunks in his room at the Gault and went to sleep that night at the Louisville hotel, further down the street, and the bed clothes disappeared again. He had locked and barred every door and window of his room, and he found them locked and barred again in the morning—but the bed clothes were gone.

He was frantic over the mysterious affairs, but even his wildest imagination could not reach a satisfactory solution of the case. He was planning to be married in October, but, after much deliberation and consultation with the young woman who was to become his wife, and explanation of his strange case, they agreed to postpone the marriage until the mystery could be solved.

There were no further developments until June of 1904, and Crane was beginning to think of the matter as a freak of sleep walking on his part, when one night he stopped at the Warner house in Chillicothe, O. It happened that there was a street carnival on and the hotel was crowded, so Crane doubled up with his friend, "Bud" McKeehan, a grocery salesman. They retired at 11 o'clock, and at 1 o'clock "Bud" kicked him and accused him of pulling off the covers. They had an argument and finally both, fully awake, got up to search for the bed clothes. They had disappeared utterly. Not a trace of them could be found. McKeehan was mad, declaring Crane had played a trick on him, but when he saw the frightened condition of his companion he cooled down and tried to treat the matter as a jest.

Bellboy Frightened by Disappearance.

It was no jest for Crane, however. He worried over the renewal of the occurrence and could not forget it. Two nights later, in the Healy House at New Vienna, Ohio, the bed clothes disappeared again, and Crane, reduced to a condition of nervous excitement, was ready for anything. The next night he arrived at Blanchester a fit subject for a hospital bed.

He appealed to the landlord, Eddie Hawk of the Bindley House, to protect him, and to satisfy his guest, Hawk sent Ben Kent, one of the bellboys, to sit up in the room with Crane while he slept.

At 2 o'clock in the morning Kent rushed downstairs, frightened almost white, declaring that the bed clothes were gone. He vowed he had not fallen asleep, but that he had turned his head for a few minutes and shut his eyes, and, when he looked up, the bed clothes were gone.

That experience proved the undoing of Crane. He went home, and for weeks was sick with brain fever. When he recovered he told the entire story to the head of his firm—and because he was the best salesman they had, the firm requested him to resume work and try to solve the mystery.

In his efforts to find the key to the strange occurrences Crane wrote as much as he could remember of the details of his experiences during the first year of losing bed clothes, and the facts given herein are taken from his memoranda.

Since then there have been nine recurrences of the disappearance of bed clothes, but they ceased suddenly in October of 1904, and Crane had no more trouble until May 5 of this year, when he was stopping at the Clarendon in Zanesville, O. Then the bed clothes went away suddenly.

Pinned Them to Mattress in Vain.

Determined to solve the mystery, Crane on the next night slept at the Todd House in Jackson, O., and pinned the bed clothes to the sheet under him, with safety pins, crawling into a sort of sleeping bag. He remained awake, partly from nervousness, until after midnight, when he dropped off into a slight doze. He awakened again shortly after 3 o'clock and the bed clothes were all right. At 3:15, according to his watch, he wakened again and the bed clothes were gone—and he was lying on the bare mattress.

For the next three nights—in Caldwell, Cambridge, and New Philadelphia—the bed clothes disappeared, and he arrived in Youngstown in a condition of physical and mental collapse.

THE WEAKLINGS.

At the world's centers, dross and dregs collect;
There the offscourings of the intellect,
The scum of education, froth of schools,
The lees of culture—and the wit of fools.
There the dumb thing whose heaven's the sleepy bowl,
Possessed of body, but bereft of soul;
One in desire, man's bidden task to shirk,
To have the harvest, but escape the work.
The weaklings, tatters of past masquerade,
Cast by progenitors in lifelong shade;
Unequal to the strain, whate'er it be,
Foredoomed to cumber earth, by Fate's decree.
And the dense lubbards, inert, lumpish swine,
Content to slumber though the sun may shine,
Willing that feebler hands shall slave to earn,
The food to fatten, and the wood to burn.

—John Harrison.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

The World Over Is Aglow With Spiritualism

To comprehensively Illustrate the fact that the world over is aglow with Spiritualistic phenomena, we reproduce from Light, London, England, the following, which will be read with deep interest.

THE JAPANESE SPIRIT.

The Japanese Are a Nation of Spiritualists.

Perhaps the most enlightening fact that is dawning upon us respecting the Japanese is that they are a nation of Spiritualists, and have been for centuries; and perhaps it is even more enlightening that to this fact may be traced the greater part of their puzzling heroism and patience, their beautiful dignity and their serene contempt for death. It is this fact which is most luminous in the latest book on Japan by "a son of the land," as George Meredith, who writes an introduction to the book, calls him,—one Okakura-Yoshesaburo—whose work on "The Japanese Spirit" is published by Archibald Constable and Co.

The writer is quite modest in his estimate of his book, and regards as very formidable any attempt to fully account for Japan, whose social structure is entirely unlike that of any other people. Its philosophy, too, in so far as it has any, is unique.

ITS RELIGION IS PRACTICALLY CREEDLESS, CHURCHLESS; AND, IN A BRITISH SENSE, GODLESS. ALL THESE AND MANY OTHER SUBTILE FACTORS IN THE CASE NEED TO BE TAKEN INTO ACCOUNT. It would be impossible to understand one set of phenomena apart from the rest. "One could as well cut a single mesh from a net without prejudice to the rest."

It must be frankly noted, however, that certain details concerning, say, "the standard of beauty" in Japan, for instance, do not help us much. We are told that, "in a lady, for example, mildness and grace are, generally speaking, preferred to that strength or manliness of expression which would be thought more becoming in her brother." We can assure Brother Okakura-Yoshesasaburo that this is by no means singular to Japan; that it is a mesh in our net—or, let us say, in her net. In other particulars we do not find this writer excittingly enlightening, but this is probably owing to the fact that he deals so much with wild old nature legends; the instructive fact here being that survivals of these appear to be more traceable in Japan than elsewhere, especially in relation to the highly important, the, in fact, vital matter of the Royal House.

The present Emperor of Japan is gravely described as "the hundred and twenty-first link in the eternal chain" which reaches up to "the divine ruler," the grandson of "the Sun-Goddess," who was sent down from heaven to earth to rule Japan. "On his departure, a formal command to descend and rule the land now placed under his care was accompanied by the present of a mirror, a sword, and a string of crescent-shaped jewels"; and, if we don't believe it, it suffices to be told that these treasures, which the grandson of "the Sun-Goddess" brought down with him from heaven, are "still preserved in our imperial household as regalia."

This writer tells the story gravely, but cautiously remarks that "subjected to scientific scrutiny the whole tale presents many gaps in logical sequence." "Still," he adds, with characteristic Japanese suavity, "it must be said that the divine origin of our emperors has invested their throne with the double halo of temporal and of spiritual power from the earliest days of their ascendancy; and the people, themselves the descendants of those patriarchs who served under the banners of Emperor Jimmu (the 'Sun-Goddess' grandson), or else of those who early learned to bow themselves down before the divine conqueror, have looked up to this throne with an ever-growing reverence and pride."

It is easy to see how this old legend, with its blending of spirits and people, has paved the way for the closer and larger spirit commerce of to-day. We are told that in primitive Japan ancestor-worship was the first form of belief. Each family had its own broup of spirits of forefathers to whom was dedicated a daily homage of ritual and offerings; the guardian ghosts demanding of their living descendants that they should be good and brave in their own way. Isolated for centuries, these families, gathered round the central ruling power, in whose divine origin and authority they firmly believed, contributed in their turn their own spirit relationship to the imperial ones, thus eventually forming and consolidating a national cult; and "it was but natural that the people's heart should come in course of time to re-echo in harmony with the key-note struck by the one through whom the gods breathe eternal life. The whole nation is bound by that sacred tie of common belief and common thought."

Hence, as we have said, the Japanese are a nation of Spiritualists. Here, in brief, is what this writer says of his people: The average Japanese does not imagine the spirits of the deceased to be something different and distant from our actual living self. THE DEPARTED, ALTHOUGH INVISIBLE, ARE THOUGHT TO BE READING THEIR ETHEREAL LIFE IN THE SAME WORLD IN MUCH THE SAME STATE AS THAT TO WHICH THEY HAD BEEN ACCUSTOMED WHILE ON EARTH.

Wordsworth's little child, who persisted that "we are seven," was right. The difference between the so-called dead and living is that of tangibility or visibility; nothing more. Hence, the fortitude, the calmness, even the joyousness, associated with death. "It is in the sunny space within the simple railing of these Shinto shrines where the smiling presence of the patron saint of a deified forefather or a great man is so clearly felt, that our childhood has played for tens of centuries its games of innocent joy. Monthly and yearly festivals are observed within the divine enclosure of a guardian god, when a whole community under his protection let themselves go in good-natured laughter and gleeful mirth before the favoring eyes of their divine patron. How different is this jovial feeling from that gloomy sensation with which we approach a Buddhist temple, recalling death and the misery of life from every corner of its mysterious interior!" Happy Japanese! "WHEN IT GETS DUSK," SAYS THIS WRITER, "EVERY BIRD KNOWS WHITHER TO WING ITS WAY HOME. EVEN SO WITH US ALL WHEN THE NIGHT OF DEATH SPREADS ITS DARK FOLDS OVER OUR MORTAL MIND."

CHRISTIANITY AND SPIRITUALISM.

"Death Does Not Change Us, and We Are Only in the Life Beyond, What We Have Made Ourselves In This Life."

A late number of "T. P.'s Weekly" contained a review of "Christianity and Spiritualism." Here is nearly the whole of it:

Among the theories most often brought forward to explain away the Spiritualistic phenomena, that of hallucination holds the foremost place. But this has ceased to have any foundation, in face of the photographs of spirits obtained by Aksakof, Crookes, Volpi, and so many others. A hallucination cannot be photographed. The invisibles do not only impress the photographic plate, but also instruments of precision, such as the Marey registering machines, used by English scientists in their experiments. They lift up material objects, they decompose them, and recompose them, they leave the impression of their hands, feet or faces in hot paraffin wax. All these are so many proofs against the theory of either individual or collective hallucination.

Certain people accuse the phenomena of vulgarity, or coarseness, of triviality; they consider them ridiculous. These opinions prove their incompetence. The manifestations cannot differ from what they would have been, coming from the same spirit, had he been living on this earth. Death does not change us, and we are only, in the life beyond, what we have made ourselves in this life. This explains the inferiority of so many discarnate spirits.

On the other hand, these trivial or vulgar manifestations have their use, for they more easily attract attention, and best reveal the identity of the spirit. They have convinced numbers of experimenters of the reality of spirit survival, and have brought them, little by little, to the study of the more elevated phenomena.

For long, Spiritualism was considered a ridiculous thing, for long Spiritualists were laughed at, mocked, and accused of madness. But have not all those who have brought forward a new idea or a new truth, been called madmen? "A madman" was said of Galileo. "Mad" were called Giordano Bruno, Galvani, Watt, Palissy, Salomon de Caus!

This is a striking instance of altered tone on the part of the press. Survivals of the old foolishness and ignorance occasionally appear, but the change on the whole is great.

SPIRIT CONTROL.

The Law Governing the Same Pointed Out.

Now that the subject of Obsession has again been raised in Light by the references thereto made by Dr. Colles in his recent address to the London Spiritualist Alliance, and reported in our issue of May 27 last, the following extract from the Harbinger of Light will be timely and of interest to our readers. The Harbinger of Light says:

"Where people of good moral tendencies are obsessed, it usually arises from unwisdom on their part; they are, as a rule, those who, being sensitives, have endeavored to develop mediumship without any preliminary study of the subject, sitting either alone or in a promiscuous circle, often at frequent intervals, inviting any spirit that chooses to come and operate upon them. Under these conditions the selfish and mischievous spirits who frequent the earth plane are more likely to respond than the more advanced ones who need higher conditions. Remember this: A disembodied spirit has less hypnotic influence over a mortal than another mortal of the same mental and moral status would have; hence the subject can, by the exertion of his will power, assert himself and throw off the influence. Individual spirits do intervene to protect mediums and those who earnestly pray for help, but not by force. The aura of a good spirit is like impenetrable armor against the attacks of a malignant one, and one or more loving spirits spreading it around the troubled friends in the body, effectually protects them, whilst the radiations of a highly advanced spirit, entering an apartment where undeveloped spirits were intruding, would have such a painful effect on them as to cause them to retreat in confusion. Mischievous spirits cannot intrude into a thoroughly harmonious circle; there must be some weak place for them to do so. Selfishness, expressed in a desire to be the medium or to get something personal, is usually the gap where they enter and the greatest bar to real progress."

TOLSTOY ON DEATH.

The Fear of Death Is a Terrible Superstition.

Some extracts from unpublished letters from Count Tolstoy, communicated to the "Deutscher Rundschau," are given in "Psychische Studien." The great Russian writer says:

"Death is a change of consciousness, a change of that which I recognize as myself. Therefore the fear of death is a terrible superstition. Death is a joyful event which occurs at the end of every life. Death is the destruction of the organs by means of which I perceive the world as it appears to me in this life; the destruction of the glass through which I have hitherto looked, and its replacement by another. Death is the transition from one consciousness to another, from one manner of perception to another. From one stage, with its scenery, we pass, as it were, to another. At the moment of transition it becomes clear that what we consider as reality is only appearance, for we go from one appearance to another. During this transition we get at least a perception of the true Reality. Therefore the moment of death is of high importance and value."

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

THE SPIRIT OF TRUTH.

The Rev. J. B. Martin Barnes (Minister of the Unitarian Church, King's Lynn), Preaching on Whit-Sunday on the Above Subject, Made the Following Interesting Remarks, Which Go to Prove that Spiritualism is Finding Its Way Into the More Advanced Churches:

The Rev. J. B. Martin Barnes (minister of the Unitarian Church, King's Lynn), preaching on Whit-Sunday on the above subject, made the following interesting remarks, which go to prove that Spiritualism is finding its way into the more advanced churches:—

The account of the Day of Pentecost in the Acts of the Apostles is held by some to be a mere fiction with no foundation in fact. I do not acept that view myself, as I believe that all myths and superstitions are fundamentally related to truth, and that in this story in particular we have a REAL MANIFESTATION OF SPIRITUAL POWER, ALTHOUGH IT IS HIGHLY PROBABLE THAT THE EVENT DID NOT TAKE PLACE IN ALL ITS DETAILS PRECISELY AS RECORDED. Similar occurrences have been reported in the present day, of men being controlled by spirits to speak foreign languages which they have never learned; moreover, St. Paul, in 1 Corinthians, alludes to the "gift of tongues" as being one of the peculiar endowments of the Spirit, although he does not attach much importance to it unless there be an interpreter in the assembly or seance. The fact that every man heard the Apostles speak in his own tongue has been held by our orthodox brethren to have been a miracle; they read into the story the idea that although the Apostles spoke in their native language, yet all the strangers heard them in their own various tongues simultaneously; that is to say, the words of the Apostles sounded differently to different men, and, therefore, this was a striking evidence of "the wonderful works of God." Such a view is very far-fetched and irrational, and would be contrary to the science of sound. The human ear is constituted alike for all; if a sound is uttered all will hear that sound in the same way, although all might not be able to interpret its meaning. If all could understand its meaning, and yet each man among the foreigners only knew his own tongue, then it was not that a different language was spoken but that each stranger had suddenly the gift of interpretation of the same speech, translating it into his own familiar dialect. But that, to my mind, does not seem likely; these foreigners could hardly be in the psychic condition necessary for the sudden reception of the gift of interpretation. For each man to interpret the words of the Apostles in his own tongue would mean that EACH ONE WAS CONTROLLED BY A DIFFERENT GUIDE OR SPIRIT, AND IMPRESSED WITH THE CONSCIOUSNESS OF THE TRUE MEANING OF WHAT THE SPEAKERS WERE SAYING.

Now I do not say that this would be impossible under certain conditions, and I go so far as to say that if we today could enter into the right state of spiritual receptivity we might acquire, by our relationship to the Infinite Truth, a knowledge of foreign languages and science by psychic impression instead of by the slow and tedious process of education. It is possible that an age may come when psychic impression will supersede tutorial education, and that in order to acquire knowledge we shall not have to learn but simply to receive it by entering into spiritual harmony with the Soul of Comprehension. We shall gain knowledge not so much by tuition as by intuition, so that although in childhood lessons will have to be taught by tuition, intuition will later on have become so much developed by hereditary transmission that immediately a fact is mentioned it will be perceived by the pupil that such is the case, that he already knew that lesson before he was taught it, and has only needed a tutor to remind him of knowledge inherent in himself; and once reminded of what he unconsciously knows he will always consciously remember it, so that there would be absolutely no need for a repetition of the lesson. At the age of fifteen or before, the pupils might be in a position to acquire further knowledge by passing on to secondary schools established for the purpose of teaching or imparting science, art, literature, and languages by psychic impression, suggestion, and spirit control. Psychology will be found to include all "ologies," so that we shall learn not so much by study of external phenomena as by the unfolding of facts sown in the mind through countless generations, and it may become as natural to "grow" in wisdom and understanding as it is to grow in grace and character under equitable conditions. But all this belongs to the "Spirit of Truth whom the world cannot receive," owing to the "strong delusion" of the materialistic hypothesis.

To return to our subject, I do not think those foreigners could have heard the Apostles speak in their own tongues if they (the Apostles) spoke in their native language, because these listeners were not in a psychic condition to receive the gift of interpretation which would make it seem as though they heard "every man in his own tongue." But I think the real truth of the matter is that the Apostles themselves were CONTROLLED TO SPEAK IN VARIOUS LANGUAGES, NOT ALL AT ONCE, BUT AS ONE WAS SPEAKING, OTHERS WOULD INTERPRET WHAT WAS BEING SAID TO THE DIFFERENT GROUPS OF FOREIGNERS STANDING AROUND (see 1 Cor., xiv.), or else that each Apostle was controlled or inspired in turn, one after the other, to speak the same or similar words in a different tongue, so that all would be able to understand without the need of a special interpreter to each group.

That there took place a remarkable outpouring of spiritual power I am convinced, not as miraculous, except in the sense that it was of an occult order and proved, as many such cases do to-day, "the wonderful works of God." The world cannot receive this "Holy Spirit" by faith; to refuse to believe in it is like a man shutting himself up in a room almost air-tight, breathing the same air till it becomes foul, instead of opening the window and letting in the fresh breezes that blow gently outside.

Why does not the Spirit of God impress mankind to righteousness and bring about an end of evil and the triumph of good? Simply because the world has shut out the "Spirit of Truth;" it has barred the windows of love and justice, it has bolted the doorways of equity and righteousness, it has set up the iron shutters of mammon and capitalism, pride and greed; the still, small voice is the only spiritual breath it knows, but that voice it so often stifles, hearing just enough of it to be conscious of evil, but not enough to see that evil would not be there if it pulled those barriers down and let in the "mighty rushing wind," "the Spirit of Truth," which is even now ready to "guide the world into all truth," and prove a real Comforter in the end.

"Comfort ye, my people, saith the Lord"; but there can be no comfort to the soul that shuts the window against spiritual consciousness and bolts the door against faith and the divine influx of heavenly knowledge. But if the soul opens itself to receive this divine and angelic impression, if the world of humanity opens its mind to receive the presence and the power of the "Holy Spirit," then will evil cease to exist because its causes will evaporate; then God will be in all our thoughts and ways, and we shall fully realize that in Him "we live and move and have our being," and that the Holy Influence of His All-Embracing and All-Pervasive and Persuasive Spirit has been "brooding over the waters" right down the vast ages of the past, through all the stages of evolution, striving to be expressed in terms of man, until at length the world opens wide the window of love, and breathes the pure, fresh air of a "peace" which cannot adequately be explained and which "passeth understanding."

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

THE ACTOR'S STORY.

John McCullough as Man, Actor, and Spirit.

"John McCullough, as Man, Actor, and Spirit," is the record, not only of the mortal career of an eminent tragedian, but of the continuation of his conscious existence beyond the change called death. It is written by an earnest and convinced Spiritualist, Susie C. Clark, and published by the Murray & Emery Company, Boston Mass.

The first portion of the volume deals with the actor's earthly career as an Irish lad (born 1832) who went to Philadelphia in 1847, and ten years later found his vocation on the stage, being from the first almost exclusively the interpreter of Roman parts, such as "Coriolanus" and "Virginius." The first reference to occult influence is perhaps wide of the mark, but to us it is suggestive of spirit overshadowing:

"It were easy to believe that other and earlier experiences of the soul had enriched his powers, that, unconsciously to himself, he possessed an inuitive heredity. One might readily conceive that he had known the life of a Roman, he seemed to born to the purple. No one ever wore a toga so regally, so naturally."

Later, when he had returned to speak to earth through the mediumship of the Rev. F. A. Wiggin, lately a Baptist minister, and now pastor of the Boston Spiritual Temple Society, he gave the following explanation of his powers:

"Clairvoyance is a feature of the perceptive organs which all mediums do not possess, and all spirits are not clairvoyant—I am not; therefore I cannot see your physical bodies. But one thing I did not knew when on earth—I was inspired as a medium. Forrest was my teacher, and when he went out he remained my teacher. The elder Booth also inspired my acting, though I held the people by my personal magnetism. But it all seems so far away I can hardly recall it in this life."

He gave a good test of identity by recognizing a former acquaintance who was unknown to the medium or to anyone else present, and by repeating the words that this gentleman had written on a slip of paper which had not been touched by the medium.

Extracts from his fine and uplifting discourses and "spiritual reveries" given through Mr. Wiggin, are quoted in the book, and the following words bear testimony on the subject of mediumship:

"Mediumship is universal; every one is a medium. In its perfect state it is the result of the individual's spiritual development and unfoldment. Mediumship depends on the organization, not on morality, but its value is enhanced by morality. The object of mediumship is to foster the needs of a spiritualized manhood. When mediumship is more intelligently understood, it will be a grander, more beautiful help to the world, and fraudulent mediumship will be driven from the world forever.

"The ability of a spirit to control depends on the sensitiveness of the nerve terminals at certain points of your body. Preserve your patience and passivity in your sittings. Make conditions and do not let conditions make you. Never aim to draw any spirit down to your plane of development. Bring your spiritual life up in harmony of vibration with the influences above. But remember, in your endeavors to unfold any phase of mediumship, that it does not consist merely in being controlled by a spirit, but it is the co-operation with spirits for wise and beneficent purposes. Mediumship is a beautiful gate leading through soul-unfoldment to the wisdom of the spheres."

SPIRIT MUSIC REALIZED.

Hearing on Every Side Strains of the Grandest Music Possible.

A few weeks since, when unfitted by mental worry and bodily ill health to deal with the subject, I noticed an article or letter in Light, on "Spirit Music," and I thought that when able to do so I would give your readers an experience which my people had when my second brother passed on. He was a beautiful boy, and very healthy and strong up to a certain time, when, sailing on a raft on a pond, he overbalanced and was precipitated into the water. Soaked to the skin as he was, even then all would have been well with him in all probability had he hurried home; but unfortunately another boy persuaded him to go to his home, and the mother allowed him to dry his clothes by the fire. Afterwards rheumatic fever set in, followed by a long, weary period of suffering from heart disease, terminating in consumption. Death (so-called) having taken place, and the whole household being utterly overwhelmed by the apparent ending of a young and beautiful life, what was their surprise on hearing on every side strains of the grandest music possible! My mother's first attitude was one of incredible wonder, and then she said: "It must be some of the neighbors—they cannot know he has gone," and she hurried the servants off to tell them, only to be answered that they all knew, and had lowered their blinds, and that they themselves had heard the mysterious music in my mother's house, and wondered at it. This beautiful, mysterious spirit music, which was wonderfully comforting and soothing, continued for three days and nights without stopping, and then ceased. Perhaps others of your readers may be able to add similar testimony.

KATE TAYLOR-ROBINSON.
Tweed Green House, Whalley Range.

IT IS DEMONSTRATED.

The Wonderful Power of Spiritualism.

Looking around our pretty little hall recently, wherein some eighty Spiritualists were gathered, I could not help wondering at the vast latent powers which exist in Spiritualism. Here were people drawn together from all classes, professions, trades, and sects. A former Roman Catholic sat amicably by a Baptist; a quondam Church of England man shared his hymn book with a once avowed Agnostic; a Salvation Army soldier chummed in with a strict Unitarian. What had drawn all these sects together? Why had they consented to throw off all the trammels of their old creeds and dogmas? I asked myself this question mentally, and the answer came, 'It is love.' They had sought their loved ones who had passed away from mortal sight, and had found them not. A beloved mother, a devoted child, a sweet wife, had been torn from their side by the ruthless hand of death, and love cried out for some positive evidence of their continued existence in the world of spirits. The bereaved ones in their anguish asked for bread, and their churches and chapels could only offer them a stone; and love had refused to accept it.

I gazed once more at my fellow-worshipers, and saw almost every profession and trade represented in that strange assemblage. I recognized Conservatives, Liberals, Radicals, and Socialists, and all met together in harmony and peace to offer up prayer and praise to the One Supreme Spirit of the Universe. "So many men, so many opinions," thought I, all viewing Spiritualism from their own peculiar standpoint. No two minds thinking exactly the same, yet all assembled for one purpose—to hold communion with those who passed to spirit life; induced by love to become Spiritualists.

How true is it that before a man can love his God he must learn to love his fellow-man. To me this little congregation was typical of the spirit world, where love in the higher spheres reigns supreme. If love could gather together that Sunday evening so many people of different occupation, temperament, mind, and social position, I argued to myself that Spiritualism must be the highest manifestation and fulfillment of love; and, therefore, a Spiritualism pure and simple was the real philosopher's stone—the elixir of life eternal.

What other religion can gather the children of earth under her wings like this beautiful Spiritualism of ours? Does it not dry the mourner's tears, give comfort to the lonely, knowledge and light to the investigator, hope to the despairing, and joy to the dying? Spiritualism is the only healer of this world's cruel wrongs and woes. It is a grand co-operative movement, and embraces every class. When it becomes universal, then, and not till then, will come the millennium. Fellow Spiritualists, every human being is but a link in the chain of universal brotherhood. Until that chain be riveted with the golden links of love, none of us shall become perfect spirits.

R. H. RUSSEL-DAVIES.

LINNAEUS AS AN OCCULTIST.

Several Instances of Warning and Prediction Are Given.

In "Psychische Studien," for February, Professor Max Seiling gives an account of an unpublished manuscript in the University of Upsala, written by the celebrated Swedish botanist, Carl af Linne, commonly known as Linnaeus, the orginator of the classification of plants which formed the basis of modern systematic botany. The chief idea set forth in this manuscript is the doctrine of a "divine Nemesis," and he gives many examples to prove that even in this life retribution overtakes the guilty. In one case, a man who had killed his father-in-law with three bullets, himself died some years later from three cancerous ulcers corresponding in position to the three wounds. In another, a man fell through a hole in the ice in the same place where, during a previous winter, he had killed another man. Again, three men were charged with a murder; as none of them could be proved guilty, lots were drawn to decide who should suffer. The man on whom the lot fell was afterwards shown to be innocent, but the king ordered the execution to proceed, saying that it was God's judgment, and the man must have been guilty of some other crime. Then the man confessed that he had committed a murder five years previously.

Several instances of warnings and predictions are given, one of which relates to Linnaeus himself:

"My brother Samuel was considered clever, but I was regarded as stupid. Everyone said that my brother would be a professor, and even called him by that name. A poor woman, who was asserted to be a clairvoyant, and who had never seen either of us, asked to see some of our clothes, and then said of my brother Samuel, "he will be a preacher," and of me, "he will be a professor, will travel far, and become better known than anyone else in the kingdom." My mother, to deceive her, showed her another garment, telling her it belonged to my brother. "No," she replied, "that belongs to the one who will be a professor, and dwell far away."

On one occasion Linnaeus' wife heard a sound as of heavy footsteps in the room used as a museum; she aroused her husband, who also heard them very distinctly, though the museum was locked up. A few days afterwards he heard that an especial and confidential friend had died at the same hour; the footsteps, he said, were exactly like those of his friend. On several occasions, when he was about to return home, his wife and other persons heard him enter the hall, go into his room, come out again, closing it behind him; and it was not until his wife had waited in vain for him to enter the room in which she was that she knew that it was not his real self. On these occasions she said to herself or her friends, "My husband will be home soon," which usually happened in about half an hour's time. This occurred not once only, but several times, and at different places where they resided.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

AN AFTER-DEATH MESSAGE.

His Spirit Voice Was Distinctly Heard by a Relative.

From South America there comes a good case of audible manifestation by one who had recently left this world, narrated by our wide-awake contemporary, "Constancia," of Buenos Aires. In the city of Trujilla, Peru, there died, on November 15, 1892, about 9 a. m., a well-known and highly respected doctor, Don Santiago Pacheco. During the following night, between two and three in the morning, that is to say about eighteen hours after the decease, his voice was distinctly heard by a relative, Don Jose Maria Rebaza, the owner of an estate situated about fourteen leagues from the city. This relative had not visited the city since the previous February, and knew nothing of the doctor's recent actions.

The message that was delivered was to the following effect:

"Don Jose Maria:—Tell my wife not to forget or overlook my biographical notes, or memoirs, or whatever you call them, which I have written during these last months, and which are in a book, in my letter case, among my papers. She will know my handwriting; will you see that Marquez has them printed without errors or omissions?"

A confused objection, "But, sir!" on the part of the astonished listener was cut short by the exclamation, "What! Don Jose Maria!" after which the voice was no more heard. The next morning this incident was related to many friends in the neighborhood, and to various officials. Senor Rebaza also wrote to his brother, and to the doctor's widow, who was so struck with the accuracy of the details that she at once searched in the place indicated, and found the book referred to, among her late husband's papers. The fact of the notes being referred to as in the doctor's own handwriting is important, because the doctor, as a rule, had all his writing or correspondence done for him under his own supervision, and it is certain that the existence of these notes was quite unknown to the gentleman who received and transmitted the message.

A VISION OF THE MASTER.

"I Looked Up and Saw a Vision of the Christ Over the Choir and in Front of the Organ."

My clairvoyant experiences on New Year's day and the following Sunday may interest the readers of Light: I was attending Church of England services in Newcastle-on-Tyne, and both visions took place during morning prayer. The first was very vivid. I looked up and saw a dove with spread wings hovering over my head. It was very large, of a delicate greyish white, with pink eyes. Proceeding from it and extending over the family (there were four of us) was a lovely radiance of irridescent light, pinky heliotrope and gold, which remained for some seconds and then faded away.

The second vision took place about the same time the following Sunday (the Sunday after the Epiphany). My husband and I went to Holy Communion at 8 a. m., and before going up to the altar I was thinking how many years I had attended church, and that I had never seen any phenomena, although I had recently developed clairvoyance, and then a thought passed through my mind that, although willing with all my heart and soul to believe in the Sacraments of the Church of England, I always felt a barrier between my Lord and myself. These thoughts passed away after I went to the communion table and partook of the elements, as I had ever done, in simple faith. We returned home and went to the 11 a. m. service. I was thinking of the manifestation of Christ to the Gentiles when I looked up and saw a vision of the Christ over the choir and in front of the organ, which faces our pew. I can never forget the beauty and majesty of the Savior's face. No picture I have seen has been anything like it. A pale, oval face, with glorious blue eyes melting with love and pity, looked upon us. The face was surrounded with a lovely radiance, the figure in pale, light robes, with trailing clouds of glory, melting into rose color and gold. Then I noticed that He was holding a crown in His right hand and against His side. The face was living, moving, and gradually assumed a dying expression and faded from view. RESEARCH.

ARE THE BLIND CLAIRVOYANT?

Some Interesting Suggestions in Regard to the Matter.

A curious question is opened up by an article of Mr. Raymond Blathwayt's in "Great Thoughts," describing a recent visit to the Royal Normal School for the Blind. An essay was read by one of the boys, dealing with a recent excursion to St. Paul's Cathedral, and stating that the blind students "climbed to the highest point, and greatly enjoyed the magnificent view of London" spread out at their feet. The possibility of this apparently inexplicable fact was confirmed by Dr. Campbell, the principal of the school, himself perhaps the most remarkable blind man in the kingdom. Dr. Campbell said:

"Why, of course they enjoyed it. Their one great desire when they got to the top of the dome was to see the Crystal Palace in the distance. Do you think I don't enjoy views? I frequently go to Switzerland, and I have climbed Mont Blanc for the view. I have been to all the great picture galleries in Europe, and I can honestly say that no one appreciates the old masters more than I do."

All that Dr. Campbell could be got to say in explanation was, "Ah! that is the secret of the blind!"

It is pretty well understood now that the division of the senses according to the five recognized sense organs is largely an arbitrary one. Thus it is asserted that the canals of the ear act as organs of the "sense of balance," and perhaps also of locality and direction; we have also seen a "sense of posture" mentioned by a recent writer. Blind people are said to know, by a sense akin to hearing, when there is any person or obstacle in their way; but we should much like to have some elucidation of this "sense of scenery" in the blind. Can any reader throw any light upon this apparent paradox?

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.

"The New Life." By Leroy Berrier. Eminently suggestive along the lines of "new thought." Excellent in tone and tendencies. Price, cloth, $1.

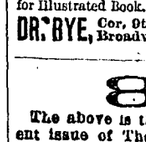
"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

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Spectacles a Thing of the Past.

"Actina," a Marvelous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, which eminent oculists termed the cases incurable. Below we print extracts from testimonials such as are received by us daily.



Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years I cheerfully recommend it for the cure of eye ear and throat affections. It cured my mother of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 73 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

Hundreds of other testimonials can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the New York and London Electric Association, Dept 342B, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on the Eye and on Disease in General.

Dr. Woolley's PAINLESS OPIUM AND Whiskey Cure SENT FREE to all users of morphine, opium, laudanum, elixir of opium, cocaine or whiskey, a large book of particulars on home or sanatorium treatment. Address, Dr. B. M. WOOLLEY, 105 N. Pryor St. Atlanta, Georgia.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

UNCOOKED FOODS

And How to Live on Them—With Recipes for Wholesome Preparation.

Proper combinations and menus, with the reason uncooked food is best for the promotion of health, strength and Vitality. By Mr. and Mrs. Eugene Christian. Illustrated.

No one can afford to be without this book. Any one who tries some of the special recipes will discover that proper preparation increases the palatability of food. Learn how and what to cook in order to build and retain the highest degree of normal health by following the recipes of this cook book.

It will simplify methods of living—help to settle the servant question and the financial problems as well as point the way for many to perfect health. Price $1.

A Study of Elizabeth Barrett Browning.

By Lilian Whiting,

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price $1.25. The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:

LIVING WITH VISIONS. "Summer Snow of Apple Blossoms;" Music-Flow of Pindar; Friends in the Unseen.

LOVERS OF THE POETS. The Prefigured Friend; Vita Nouva; "One Day, My Siren."

IN THAT NEW WORLD. Piss and Poetry; In Casa Guidi; Florentine Days; Walter Savage Landor.

ART AND ITALY. Individuality of Character; The Clasped Hands; Kate Field's Records; Mrs. Browning's Death.

LILIES OF FLORENCE. Poetic Rank; Spiritual Laws; Modern Scientific Thought; The Consideration of Genius.

For Sale at this office.

MAHOMET His Birth, Character and Doctrine. By Edward Gibbon. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 25 cents.

BODY AND SOUL.

BY J. CLEGG WRIGHT.

This volume consists of a course of lectures delivered in the trance state, and is certainly no small contribution to the study of the soul. It is a good work to open the eyes to the difference between the deductive and inductive process of mind. Bound in cloth, $1. For sale at this office.

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A Twentieth Century Symposium.

An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality from New Standpoints.

Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic.

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INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

Lyman C. Howe is open for engagements for September, October and December. During November he lectures at Pittsburg, Pa. His home address is Fredonia, N. Y.

Mrs. S. Garber writes from Des Moines, Iowa: "Mrs. DeWolf Kiser is our angel guide, and as honest as the day. Everybody loves her. She is located here and doing a fine work, and has spread the light of our much-loved cause, and has started many on the right road for investigation."

Mrs. Kirchner writes: "The first of a series of summer socials given by the Rising Sun Mission was held on Saturday evening, July 8, at Sister Montgomery's home, 24 Jackson Place. The interest manifested in these socials was apparent by the large number who attended. Every chair in their home was taken, and our president had to send several dozen more chairs from his home to accommodate the crowd. The evening will be long remembered as an enjoyable affair, as the talent was of the best in solos and recitations. A goodly number of spirit messages were given by Sisters Trafton and Weaver, after which a very fine luncheon was served, such as only the ladies of the Mission can prepare. We extend a cordial invitation to all to attend these socials as they are given for the benefit of the temple fund. Our next will be held on Saturday, July 22, at Sister Darby's 938 W. Van Buren street."

Capt. T. J. West writes from Brownsboro, Ore.: "I am now ready to accept any call to a spiritual church or society in Indiana or Ohio, after the first of September next. If any reference or recommendation is needed, I will refer such to Moses Hull, or the Spiritual Society at Ashland, Oregon. I was a Congregational minister for ten years, but grew out of orthodoxy some fifteen years ago."

W. D. Noyes writes from Milwaukee, Wis.: "Our Spiritual service at Fraternal hall is largely attended. We will close meetings August 1. We would like to engage with societies for fall and winter, in Western Wisconsin and Eastern Minnesota. Our address will be 1134 Sycamore street, Milwaukee, Wis., until August 1; then Wonewoc, Wis., until the close of that camp, Aug. 27."

J. C. F. Grumbine will meet his old and new friends, and form classes and give lectures on development, at Freeville, N. Y., from July 30 to August 6, and at Lily Dale, N. Y., from August 13 to August 26. These are the only camps he will visit.

Mrs. Nellie S. Baade of 411 Vermont avenue, Detroit, Mich., has open dates for February, March and May of 1906. Anyone desiring her services for these months, kindly write to her as soon as possible. She will be at home during the summer months, and will officiate at funerals whenever called upon.

Mrs. C. Kirchner writes: "Although raining Sunday evening, July 9, the attendance was very large at the services of the Rising Sun Mission held at the home of the President, 22 Jackson Place. Our sister, Mrs. Fravel was at her best, her guides selecting as their subject, "The Prodigal Son." We always welcome her to our platform, and she is always assured of a large audience. Our choir rendered some very fine selections during the evening which was a treat for all. Spirit messages were given through the guides of Mrs. Coombs, Mrs. Weaver and Brother Thompson, all of which were factors in convincing a number of skeptics that we all live afer the change called death. Quite a large number have joined our mission since we have bought our temple. We now feel that the spirit world is guiding us in our work more than ever. Our meetings will be held every Sunday night during July and August at our president's home, 22 Jackson Place. Our speaker for Sunday, July 23 will be Dr. Rowell, a very talented orator and a former Methodist minister. We welcome all to our services."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Her body apparently lifeless, and with the attending physician's assurance that life was extinct, Mr. and Mrs. Sampson Blake, parents of Miss Flossie Blake, of Torrington, Conn., set out to prepare for the child's burial. Three hours after her apparent death, and as the undertaker was about to commence his duties, signs of life were apparent and the physician was summoned. Within an hour the girl was conscious and spoke to those about her. Hopes are entertained for her recovery.

The Bangs Sisters will be in attendance at the Chesterfield camp. Their spirit letter-writings are marvelous spirit productions.

E. W. Sprague writes from Jamestown, N. Y.: "I met poor old Mr. A. C. Adams the other day, to whom you so kindly gave a year's subscription to The Progressive Thinker last year. He is failing, but keeps his mind pretty well, and enjoys the paper very much. He gives them out to his neighbors after he reads them. He gets the 'great' sum of three dollars per month from the city to help support himself and wife. Last winter our Jamestown society voted $15 out of the treasury to help them. They are good old Spiritualists, and I do hope they may never be obliged to go to the poor house."

Mr. Hassman writes: "The North Star Spiritual Union, which has during the months of June, July and August, closed its Sunday meetings at the hall, 1546 Milwaukee avenue, will hold a basket picnic at Jefferson Park, on Sunday, July 23. All are invited and welcome to be with us, and have a good social time. At 3 o'clock there will be a spiritual service with lecture and test. The lecture will be given by the noted minister and doctor, P. M. Esser. Tests will be given by Mrs. Johanna Rennau. Good food will spiritualize investigators. Jefferson Park can be reached by the Milwaukee avenue car to the end, and there take Jefferson Park car to the end."

R. F. Livermore writes from Corry, Pa.: "A very large and cultured audience greeted Mrs. Cora L. V. Richmond of Chicago, Ill., on Sunday morning, July 9, at the opera house, when her guides, after answering a number of questions, presented by the audience, delivered in their usual masterly manner a discourse on the subject (selected by the audience), 'What is the Object and Aim of Human Life on this Planet?' All present were highly entertained, instructed and pelased. Nearly all expressed a wish for more of such golden gains of wisdom."

Mrs. Anna L. Gillespie, one of the best speakers on the rostrum, stopped in the city a short time last week on her way from Lake Brady camp to Chesterfield, Ind. She will remain at the camp there during its entire session, and take charge of the lyceum.

Wm W. Clemens writes from Marion, Ill.: "I noticed some time ago you published a little poem, each verse ending with the language, 'Nothing is ever settled till it is settled right.' You credited it to some weekly. This poem is one written by Mrs. Ella Wheeler Wilcox, and is found in her book of poems entitled 'Poems of Power,' and is indexed as 'An Inspiration.'"

W. E. Hart, the trumpet medium, has fully recovered his health, and will answer calls to hold seances. Address him at No. 421 North 11th street, Richmond, Ind.

Mrs. F. F. Spangler writes from Pittsburg, Kansas: "The Pittsburg, Kansas, Spiritualist Society, organized January 15, 1905, has had well attended Sunday evening meetings. It has a charter direct from the state. Mrs. Nancy Coles of Wier City, Kans., has been ordained. We have the services of Mrs. Sara C. Scovell once every month as speaker."

Mrs. Nina D. Challen of Toledo, Ohio, leaves home for Canton, Ohio, July 16, and will be at Lake Brady, July 30, as message bearer, following the lecture of Cora L. V. Richmond. Mrs. Challen will be absent from home five or six weeks as she is engaged for that length of time at camp.

B. F. Seguin writes from Minneapolis, Minn.: "I have made the acquaintance of a gentleman who, I think, should be known all over the world. He, during his sufferings, has composed some impressive poems. They are full of food for the brain, and illustrate both sides of one's life. As a sample I will call your attention to this:

It seems a great pity,
So many in a city
Who seem to be witty,
None are wise.

There is a fine thought in this."

Mrs. H. C. Webster writes: "I enjoy reading your paper, and feel that it is doing much good in the world, and I trust you will be fitted more and more for the great work that lies before you for humanity. We are on the eve of great events and time honored customs will pass away."

Mrs. S. D. Hoard writes: "On July 2, the Spiritualists of Wheeler, Mich., were fortunate enough to secure Mrs. Amanda Coffman of Grand Rapids, for two lectures. The lectures were given in a new barn recently erected on the farm of L. P. Mitchell. A large crowd of about six hundred listened to the lectures. Her blindfolded tests were appreciated by all. Three years ago Mrs. Coffman gave two lectures at Wheeler and we hope to have her lecture to us again in the future."

Mrs. Ella Johnson Bloom writes: "The Illinois Sunflower Club, auxiliary to the Ill. S. S. Association, held its basket picnic on the Fourth of July at Lake Bluff, on the grounds of the Minnetonka Cottage. In spite of the rain a goodly number of Chicago Spiritualists were present. A delightful time was had, thanks to our charming hostess, Mrs. Laura G. Fixen, vice-president of the I. S. S. A., who surely knows how to entertain and make people comfortable. After partaking of the good things carried with us, a large circle was formed under the trees and many spirit messages were given by the mediums present. The young people strolled to the lake and enjoyed the beauties there. The spirit of good time followed us all the way home. The influence was so strong that a song service was begun at the depot, and continued all the way to Chicago; the songs varied, from coon songs to doxologies, orations included. Every one feels better for having spent the day at beautiful Lake Bluff. The chocolate set was not raffled on this date, as all the tickets had not been accounted for, but will take place some time this month. Watch The Progressive Thinker for the date. Before boarding the train at Lake Bluff our good hostess invited our club and jolly crowd to hold such another picnic on the grounds of Minnetonka Cottage on Labor Day. Three cheers for Laura G. Fien and the W. C. T. U. home!"

J. S. F. writes from Pine City, Mich.: "The Woodside Spiritualist Society of Pine City, Minn., held its annual picnic July 9, at Mrs. Minnie Fritzen, Spiritualist Sanatory for the sick, on the shores of beautiful Lake Pakegama. It was well attended. The speakers and test mediums were the well known Mrs. S. M. Lowell, Mrs. E. P. Mannewell and Mrs. Paul Buehler, all of Minneapolis. The officers of the Woodside Spiritualist Society are: Mr. J. Weststrum, president; Mr. C. Gustafson, vice-president; Mr. C. Pool, secretary; Mrs. C. Gustafson, treasurer; trustees—Mr. Oscar Forsman, Mr. J. Pool and Mr. J. S. Fritzen. Our society is not large, but it has a good start and is chartered under the state association. With the help of good spirits and of good mortals, we hope to live long and do lots of good for our fellow-men."

Ella J. Bloom writes: "The Illinois Sunflower Club held its regular monthly meeting at 1802 N. Ashland avenue. Four new members were added to our roll, and new names handed in for consideration. We now number 48 members. Our next regular meeting will be held at Mrs. E. J. Bloom's 892 Turner avenue, second flat, August 8, at 1:30 p. m. Take an Ogden avenue car to Turner avenue, walk half block south. We hope every member will endeavor to be present. A card party will be given for the benefit of the Sunflower Club, Saturday evening, July 22, at the home of Mr. and Mrs. A. H. Bloom, 892 Turner avenue. A pleasant evening is assured all. Light refreshments to be served. Game to begin promptly at 8:30 p. m. Take Ogden avenue car to Turner avenue; half block south; second flat."

Eva L. Stewart writes: "The Hyde Park Occult Society will be entertained on July 23, by Miss M. Burgess, sister of Dr. Burgess. Her subject will be 'Indians.' Having had some thirty years' association with them, she will undoubtedly give us some very interesting things in regard to them. If she is like her brother we will surely get something good. The Doctor has consented to be present that night and give messages. On July 2, we will give an ice cream social and dance at our hall. Something new will be introduced in the social part of it and all who come will have a good time."

Some one writes from Niagara Falls, N. Y., but does not sign name. That should always accompany the item. The writer speaks as follows of Mrs. A. G. Atcheson's work: "We closed our meeting last Sunday until the first Sunday in September, in order to give Mrs. Atcheson a little rest as far as her work as pastor is concerned, but as her private work is so extensive, I do not feel that she will receive very much rest unless she closed up her home, and seeks other apartments for a few weeks—say at beautiful, restful Lily Dale. As pastor of our little church, Mrs. Atcheson has certainly worked very hard and unceasingly for the past three years. Her lectures and communications are purely Spiritual, and are listened to by large audiences of cultured people who say they never heard better or more instructive lectures than those given through her. If all our Spiritualists were workers like Mrs. Atcheson for the cause, we would soon grow in great numbers. May her success for the coming years be still greater, and her path during life be strewn with roses, is the wish of her co-workers, and a reader of The Progressive Thinker."

The third annual bazaar under the auspices of the Lynn Spiritualists Association was auspiciously opened at Unity Camp, Wednesday, July 12 and continued through to Saturday. There was a large attendance for an opening day, and in the afternoon at 3 o'clock, the hour announced for Mrs. May S. Pepper to occupy the platform, the large pavilion was nearly filled with an audience of people eager and anxious to see and hear this wonderful test medium. Mrs. Pepper preceded her messages and tests with an able and interesting address, in which she presented some practical thoughts and good advice. She scored people who wear masks, and who greet their friends so gracefully and bestow compliments on them and the members of their families to their faces, and then behind their backs say unkind things about them. We should pray for a Spiritualism that will elevate as well as teach. Through Spiritualism our friendships in this life which have been broken by the passing on of our dear loved ones from the earth life will be united. So let us live not for ourselves alone, but for all humanity, and by so doing we will help to make our millenium while here in the earth life, that we are to enjoy in the hereafter. The speaker said that Spiritualism and all other beliefs and material things in this life are too often hindered and injured more by people within their own folds than in any other way, and that greater help toward our progress is being frequently received by famous men and women who are on the outside of our circles, and if religion and the uplifting of humanity are to progress as they should, we must try to eliminate this evil from them. The grounds of the camp were prettily decorated with flags and Chinese lanterns, and the various booths neatly arranged and loaded with a variety of useful and fancy articles, most of them the handiwork of the lady members of the association, while a number were presented by friends.

Ella J. Bloom writes: "A test circle will be given for the Sunflower Club, at the home of Mrs. Johanna Rennau, 1802 N. Ashland avenue, July 27. Many test mediums will be in attendance. A good spiritual feast is what we promise you. We will be pleased to welcome you all. Take a Lincoln avenue electric car down town to School street; walk one block east; it is the second door north of School street. A north Ashland avenue car can be had at the car barns at Wrightwood avenue, that will take you by the door. West siders might find it convenient to come by way of Belmont avenue, to Ashland avenue, and transfer; get off at School street."

Will C. Hodge closed his engagement with the Psychical Society of Oakland, Cal., July 9, and has taken his departure for Seattle, Wash. He can be addressed at 928 Nineteenth avenue. The Pacific Coast seems to agree with him and his lectures are well received.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

THE FOLLOWING PROGRAM constitutes the summer work of Mrs. Cora L. V. Richmond: Leaving their home in Rogers Park, July 2, Mr. and Mrs. Richmond will be at Corry, Pa., July 3 to 14; Cuba, N. Y., July 14 to 21; Lily Dale, N. Y., 21 to 28; Lake Brady, Ohio, July 30, and Mantua, Ohio, Aug 1 to 6, inclusive; Onset, Mass., Aug. 7 to 14; Unity Camp (near Lynn, Mass.) Aug. 20 to 27; New York City and the Catskills, Sept. 1 to (about) Sept. 15. Services will commence at the Church of the Soul, in Chicago, Sunday, September 17, 1905.

HELEN STUART RICHINGS, who has been in the far Northwest for several years, is returning to the lecture platform, and desires to correspond with societies wishing the services of an inspirational lecturer, psychometrist and dramatic artist. Terms most reasonable, especially for long engagements. Address P. O. Box 115, Seattle, Wash.

D. G. Hill writes: "On Sunday evening, July 23, the Golden Rule Spiritualist Society will have for speaker that popular young man, Mr. Arnold, at O'Donnell College Hall, South Paulina street, between Washington Blvd. and Park avenue. Open door. All welcome."

"The Revue Spirite" of Paris, France, edited by Allan Kardec, reviews Dr. Bland's book, "In the World Celestial," in an appreciative style and in a manner to attract a sympathetic interest of the readers of that great spiritual magazine. Dr. Bland has recently received a letter from Paris proposing a French translation of his very interesting book.

Mrs. L. Wilson writes: "The White Key Spiritual Society of Bellaire, Ohio, held its first open meeting in the city hall on July 9. The O. S. A. missionary, Mrs. Anna E. Baird of Elyria, Ohio, gave two lectures which were well received and highly appreciated. She also gave tests which were readily recognized by those to whom they came, which gave great satisfaction to the society, and we hope to have the pleasure of having her return again in the future. This society received its name from the spirit side of life, and by this will be a guiding light in the Ohio valley."

A CONJUGAL PHENOMENON.

A lady and a gentleman among the upper ten,
Formed a conjugal attachment and concluded to unite
In the holy bonds of wedlock and announce it to all men,
At a brilliant Boston wedding where were bidden the elite.

They were both most highly cultured, and their heads completely crammed
With aesthetic education, such as may be gathered there.
Ere the honeymoon was over they were properly programmed
For the most unfruitful voyage that had happened anywhere.

He was strong as polished iron, she was strong as polished steel;
Both were cargoed with opinions not to be infringed upon;
Each was bound to give the other an entirely honest deal,
And be buried close together when the days of life were gone.

He a Liberal and Freethinker, pledged to progress and the New;
She a Baptist, staunch and loyal to the creed subscribed unto.
Two flags flew upon their frigate, ever equally in view;
His read "Progress," upon yellow, hers, "Conservatism," on blue.

How they ever could have done it I will not essay to tell,
But both held to their opinions, never giving up a point;
It may seem truth warped to tell it but they did not make a hell,
Nor did Love, their little cupid, suffer and get out of joint.

When they died the Baptist lady, robed for resurrection day,
Was interred in formal fashion, in a lot all fair and wide;
When he died he was cremated, floating in blue smoke away,
Save an urn of sacred ashes, which is buried by her side.

Don't you think if it should happen that the resurrection morn
Were a thousand years in coming, with its dead-awakening cry,
There would be as much confusion when great Gabriel blows his horn,
To collect the lady's body as her husband's? So think I.

EMMA ROOD TUTTLE.

FORM OF MARRIAGE SERVICE

Recommended by the National Spiritualists Association.

(Note of Advice to Ministers: All persons ordained or authorized by the National or State Associations of Spiritualists to perform the marriage service should always inform themselves regarding state and municipal laws where they are called upon to officiate, and comply therewith, thereby assuring the legality of the marriage.)

The following service is recommended for use:

Inasmuch as it is not meet in the infinite order of things that man should live alone, neither is it intended that woman should be companionless; as she is to be a helpmate unto man, so is man to supplement and fill her life, as her companion and protector. She is not to be given to him in ownership, nor is he to be subservient unto her. Each is to be the equal of the other and in all things share alike. Therefore is marriage made blessed, for it adds joy and strength to all who seek its holy estate. We are here assembled to witness the union of this man and this woman in the sacred bonds of wedlock.

Does anyone here present know any reason why this man and this woman may not be lawfully joined in matrimony.

You will now join your right hands. Do each of you solemnly promise before these witnesses here assembled and the angel world to take the other to be your lawfully wedded companion? Both answer, "I will."

As the ring, like the circle, is without beginning and without end, so is it a fitting symbol of the affection of the soul.

With this ring (handing same to man and he placing it upon the third finger of her left hand) as a symbol you pledge your faith and plight your troth.

And now in the presence of these witnesses, in accordance with the laws of the state of ——— and by virtue of the authority vested in me as a minister of the Gospel of Spiritualism, I pronounce you husband and wife, one in spirit, one in purpose, one in fidelity to the right. May the angels of peace, plenty, and harmony shed their benign influence over your united lives.

Follow with introduction and congratulations.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume.

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, July 23, 1905, S. E. 58: "Our Motto."

Gem of Thought:—

To leave undone the things, not one,
That fills a heart with cheer;
With thought and deed, to fill each need,
To win with love, not fear.

To do our best and trust the rest,
With strength and courage true;
To hold that right is surely might,
Our motto old yet new.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

MR. GEORGE A. BACON.

His Severe Illness Still Continues.

The friends of Mr. Bacon, and of Spiritualism, will be pained to learn that his prolonged illness still continues despite the best medical efforts, nursing, and the constant loving care of his most devoted life companion and wife, Mrs. Louise L. Bacon. They have left their home in Washington, D. C., and moved north to Cliftondale, Mass., near Boston. They are now near their only child, Mrs. Belle Bacon Bond, and her family, besides other near relations.

Mrs. Bacon writes, July 2: "Mr. Bacon stood the journey better than I had expected, but he was taken most carefully all the way. I had a compartment, and he was carried and put into it by the physicians and me. His condition since arriving here is about the same; is slightly improved if there is a change. He sits up in a chair a part of the day and seems worse nights.

"We are living in the home our daughter came to when a bride, and in which four of her children were born. It is a large beautiful home—some 15 or 16 rooms in it, large halls, and is cool and comfortable. If my George can only get so he can be around, and enjoy life, we can be very happy. I am so anxious about him I can think of little else."

All readers of the Spiritual papers, to which Mr. Bacon has been a talented contributor so many years, will send him thoughts with healing on their wings. EMMA ROOD TUTTLE.

A Surprise Party.

The ladies of the Harmonial Society of Sturgis, Mich., gave Mr. and Mrs. Thomas Harding a surprise on July 13. Sickness and other unavoidable causes detained many at their homes, but those who attended enjoyed the occasion. Many spiritual occurrences were related which could not be explained on any hypothesis but that of the spiritual. Mrs. Lovina Beldon told of wonderful materializations which she had witnessed, declared that she could not have been deceived because she recognized her husband, when he came so tangibly that she was able to hold his hand until it dematerialized and the form sank, as it were, through the floor, which was done in fulfillment of a promise by him previously made to her.

Mr. Harding told how he was convinced of the truth of spirit return by being awakened from sleep at midnight, and Mrs. H.—a conscientious church member was used as the agent of his convincement. He told of his having seen and conversed with his daughter at the deathbed of his son, seventeen years after her body had been buried in the ocean, and which like all the proofs which came to him in his own home, came unexpectedly and unsought. He told how his wife, when pillowed in a rocking chair (for she was very sick) was lifted, chair and all, into the air and held suspended there, while some fluid, which she described as magnetism, poured through her frame, entering at the crown of her head and passing out at her feet, and how after 15 minutes of such treatment the pillows and chair were lowered to the floor, and she found that she was cured. He said that it would take a large volume to relate all he had seen in his house of a Spiritualistic character, no medium being present, except his wife were one, or perhaps himself.

After tea, Mrs. Anderson of Sturgis, read a poem of Mr. Harding, entitled "A Wild Bird Caged," which represented the spirit as a wild bird and the material body as the cage, which had a large circulation twenty years ago and had been read at the funeral of a relative of Mr. Anderson (Mrs. Nathan poem of Mrs. Hemans, a poet of 100 meeting Mr. Harding recited an old poem of Mrs. Hemens, a poet of 100 years back, to represent the style in which boys "spoke their pieces" when he was at school 70 years ago.

The "presiding elder" of the Harmonial Society was represented by his wife, Mrs. Collar, and all who were present on the occasion enjoyed themselves immensely.

It is supposed that the report of the recent June meeting, which appeared in The Progressive Thinker, was what inspired the Harmonial ladies to the above "surprise." COR.

Sturgis, Mich.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life, from the home of his daughter, Mrs. Viola E. Smith, at Sergeant Bluff, Iowa, on the 5th inst., B. R. Anderson, at the age of 76. He leaves two daughters to mourn the loss of his earthly presence, but both know he still lives.

MRS. CARRIE CONRAD.
Long Island City, N. Y.

Our dear old friend, Capt. C. H. Toler, is dead. As you know, he believed his spirit was immortal; as he expressed it, he knew it, because the spirits of those who have gone from this life came back and told him about it.

I thought he would like to have me write to you as The Progressive Thinker was his favorite paper. He thought it a great factor in the forward movement of the world, and was always alert in getting readers and subscribers. Indeed, I think him the best propagandist I ever knew, always keeping the cause in mind and always expressing his thoughts in the same mild, yet direct and sincere way.

His stately form and benignant face were familiar on our streets, and many of us thought it a privilege to know him well because of his honorable and humane character.

The same pleased look so habitual to him was on his face as he lay in his coffin. We can feel sure that all is well with our friend. H. M. LUCAS.
Marietta, Ohio.

Passed to spirit life, at Chagrin Falls, Ohio, June 26, 1905, Mrs. Lovina Holiday, wife of A. Holiday, aged 78 years and 7 months; formerly of Topeka, Kansas. A. HOLIDAY.

Parkland Heights, Pa., Camp Opens.

The second annual session of Parkland Heights Spiritualist Home and Camp-meeting Association opened on Sunday morning, July 9, 1905, at 10:30, at the auditorium which was gaily decorated with bunting and choice, fragrant flowers, while from a near-by pole, "Old Glory" triumphantly waved its colors.

Mrs. H. M. Shope ably presided at the organ, accompanied by Mr. H. M. Shope.

Services opened with singing by the congregation, after which the president, Richard F. Adams, in a few earnest words, gave the address of welcome, extending to all the freedom of the grounds.

President Adams then introduced Miss Elizabeth M. Fish, secretary of the society, who voiced an original poem entitled "Welcome," which embodied our aims and hopes for Parkland, giving to all a loyal welcome to come and join in this great work.

Captain F. J. Keffer, honorary president of the First Association of Spiritualists, was introduced and in an earnest, dignified manner spoke from the heart of the foundation work now fairly begun at this beautiful rural spot; how years ago this very location was designed by the spirit friends of progress for a camp ground.

Hon. Thomas M. Locke, president of the Philadelphia Society of Spiritualists and also one of the directors of our camp society, was introduced, and stated that all could see for themselves the needed improvements had been made since last season. The commodious tent in front of the auditorium, and the dining-room and kitchen adding much to the comfort of visitors. These we now desired to pay for, and he headed a subscription list with a bank note and so enthused the people that several others soon followed with their generous donations until a neat sum was raised.

An invocation was then given by Geo. W. Kates, followed by Mrs. Kates who delivered the address of the morning in a beautiful, impressive manner. Mrs. Kates never fails to command the close attention of her audience, for she always has something well worth the saying, then she puts her soul into what she says.

At the close of the lecture, there was a solo by Mrs. H. M. Shope, then Mrs. Kates again stepping to the front, gave names of spirit friends, with messages to several present, which were recognized as correct. After more singing, the morning session closed.

Shortly after 2 o'clock the afternoon services opened with the usual singing, after which President Adams announced that there would be one hour conference, and called first upon Captain Keffer, who responded in his usual heartfelt manner, dwelling upon the combination of Truth, Honesty and Justice as forming the basic principle of true living.

Mr. Locke being called upon, continued his talk of the morning by dwelling on our work.

Mrs. Kates gave an invocation, then came the lecture of the afternoon by G. W. Kates, who began by speaking of the amount of work which had been accomplished on these grounds since he was here one year ago. So much that he was almost astonished. Then, he had some doubts as to our succeeding, but now he no longer doubts; thought we would succeed even beyond our present expectation.

After a beautiful solo by Mrs. H. M. Shope, which was greatly appreciated, Mrs. Kates again gave readings in her usual pleasing manner; then came a little talk by Mrs. Augusta Volk, in a sympathetic manner which appealed to all.

The following mediums then gave readings: Mrs. Elizabeth Cutler, Mrs. Fannie Essinganger and Mrs. Mary Weber, which were well received.

The Ladies' Aid, pledged to work for the good of Parkland, with Julia R. Locke as President, Annie B. Fulmer, treasurer; Elizabeth M. Fish, secretary, and 23 members, will this summer take charge of the dining-room, and provide dinners and suppers to those who desire such.

Next Sunday we expect to have with us speaker and medium, Samuel Wheeler and Mrs. F. E. Luce.

ELIZABETH M. FISH,
Secretary.

Onset Camp Notes.

The time is here again when the people are thinking of Onset and its beautiful bay and shady groves. The hot weather has driven the people out of the cities are many are found at Onset looking for a cottage or room. Almost all the cottages are let and the outlook is for a good season. The meeting will open Sunday, July 23 at 10:30 a. m., with Dr. Geo. A. Fuller, president Massachusetts State Association of Spiritualists and chairman of the Onset meeting. He is sure of a large audience, as he is very papular at the camp.

At 2 p. m., Mrs. N. J. Willis will be the speaker, and her many friends will be glad to have the privilege of again listening to this grand speaker. Mrs. Willis always says something of interest to Spiritualists.

In the evening there will be a seance in the Arcade. Don't miss the opening meeting. You can always find for sale at the book store The Progressive Thinker. Don't fail to subscribe before leaving camp, so you can enjoy it during the winter. HATCH.

SUMMERLAND, CAL., CAMP.

The Summerland Spiritualist Association will hold its annual camp-meeting at Summerland, Santa Barbara county, Cal., commencing on second Sunday in September and closing on the following Sunday. The association has engaged celebrated speakers and mediums and is endeavoring to make this meeting especially attractive to visitors. A restaurant at hall to accommodate all visitors during camp-meeting. Inquiries for rooms and other information, address W. G. Hendricks, secretary Summerland Spiritualist Association, Summerland, Cal.

A WHOLESOME MEDICINE.

A wholesome medicine is Cheer,
And Hope a tonic strong;
He conquers all who conquers fear,
And shall his days prolong.

A happy heart, a cheerful lip,
Contagious health bestow
As honey-bees their sweetness sip
From fragrant flowers that blow.

Let cheerful thoughts prevail among
The sons of men alway,
And signs shall change to Love's sweet song,
And night to golden day.

—Anon.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents.

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The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that

HAY-FEVER —AND— ASTHMA can be CURED.

Mr. W. H. Keller, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-fever and Asthma by Himalya, after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Closser, 116 Morris St., Philadelphia, writes, Jan. 16th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist, of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya, as it cured me of Hay-Fever and Asthma, and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1102 Broadway, New York.

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"The songs and music are of a nature to inspire those who hear them with new and higher resolves." D. W. Hull.

"There are some things in our personal history that never fade from memory. One in mine has been fresh for fifty years. I went one night to hear the eloquent lecturer, Prof. S. B. Brittan, but I have no recollection of a thought he advanced or a word uttered. But with him was a young man who sang, 'What shall be my angel name.' The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his earliest compositions."—J. S. Loveland.

Longley's latest book of songs comprises the cream of all his former books and many new ones, and can be had in decorated covers for 60 cents; plain, 40 cents.

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Any one of the above valuable books can be obtained for 50 cents, a miracle of cheapness.

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The following subjects are treated in a most able manner;

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HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Rosenstock: Q. What is the best Spiritualist paper in German in this country and where published?

A. Lichtstrahlen is the only spiritual paper in German published in the United States. It is now issued by Max Gentzke, 618 N. Robey street, Chicago, Ill. $1 per year.

Hiram McClellan: Q. My wife with whom I have been wedded 56 years, departed this life four months ago. I am very anxious to receive communications from her. Is it possible?

A. Quite possible if you furnish the conditions. You write that there are indications of her presence, yet you doubt. There is not the least reason in your doubting what you have received, and you would probably doubt if you received more.

You would not expect a message from a friend at a distance through the telephone, unless you employed a receiving instrument, and you cannot receive a communication from a spirit without a medium acting as such an instrument. You may have the essential impressibility, in which case its phase will be modified by your own personality, and the spirit desiring to communicate will use such methods as it finds possible. We are too demanding for startling manifestations, such as we read florid descriptions of, which if genuine must in their very nature be of rare occurrence, and many impossible, and we overlook the "still small voice," and the holy peace which falls on us at times, like a benediction. To be able to feel the uplifting of such influence, should, of itself, be strongest evidence, and is more desirable than any other phase.

Henry Voorhees: Q. Must we not conclude that although we exist as spirits in the future, such existence has an end, in accordance with the laws of life exhibited here, in the life and death of living beings? If all living beings existed always, the universe could not hold all entities for eternity.

A. A being in whom the forces of life are in harmony, and perfect balance, if such conditions can be maintained has the elements of eternal duration. In the evolution of living beings on the earth this condition is shadowed forth but never reached. For a time the forces of growth and renovation are stronger than those of decay; then the two remain balanced, and at last the forces of decay preponderate and old age closes the scene.

According to the theory we have constantly maintained, man is the highest physical expression of evolution, and through the spirit of man this evolution is continued on the spiritual plane. All living beings have a spirit being, existing in conjunction with the physical body, and so dependent thereon that it is dissipated at death like a cloud. But when a certain development is attained, it is possible for the individuality of the spirit to be preserved after the death of the physical body which has served as the scaffolding by which the spirit has been fashioned.

In other words, in the spirit, at a certain point of its advance, gains the perfect balance of the forces which enter therein, and is able to maintain this equilibrium. The answer to this question covers the entire field of spiritual science and in this connection only a statement of the theory is possible, without attempting proof.

Out of the seething cauldron of existence, there constantly arises the perfected spirits, while the yet imperfect sink back to be again and again assimilated; in each new form gaining strength and approaching the ideal type comparatively of all living beings only a minor part, an excessively small part, exist after the death of their physical bodies. There is no crowding in the spirit spheres, or prospect of the population becoming so.

Once a Church Member: Q. Why do not Spiritualists give more for the propagation of their belief? It seems to me that they are far behind church members in this matter.

A. Our correspondent forgets the difference in motives and incentives between Spiritualists and church-members actuating them. The latter give as a sin offering, and expect to be rewarded therefor in the next life. To give has been taught from the advent of Christianity, as one of the most acceptable things a sinner could do to propitiate the wrath of God, and gain entrance into heaven. The Jews gave a tenth of all they produced, and this was the law enforced by the church. Now the compulsatory giving is abolished, the hereditary mental bent remains, and is fostered by fear of consequences. To give has become a part of Christian faith. The giving is a kind of sin-offering, to atone for the manner the "tainted money" is obtained. As in old times, the best and most precious thing was given to the Lord, in this age money, the most coveted thing is sacrificed.

With Spiritualists, the reverse of all this is true. They do not believe that God demands sacrifice, or that the cause of humanity is advanced by theological schools, or missionaries. When they give, they must know the object and it must be worthy. They also know that people cannot be excited into a belief in Spiritualism by the means employed by the revivalist. Only by growth can a true and real Spiritualist become worthy of the name.

There are countless schemes put out in the name of Spiritualism, and because Spiritualists do not take the alluring hook, promoters accuse them of selfishly allowing great opportunities for good to go by with neglect.

My own experience has demonstrated to me that Spiritualists are as liberal if not more so, than any other class, if they understand and appreciate the object. In illustration, years ago, when Emma Hardinge Britten was lecturing in this country, the lyceum Mrs. Tuttle and I conducted decided to engage her for a grove meeting. There was a large attendance, but the committee neglected until the noon hour to collect the essential funds. Of course the lyceum was responsible, yet it did not seem right for it to meet the entire expenses.

At the beginning of the afternoon session, I said to the audience that considerable expense had been incurred, and I thought everyone would enjoy the lecture of the afternoon better, if it was paid for beforehand. "How much do you want?" asked a brusque man. "The cost of this meeting is $75," I replied. "Pass the hat," he called. It was done and nearly $80 was the result. Could that be possible in an orthodox meeting?

Many a minister after an earnest sermon on the blessedness of giving, has said in his heart as the old darkey did when his hat came back without a nickel, "Thank God, my hat was returned."

MAPLE DELL PARK.

An Account of Opening Day Doings.

Sunday, July 9, was this season's opening day of the oldest Spiritualist camp in the world, and before it became a camp ground for modern Spiritualism was also the camp ground of our red brothers, the North American aborigines. On this ground are many grand old maples, some fully three hundred years old, and many are the remnants, such as pottery, arrow-heads, cooking utensils, found here. The grandness of its situation inspires the soul of the sensitive, and a more delightful spot is rarely seen.

The exercises for the occasion were unique as well as instructive and beautiful, being given by the combined forces of the Spiritual Light and the East End Lyceums of Cleveland, Ohio.

The programme being too lengthy in detail for this report, suffice it to say, consisted of a flag and ribbon drill, making a most beautiful sight, gladdening the hearts of the parents as well as all others present. After these exercises many of the children gave recitations, some ludicrous, others pathetic, also songs and musical recitations, very creditable.

Now since Spiritualism has made for itself a place in the world it behooves every Spiritualist parent to see to it that their children attend these lyceums and not the Sunday schools of our youth. If Spiritualism is good enough for us it certainly is better for our children, for the reason they will be spared the unlearning we had to do. In these lyceums are taught only the best that is within us, namely: Do right for right's sake and not of fear or for remuneration of the harp and crown. Spiritualism has given the world this light and truth, and the whole enlightened world is hurrying to recognize it. If there is no lyceum in the neighborhood, hasten and form one. The lyceum teaching formulas are beautiful and can be had at small expense. The orthodox schools vie with each other to "gather the children in." Now let the Spiritualists do likewise—it is their duty. To see the beautiful work done at these lyceums is to see the good done to the coming generation, and again let me say to those of you who have no children, borrow some from your orthodox neighbor.

Much credit is due Mrs. Florence N. Barber as teacher, for the work shown here yesterday.

Through the kindness of a most generous friend of the cause of truth, it was made possible to many of the needy little ones to attend yesterday's outing who would otherwise not have been with us. On the platform were a number of prominent workers all of whom made short addresses.

Dr. C. W. Haynes, of Bedford, O., president of the First Spiritual Church; Thos. D. Bellois, president Progressive Thought Society; C. H. Figuers, president East End Society; R. D. Smeaton, pastor Second Spiritual Church; Dr. F. A. Wilcox, a veteran worker and speaker; Mrs. Jas. R. Knight, the oldest working medium and healer in the state, being 78 years of age, and still young. Mrs. Knight also gave us a short talk through her control. H. Stevens, president Spiritual Light Lyceum, acted as chairman of the day.

The musical selections given by Prof. Louis Quadenfeldt and his three sons, was excellent. Mr. Phillip Harder also gave us two beautiful violin solos.

Finally, as the day was drawing to its close we turned our eyes homeward and slowly wandered back to the station, a little tired, perhaps, but happy, at so well spent a day, leaving a pleasant memory to look back to for days to come. H. L TOBIEN.

Cleveland, Ohio.

WORDS OF WISDOM.

Written Through the Planchette.

Cast from thy heart each evil
You find encrusted there,
And then the world to live in
Will be a palace fair.

Thy evil thoughts are raven,
That blot the light of day,
And to dwell in love's bright sunlight,
Thou must drive them all away.

Be faithful to thy guidance,
While thy footsteps linger here,
And when the sands of life ebb out
There will be angels waiting near.

Thy life well spent is golden grain
Which garnered at the last,
Will be free from tares of sorrow,
You need not fear the chaff.

IRANO.

"How Shall I Become a Medium," Fully Answered

In "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

MEDIUMSHIP.

Medium Should Be Pure-Minded, Moral and Honest.

As a constant reader of The Progressive Thinker, and ever interested in the beautiful philosophy of life eternal, I grasp the pen and ask for space in the columns of the Court of Inquiry. If my article proves a benefit in any manner to a good cause I shall feel well rewarded. I desire to state that as a student of the occult I have found that the desire for more of the good is just what so ofttimes prompts fraud.

I must give my experience, and where justice is due, give it, having been personally acquainted with the noted C. E. Winans, and did sit in his seances at different seasons, and on several occasions. Personal experience taught me the truth and the untruth.

On one occasion I was asked by the cabinet control to come to the cabinet, and aid them. This I did, as he (the control) lifted the curtain back, I saw Mr. Winans sitting sewed to chairs (just as I had helped to so place him.) Then there was an Indian and the lady who needed my help. This spirit was coming to her daughter who sat in the circle. Thus aided by the Indian guide and myself she stepped out of the cabinet and conversed with her daughter, manifesting in broken English which was satisfactory. At this time the medium was sewed or bound to his chair.

On several occasions a colored gentleman who had long ago aided me in mediumship (but I never expressed publicly that I had an African guide) came to me; all saw him dance and heard him talk. He was robed in a thin white gown and lifted his robe that all could see his feet. His color, features and dialect were very distinct as one of his race. This very spirit has been a great help to the writer as a guide, and in the seance room of the writer's home, in the presence of a select circle, we have plainly heard his voice independently; also through the trumpet. He has sung for us, as well as played on the bajo. I have ever found his advice the best, his expressions ever truthful.

I do not write this to advertise for I am only acquiring these phases, but I am sure true materialization has come through the mediumship of C. E. Winans. I AM ALSO SURE THAT MATERIAL TOGGERY WERE USED IN SOME CASES. My understanding was (as I received from spirit side) that those things were used when needed. I conversed with the unseen on this point, and did believe, and continue to believe that this is correct. I was also able to detect the materialization from the impersonation. But when the medium was in the chair it was impossible for him to be in the circle impersonating—was it not? Have you considered a spirit can impersonate? Is this acceptable to the readers? I am sure that the guides of Winans did materialize on occasions which I witnessed.

But before going farther I will say we must be guarded in our acts and thoughts, give all justice where it is due. The great demand for manifestations has prompted no doubt fraud on both this and spirit side of life.

One who is acquiring the art of mediumship should be as honest and truthful in all senses as is possible. For, dear friends, the character of the medium will have much to do with the mediumship. Honesty, uprightness in all things, pure in thought and pure in deeds must be the foundation for the upbuilding of true mediumship and the proper position to place self as an instrument in the hands of angel friends.

Let our motto be for goodness, not for greatness; and one who is an instrument for spirit power must never hold to the individuality of self. And if my investigation serves me correctly, there is greater danger in the physical phases than in the mental. I consider mediumship sacred, and one who is so organized as to become an earthly instrument should by all means honor morality. Just so sure as the sensitive places self on a jealous, selfish or licentious plane, just so sure will the poor sensitive come to grief. A medium must continually stand negative to good forces and positive to all impure. Never—no, never, be led by foolish ideas and whims of ignorance. Whenever a medium attempts to deceive there are those immortal agents plenty, lingering near the earth plane and can and will aid in the deception. Be conscientious, be pure-minded, become able to see the good and shun the impure, live on a spiritual plane, be prepared. Prepare the spirit while in the physical to meet the spiritual on a spiritual plane.

For, to be a medium one must live under spiritual laws and be guided by spiritual guides. Otherwise mediumship will wither, for the sweet smiles of mortal friends and mortal assistance alone will not suffice for spiritual things—be spiritual.

ETTA M. HELMS.

Princeton, Ill.

A RAY OF SUNSHINE.

C. F. Short, a prominent Spiritualist, perpetrates the following. What sentence should be inflicted on him, we leave the reader to decide.

The Wooers of the Wood.

This romantic story may not be issued in book form, beautifully embellished, but if it should be, it would still be unfair to keep the reader in suspense, so we shall proceed at once to set forth the remarkable career of these (wood) be lovers.

This happy (Pear) lived in the (Buckeye) state, at (Mulberry) Grove, near (Ash)tabula. Mr. Henry (Hawthorne) was no common scrubby (locus-t), but was strong, tall and majestic like the (Oak), a very (Pop'lar) young man, and she, Miss Minnie (Myrtle) was a slender, genteel, (Willow)cy creature, whose very nature seemed to (Pine) for affection and (Wood knot) be denied. It was a lovely scene to behold them as they sat on the rustic (Elm) seat, under the (Chestnut) branches, or to see them as they wandered through the (Sugar Maple) groves, which they often did until they reached the (Beech).

The sweet scented (Peach) blooms, and the (Apple Tree) blossoms added to the joy of it all; now Henry was true as the needle to the (Pole); every time he gazed into her (Hazel) eyes, or looked on her (Cherry) cheeks, his heart jumped for joy, he loved her more and more every time he (Cedar), and she was equally devoted, in fact she was (Plum) gone on him, but he never tried to (Bamboo)zle her, or (Palm)-off any deception. "Will you leave all and (Gum) to me?" "I will truly, surely," she said. "I must first ask my (Pawpaw)," and here was the shadow, for he seemed set against it, firm and unyielding as (Hickory), but she did not care a (Fig) for this, for he soon relented and said, "Do as you think best, I (Walnut) farther oppose you," and now they will be made one, as soon as they can suitably (Orange) matters.

C. F. SHORT.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price $1.

SUCCESSFUL WORK IN PITTSBURG

Lyman C. Howe Gives a Luminous Account of Past Progress.

On the 27th of April, 1904, I left home for Pittsburg, Pa., where I met a faithful and somewhat enthusiastic band of Spiritualists in their beautiful church, and shared with them the feasts of spiritual abundance and many luxuries served at their public table, the gusto of which was greatly intensified by the artistic environments. A sketch of that experience appeared in The Progressive Thinker, and that it was widely read, and appreciated, was evidenced by words of commendation that came to me across the continent, aglow with intellectual and spiritual delight. After the public associations I enjoyed a rich social feast at my hotel with Bro. C. L. Stevens, president of the Church organization.

My first work was at Grand Rapids, Mich., where I was ashamed to say, I was taken sick early in the month, and was barely able to keep up or walk, and to stand on my feet long enough to deliver a lecture required a determined effort of will. I was aware that I did poor service to the cause and poor credit to myself, and but very few had any idea of the struggle it cost me to even do what I did. But one poor effort of a speaker is remembered against him, while a hundred brilliant successes are forgotten.

Since that memorable visit to Pittsburgh I have kept in touch with Brother Stevens, and somewhat posted in the doings of the Church. By means of correspondence, and some things that I know, I am now able to write a sketch of the workers and their work, since the time I was there until the close of the season in June, 1905.

The Church is fortunate in having a body of directors free from extremes and extravagances, clear-headed, warm-hearted, earnest and true to the best interests of the Church and the cause, and no personal jealousies or bickerings to divide their strength, and their level-headed business qualifications are a guarantee of success in all they undertake; and they are not afraid or ashamed to be known as Spiritualists.

Highly valuing genuine mediumship and demonstrative phenomena, they are also capable of appreciating the educational and moral values of first class lectures, the children's lyceum, the co-operation of women and their efficiency, and all that pertains to human culture and improvement of character, and the inestimable value of the spiritual illuminations and helpful counsels of excarnate souls through reliable mediums.

Margaret Gaule Riedinger has long been a favorite in Pittsburgh, both with Spiritualists and the general public. Her public descriptions are so surprisingly original and accurate, and her earnest, tender sympathy with the bereaved and sorrowing so impressive that the whole audience is in a tremor of expectancy, and thrilled with tearful emotion, as she passes rapidly from one description to another, and rarely fails to get response of recognition from those addressed. It is in keeping with the method of the Church that this gifted medium and popular favorite opened the season's work in September and drew large and enthusiastic audiences at each meeting.

Following her, Rev. B. F. Austin had charge of the Church three consecutive months—October, November and December. He is eminently fitted for such steady work. No speaker can do justice to himself on the society in a single month. No one can determine by one month, or even two, whether a speaker will meet the needs of the Church and "draw" such audiences as may be regarded an idea of success, or not. Usually a speaker who presents no phenomena, and depends upon the value of sound lectures suited to the capacity and needs of the growing thinkers, will draw better the second or third month than the first, and audiences will increase for four, five and six months.

That Brother Austin is qualified for such continued work, no one who knows him will question. He fully met the highest expectations of the Church, and the public, making friends of all who met him, and giving the Church new life and inspiring the public with higher conceptions of Spiritualism, and respect for the Church. It is not talent alone that qualifies for usefulness. No one that is seriously deficient in moral qualities can succeed for any long, continuous work.

No amount of sensational genius can compensate for moral deficiency. Character adorned with intellectual wealth, and scholarship, is the safest guaranty of success in all public undertakings.

Dr. Austin is richly endowed with these high essentials; and the Pittsburg Spiritualists appreciate them, and hold him long enough to give his genius and moral worth fair opportunity.

Another advantage enjoyed by the Pittsburgh Church is the splendid home latent, that is not only competent but free and willing to take hold as the needs call them; and it is found that with them "a prophet is not without honor" even in his own country, and city.

B. F. Tischer is one of the rising stars whose light is likely to shine "from the East even unto the West," and his oratorial gifts are in a fair way to make him a favorite on the platform. He served the church for the month of January, 1905, and was followed by tests—or messages—through the mediumship of Mrs. Dr. Zophie, one of Pittsburg's trusted and beloved mediums, who adds to effective phenomena the supreme quality of sincerity and truthfulness. Brother Tischer is credited with clean character and devotion to the cause, and he and Mrs. Dr. Zophie donated their services for the entire month.

Prof. Wm. M. Lockwood followed in February, and all who know him can appreciate the rare scientific treat, and sound spiritual philosophy, that illumined the church and inspired the people during his stay in Pittsburg. Added to his public lectures on Sundays, he gave special instructions to a large class of students, and this, his scientific instructions, are fixing habits of clear thinking, and rational interpretation of nature, as the only reliable basis for a true and enduring spiritual philosophy that will bear the critical analyses of the world's thinkers, and grow stronger with the evolution of true science.

Following Prof. Lockwood, the church had the high spirituality and rare intellectual inspiration of Mrs. C. L. Stevens, who always gives her services to the church free of all financial considerations. Added to her fine intellectual genius which thrills and delights her hearers, she baptizes her audiences with a warm, sweet, personal sphere, radiant with the light of immortal worlds. She was greeted with large audiences and a warm welcome from her many admiring friends who love her as their own. Her presence is always a benediction.

A part of the month the people had the additional benefit of the attractive presence of Mrs. L. A. Griffen of England, and her work was highly appreciated and her personal qualities made her a popular favorite, and the earnest, soulful messages carried conviction and comfort to many hearts, and made her many friends.

Among the many gifted advocates, Mr. and Mrs. Geo. W. Kates rank second to none in variety, originality, striking phenomena, and intellectual vigor, all sustained and illuminated with manifest integrity, earnest devotion to the cause, and perfect truthfulness in mediumship. Mrs. Kates is a fine singer, with a clear and powerful voice. Her trance lectures are a surprise to critics, as well as to her admirers.

Brother Stevens expresses his appreciation of the work of Mr. and Mrs. Kates in these words: These zealous workers closed our season, leaving our treasury with a neat little balance, assuring a successful opening of our fall meetings. They were enthusiastic in freely giving their time and talents to two very successful entertainments. One consisting of vocal and instrumental music, recitations and spirit messages. The other called a "tea party" under the auspices of the Ladies' Aid. Brother Kates and wife, assisted by about one dozen others of our local mediums, sitting at separate tables, devoting 10 to 15 minutes to reading at 10 cents each. The throng that came was a surprise to all. That feature alone netted us over $25. Then there were articles sold by chance and then an appeal to the gustatory pleasures in tempting ice cream, cake and coffee. Appetites will command the pocket, when all else fails. When cash and cream are in the balance, cream "takes the cake," and the pocket book loosens its grip on change. This successful entertainment was held June 6, in the lyceum room, on first floor of the church.

The Ladies' Aid.

What is religion without the inspiration of woman? What is science if she be ignored? What is home with only men? What is music without her refining shere blending in its echoes? The Ladies' Aid is not only a moral tonic and spiritual illumination to the church, but also a decidedly substantial backing to the financial success of the church. This is true of all churches in general, and the Spiritual Church of Pittsburg in particular. It is not alone because it is a "ladies' aid" a combine of the fair sex, but the individual members are each and all ladies, and moreover, they are ladies of first quality, and are earnestly devoted to the church and to the work they are doing for its support. Mrs. B. A. Pressing is the presiding officer, and her helpers are all eager to make her work their own, and add all they can to its success.

Spiritual Literature.

The importance of this cannot be overestimated. Each week The Progressive Thinker is loaded with a large variety of instructive matter from a vigorous corps of the ablest writers and profoundest thinkers on the continent. Besides the animated discussions, editorial analyses, and the strong variety of reviews, and able commentaries by Hudson Tuttle, Chas Dawbarn and others make each issue a veritable encyclopedia of spiritual science and moral philosophy.

The Banner of Light, Sunflower and Light of Truth each furnishes its quota of valuable thought and special information, and each has its favorites and admirers; and yet how small a per cent of professed Spiritualists read any of them! But they are all kept on sale at the Pittsburg church (and, I hope, in hundreds of other spiritual meetings) and Bro. M. C. Matthews attends to the wants of all comers who seek knowledge by reading, supplying them with books, magazines and spiritual papers, at the vestibule of the church. Besides serving up the best literature, Bro. Matthews is helpful and ready to assist, whenever and wherever called in any needful work for the church.

Brother Thomas Evans dispenses charming music, rich and sweet and full of soul-moving inspiration. He is blind, and this may accentuate his musical talent. His music adds much to the enjoyment of the meetings, and it is so full of the spirit, so perfectly accentuated, so strong and clear that with no other service it makes a good meeting, exalting to the soul and full of loveful worship. As a testimonial to his work and valuable services, a special quiet subscription was taken at the last service, netting about $28.

The following board of Trustees were elected April 2: C. L. Stevens, president; John Grayburn, first vice-president; W. H. Hammond, second vice-president; H. A. Meyers, secretary; H. A. Pratt, treasurer; Mrs. Sophia Meyran, Mrs. Catherine Maul, James Dixon and Philip Zeig, trustees. This board represents the best qualities that could be united for a common work. They are all thoroughly capable, and aglow with earnest interest and "sweet good will," and in harmonious accord.

The speakers engaged for the coming year to commence in September are Margaret Gaule Reidinger, George W. Kates and wife, Lyman C. Howe, Mr. and Mrs. E. W. Sprague, Oscar A. Edgerly, Mrs. Katie Ham and Prof. W. M. Lockwood.

When one looks over the field and counts the number of successful societies, and the splendid edifices that have been dedicated to Spiritualism in the past ten years, including the Morris Pratt school, it is decidedly suggestive of Spiritualism a growing science, and a widening influence in the affairs of this world. We may scold about frauds, shake before the ghost of obsession, observe the diplomacy and smile at the dogmas of theosophy; but, over all, the star of scientific Spiritualism rises and shines with increasing splendor, and its light grows stronger year by year, in spite of all fakes, hallucinations and superstitions that cast their grim shadows upon its progressive pathway. LYMAN C. HOWE.

Fredonia, N. Y.

BOOK REVIEW.

Laurels.

Laura B. Payne, one of the sweet singers of Spiritualism, as well as one of our truest workers, has gathered some twenty-six of her choice poetic flowers of song into a pretty bouquet booklet, under the title of "Laurels," which we think her friends will be eager to buy. The price is only 25 cents.

More Than You Know About Yourself. A Manual of the Triple Sciences, Physiognomy, Palmistry and Astrology. With Illustrations and Miscellaneous Articles. By Emeline A. Knapp.

For the study or delineation of character, from the indications of physiognomy, palmistry and astrology, this book will be found very useful, containing much information, in brief compass, giving full knowledge, without being cumbersome.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price 10 cents.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

The Religion of Spiritualism, Its Phenomena and Philosophy. This work was written by that noble modern savior and grand man—Rev. Samuel Watson. A marvelous work. Price $1.

The Spiritual Significance. By Lilian Whiting. This book is all that the name implies—a spiritual book. Price $1.

The Spiritual Wreath. A new collection of words and music for the choir, the congregation and the social circle. Containing 64 pages. By S. W. Tucker, author of many musical publications. Price 15 cents.

The Story Hour. For Children and Youth. A book of short stories, written expressly to interest and instruct the young. A good work for Lyceums. By Susan H. Wixon. Price $1.

The Sunday Question. A historical and critical review, with replies to an objector. Its motto: All time too sacred to do wrong; no time too sacred to do good. Price 15 cents.

The Talmud. Selections from the contents of that ancient book, its commentaries, teachings, poetry and legends. Also sketches of the men who made and commented upon it. By H. Polang. Price, cloth, $1.

The To-Morrow of Death, or the Future Life According to Science. Is just what it purports to be—what the title indicates—in every chapter. By Louis Figuier. Price, cloth, $1.50.

The Unknown. By the scientific writer, Camille Flammarion. Price, $2.

The Widow's Mite and Other Psychological Phenomena. A new book of 538 pages by I. K. Funk. A most remarkable and valuable book. Price $2.

The World Beautiful. Series One, Two and Three. Choice volumes of restful and educational reading, uniting the ideal and the real in this life. By Lilian Whiting. Price, each volume, $1.

Three Journeys Around the World. By the renowned lecturer and traveler, Dr. J. M. Peebles. Price, $1.50.

Three Jubilee Lectures. By Dr. J. M. Peebles. Price 35 cents.

Thomas Paine's Examination of the Prophecies. A consideration of the passages in the New Testament, quoted from the Old and called Prophecies concerning Jesus Christ. Price, 15 cents.

Truths of Spiritualism. This book narrates many of the striking experiences of its author as a lecturer and test medium in the earlier days of Spiritualism. By E. V. Wilson. Price $1.

Twentieth Century Guide to Palmistry. By the Zanzigs. A good book for all those interested in this study. Price, cloth, $1; paper, 25c.

Two In One. A compendium of Biblical Spiritualism. A combination of "The Question Settled" and "The Contrast" into one volume. By Moses Hull. Price $1.

Uncooked Foods and How to Live on Them. By Mr and Mrs. Eugene Christian. Illustrated. Cloth, $1.

Unknown Life of Christ. By Nicholas Notovitch, the discoverer of the manuscript. Cloth. Price $1.

Vaccination a Curse. By Dr. J. M. Peebles. Treating on a subject of vital importance to every one. Price, $1.25.

Vedanta Philosophy. By Swami Vivekananda. Price $1.50.

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Now let us lay all this antiquated rubbish back on the shelf along with the obsolete theories of a flat world, a revolving sun, a six-thousand-years-old earth with a firmament over it, and take a glance over the lessons that nature and psychological scientists alone keep spreading out before us. Enfeebled by years, humble and obscure by environments, the writer is becoming impatient to see your little army of able intelligent, progressive contributors, vacate the miasmatic swamps of antiquated theory, and move out along the foot-hills of nature's rational, evolutional, spiritual philosophy, and teach the world something of nature's immutable functional forces which gestate and evolute the intelligent entities that animate, vitalize and intellectualize every functional department of the universe; for then there will still be left a host of God-tainted fossils to keep threshing over these old antiquated straw-piles which science has long since threshed clean of everything except the lint and mould which time contributes.

Better for humanity they turn their investigations and teachings into the channels of nature's evoluting modus operandi, then the world will begin to realize that each higher functional department attained by life entities is one step higher in the possibility of attaining knowledge, grandeur and potency. Then man can look back from his evoluted eminence and review the long, patient, persistent struggle the life entities that now animate and intellectualize his being have had on their long and eventful march from vitalizing our elements to their organization in mortal form—the highest pinnacle attainable on our mundane plane.

When earth's children can realize that each department of the universe receives from the next lower department its graduated life entities, educates and drills them in the various arts and mechanism of that department, then passes them on up to the next higher department for further development, then the thory that our next department (the spirit realm) is a seething swarm of vicious demons, whose only aim and aspiration is to torment mortal beings, will pass into oblivion along with the flat-world theory.

Physiological scientists, with the aid of their modern devices of perception, have demonstrated that the human being is in reality a miniature world, endowed with similar functional forces, vitalized and manipulated by millions of infinitesimal living creatures, just as we see each of earth's functional forces vitalized and animated by their respective grade of entities. In man these millions of infinitesimal creatures have their functional departments of labor—one grade or gang circulates the blood, another the digestive functions, another assimilation; others the brain, and still others manipulate and dominate the mind forces;—all these functional departments being carried along without even a conscious effort from the compromised individual over-mind. Here we have found a miniature world, and we have found the life entities who organized it, and who manipulate its functional department, and who dominate its government. So we see the intellectual bearing of this miniature world must depend altogether upon the harmony and intellect of these little internal operators, on just the same principles that in earth's human bearing functional department, the intellectual bearing of each national government is the compromised mind expression of its individual units. We might extend this same principle into the next department, the spirit realms, and on and on.

We see this same plan of invisible, intelligent workers manifesting throughout earth's vegetable department, and who knows but their unseen mind forces combine to dominate earth's vegetable department?

We know that each individualized life form is a double electro-magnetic battery; the growth of a flower is proof positive that it is a battery of attraction, reception and assimilation, and its fragrance which fills the air is positive proof that it is also a transmitter. Just so with the human organism. The very fact that a man thinks a thought is positive evidence that his organic structure attracted and registered that thought from the passing thought wave, and the fact that man can send his thoughts to Japan or Russia as quickly as across the room is proof positive that he is also a transmitter. Wireless telegraphy is a crude material illustration of the principles.

In connection with this line of thought, nature teaches another very important lesson for occult students to study. In each department of earth's productive manifestation we find the life entities of each department are strictly sensitized and limited to their respective department. Who ever heard of the life entities that had attained the animal bearing department, dropping back into the vegetable-bearing department and organizing a sure living rabbit? Or to reverse, who ever heard of the life entities that manipulate vegetable growth reaching forward and organizing a sure cabbage-head as an appendix to an animal form? No, no, nature's laws do not permit of thus swapping and mixing department forces.

By virtue of the mortal organism being a product of earth's animal-bearing department in normal condition, mortals are sensitized strictly to the mortal thought-waves; and it is only the very few supersensitized who can attain the abnormal ground, and hold a moment's affiliation with those in the next higher department, and by virtue of these same laws the opportunity and ability are just as rare for those belonging to the next higher department to drop back and affiliate with mortals.

Student, stick a peg here, and occasionally revert to these immutable laws in nature, it will help to keep you lined up in your imaginary theorizing.

The writer has in mind a sensitive who has been a neighbor for the last forty years. She is a very worthy lady of some seventy summers, has been and still is a frequent visitor. On some of her visits she passes into the abnormal condition and gives us lengthy and interesting communications from spirit friends. On another visit it may be a very scientific talk from a nameless spirit. On still other visits, when conditions are different she passes into the abnormal condition and gives us a rehearsal of all of the secret town gossip; and much of it in sentiment and language that is as foreign to her in her normal condition as day is from night.

Again, almost every week (but always at her home and alone) she, under the abnormal condition, gathers up her colored pencils, or oil-paints, brushes and paper (which are always kept at hand) and paints the most artistic pictures which the invisible artist claims to be charts of different functional forces of the universe. While making these pictures her hand moves so rapidly that one can scarcely catch a glimpse of hand, pencil or brush. I have known this lady while sitting in a room in her normal cheerful condition, to be seized with demoniac conditions and rehearse in passionate terms the duplicate of an angry quarrel that had transpired therein several days previous.

Now I do not offer these facts as being anything new or strange; for almost every old occult investigator has witnessed similar phenomena; but I do wish to suggest that the lingering aura and mind force of those recent disputants projected a connecting "wire" to her sensitive brain and caused her to give forth this seeming demoniac phenomena.

Yes, I wish to go one step further, and suggest the probability that a mere aggregated and prolonged exposure to similar adverse aural and mind-forces, would project hallucinate forms which would be mistaken by clairvoyants for genuine spirit forms.

VAN WILLITS.

New Boston, Ill.

DOGS CAN THINK AND TALK.

The query as to whether the dog [as set forth in the Chicago Tribune], in his long period of association with man as the companion of shepherd, huntsman, artist, and dog lover, has forwarded his development, we have not the means at hand to answer. However, we may instructively compare the behavior of the dog reared in the country with that reared in the city and notice their relative acuteness in translating appearances. The wheelman cycling through the village is bellowed upon from every kennel and corner, and, whenever possible, he is nipped in the leg, but when he reaches a large town he may pass by ninety-nine out of every hundred dogs unmolested. The city dogs have learned to suppress the stimulus to bark which the swiftly moving wheels of the bicycle excite.

The faculty of relating cause and effect and to guide their actions by the knowledge thus obtained belongs to many dogs. As examples I will cite but two instances which have come under my personal observation. A watch-dog that lay chained had had his plate of food so placed by the maid that he could reach the rim with his nose but not the food with his mouth. Presently he had the sagacity to discover the means of his deliverance. He stood up, gathered himself together, turned around so that his hind legs were turned toward the plate, stretched them out until they touched the dish, and thus drew it is to such a distance that he could eat with comfort.

One day I shot a heron. It fell into an open stretch of water. My dog naturally plunged in to fetch it to me. But the bird defended herself against his approach with fierce snaps of her sharp beak. The dog swam around without crossing the danger line until suddenly he ducked under and grasped the heron from below and then, with a swift twist, secured hold of her back and bore her into shore. There was absolutely no better means for avoiding a gouge in the eye than that which he employed. Was it instinct do you ask? Where was the instinct, then, that came to the same dog's rescue one day when I shot a serpent in two and sent the dog to recover the head portion? The serpent had sufficient strength remaining to bite the dog in the face, so that the faithful beast returned home with a sadly swollen head and was subjected to a severe sickness. Ever after that experience she approached a serpent in a wide bow which prevented any repetition.

The soul experiences which we term our emotional life are to be observed in nearly all the higher animals. Parrots and canary birds form attachments for some particular person, the sight of whom gives them the most marked joy. With equal clearness these and other animals give evidence of anger, pain, and sorrow so that we cannot doubt their meaning.

The greatest faculty for expressing his feelings I would ascribe to the dog; we scarcely know another beast so well, yet hold his faithfulness all too lightly and speak in jest of his fidelity. And this incorrectly. For a dog remains true to all who use him well. If the friendship, however, be broken it is a difficult matter to reinstate oneself in his regard.

It is a fact that all the little dogs, whose existence seems to have no especial object or reason, regard me with the utmost dislike. And they are right; they reward like with like. On the contrary, I can approach all large dogs without the least danger, be they as ferocious as they may, and can stroke their backs from the first moment of my acquaintance with them. They seem to know that I hold them in high esteem. It is perhaps for this reason that I have been able to study the language of the large dogs rather than that of the small species.

Dog language is of course largely gesture. But the gestures are so significant that we cannot mistake their meaning. One pointer I owned spoke so clearly to my father and myself without language that we could understand all that she said. When she came into the room and did not find my father she would first go to the corner where his hunting outfit was kept and then raise herself to the closet, open the door, and look in to see whether one of the guns was missing. Were this the case she gave clear expression to her dismay and whined, howled, and bellowed until hushed.

I have seen tears in a dog's eyes, which were beyond all question to my mind flowing as the result of pain and yearning. A homely little mongrel was the darling of my aunt's heart. He was taken with her everywhere. But one day he had to stay at home. He went alternately from one to the other, pecked us with his nose, and then ran rapidly to the door, where he awaited us with expectant eyes. As we did not heed his silent yet eloquent pleas, he finally dropped his head, while one tear after another flowed from his eyes.

An acquaintance of mine owns a fine old dog that says "mamma" plainly. The thing is most simple. The dog gives an angry snarl, the master with his hand, closes the half open mouth twice and sharply, and the word "mamma" is plainly intonated. That was the beginning. Now the dog says mamma without aid.

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Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Auxiliary every Thursday afternoon at 2:30.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Meetings every Sunday at 10:45 a. m. at Hall 210, Masonic Temple, under the auspices of Walter DeVoe, the well-known lecturer. Miss Cora M. Nafe, soloiset.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium.

Church of the Soul Communion holds meetings every Wednesday evening at 8 oclock and Sundays at 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues, Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S. Western avenue, under the direction of Mrs. Nellie Kusserow.

The Rising Sun Spiritualist Mission will hold its meetings during July and August at No. 22 Jackson Place, holding one meeting each Sunday at 8 p. m.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Mrs. Virginia Bryan, one of our most eloquent trance mediums, will lecture at Star Lodge Hall, 378 South Western avenue, each Sunday evening.

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MODIFYING NATURE.

The Process of Evolution on the Material and Spiritual Sides of Existence—The Wonderful Transformations Made in Butterflies—The Lower Spheres of Spirit Life—An Important Lesson Imparted.

To create butterflies of new and gorgeous colors in a city flat is the hobby pursued by Dr. Otto Seifert at his home in East Eighty-fourth street, New York.

It was in his boyhood home in Hanover, Germany, that he first became interested in butterflies. His father didn't want him to play in the streets, so he sent him to the woods and fields. And the lad speedily became a student and collector of butterflies. He came to America in 1878 and was in the drug business for thirty-five years, but continued his collecting and his experiments with butterflies.

Now he has butterflies by the thousands and is raising more all the time. Caterpillars are coming to him from friends in all parts of the world. They restrict him in his movements.

"I want to go to Europe this year," he said the other day, "but I have now so many caterpillars that I could not leave them."

Dr. Seifert is now making experiments of special interest. By means of application to the extremes of heat and cold to the caterpillars, butterflies of more gorgeous or more sober colors, as the experiment may result, are being produced, and some entirely new and more picturesque species may yet be forthcoming from the freezing out or the incubating process which Dr. Seifert employs.

In doing this he is following out the discovery first made by George Dorfmeister, a Bavarian schoolteacher, and since followed up by August Weismann, Dr. Standfuss in Zurich and W. H. Edwards in this country. Dorfmeister discovered that by putting the pupae of the butterflies belonging to the family of Arctiidae away in the cold of the cellar for a certain length of time he secured a modification in form and color which made the resulting butterflies resemble a butterfly of a more northern clime.

Dr. Seifert has taken a butterfly coming from Labrador to Cape of Good Hope, and by the icebox or the incubator method he has achieved specimens which have an individuality of their own. He has taken butterflies familiarly known in the fields around New York and by subjecting the chrysalids to extremes of heat and cold has obtained forms that would properly belong to both Canada and Florida.

The pupae from which it is desired to secure a more northern form of butterfly is put as soon as its shell is hard into the refrigerator or icebox for two hours before it is consigned to the freezer for its long sleep, to accustom it to the freezing temperature. It is subjected to the same treatment when taken from the freezer before being exposed to a regular temperature.

Not only will the effects of extreme cold eliminate the brilliant eyes upon the wings of brilliant butterflies, such as for instance, the common "Painted Lady," but it will also have an effect upon the shape of the wings of the insect, the wings most approaching the triangular in shape appearing in the modified form as more forked.

The females in general are far less inclined than the males to yield in regard to color and design to the stimulating influence of temperature. While heat and cold usually act as stimulants in different degrees, in some cases almost the same modifications are obtained by extreme heat as by cold.

Extreme heat seems to retard development just as cold does. Freshly formed pupae of the Arctia age exposed to a temperature of about 100 Fahrenheit for 100 hours gave after six days an extreme southern form of this butterfly. In general the effect of the cold is found to produce northern forms with more sober coloring, while the heat brings out gorgeous colors even more brilliantly.

The apparatus employed in these transformations is exceedingly simple. It is an ordinary icebox, or freezer, where the chrysalis is kept so fast asleep that a little matter of temperature does not in the least trouble it, and it is prepared to assume the colors which it would assume in an extreme northern clime. From the freezer it is transferred to a pasteboard box in a living room until the butterfly appears.

The incubator, if such it may be called, is made from a square tin or sheet iron box. The oven of a gas stove would do. Lamps are placed beneath the box, and inside are a series of horizontal shelves upon which the chrysalids are placed. The temperature has to be regulated carefully.

In cases in Dr. Seifert's flat are displayed his collections of butterflies and also the butterflies he has created. All the world is represented—butterflies from Tibet, rare and hard to get; butterflies from Japan, with mottled wings that in coloring resemble the Japanese tea boxes; immense steel blue butterflies from the Indies and Borneo; gorgeous flowerlike insects from South America and queer ones from Mexico.

One case is full of butterflies from Florida. Dr. Seifert went to that state to raise and experiment with butterflies, because he could not get here the feed they needed. Caterpillars are fastidious and won't eat everything. Many of them only eat one thing and there is one tropical species that will only feed on the leaves of the passion flower.

Dr. Seifert has had many queer things to contend with in his pairing and rearing of butterflies. His care of his caterpillars alone is no sinecure. Each day of his life he has to make an excursion to get food for them.

One species will feed on nothing but the leaves of the witch hazel, while another will die if fed on anything but the twigs of the weeping willow. Some of them are very fond of dandelion leaves. So his shopping for caterpillar food often extends far beyond the limits of New York.

As an instance of the experimental nature of some of his work the doctor a few seasons ago found a rare green moth in the Bronx. From it he raised families from it for two seasons, but each season they died. Their food was investigated, and the third season the family grew to maturity. Dr. Seifert had been feeding them on the female blossoms of a certain conifer when they needed the male blossoms of the same tree.

In the above narrative, as set forth by the New York Sun, a grand lesson can be learned. It gives one a hint as to the varied processes of evolution such as the change in the form and mental status of the unborn child by impressions made on the mind of the mother. A fright may change its form into that of a monster, or pleasurable spiritual emotions may make an Angel of Light out of it. There is some change worked by darkness in the process of evolution of a depraved spirit out of its deplorable conditions. His debased state may be such that he is in almost total darkness in spirit life; but in the course of time a change is wrought, and a desire most earnest, is manifested to advance. L. C.

New York.

LIST OF CAMP-MEETINGS.

Send In Your Dates and Name of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates can be made.

MT. PLEASANT PARK, CLINTON, IA.

The twenty-third annual camp-meeting at Mt. Pleasant Park, opens July 30 and closes August 27. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

ONSET CAMP.

Onset camp commences its twenty-ninth annual meeting, July 23, and closes August 27. For full programs address the secretary, Onset, Mass.

CHESTERFIELD, CAMP.

Begins July 15 and ends August 27. Mrs. Lydia Jessup, secretary, Anderson, Ind.

SUNAPEE LAKE CAMP, N. H.

Sunapee Lake Spiritualist Camp commences July 30 and closes August 27. Address Thomas Burpee, Sutton, N. H., or the secretary, Lorenza Worthen, Hillsboro Br., N. H.

VICKSBURG, CAMP.

Vicksburg camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeannette Fraser, Vicksburg, Mich.

NEW ERA CAMP-MEETING.

The New Era camp-meeting begins July 9, and continues over four Sundays. Address Rev. G. C. Love, president, 354 College street, Portland, Oregon.

EDGEWOOD CAMP, WASH.

Commences July 30 and ends August 20. For full particulars address Geo. E. Knowlden, Tacoma, Wash.

CENTRAL OHIO CAMP.

This camp opens Sunday, June 4, and closes Sunday, June 25, at Bueleh Park, eight miles southwest of Columbus. For particulars, address the secretary, 55 McDowell street, Columbus, Ohio.

GRAND LEDGE CAMP, MICH.

The Grand Ledge Spiritualist Camp-meeting opens July 21, 1905, and closes Aug. 21, 1905, with Mr. Oscar A. Edgerly as presiding chairman. For full information address J. W. Ewing or W. R. Divine of Grand Ledge, Mich.

THE ASHLEY, OHIO, CAMP.

This camp opens August 6 and closes August 27. For further particulars address Will Randolph, secretary, Ashley, Ohio.

OCEAN GROVE CAMP.

This camp is located at Harwich, Mass., and opens July 9, and closes July 23.

WINFIELD (KANSAS) CAMP.

The Winfield Camp Association will hold its twelfth annual camp-meeting, commencing July 15, and ending July 25. Address Mrs. Maud K. Gates, 807 North Manning street, Winfield, Kans., for programs.

UNITY CAMP, MASS.

Opens on Sunday, June 4, and continues every Sunday until the last of September.

LOS ANGELES CAMP, CAL.

To be held at Mineral Park, commencing June 25 and ending July 25. Mrs. Nettie Howell is in charge.

VERONA PARK CAMP.

The Verona Park camp-meeting, Me., will open Aug. 13 and close Aug. 27. A. F. Smith, president, Bangor Me.; F. W. Smith, secretary, Rockland, Me.

MANTUA CAMP, OHIO.

This camp located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, Secretary, Mantua Station, Ohio.

CAMP PROGRESS.

Camp Progress, Moreland Park Grove, Upper Swampscott, Mass., opens Sunday, June 4, 1905.

LAKE BRADY, OHIO.

The fourteenth annual session of this camp will be held during the months of July and August. For full particulars address A. G. Keck, Akron, Ohio.

FOREST HOME CAMP, MICH.

Forest Home Spiritualist camp-meeting begins July 30, and closes Aug. 20. For full particulars address the secretary, Mrs. Ruth Eastman, P. O. Box 69, Mancelona, Mich.

ISLAND LAKE CAMP.

Island Lake Camp, Mich., opens Sunday, July 23, extending until August 28. For programs of information write or call on the secretary, H. R. LaGrange, Brighton, Mich., Island Lake Box.

**NIANTIC

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32 CHICAGO, ILL., JULY 29, 1905. NO. 818

ROLLING ON THE FLOOR.

Religious Fanaticism Run Wild in California—Actions Displayed That Border on Insanity.

At this writing the Free Methodists of Los Angeles, are holding a camp meeting, and according to the newspapers of that city are acting like a lot of lunatics. The Los Angeles Times of a late date gives a detailed account of the meetings. The Times says:

The meeting of yesterday evening was the most remarkable of the series. The sermon was delivered by Rev. M. M. Downing, district elder. His theme was "Salvation," and with emphasis the speaker drove home the lesson, while the big barracks echoed with the hallelujahs of the mass of listeners jammed among the benches.

Dramatic in delivery and showing the intensity of his thought in his every action, the speaker thrilled the throng with the pathos of his utterance, arraigned the willful sinner and deplored his sin. These are some of the striking paragraphs of the remarkable sermon:

"When I received the regulation dose of gospel ipecac, I vomited up the world," said Rev. Downing. "The best recommendation to Jesus Christ is a broken-down, half-damned, repentant slave of sin who comes for pardon.

During the sermon, one woman stirred to the depths of her feelings, arose and placed the floor, with her hands clenched. Another jumped and yelled aloud, while a third stood in her seat and stretching out her arm, held it extended toward the throng. Without speaking a word, she stood thus for more than an hour.

The after-meeting brought the tide of feeling to the highest pitch and many rolled on the floor and shouted their petitions prostrate before the rostrum where the leader conducted the service, which proceeded in spite of the strange interruptions.

During the closing hours of the conference a total of $2200 was realized for the Free Methodist Seminary, $700 was raised for foreign missions and $200 for camp meeting expenses and helping preachers to their circuits. A total of $1600 was realized for home missions.

It will be noticed that a total of $2.300 were raised for missionary purposes. Now I am free to say they would better expend that money on themeselves in an honest effort to learn some common-sense things. In what part of the world may be found a people who are so ignorant and deluded as to believe that God is pleased to see his children rolling on the floor, and shouting, and screaming, and frantically yelling their prayers to him? What do such people as these Methodists intend to teach in their Seminaries for which they raised $2,200? Now I am very tolerant in my views touching the honest religious faith of my fellow men. I have pity for these fanatics above referred to. I sometimes contribute to carry on the work of the Salvation Army, and the work of orthodox churches, although I am not orthodox in my religious beliefs, but I could not contribute a nickel to these Los Angeles Free Methodists,

Why?

My answer is, they are religiously insane, and the money that is given them to be expended in teaching "the heathen," by the missionaries, and the children in their Seminaries, would be worse than wasted.

Of course I know that not all Free Methodists are as fanatical as these described above. There are "cranks" in every church; even the Spiritualists have their quota of them.

It seems to me that the time has come for mankind in civilized countries to abandon the idea that there is a God up somewhere in the sky, who demands that every man and woman shall importune him, entreat him, coax and flatter him, and promise to do nothing else through eternity than to fall down before him and tell him how great he is, and worship him, and sing his praise, and constantly remind him that if he had dealt justly with them they would be in hell.

Here I am reminded of the story of the Methodist and the Quaker who, stopping at a farm house, were asked to sleep in the same bed. The Quaker disrobed and jumped in. The Methodist kneeled down and prayed. He told God "how he had been conceived in iniquity and born in sin; how prone he was to do evil, and that if God had dealt justly with him he would have been in hell long ago where mercy could never reach him."

The Quaker quickly sprang out of bed and began to put on his clothes. When asked what he intended to do, he replied: "Friend, if thee is half as bad a man as thee has just told the Lord thee is, then I will not sleep with thee, for I am afraid thee will rob me before morning."

That there is an "Infinite Intelligence" I do not doubt. That this "Infinite Intelligence" is the life of everything in the universe, I believe. This Infinite Intelligence, I call God. My God could not have been frustrated in his plans by a devil, an inferior being. He could not "repent" that he had made man. He could not be so malignant and savage as to establish an endless hell and send unnumbered billions of men, women and babies to that place of eternal torment, because one man, Adam, ate a forbidden fruit. My God could not make so bad a job of work in creating a world and peopling it, as to require that his only son should come to earth and be cruelly murdered in order to give God an excuse for keeping a part of the human family out of hell on condition that they spend both time and eternity in flattering him by telling him how great and good he was, for inventing "his great plan of salvation." My God would not be delighted at seeing men and women rolling about on the floor, shouting their petitions and yelling like a lot of ignorant savages.

May that day hasten when people will learn that right living is the best religion; the doing unto others as we would that they should do unto us, and that no rolling on the floor, nor yelling and shouting to a supposed God up in the clouds asking him to enable us to escape some merited punishment "for Christ's sake" will change the laws of our being.

R. A. DAGUE.

Alameda, Cal.

No consecrated absurdity could have stood its ground in this world if the man had not silenced the objections of the child.—Michelet.

A wanton eye is the messenger of an unchaste heart.—Augustine.

It is one thing to be tempted, another to fall.—Shakspere.

PRIMEVAL MAN.

A Giant in Size, But Not a Savage—The Views of a Minister of the Gospel, in the Chicago Record-Herald—Interesting Particulars.

Much speculation has been indulged in as to the mental, moral and physical character of the first members of the human race. A comparison of the findings of natural science with the teachings of Genesis is interesting.

The book of Genesis tells us "there were giants in the earth in those days." Who were the Nephilim, or giants, mentioned in Genesis? Sir J. W. Dawson says the answer is furnished in the skeletons found some years ago in the cavern at Cromagnon. This cave is a shelter under an overhanging ledge of limestone, and was excavated originally by erosion. It fronts a little stream to the southwest, and having originally been eight feet high and twenty feet deep, must have formed a very cozy retreat from the elements, and with a pleasant outlook.

The "Man of Cromagnon" must have been of huge frame, for he was 6 feet 4 inches in height, and his bones prove him to have been of the most powerful and athletic mold—a Samson in strength. The bones of the limbs have the peculiar form characteristic of athletic men, accustomed from childhood to the most violent walking, running and leaping. This is indicated by the enormous strength of the thigh bones and the flattened form of the leg bones in this as in all other paleolithic skeletons. The skull presents the evidence of advanced age, the teeth being worn down to the sockets, though without being lost.

Superiority in Earlier Race.

The skull proper, or brain case, is very long, much more so than in ordinary modern skulls, and has great breadth. The brain was of greater size than in the average man, and the frontal region was largely and well developed.

The face, however, presents peculiar characters. It is extremely broad, with projecting cheek bones and heavy jaws. It resembles the coarsest types of American Indian. The eye orbits are square and elongated laterally, the nose large and prominent and the jaw projecting.

The skeleton of the woman which was found beside him, presents similar characteristics of stature, structure and cranial form, only, of course, modified somewhat by sex. Their ornaments, consisting of perforated pieces of shell and ivory, were found with them.

Professor Broca thinks the great volume of brain and the general form and profile of the brain case are undeniable evidences of superiority, which are met only in the civilized races. On the other hand, the breadth and form of facial features, and enormous development of the jaw, and the size and roughness of the muscular insertions suggest to us a violent and brutal nature. The god and the devil seem to have been combined in that race—though there was nothing of the mere brute.

Mighty Men of Other Days.

The first members of the human family were doubtless of stern and muscular form. This gigantic paleolithic man was probably a representative of that powerful race who filled the antediluvian world with violence and who appeared in post-diluvian times as the Anakim, and the giants of early history.

Probably nothing is more interesting and curious in the discoveries among the ancient cave men than that they confirm the words of Genesis, "there were giants in the earth in those days." Light has been thrown upon the subject also, by a discovery made near San Diego, not many years ago, of the body of a gigantic man, in a dry cavern. The shriveled form measured eight feet in height during life. This man belonged to a race unknown to historic times. Yes, those were "mighty men of old, men of renown."

But were the first men paleolithic savages? The critic of scripture would have us think so, but his contention falls to the ground. While the race of men dwelling in the land of the mammoth were in the paleolithic, or rough-stone-age, there were races inhabiting the vallies of the Nile and Euphrates in advanced states of civilization. The archeologist, with pick and shovel, has uncovered the path of civilized man back more than 7,000 years, but the geologist and paleontologist trace paleolithic man back to the same era.

Words of Genesis Confirmed.

Civilized and paleolithic men have been shown to have flourished on earth soon after the end of the glacial epoch, and the beginning of the Champlain period—about 8,000 years ago, as shown by Dr. Alexander Winchell. The sciences agree very remarkably with Genesis in establishing the age of mankind on the earth.

But what was the character of the first members of the race? Were they savages or civilized? Genesis attributes knowledge of morals and religious truth and duty to the first family of man. It attributes to man an awakened conscience, and strong emotions. It points out the possession of genius and skill in music, metallurgy, agriculture, architecture and the love of flocks and herds.

Notice another and very important fact: The true principles of evolution must be, and are, in accord with the facts of paleontology that science teaches us that at the introduction of a species during geologic time its first members were perfect representatives of the species. Species have persisted or degenerated. Species do not improve. This law has prevailed from the beginning to the extinction of many species.

If man, therefore, is the creature of evolution—and Genesis does not say he is or is not—then the first men must have been perfect representatives of mankind. They must have been perfect mentally, morally and physically. We do not mean by this they were perfect in their knowledge or skill, but, rather, perfect in their capacities for knowledge and achievement.

The evolutionist errs in looking for a connecting link which is half-man and half-brute. Paleontology, and evolution based upon it, conclusively prove this.

The first man was not a savage, but a perfect specimen of manhood. But physical, mental, and moral degeneration have occurred. The facts of savage and civilized life prove this. Evolution confirms the perfection of primeval man, and requires that man be first normal in mental, moral and physical character, before he becomes degenerate.

The teachings of Genesis, therefore, find ample support in the testimony of science, and in the much dreaded theory of evolution.

REV. G. H. BENNETT.

Mendota, Illinois.

We do not aspire to the laying up of much treasure. We are endeavoring to let our wants be as few as possible, and I trust, as we "seek not great things" that all we really need will be supplied. —Lucretia Mott.

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.—Jonson.

Every man is a consumer, and ought to be a producer. He fails to make his place good in the world, unless he not only pays his debt, but also adds something to the common wealth.—Emerson.

MEDIUMISTIC DRAWINGS.

A Student Takes Lessons from Mother Nature.

I seem impelled to write of an experience that came into my life, of a psychic nature, a few years ago.

I was calling on a medium, and in our conversation she stopped short, looked at me earnestly and said: "If you take some paper and a pencil down by the water where you go to sit sometimes, you will get some drawings."

I had not mentioned to her of my fondness for a certain tree down by the lagoon in Washington Park which was a few blocks from where I live on the Midway. It was a favorite place of mine, so one bright June morning, with pencil and a block of drawing paper I started for my first "sitting" with Mother Nature, and how kind she was to me you can see at my first "seance."

I reached the spot where the sitting was to take place, without much hopes of its outcome, as I have had many spirit promises that have never been fulfilled.

I sat idly watching the boats pass. I guess their passing made me passive; suffice to say I soon felt a desire to do something. My hand vibrated and passed over the paper several times in a caressing way as though it wished to give a magnetic treatment before proceeding.

Then I drew some sharp lines quickly, wondering what was coming next, hardly realizing that I was being controlled. Next a foundation horizontal to the diagonal lines was made, but still I remained in doubt as to its finish, but seeming to divine my thoughts, I then drew some circles around the tops of the stems, and then I saw I had a little etching from nature—not a very elaborate one to be sure, but a surprise and wonderment to me, as I had never done anything in drawing. They resembled a few daisies. Then I was assisted in printing this explanation, "A study from nature." I was well pleased with my first morning's effort.

At my next sitting my drawing improved, and developed quite a marine scene, representing a lighthouse on a cliff at the right, to the left a bold projection of land with an open waterview between, with a ship in the distance. A surprise came to me as I noticed that as I widened the water scene, it sent the ships farther from the land. This was a new idea to me. I arose, thinking I had finished my lesson, when I reseated myself and drew a perpendicular shading below the bluff, which made it change its perspective and I could almost see it rise to a new height.

Each time I went to my drawing lesson I got better results, and surprises to me in effects.

I next drew the likeness of what seemed to be some seer of the olden time with long hair and beard.

It wrote, "We are trying to make a picture of your musical guide."

I drew the picture of a horse, but at first the head looked more like a goat, but it grew to be quite a well-developed animal. Then I sketched its rider, an Indian chief, who claimed he was helping me.

After that I drew a wigwam with scalps and skins hanging in decoration.

Next came an Indian maiden with a couple of arrows as ornaments in her hair.

I drew many designs during the summer. One day I started on what seemed to be the tail end of something. I thought of Hamlet's soliloquy, "I could a tale unfold." Well, I unfolded it, and it proved to be the tail of an elephant. After outlining it and attaching its trunk I drew the full face of a Hindoo on the side of the elephant, wearing his native cap. He claimed to be one of my helpers, and wrote that this was a picture of his elephant.

One day I got the front face of a young lady with long curls—a bust likeness. I thought I had completed it, but was impressed to return to my work and then drew a stem and petals of a lily, so as to form a fitting frame to the face. As I have a spirit that claims to be helping me, and also a dear sister on this side of life who is an angel in flesh, both bearing the name of Lillie, I thought it very symbolical.

There is one thing about developing along with Mother Nature: You don't have foolish question asked as to whether a person is to get married or a better job.

There is nothing to break conditions, or disturb the medium—only an occasional ripple of laughter from some happy boat-load of pleasure-seekers gliding by, and that is only harmony. This brings me to recall one of my pictures which has a tragic feature about it. One day I had started on a picture which gave me the impression it was to be a man, as I commenced by drawing a sailor straw hat, but I soon saw by the bangs, collar, and shirt waist that it was designed to be the picture of a lady. It finished as a bust picture and then wrote underneath the following: "I was drowned in the lagoon." Then I remembered the drowning of three young persons, two young ladies and a young man, that had occurred some time previous to this, and the spot was opposite where I was sitting, near the bridge that spans the lagoon.

I will leave these experiences to the reader to explain whether it was an awakening of my own powers, or done by those who claimed to be with me. Suffice to say, it was for a good purpose and brought me in harmony with nature and myself.

One day in the early fall I went to my drawing lesson, but found no desire to do anything, and concluded the object had been accomplished, and that object was to benefit my health.

BYRON D. STILLMAN.

Chicago, Ill.

SOME COMPREHENSIVE REMARKS.

God and the Constitution of the United States.

The National Reform League is at its old work of "reforming" the Constitution.

This immortal document [as set forth in the Chicago Examiner], drawn up by Thomas Jefferson, debated for months in the historic convention and finally ratified by the states, the document which was pronounced by no less a personage than the late Hon. William Ewart Gladstone to be the "noblest piece of work that ever sprang from the mind of man," is, according to the teachings of the National Reform League people, a very poor affair after all.

It is imperfect in the worst possible sense of the word—it is IMMORAL.

In his address before the National Reform Convention at Boston the Rev. J. M. Foster said:

"Since the Constitution is the nation's sailing chart, fixed for all weathers, it ought to bear the mark of the bright and shining light by which we steer. God should be recognized in the instrument as the source of authority and law."

Like Abraham of old, the Rev. Mr. Foster is "the friend of God," and he is greatly distressed lest God should not get what belongs to him. He wants us to "recognize" God in the Constitution.

Let us imagine it to be the radiant Summer time (as it is), and ourselves to be out in the midst of a rich country meadow, which meadow shall be full of grasses, flowers, crickets, grasshoppers, ants and various other kinds of bugs and insects.

The sun, lifting itself above the Eastern hills, strides along like a god toward the throne of its meridian splendor, and by and by the world is flooded with its glory! The heat penetrates every nook and corner of the meadow, the glory crowns every clod, and grass-blade, and flower, and the whole scene seems to be one grand symphony in honor of the resplendent thing up yonder in the zenith!

And now a most extraordinary thing happens. Near by us a few hundred crickets, grasshoppers and other bugs, suddenly raise a great commotion.

They are holding a convention, it seems, to protest against the criminal negligence of their fellow crickets, grasshoppers and other bugs in not formally "recognizing" the SUN.

We recognize it at once as the National Reform League of bugdom. They are "friends of the Sun," just as the Rev. Mr. Foster is the "friend of God," and like the Boston preacher, these crickets, grasshoppers and other bugs are afraid that the great source of light, heat and life will be neglected and suffer!

But the Sun does not ask any recognition at the hands of the insects, nor does God stand in need of any favors from the American Constitution. He can get along fairly well without that Constitution.

And—truth compels me to say it—the Constitution of the United States can get along very well without God.

The CONSTITUTION, I say, not the people. The people of the United States, or at least a great many of them are religious; but the Constitution is purely political.

It is the instrument of government, not the instrument of religion. It is primarily designed to regulate the civil, temporal, earthly affairs of the "people of the United States of America," and was never intended to be used as an arm of the church. It neither affirms God nor denies Him, but strictly confines itself to its legitimate business of maintaining government throughout that part of the earth over which it has jurisdiction.

The Rev. Mr. Foster says: "This is a Christian country, and the Lord Jesus Christ is its king, and we should acknowledge the fact in the constitution."

But Mr. Foster should know that both his premises and his conclusions are wrong. This is NOT a Christian country, nor is the Lord Jesus Christ its king. POLITICALLY SPEAKING, we profess no religion in this country. As Americans, we are neither pagan nor Christian, Catholic nor Protestant, Jew nor Mohammedan. Religion is free, optional, at the discretion of the individual, and not dictated by the government. The majority of the people in the country are indeed Christians, but the Nation, the State, the Government, is religiously neutral.

It is entirely true, that Jesus is, spiritually speaking, the king of a large portion of the American people; but the American Constitution, as a Constitution, knows nothing about Jesus or about any other religionist.

In other words, the Government of the United States is a civil, not an ecclesiastical affair, an earthly democracy, not a heavenly theocracy.

Our fathers concluded to separate the state from the church, and if we are wise we will see to it that the separation is made perpetual.

Under the starry flag of the republic a man may worship as he pleases, or, if he is so inclined, may worship not at all; but Old Glory shall not throw its protecting folds over the fanaticism which would kindle anew the inquisitorial flame.

REV. THOMAS B. GREGORY.

Spirit Photography.

To the Editor:—My attention has been called to an article in The Progressive Thinker of July 15, under the heading, "How It Is Done," in reply to which I desire to say, neither Mr. Wm. E. Robinson's (whom Mr. Jensen quotes) first or second propositions would be permitted by any sensible person who was having a picture taken under "test" conditions. Secondly, Mr. Robinson's "microscopic picture" business is a fake pure and simple, and evolved wholly from his (Robinson's) prolific(?) brain. As to Mr. Wylie, Mr. Jensen may be right, I do not know; Mr. Jensen should not, like some would-be prominent Spiritualists of Illinois, condemn the whole thing because of his experience with one individual. I have been a medium for spirit photos for nearly twenty years, and would much like to meet Mr. Jensen and convince him that, at least to myself, no transparencies, "microscopic pictures," etc., are used, and thereby renew his failing faith in spirit photography.

F. N. FOSTER.

Chesterfield, Ind.

No word is oftener on the lips of men than "friendship," and, in deed, no thought is more familiar to their aspirations. All men are dreaming of it, it is the secret of the universe.—Thoreau.

comfort.—Sir Humphrey Davy.

DESTINY.

Abstract of a Lecture Delivered by Rev. Thomas Grimshaw, of St Louis, Mo., in the Hall of Manchester Central Spiritualist Association, Manchester, England.

In spite of the intense heat, a large and enthusiastic audience assembled at the hall of the Manchester Central Spiritualist Association, Bow Chambers, 55, Cross-street, Manchester, on Sunday evening, June 25, to hear the Rev. Thos. Grimshaw, of St. Louis,, U. S. A., lecture on "destiny." Mr. E. Pleasance presided.

In his opening remarks the lecturer said that ever since man first learned to think, he had been thinking about himself, wondering and speculating as to whether he was controlled by chance, by fate, or by destiny. Science had declared in unmistakable language that there was no room for chance, that the universe was governed by immutable and unchangeable law. The question was, whether the laws of nature were blind, mechanical, consciousless laws, or whether there was a purpose behind them—

A divinity that shapes our ends,
Rough-hew them how we will.

The speaker was committed to the latter view. Science had presented to the world an almost complete story of the evolution of the planet upon which they lived, and reason would not permit him to believe that the progressive steps from the mineral up to man had been taken haphazard and without purpose. They saw evidences of the existence of a purposeful power in all the phenomena of nature. He was not attempting to defend the anthropomorphic God of orthodox Christianity. A man's conception of the Infinite represented his own particular development, and he (the speaker) contended that the broadest measure of liberty ought to be extended to every man and woman to form his or her own conception of the Deity.

Proceeding, the lecturer contended that the laws of nature were the expression of perfect wisdom, and could not possibly be improved upon. Someone might ask whether he affirmed that storms, earthquakes, disease and death were expressions of infinite wisdom? Yes, he did. The spiritual philosophy enabled them to gather a simple and plain conception of the cause of those strange phenomena. Science declared that a planet, like a flower, and a human being, was subject to the law of growth. The work of building a planet, like the work of evolving a perfect man, took a long time. Therefore whilst they looked upon the universe as an expression of the Divine, still they looked upon different parts of the universe as different channels through which the Almighty was seeking and obtaining a manifestation. It took thousands of years before this planet was capable of bringing forth and sustaining human life. It was not in the very best condition for the sustaining of human life today, but every storm that swept the plains, or caused the waves to beat upon the beach; earthquakes which brought death and destruction, were necessary, in that they were the means whereby Nature was attempting to gain her equilibrium, and the result following in the train of those calamitous phenomena was that the earth was being made a better place for human beings to inhabit.

The evil consequences of storms and earthquakes, said the lecturer, lay not in the phenomena themselves, but in the ignorance of man. Man as a result of his ignorance would go and build for himself a city at the foot of a mountain that was subject to volcanic eruptions, and when Nature attempted to relieve herself and poured forth her streams of lava upon the houses of men they cried aloud against God. Whereas if man had had sense enough to build his house in a more favorable place for human occupation the phenomena of a volcanic eruption would not have been fraught with the evils which followed in its train. With the unfoldment of intelligence man became free to a larger degree. Men once stood in awe as they listened to the rolling thunder and watched the lightning flash, but today they have chained those forces, making the electricity flash convey their messages around the world. They were by no mean the slaves their ancestors were, because they had obtained a larger degree of development.

Continuing his lecture, the speaker exhorted his hearers not to look upon themselves as helpless creatures of heredity and environment. They must change their environment and overcome their hereditary failings; look the world and God in the face and be not afraid of anyone, neither demon in the body or out of it.

In closing, he spoke of war as a crime, and held that it was not compatible with twentieth century intelligence, Neither was it right for one man to have innumerable acres of land and fine mansions here and there; and told his audience that by their acts more than by their words they could do something towards leveling up the masses—not down. They did not want to level down; they wanted every man and woman to have a fair share of this world's goods; to have an opportunity to work, They had a right to the legitimate fruits of their labors, but they had no right to that which they had not earned. That was his gospel, a gospel that made brothers of men.

At the conclusion of the meeting Mr. Grimshaw expressed his thanks for the hearty reception he had received while in Manchester, and tendered his best wishes for the success of the Association in the work in which it was engaged.

SYMPATHY.

Sad lot is theirs whom cruel fate
Inflicts with pain, then shuts the gate
To all which gives to life delight
And dooms them to eternal night.
Excluding sunshine, stars and sky;
All that could charm the longing eye;
Shuts out the song of singing bird,
Restrains the sympathetic word
Of those whose presence were a balm
To soothe our sorrow into calm;
And yet 'tis sweet to feel and know
That in affliction (even though
Fate shuts the gate) our friends without
In spirit linger round about,
To lift the gloom which overhangs
The couch of pain and mortal pangs.

—L. Ellen Smith.

We believe in telling the truth even to the young.—Unity.

Each one sees what he carries in his heart.—Goethe.

SPIRITS CONTROL.

Contributor Asserts That Manifestations From Those in the Other World Are Made Known to Each One in Present Life.

For more than half a century [as set forth in the Record Herald] modern Spiritualism has been known among the people of this country. But is it really modern, or is it only this latter day recognition of phenomena that is modern?

Personally, I take the latter view, because, accepting the phenomena as proved, it must also be true that the phenomenal fact must have commenced with the death of the first human body upon earth.

I am positive that the phenomena existed with all forms of life upon earth previous to the appearance of man as a sentient mortal being. But obviously this data is farther back than can be quoted now, and also is not necessary.

My purpose can be met by a record that is accepted by very many and which purports to be of reliable data, though of nearly twenty centuries ago. I will turn to that wonderfully useful book, the bible, wonderfully useful because ever since it was compiled it seems to have suited every man's purpose for a time.

Let us refer to the twelfth chapter of I. Corinthians, commencing at the seventh verse:

"7. But the manifestation of the spirit has been given to every man to profit withal.

"8. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit.

"9. To another faith by the same spirit, to another the gifts of healing by the same spirit.

"10. To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

In connection with the phenomena of modern spiritism, I have proved all of the foregoing to be true; therefore I consider myself competent to express myself upon the subject.

Further, there is not a phase of mediumship of to-day but is there set forth in plain and terse English.

What is "the working of miracles" but our physical manifestations of this day, such as raps, table-tippings, moving of solid bodies, independent or slate writing, and—grandest of all—materialization?

What is "discerning of spirits" but our clairvoyance and clairaudience; also impresions, inspirations finally developed into telepathy? By the way, there is where telepathy belongs. It is impressions developed to recognized inspiration, followed by the ability to mentally converse with a spirit—this is telepathy.

Now, mark the statement of the first verse quoted, this manifestation "is given to every man." There is no exclusion, or seclusion. Also, I know this to be true; every human being can be—and I believe is—used by spirits; but not all can be used alike. Physiologically this should be expected, as no two men are alike of all earth's mortal inhabitants.

So it is possible for every one who desires to have his own phenomenal experiences, and from such to know for himself. Knowing himself he will be more charitable in judging of the phenomena through his neighbor.

For this great truth so long plainly recorded let us reverently thank the good God that at last, after all of these centuries, we are beginning to understand in this latter day.

But surely the biblical record is plainly of phenomena. It is not presented as a form of religious worship. These phenomena, from the data quoted, were evidently in those far away days a common thing, and well known.

Then why has there been such an eclipse in this knowledge for so many centuries? Why has every man turned from it for so long a time and taken the bare statements as to his future spirit life made by those who confess that they do not know, when he had the recorded warrant and of such authority, too, to find out and know for himself?

Above all, why have not our authoritative priests and religious teachers held forth upon this, and with proofs? Is it because they have betrayed their trusts? One may well think so. I most certainly do. But that is another story.

ERNEST HARDY.

PRACTICE WHAT YOU PREACH.

'Tis easy enough to give advice
And of deeds, tell and teach;
But oh! the hardest part of all
Is to practice what you preach.

You chide the one who was tempted,
And has fallen deep in disgrace.
Would you have done any better,
Had you been put in his place?

In search for faults in others
You forget to look at yourself.
If you do, you'll find plenty rubbish
Stowed away on life's shelf.

When life is as bright as a sunbeam
And things run smooth for you,
You will tell your discouraged brother
'Tis foolish to feel so blue.

You say to a weeping mother,
As they lay her dead to rest,
That it is wrong to grieve so,
For God knows what is best.

But when death calls your loved ones,
Can you sit beside their bier
And smile when your heart is breaking,
With never a sigh or a tear?

How easy it is to mix the dose
For some other person to take,
But if the cup is passed to us,
'Tis then our weak hearts quake.

O, this old world would be brighter,
And wonderful things we might reach
If we had the courage to practice
One half of what we preach.

—Nellie M. Tracy.

Thought is the blossom; language the opening bud; action the fruit behind it. —Beecher.

We should avoid whatever may display bad feeling, and attend with civility to what may be addressed to us; all hearts are conciliated by politeness and affability.—Socrates.

Men should not talk to please themselves, but those that hear them.—Sterne.

Theology is a course in ignorance. Its purpose is to teach that which is positively known to be false.—E. W. Howe.

What peace a man brings to himself and what joy to others merely by managing himself aright.—Matthew Arnold.

MATERIALIZATIONS.

A Woman's Experience in This Phase.

To the Editor:—I have seen so much in your valuable paper about frauds, I wish to say a few words concerning them. I have no sympathy with any one who makes up things. If the medium is genuine, the spirits can materialize the clothing as well as the medium could, and far better. I know they do materialize. I am a medium myself and often hear raps on my pillow and loud raps on my door, like some one walking with a cane. They also touch my head and forehead in the daytime, and all over my body. I have seen Wm. Eddy go into the cabinet in front of an audience, with nothing but overalls and a dark-colored shirt on, directly out of the hay field and alone; in a second the curtain dropped, and out came a form of a woman dressed with a black skirt and white waist, walking across the platform. She had long black hair and was recognized by a number of friends and others present.

George Dix always came with a black suit and white bosom. There was no chance for fraud. The people could go in and examine the small 8x10 solid masonry cabinet, and my husband built and plastered it. There was one light of glass with netting over it, and nothing in it. I told Mary Eddy I would like to hear the bells and instruments played on in the light. She said we could try. She set a table in the middle of the front room, raised the two leaves and covered it over with a bed quilt to the floor, and put the instruments under the table. I helped, and we formed a circle around the table, not near enough to touch the table. Bells and all instruments were played upon, and I am sure no hand touched them. It was in broad daylight, and we saw many more things.

I have often seen spirits not yet out of the form. R. V. Allen went thirty miles to Castleton. My husband, his wife and I all went to the Eddys and staid until 11 o'clock at night. The moon shone brightly. We saw a man apparently rise up from the ground and come directly toward us and he passed by. He did not seem to notice us, although so near we could have touched him. All three of us spoke. My husband ran back over the hill but could not see anything of him. I have since seen my daughter and my grandson. One night I had gone to my room and saw a spirit come up the stairs and disappear in the floor. I saw him as plainly as I ever saw him on earth. He had a package in his hand.

MARY S. WINTER.

MEANING OF SPIRITUALISM.

No Generous Impulse, No Kind Word Spoken, No Good Deed Is Lost, but Its Influence Will Live After the Action in Life's Drama Has Passed Away.

Spiritualism is sympathetic for sisterhood. There is implanted in every human heart the desire for fellowship. We depend in a large measure upon our fellow men. In the struggle for life there is nothing like human sympathy. The touch of a sister hand has in it a magnetism that soothes the tender chords of the human heart.

The strongest factor in the world today to increase the enjoyment of the human race, and to diminish the quantity of human pain and misery, is true Spiritualism. Spiritualism knows no creed, it is the one great feeling of unselfishness exemplified in our own life and extended to our fellow men. The underlying principle of all spirituality is ever present in the Golden Rule. Woman's work in Spiritualism is readily conceded. Who can deny her influence in all social functions? Who can relieve the sick, console the bereaved, or care for the orphan better than woman? And woman, urged by the necessities of the age, has shown that her powers are the same as her brother's, and that like encouragement and fostering care may develope her to an equal degree of usefulness. When the spark of true Spiritualism is once kindled in the soul it will never cease to burn. Beautiful are the admonitions of those whose lives are in accord with spiritual teaching.

Every human struggle, every human sacrifice, every act of justice, of mercy or of love has been woven into the fabric of the past. No generous impulse of the heart, no kind word spoken, no good deed is lost, but its influence will live after the action in life's drama has passed away. Let us remember that all that is noble and beautiful in human nature is secure from the mouldering touch of time. Let us hope that Spiritualism with its charity for all, now harmonizing and blessing communities, will some day bless the whole world. MRS. JOSEPHINE THIELE.

St. Louis, Mo.

HOW TO EXTERMINATE CRIPPLES.

Some Pointed Suggestions in Criticism of Mrs. Eddy.

"If the world would abandon the study of disease and crime, and devote itself to the study of wealth, health and love, would criminals, cripples and poverty cease to exist?"

"They would."

Thus saith the Christian Science savior, Mrs. Mary Baker G. Eddy, in one of her latest fulminations, according to The Progressive Thinker of June 24, 1905.

The foregoing information is so startling that it seems to me it ought to stagger the most faithful.

Suppose the people of the world should abandon the study of disease and crime, and devote themselves to the study of wealth, health and love, they would still have to travel on street cars and railroads, would they not? If so what would prevent a few thousand of them yearly from being smashed and crippled in collisions and other accidents?

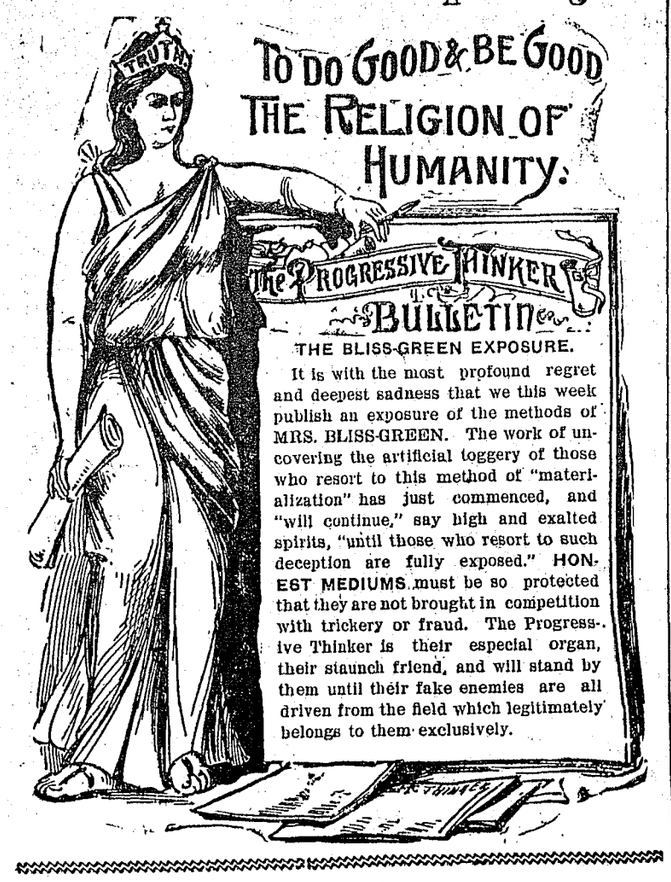
Would not tornadoes and earthquakes cripple hundreds each year as they now do? Would not men be caved on in excavations, blown up in explosions of powder and gases? Would they not fall from windows, stagings and precipices? Would not horses run away with them and the automobile get in its crippling work as of yore, and so on to the end of the chapter? If not, why not?

It strikes me that a few more such utterances will entitle Mrs. Eddy to a commission "de lunatico inquirendo."

Eureka, Cal. C. G. STAFFORD.

I would have a man great in great things, and elegant in little things.—Johnson.

Court of Inquiry.



THE BLISS-GREEN EXPOSURE.

It is with the most profound regret and deepest sadness that we this week publish an exposure of the methods of MRS. BLISS-GREEN. The work of uncovering the artificial toggery of those who resort to this method of "materialization" has just commenced, and "will continue," say high and exalted spirits, "until those who resort to such deception are fully exposed." HONEST MEDIUMS must be so protected that they are not brought in competition with trickery or fraud. The Progressive Thinker is their especial organ, their staunch friend, and will stand by them until their fake enemies are all driven from the field which legitimately belongs to them exclusively.

Crisis Pending in the Ranks of Spiritualism.

The Bliss-Green Exposure.

Another Object Lesson for Spiritualists to Calmly Consider.

(Published at the Earnest Request of Prominent Spiritualists and Mediums of Chicago.)

Although we have a large amount of manuscript on hand, from various parties, touching on the exposure of Mr. Winans at Hot Springs, Ark., we have discontinued the discussion in his particular case, it having received a most thorough ventilation, and little new can be said. And now comes the alleged exposure of Mrs. Bliss-Green at No. 523 Belmont Ave., on the evening of June 27. We publish this exposure as another object lesson for Spiritualists everywhere.

Is it true, as some assert, that all mediums use artificial toggery?

Is it possible that during these long years of Spiritual expansion and enlightenment, materializing mediums have used artificial draperies of various kinds to carry on their methods of deception?

Every medium—no exception—thus far exposed, has had on artificial toggery, made by material hands and so deftly manipulated and concealed that those in attendance at the circle thought they were direct from the hands of the spirit chemist?

If this is true, if this practice is along the line of strict honesty, then the decent Spiritualists want to know it.

There is a place in this city that does a thriving business in selling various kinds of garbs and dresses for materializing purposes, and in a dim light they shine forth most beautifully with their phosphorescent paint, making an ugly person appear like an Angel of Love, so impressive is the phosphorescent glow emanating from the gross fabrics.

Dr. Warne on the Exposure of Mrs. Bliss-Green.

"Truth Will Be Uppermost One Time or Another Like Cork, Though Kept Down in the Water."

Three weeks have passed since the Chicago Inter Ocean published an expose of a materializing seance given by Mrs. C. Bliss-Green in this city. Many times have Spiritualists in the metropolis asked one another how much of truth is there to the charge, after the reportorial love for sensationalism has been thoroughly squeezed out of it.

The victims of the imposition forwarded the president of the Illinois State Spiritualists Association the appended statement of the affair. He at once forwarded Mrs. Green a full copy of their statement and said to her: "You are invited to send your version of the Belmont avenue seance so that both sides may be considered at the same time by the public. I am told The Progressive Thinker refused to print this matter until your side was at hand. Kindly give this prompt attention."

Although known to be in Chicago when the request reached her, she has not chosen to make one word of response. After Brother Norsted's communication was received I had the opportunity of talking with some of his associates of that eventful evening and was told of minutiae in the happenings there which were omitted from the formal document, such as: After seizure of the medium and securing light, a lady sitting next to the cabinet rose and exhibited Mrs. Green's skirt and petticoat, which her hand found pinned to the inside of the curtain while the medium was outside of the cabinet; there were pockets at the bottom of her dress skirt such as custom house officers are trained to watch for. Mrs. Green was deposited suddenly in the lap of Mrs. Schwahn, at whose home the seance was held, to that lady's surprise and great grief; Mr. Schwahn coming in answer to his wife's excited call suddenly transformed belligerent Mr. Green into a peaceful wall flower; before going into the cabinet Mrs. Green kept a camp chair in front of her all of the time, presumably to keep attendants from noting her skirt pockets; on Friday following this Tuesday night seance, Mr. Green called on Mrs. Schwahn and handed her nine dollars taken in at the seance held there a fortnight before.

The standing, character and intelligence of those at the seance is unimpeachable. It is only the stock trick when caught to howl about the low plane of development of those whose patronage was eagerly welcomed and try to reflect upon the "ignorant Dutch," when at the close of the first seance in the same home, Mrs. Green was effusive in expressing her admiration for the Germans.

The president of the Ill. S. S. A. has several times referred inquirers for materialization to Mrs. Bliss-Green, asking that his name be not given so as to save the visitors from suspicion, but assuring them that medium's work ranked as the most reliable in this city. Very recently a gentleman expecting to visit Chicago wrote him from Arkansas for address of a genuine materializing medium. That officer does not know of one such in this great city who is peddling that phase for dollars. The phase is so rare it cannot be made a merchantable commodity. Look for the genuine of it only in family seances, or in circles of harmonious and trusted friends.

Where in the United States is there a materializing medium who works under the same conditions Prof. Wm. Crookes was given by the mediums who satisfied him there was a genuine materialization?

GEORGE B. WARNE,
President Ill. S. S. A.

"Continuity or Life a Cosmic Truth." By Prof. W. H. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

A STATEMENT:

In reference to the Exposure of Mrs. Bliss-Green of Chicago, Illustrating Bogus Spirit Phenomena—Respectfully submitted to the National Spiritualist Association, H. D. Barrett, President, and also to the Illinois State Spiritualist Association, Dr. G. B. Warne, President, to the Spiritualistic Press, and to Honest Spiritualists Everywhere who are Seeking the Truth.

Spiritualism during its long and eventful career has had much to contend with. A few years after the tiny raps at Hydesville, N. Y., commenced, the phenomena assumed sufficient importance to bring to the front those who could closely imitate or simulate the same, and thus make money by presenting the spurious as the genuine result of spirit influence and power. Bogus materializations, the exchange of tests, and otherwise deceiving the public became quite a prominent factor in our ranks. At camp-meetings, at promiscuous gatherings and other places, imitation of the genuine spiritual phenomena became a merchantable commodity, and so disgusted did many Spiritualists become that it resulted in the publication of a pamphlet known as the "Vampires of Onset," the details of which are enough to sicken any Spiritualist who has not got a cast-iron stomach or a hardened conscience.

Among the many materializing mediums who have figured prominently and successfully before the public, there stands out in bold relief Mrs. Bliss-Green. The manifestations that have occurred in her presence, supposed to be genuine, have attracted attention in nearly every large city in the country. But there have been many who have regarded her spirit manifestations as wholly of earthly origin, and in no sense spiritual.

The writer of this was an innocent believer at first in her genuineness, and attended her seances with the expectation of seeing someone from the spirit side of life whom he could recognize as a dear relative or friend. A circle was organized to convene at No. 523 Belmont avenue, on June 13. That evening everything went off very smoothly, and the seance was closed without any trouble whatever having arisen. I afterwards learned, however, there were grave doubts in the minds of some of those in attendance, in regard to the genuineness of the phenomena. On this occasion, however, she departed with ten dollars as a reward for what she presented as genuine phenomena, but which in reality was the result of GROSS DECEPTION ON HER PART, as the sequel will prove. But dissatisfaction on the part of those in attendance seemed to grow, and finally assumed such prominence that we arranged for another seance to be held at the same place, resolving to thoroughly test the spirits, and determine without a shadow of doubt as to whether they are the genuine article or spurious.

Again at 8:30 o'clock we entered the seance room and Mrs. Green went into the cabinet without anything in her hands, and no artificial paraphernalia in sight with which to carry on any deception. Soon strange voices were heard talking in the cabinet, preparatory, apparently, to bringing out the spirit forms. The medium in plain words stated that the conditions this evening WERE EXCEPTIONALLY FINE—WHEN, IN FACT, THERE WAS A SECRET INTENT ON THE PART OF SOME TO FULLY EXPOSE THE GROSS DECEPTIVE NATURE OF THE SPIRIT MATERIALIZATIONS, THUS SHOWING THAT THE "SPIRIT"—VERY HUMAN—OF COURSE DID NOT KNOW WHAT WAS GOING ON IN THE MINDS OF THOSE PRESENT. A battery of four was formed in front of the cabinet for the purpose of giving strength to the forms. What a contemptible farce this was, as the result of the seance fully shows. Several Indian spirits appeared one after another, and they seemed willing to smoke the pipe of peace with all those in attendance. Then appeared a tall, beautiful form of Miss. Brooks; she came in a shining white robe, with an electric light in her bosom. She shook hands with several whom she thought most worthy of her heavenly blessings; she even gave her kisses freely away from her "rosy" lips; but those who had hold of her warm hand had their suspicions aroused that all was not as it should be. This form gave way and Billy, the cabinet guide, then came. This form, it is said, has remained the same for several years. After passing some funny remarks, he vanished from view. Then there was singing, followed by an elderly woman emerging from the cabinet, and standing between the curtains. I happened to be sitting very close to the cabinet, and I said, "It looks as if it might be my mother." She beckoned me in come to her in the opening of the cabinet. And here was the chance of my long years of prayers to see my mother appear before me in her beautiful spirit form.

I afterwards realized that the form looked as if it recently had GOTTEN OUT OF BED TO GREET ME, so extremely thin was her dress, and as I bent to receive her parental blessing, I could not resist putting both my arms around "my mother's" waist, and force her out among the visitors. Of course, then there was great excitement. One lady tried to turn on the gas, but it went out. A gentleman present tried to strike a match, but it was put out of his hands. Now could be heard the cry of my supposed-to-be-mother, "Let me go!" Mr. Green shouted, "For God's sake, be human." "She is my wife." "Let her go back into the cabinet!" Then a light came, and, being a bachelor, I had good reason to blush. THERE IN OUR MIDST WAS STANDING—NOT THE HOLY FORM OF MY DEAR MOTHER, BUT MRS. BLISS-GREEN DRESSED IN A MANNER ONLY SUITABLE FOR LADIES TO LOOK AT, WITHOUT A WAIST OR SKIRT ON, WITH A WIG ON HER HEAD, PRESENTING A MOST SORROWFUL PICTURE OF TWENTY-NINE YEARS OF WORK, A PITIABLE, HEARTLESS, CRUEL DECEPTION PRACTICED ON THOSE SEEKING TO HAVE AN INTERVIEW WITH THEIR SPIRIT FRIENDS.

The exposure was complete. There Mrs. Green stood as described, presenting a spectacle bad enough to make the angels weep at the deception practiced on us who were so honestly, so sincerely seeking the truth, and receiving nothing but deception! What a sad picture! What deplorable state of affairs in the ranks of Spiritualism.

But Mrs. Green was allowed to go back into the cabinet to escape the glare of the light, and readjust her clothing. A lady who took her chair during the exposure will testify that HER SKIRT WAS WELL STUFFED WITH VARIOUS ARTICLES ALL READY FOR USE IN THE MATERIALIZING CIRCLE. I carried away with me three yards of thin cloth which she had used in "making up" my mother. She was caught fair and square in her deception—a gross deception!

There seemed to be considerable amount of white face powder used by her which was scattered about the room, on our clothes, the carpet and curtains. It was evidently used to give a ghostly appearance to the "materialized" forms.

A demand was made for the return of the money given at the previous seance. It was returned by Mr. Green. Other demands, it is said, will be made for money at other seances where the same methods of deception were no doubt practiced.

WILLIAM NORSTED.
286 Rush street, Chicago, Ill.

We, the undersigned, were present on June 27, 1905, at No. 523 Belmont avenue, and the above statement made by Wm. Norsted, of the exposure of Mrs. Bliss-Green, the materializing medium, is true, and we are willing to testify to the same under oath, if called upon to do so.

FRANK JOSEPH, 417 Otto street.
MRS. A. SAYL,
MRS. AUGUSTA DOHM, 1224 Wrightwood avenue.
MISS. LILLIAN DOHM, 1224 Wrightwood avenue.
ERNEST SCHWAHN,
AUGUSTE HERTEL,
LINA KIESLING,
MRS. C. SCHWAHN.

A VENERABLE POET.

Gerald Massey and the Christian Myth.

In a recent article in the Daily News by Mr. W. B. Hodgson was enshrined a conversation with the veteran poet and Egyptologist. Those who have read Massey's "Beginnings" will well understand the enthusiasm of the erstwhile poet—who has written no poetry for thirty years.

"Here are the hieroglyphics,' said the old poet to the interviewer. "I have learned to read them in thirty years?" And he produced the Book of the Dead, beautifully printed in colors. And there was the serpent and the tree of life, Eve plucking the apple for Adam, Moses coming out of the bulrushes—all the old bible stories, painted on stone ages before Moses was born.

To restore religion to its place as a myth, or allegory, is Mr. Massey's consuming passion. He has even, through a friend, approached the Pope, begging his Holiness to promulgate the doctrine that Christianity is a myth!

"I have the ambition," said Mr. Massey, "that in death my grave may be found cut right across that pathway of error and delusion first trodden by the misinterpreters of mythology, who falsely founded the Christian creeds. I mean to pile the barrier of my grave-mound high as ever I can with my books, sold or unsold, and shall be glad of every stone flung at it by the enemy, after I am gone, to pile it still higher."

And that is why Mr. Massey has not written poetry for thirty years! He has gone over to the Egyptologists.

Gerald Massey has published, says the Freethinker, four big volumes on the Egyptian origin of Christianity, and "now is preparing one big book that has taken twelve years to write, in which he hopes finally to explain his views." A brave work for an old man of seventy-seven, and this brave old man is a Spiritualist.—The Two Worlds, London, Eng.

THE HUSHED HOUSE.

I who went at nightfall,
Came again at dawn;
On Love's door again I knocked—
Love was gone.

He who oft had bade me in
Now would bid no more;
Silence sat within his house,
Barred its door.

When the slow door opened wide
Through it I could see
How the emptiness within
Stared at me.

Through the dreary chambers
Long I sought and sighed,
But no answering footstep came;
Night replied.

Then at last I entered
Dim a darkened room;
There a taper glimmered gray
In the gloom.

And I saw one lying
Crowned with helichrys;
Never saw I face as fair
As was his.

Like a wintry lily
Was his brow in hue;
And his cheeks were each a rose
Wintry too.

Then my soul remembered
All that made us part,
And what I had laughed at once
Broke my heart.

—Madison Cawein, in Harper's Magazine.

What Is Materialism?

A Comprehensive and Scientific Analysis of the Same, by Prof. B. F. Underwood.

Materialism is a word to which so many definitions are given and to which such various meanings are attached that one can never feel quite certain when it is spoken which of its several connotations the speaker has in mind until the speaker distinctly states the ideas he associates with it.

A popular conception of materialism is that it is simply disbelief in God and the immortality of the soul. Yet many thinkers who are not materialists, whose philosophy indeed is popularly believed to be, and in some respects certainly is, the antithesis of materialism, accept neither of the doctrines named; while, on the other hand, many who are or have been classed among materialists accept both. John Locke thought it not unreasonable to hold that God has endowed matter with the capacity to feel and think, and he was and is now sometimes called a materialist. Priestly, with the same belief, avowed himself a materialist. The same is true of Thomas Jefferson.

The author of the article on materialism in Johnson's Cyclopedia says that "nearly every materialistic school has had its Christian advocates endeavoring to reconcile it with the spiritual doctrines of the Holy Scriptures." As Mr. John Fiske says, "It might forcibly be argued that denial of personal immortality has by no means been proved to be an inevitable corollary from the assertion of materialism although it may be freely admitted to be a probable corollary." Many of the adherents, including leading representatives, of modern Spiritualism, declare that "spirit is refined matter," and claim that they are true materialists, in support of which claim they adduce the testimony of spirits who have left the form and return to their friends by "materializations."

Strauss, in The Old Faith and The New, goes so far as to say that the difference between materialism and idealism is simply one of terminology, or, to use his own language, is a "mere quarrel about words"; for both, in comparison with the dualistic conception of a creator and a created universe of body and soul, are, he says, monistic systems. One constructs the universe from atoms and atomic forces, the other from ideas and idealistic forces. Each of these modes of conception leads to the other. both agree in ascribing all the functions of our being to one and the same cause. In Germany, idealism has not been less atheistic than materialism; and it is not strange, therefore, that Strauss declares that both systems "should reserve their weapons for that other veritable and still formidable foe, dualism, while treating eachother with the respect or, at least, the politeness of allies."

But Prof. Haeckel, who is commonly regarded as one of the most materialistic, as he is certainly one of the ablest of living naturalists, objects to materialism as well as to Spiritualism, because he thinks they have dualistic implications. In his "Evolution of Man," he says: "The real materialistic philosophy asserts that the vital phenomena of motion, are effects or products of matter. The other opposite extreme, spiritualistic philosophy, asserts, on the contrary, that matter is the product of motive force, and that all material forms are produced by free forces, entirely independent of matter itself. Thus, according to the materialistic conception of the universe, matter or substance precedes motion, or active force. According to the spiritualistic conception of the universe, on the contrary, active force, or motion, precedes matter. Both views are dualistic, and we hold them both equally false. It is only necessary to reflect on this for a time from a strictly scientific standpoint, to find that, on a close examination, it is impossible to clearly represent the one without the other."

Prof. Huxley claims that "the properties of protoplasm result from the nature and disposition of its molecule," as the properties of water result from the nature and disposition of its component molecules; that all life is probably the result of "the molecular forces of the protoplasm which displays it;" and that thought is "the expression of molecular changes in that matter of life which is the source of our other vital phenomena." Further, he says, "any one who is acquainted with the history of science will admit that its progress in all ages meant, and now more than ever means, the extension of the province of what we call matter and causation and the concomitant gradual banishment from all regions of human thought of what we call spirit and spontaneity." This seems to be as strongly materialistic language as can be used, and the views advanced cannot be regarded from the idealistic or spiritualistic standpoint otherwise than as the distinctive teachings of materialism; yet Prof. Huxley is, according to his own declarations, not a materialist, but an idealist.

Prof. Tyndall, in his celebrated Belfast address, referred to the original matter of the world as probably containing the promise and potency of every form or quality of life; yet his statements that matter is essentially transcendental in its nature, and that there is no conceivable passage from molecular motion to consciousness, are often quoted to show that he is not a materialist, as he certainly is not, according to the current conceptions and definitions of materialism,—for instance, those of Mr. John Fiske, who says that, before one can be "correctly charged with materialism," he should hold that physical phenomena, such as love and hate, can be interpreted in terms of matter and motion, and who further defines materialism in a way which makes it reject or ignore the principle of relativity, without which certainly no philosophy can claim attention to-day among thinkers.

On the other hand, the author of "A Candid Examination of Theism," G. J. Romanes, affirms that Mr. Spencer's philosophy, which its author declares is neither materialistic nor spiritualistic, leaves "the essential feature of materialism untouched; viz, that what we know as mind is dependent (whether by way of causality or not, is immaterial) on highly complex forms of what we know as matter in association with peculiar distributions of what we know as force."

Mr. E. D. Fawcett, in a philosophical address, after remarking that idealism "by no means necessarily involves the idea of individual immortality," that many Hegelians regard individuals as merely vanishing points in the realization of Spirit.—or according to the revised doctrine of that which becomes spirit—says: "Indeed, while materialism is perfectly compatible with the conception of a future life, idealism is, as often, not. Modern Spiritualism, which in many ways recalls the double materialism of the savage, is a curious illustration of the prevalence of the former combination. Of course, the leaders of Spiritualism, such as "M. A. (Oxon)," C. C. Massey and others would stoutly refuse to identify consciousness as such with an objective organism, physical or ethereal (astral); but the common or garrulous Spiritualist thinks he has quite solved the philosophical problem when confronted with some congenial ghost. But fortunately the ghost exhibits an organism like our own, occupying space, being visible, often tangible, and hence manifesting the two fundamental attributes of matter. The problem is not even touched. Were the whole ether world unveiled, it would be merely one more plane of organism, and objective surroundings for philosophy to account for. And you may account for this new plane on materialist or idealist lines—just as you please. D'Assier, a thorough-going materialist, fully admitted the reality of this ethereal world and its inhabitants. Just because he regards matter as the sole metaphysical root of both worlds—the physical and the ethereal alike—he remains a materialist. Now, although the D'Assier class of ontological materialists is not formidable among Spiritualists, that of the psychological materialists who regard soul and the 'spiritual' (?) body as convertible terms is undoubtedly so."

These extracts and references are sufficient to indicate that even writers of acknowledged ability use the word materialism to describe different views, and that it is too uncertain in its meaning to be of value in philosophical discussion. But, worse still, the word is popularly confounded with what, by a perversion of language, is sometimes called "practical materialism."

Materialism, as a system of thought, as taught by Epikuros or by the Roman Lucretius, who, amid the confusion and turbulence of civil war, we are told, "sought some stay for his inner life, and found it in the philosophy of Epikuros,"—or as taught by modern materialists, is confined to a comparatively small proportion of the people, and is generally a subject of interest only to thoughtful and serious minds. For the worshipers of fashion, for mere pleasure-seekers, for political demagogues, for those whose energies are wholly employed in the scramble for wealth, it can have generally no attraction. Yet the views and conduct of these classes are commonly referred to by the clergy as the materialism of the times.

"Such epithets as "materialism'; and 'atheism,'" says Mr. Fiske, "being extremely unpopular, have long been made to do heavy duty in lieu of argument. In this sort of barbaric warfare, the term 'materialism' is especially convenient by reason of a treacherous ambiguity in its connotations. Certain abstract theorems of metaphysics are correctly described as constituting materialism, and the persons who assert them are correctly called materialists. On the other hand, those persons are popularly called materialists who allow their actions to be guided by the desires of the moment, without reference to any such rule of right living as is termed 'a high ideal of life.' Persons who worship nothing but worldly success, who care for nothing but wealth and fashionable display or personal celebrity or sensual gratification, are thus loosely called materialists. The term can therefore easily be made to serve as a poisoned weapon; and there are theologians who do not scruple to use it as such against the upholders of philosophic opinions which they do not like, but can not refute. A most flagrant instance was recently afforded by a lecturer on positivism, who, after insinuating that pretty much the whole body of contemporary scientific philosophers are positivists and that positivists are but little better than materialists, proceeded to inform his audience that materialists are men who lead licentious lives. It would be hard to find words strong enough to characterize the villainy of such misrepresentations as this, could we fairly suppose them to be deliberately intended. They would imply extreme moral turpitude, were it not that they are so obviously the product of extreme slovenliness of thinking joined with culpable carelessness of assertion."

Lange, the learned and impartial author of the "History of Materialism," says "that the sober earnest which marks the great materialistic systems of antiquity is perhaps more suited than an enthusiastic idealism, which only too easily results in its own bewilderment, to keep the soul clear of all that is low and vulgar, and to lend it a lasting effort after worthy objects" (p. 47), and that "in the centuries when the abominations of a Nero, a Caligula, or even of a Heliogabalus, polluted the globe, no philosophy was more neglected, none was more foreign to the spirit of the time, than that of all which demanded the coldest blood, the calmest contemplation, the most sober and purely prosaic inquiry, the philosophy of Democritus and Epicurus." "The age of Pericles was the blossoming time of the materialistic and sensational philosophy of antiquity; its fruits ripened in the time of Alexandrian learning, in the two centuries before Christ."

While I have long since ceased to believe in "philosophical materialism," I think that these are facts worthy the candid consideration of those who use the word "materialism" as a term of abuse rather than in a descriptive sense. At the same time, the wisdom of employing in philosophical discussion a word which is associated with theories and conceptions widely different, and which, therefore, lacks precise and definite meaning, may fairly be questioned. The loose way it is now used, even by some of our best writers, is certainly without excuse.

B. F. UNDERWOOD.

SAVED AS BY FIRE.

How we complain of labor, loss and pain;
We think at times our lives a snarl of woe,
And wonder why we have to undergo
Such sharp and trying worriment and strain?
Why not a mind-at peace with all maintain?
Why not the calm of secret wisdom show,
And where the wild weeds are let roses grow,
And so of our experience have gain?
No better hap can happen to our life,
Than this and that which come from what we are,
And courage is the gift of such fierce strife,
And patience if we hinder not or mar;
The rounding out of things is His high plan,
And what we do should make a noble man!

WILLIAM BRUNTON.



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HUDSON TUTTLE,
Berlin Heights, Ohio.

A Masterly Reply to Rev. Dr. Field.

A Brilliant Defense of Spiritualism, by Dr. H. V. Sweringen, of Ft. Wayne, Ind.

[So many requests having been made for copies of Dr. Sweringen's reply to the Rev. Dr. Field's pulpit attack upon Spiritualism we here reproduce it, revised and enlarged.—Editor]

To the Editor:—No society or sect can successfully claim a monopoly of truth, religious or secular. That there are two or more sides to religious as to all other questions is made evident by the number of separate and distinct denominations in Christendom to-day.

In accordance with his previous announcement that he would deliver a series of sermons on the various "isms" of the day, the Rev. Dr. J. N. Field, of the First Baptist Church of Fort Wayne, has thus far preached upon "Dowieism," "Mormonism," and "Spiritualism." How clean a sweep he proposes to make of the "isms," the writer hereof is not in a position to determine. Whether the next "ism" he will mercilessly attack will be "Calvinism," "Lutheranism," "Catholicism," or "Presbyterianism," I am unable to decide.

Spiritualism has much in common with all religious "isms," for they all embrace much that is spiritual, beautiful and true. But it also comprises not a little that is emphatically and diametrically opposed to them, and it is for this reason that the Rev. Dr. Field has felt it incumbent upon himself to attack it from his pulpit.

For example, Spiritualism teaches that, "There can be no death in any such sense as the churches have taught. Death as change of expression, as transition to a higher plane of being, as a birth into a more refined and spiritual world, undoubtedly exists. But death as a penalty for Adam's transgression, death as an end of being, death as an end of living, death as the close of man's probation, as a point which fixes man's eternal destiny, is a fossilized conception of an ignorant and barbarous past which our age must reject, as it does a thousand other absurdities believed by primeval man. "Death is not the end of life, but an event in life." The exhortation of Seneca and the exhortation of the theology of to-day, to think on the end of life, is reasonable only in the sense that the end of earthly life is the beginning of a higher and fuller and more spiritual life hereafter.

"There can be no final condition to an eternally progressive being like man. As well may we talk of the final condition of one of the great luminaries of heaven, as it speeds through illimitable space! The law of progress, which is co-extensive with the universe and co-eval with time, renders the idea of the orthodox heaven and hell impossible and absurd."

Modern Spiritualism is founded on certain present day revelations or certain phenomena. The genuineness of these phenomena the orthodox church persistently denied as long as it could do so consistently. Finally, being obliged to admit the fact that these were bona fide phenomena, it sought to dispose of them at once by attributing them to the Devil. But this disposition of them was soon discovered to be very unsatisfactory. An appeal was then made to scientists who were yet loyal, orthodox Christians, to explain the phenomena of Spiritualism upon any other hypothesis than that of the return of the spirits of the dead. Anything to down Spiritualism, the hated thing.

The result of this appeal was that there soon appeared a book entitled "The Law of Psychic Phenomena," by Prof. T. J. Hudson. That this book was written in the interest of the orthodox church seems evident to the undersigned, because so many of his orthodox friends have inquired of him whether or not he had read it.

Let me here state once for all, that I have read the book of Mr. Hudson, in which he endeavors to explain the phenomena of Modern Spiritualism by his dual theory of subjective and objective mind. But this theory does not explain my experiences, nor those of Spiritualists generally, in the phenomena of Spiritualism. While Mr. Hudson has failed among Spiritualists in establishing his explanation of their phenomena, he has succeeded admirably in aiding them to establish the fact of their occurrence, for which we are all very grateful to Mr. Hudson, and through him, to the orthodox church. Will the reader please observe what this scientific writer who was not a Spiritualist has to say on page 206 of his book, on the subject of Spiritualistic phenomena? He thus writes:

"I will not waste time, however, by attempting to prove by experiments of my own or of others, that such phenomena do occur. It is too late for that. The facts are too well known to the civilized world to require proofs at this time. The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to enlighten him. But I shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead. In other words, I admit the alleged phenomena, but deny the alleged cause."

It will thus be observed that the phenomena of Modern Spiritualism, whatever may be their explanation, are established. Now, what are we going to do with them? What is their relation to, and bearing upon science and theology? Do they answer in the affirmative Job's question: "If a man die, shall he live again?" If so, then why should the orthodox church antagonize and reject them, unless it is because it is fearful that, along with, or close following such phenomenal proof of a future life, there are other truths or revelations which may seriously compromise some of its dogmas. If I may judge from the prevalence of materialism, agnosticism, infidelity, heresy, skepticism and unbelief both in the pulpit and pew of the orthodox church, it is time it was struck by some such lightning as a genuine Spiritualistic phenomenon, no matter in what part of its dogmatic anatomy it strikes. It will require some such profound shock to cause a reaction sufficient to awaken it to a realizing sense of the progress in psychic science going on all around it and, quietly, within it.

Since the fact of the prevalence of genuine Spiritualistic phenomena can no longer be denied, it is incumbent upon us to investigate its significance. What does it mean? It surely means something. If it is not investigated in the church, it is bound to be, outside of it. Indeed, it is now being investigated by all classes of people whether in the church or out of it. It is unnecessary to mention even a few of the illustrious names of those who are at present engaged in its examination. There is no name more revered in Rev. Dr. Field's church than that of its lamented, famous missionary, Adoniram Judson, whose daughter, Miss Abby, was a most pronounced Spiritualist, and the authoress of several important books on the subject of Spiritualism:—a fact not generally known among Baptists. Her brother, the Rev. Edward Judson, now occupies the chair of Homiletics in the Chicago University. Miss Judson, at the sacrifice of many old-time personal friendships, preferred to be true to her own convictions, with the despised minority, rather than to be false to them, with the popular majority.

It is remarkable what changes will take place in the thoughts and opinions of men. One of the greatest evangelists of the orthodox church a few years ago, was the Rev. B. Fay Mills. He was patted on the back by all of the churches. But they have suddenly stopped patting him, for he has cut entirely loose from all their dogmas, insisting that there is but one religion, and that this one is comprised in love to God and the practice of the Golden Rule in our dealings with our fellow men. One of his utterances in a recent meeting (for he still holds meetings), rather points toward a belief in Spiritualism. He says: "It is not inconsistent with what we know of the past, it is not inconsistent with the great revelation of God, to believe that the world of spirit is about to be more fully revealed unto men."

It was Martineau, I believe, who said: "We do not believe in immortality because we have proved it, but we forever try to prove it because we believe it." I cannot quite fully indorse this statement. We would naturally suppose that our orthodox church people believe in immortality, but they seem to make no effort to prove it. "Prove all things" except a future life, is the interpretation which the orthodox church seems to place upon Paul's injunction. The church certainly cannot prove a future existence by such scriptural quotations as:

"For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten.

"Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in anything that is done under the sun.

"Whatsoever that thy hand findeth to do, do it with thy might; for there is no work nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

"For to him that is joined to all the living there is hope; for a living dog is better than a dead lion.

As the cloud is consumed and van? isheth away; so he that goeth down to the grave shall come up no more.

"He fleeth also as a shadow, and continueth not. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

"But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?

"So man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

These and many similar passages of scripture can be cited in support of the opinion that death is not only an eternal sleep but total annihilation. No wonder that Bishop Foster of the M. E. Church, confessed that he did not know that death did not end all, or that the great majority of orthodox preachers and their parishioners are skeptical about a future life.

"Dust thou art, and unto dust thou shalt return," is reluctantly accepted by them as the conclusion of the whole matter. The inability of the pulpit to furnish any present day evidence of a future existence has played sad havoc with the pew. The pulpit has become a sounding brass and tinkling cymbal upon the subject of a future life. Having no absolute, satisfactory present-day evidence thereof, it can impart none to the pew.

Of course, it could cite the woman of Endor incident, the materialization of Moses and Elias, the law of Moses prohibiting conversation with the dead (thus indicating the possibility of so doing), Paul's recognition of various spiritual gifts, Job's declaration that: "Though after my skin worms destroy this body, yet in my flesh shall I see God," and many other similar scriptural selections, but such citations on the part of the pulpit would never do, because they prove the truth of the hated thing Modern Spiritualism.

The religion of the orthodox church to-day seems to be a religion of faith and hope only. This fact explains the lack of interest and enthusiasm in the church of the present. On the other hand, those who are to-day attempting scientifically to prove a future life, and have proved it to their satisfaction, are those who were formerly denominated materialists, agnostics, heretics and infidels, and who engaged in the investigation of Spiritualism for the sole purpose of exposing it as a humbug, and thereby sustaining their preconceived opinions.

I am well aware that the argument of the church is: "Blessed are they that have not seen, and yet have believed." But the fact is the church of the present day will not believe without seeing. "Seeing is believing." I claim this blessing, however, most emphatically, in various and numerous instances. Indeed, I look upon Paul's definition of faith as being one also of knowledge. "Faith" says Paul, "the evidence of things not seen." Now, if we acquire "knowledge" from "evidence," then I know that I have been in communication with deceased friends, although unseen, for the "evidence" of their presence as impressed upon my mind and reason through the sense of hearing alone, is simply indisputable.

This evidence" to a certain extent, is not infrequently experienced among orthodox preachers, and occasionally crops out irresistibly, in their pulpits.

The Rev. S. A. Northrup, one of Rev. Dr. Field's predecessors, affirmed that he often felt the presence of his deceased mother with him in the pulpit.

The Rev. Dr. Lyman Abbott affirms: "I am scarcely less certain that for some years after my mother's death I was influenced by her spiritual presence, than I am that I have of late years been influenced by persons corporeally present. But if one serenely and scornfully skeptical, asks me for a demonstration of my faith, I should only answer him that the "evidence" is my own experience, and that I neither can share it with him nor desire to do so."

The Rev. Dr. Heber Newton (Episcopalian) in a sermon on Spiritualism, spoke as follows:

"It is a fact concerning Spiritualism that through it the conviction of the life to come is taking a new hold of man's mind and heart. Myriads of men are to-day rejoicing in a firm and positive conviction of the reality of the life to come, who but for this movement would have been left in the doubt which overshadows vast masses of men to-day (and there are numbered among those masses many, many preachers, to my certain knowledge.—H. V. S.). This faith has become so vital that it renews the early Christian joy in the presence of death. Instead of impugning the sources of this renewed faith, let orthodoxy make more real to those who abide within its folds, this ancient and fundamental and vital faith of men."

The Rev. Dr. Sunderland (Presbyterian), in a sermon, spoke as follows: "I do not believe, and cannot believe, that it would be impossible for my sainted parents to send a thrill of influence to help me in the hour of distress, or in the time of sorrow. Nor do I think that a belief in their ability or disposition to do so is out of harmony with the teachings of God's word. The whole tenor of scripture goes to show that the departed spirits of the redeemed are unbound and unfettered * * * We know little of the possibilities of a spirit free from the limitations of the flesh."

The Rev. Dr. John Henry Barrows, in an address at the opening of the World's Parliament of Religions, said: "It seems to me that the spirits of just and good men hover over this assembly. I believe the spirits of Paul, of Buddha, of Socrates, of Jeremy Taylor, of John Milton, of Roger Williams and Lessing, of Tennyson, Whittier and Phillips Brooks, are here. I believe that the spirit of Abraham Lincoln, who sought for a church founded on love to God and man, is here."

The Rev. Dr. Isaac K. Funk, in his recent book, "The Widow's Mite," thus writes: "The church also must have a care. There is real danger lest in its zeal to get rid of spirit communications it gets rid of the Bible itself. If the power to communicate between this and the spirit world be a fact, the remedy is not to deny it, but to understand just what it is and what are its laws, and to bring it under control. * * Nineteen hundred years' removal from the spirit phenomena of the Bible and the men who witnessed them and vouched for their occurrence is imposing a greater and greater strain upon faith. Apply the claims of Spiritualists to the facts in the Bible hardest to believe—hardest for scientists to believe—the facts of the birth and resurrection of Jesus. If certain phenomena which I have not been able to explain by any hypothesis of fraud or coincidence, stand the fuller tests of scientic investigation, it will become scientifically easy to believe that a supreme spirit, as was Jesus, came down into the flesh, as did He, and was able to lay down His life and to take it up again."

More recently, on being interviewed regarding his atttitude toward spiritual phenomena, he said: "Twenty years ago people would have laughed at the idea of wireless telegraphy. They probably would have tried to put Marconi in a lunatic asylum for saying that he would in time be able to send wireless messages across the ocean. But now the wireless telegraphy is being used commercially on many ocean liners and coastwise vessels. Now a certain set of thinkers believe that it is possible for one person to transmit thought to another without any mechanical instruments whatever. If there is any truth in that contention it is the duty of scientists to investigate and ascertain the laws of operation so that this strange power can be fully understood and utilized. If thoughts can be transmitted from one living person to another in this world (and there seems to be pretty strong evidence that it can), why not from the spirit world back to us? That is the question. I think any person who shows possession of some of this strange power should be encouraged."

But my space is limited, and I must forbear adding any more of the many utterances from the pulpit of every denomination, which show that the "evidence" of a future life, upon which the orthodox church relies, is, essentially, Spiritualistic in character. Although not recognized, Spiritualism constitutes all the vitality there is in the church to-day; it is the warp and woof of the whole Christian fabric, however much it may be repudiated by Christendom. I do not wish to pose as a censor of the church, but it is my opinion that if it would give this "evidence" the attention its importance demands, there would be fewer materialists, agnostics, infidels and heretics within it, less selfishness in the world, and such men as Rockefeller would cease struggling to own it.

But when the church confesses, as Bishop Foster has done, that it does not know that death does not end all, it is time that it was making some effort at least, to add to its faith knowledge, no matter to how much contempt and ridicule such an effort may be subjected. If spirit manifestations of the present day are so improbable that the testimony of thousands of living witnesses, derived after the severest tests, leaves us still incredulous, how can Rev. Dr. Field be certain that the miracles of the Bible are true? How is he able to credit that first supreme and fundamental one of Christ's conception and birth through the Virgin, based as it is only upon Joseph's dream, as told by Matthew over sixty years after it happened? If, however, the modern spirit phenomena are genuine, it renders so highly probable all the alleged manifestations of antiquity that a very little evidence will satisfy us. But if no evidence will satisfy us to-day, how can we trust the slight, feeble testimonies that have come down to us from antiquity? If we are not to believe the wonders told us by our neighbors here and now, why are we to believe the greater wonders related to us by three or four witnesses elsewhere 2,000 years ago? "The thing that hath been it is that which shall be; and that which is done, is that which shall be done, and there is no new thing under the sun. That which hath been is now, and that which is to be hath already been; and God requireth that which is past." Rev. Dr. Field's incredulity in the solemn affirmations of his contemporaries places the evidence for his Christianity in the most embarrassing dilemma.

Instead of adopting Prof. T. J. Hudson's explanation of the phenomena of Spiritualism, the Rev. Dr. Field prefers to revert to and indorse the old theory of "magic" as his explanation. In the light of modern developments in psychic science, I am not a little surprised at this. It is time that ever since the three "magicians" by "astrological" assistance, visited the child Jesus, whose birth was foretold by a "dream," a "vision" and a "ghost story"; ever since the hand writing appeared on the wall at Belshazzar's feast; ever since the deceased Samuel returned and talked to Saul; ever since the deceased Elijah gave a communication in his own handwriting to King Jehoram, using a medium; ever since Moses forbade conversation with the dead and familiar spirits; ever since Moses and Elias came back from the dead on the Mount of transfiguration; ever since it was written "your sons and daughters shall prophesy" and "shall see visions" and "shall speak with new tongues"; ever since the two human spirits appeared to Abraham and Lot to announce God's displeasure with Sodom and Gomorrah; ever since the men rose from their graves and walked into the city at the crucifixion of Christ; ever since Mary saw the spirit of a young man in the sepulcher and Paul saw a vision on the road to Damascus, Spiritualism has permeated every class of people, every religion under the sun; but in this, the beginning of the twentieth century its evolution has reached a point at which its true significance is dawning. The very universality and many phases of Spiritualism, account for the endless variety of theories introduced for its explanation. But, like the primitive American Spiritualist, we are now "seeing God in the cloud and hearing him in the wind," or we see that "All are but parts of one stupendous whole, whose body nature is, and God the soul."

Rev. Dr. Field's attack upon Spiritualism is a curious medley of contradiction. He denounces it as a fraud and a delusion, and yet admits its grand central doctrine of "the existence of spirit as distinct from matter, and the possibility of communion with the world of spirits, and of the return of the departed." The latter, however, he qualifies by the statement: "But the return of the departed is always under conditions determined by the Almighty God Himself." Of course it is. All the conditions in nature are likewise determined. There is nothing supernatural about Spiritualism.

Rev. Dr. Field should have been a little more cautious in his utterances. They are not entirely consistent with each other. He says: "And down through the centuries thoughtful and scientific men having investigated the phenomena of Spiritualism have pronounced it a deception and a delusion." Is it not surprising that Rev. Dr. Field would draw on materialistic scientists in order to prove that he himself is "deceived and deluded?" And yet, this is precelsely what he does, for he emphatically declares his belief in "the existence of spirit as distinct from matter, and the possibility of communion with the spirit world, and of the return of the departed." How is Brother Field proposing to dig himself out of this very plain dilemma?

The Rev. Dr. Funk, one of the publishers of the Literary Digest, who yet poses as an investigator only, recently announced a very satisfactory test and message he received from the late Rev. H. W. Beecher. Will the Rev. Dr. Field's theory of "magic" explain it?

Through mere idle curiosity, the Chinese minister to the United States, Mr. Wu, went into a seance in Washington, D. C. The result was that he received communications both oral and written, in the Chinese language, which were amazing, mysterious, interesting and satisfactory to him, because the language, intelligence and names attached to it were absolutely unknown to all present but himself. Will the Rev. Field's theory of "magic" explain it?

About one-half of the Rev. Dr. Field's sermon was devoted to the relation of some experiences in the investigation (?) of Spiritualism, which were very humorous, and thoroughly enjoyed by the large audience present. I could relate some experiences equally funny, and some, absolutely disgusting, in my investigations of the subject, and so can many Spiritualists. But we must expect such experiences, as long as we are to obey the scriptural injunction or command to "try the spirits, whether they be of God (good and true), for many false phophets are gone out into the world. Beloved, believe not every spirit."

The trouble with Brother Field was that when he went to Buffalo last week to investigate (?) Spiritualism, he fell among these "false prophets," fakes and humbugs, and from the tenor of his description of them, I rather think it pleased him. He got what he was looking for, and he returned to Fort Wayne "loaded for bear."

I here freely admit that some of my experiences tally well with the scriptural charge of their being "abominations." But, on the other hand, many of them are in grand accord with yet other scriptural passages which are most pronounced, beautiful commendations of them. These, Brother Field did not read. His scriptural selections upon which he based his remarks, were the ones usually chosen for such attacks upon Spiritualism, and have been completely overwhelmed a thousand times by other selections from the same volume. His sermon is a very old one against Spiritualism, and has been very frequently unanswerably answered. Like as a lawyer, Rev. Dr. Field was engaged in making out his case against the defendant, Spiritualism, and he appealed to the "law and the testimony," the Bible, for his purpose, but well knowing that the defendant's counsel can appeal with equal, if not better success, to the same source, in behalf of his client. And so, it is hardly worth while for either side to appeal to the Bible. Science is rapidly settling the question for us, and in support of Spiritualism, Brother Field to the contrary notwithstanding.

Whether Jesus was a Baptist, Methodist, Presbyterian, or the founder of any other of the sects of our day, is a question I will not attempt to answer. That He was a Spiritualist, and the greatest medium of the ages, through whose mediumship life and immortality have been brought to light, and the stone rolled away from the door of the sepulchre of thousands of human hearts who thought their dead lived not, his Biblical history has certainly established. "The works that I do, ye shall do also, and yet greater."

H. V. SWERINGEN.

Fort Wayne, Ind.

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WHY I BECAME A SPIRITUALIST.

Convincing Proofs Given Through a Medium.

In the Autumn of the year 1854, I was a student in an educational institute, in one of the beautiful towns of the good old Green Mountain State. I was born and then lived about seventy miles distant from the institute; and, as there were then no railroad facilities in that part of the state, I received my home letters once a week.

At that time, in my home town, David McAllister was one of my warm personal friends, and he was quite sick with the white plague, at the time that I left home for the institute. Just before leaving I called upon David, and found him quite feeble, but patient. Upon leaving him I took him by the right hand and remarked to him, "Dave, when I get home from school I hope to find you well." He answered, "I hope you will!" His voice indicated that he did not think that his hope would be realized.

Well, at the term of the institute I boarded with a man whose wife and daughter were Spiritualistic mediums, and each belonged to a spiritualistic circle of the institute town. Occasionally, with other students, I visited the meetings of the circle.

I had been at school about six weeks, when I received a letter from my father at home, informing me of the death of my friend David and some of the circumstances attending his death.

About a week after this I attended a meeting of the spiritualistic circle before mentioned, and at the proper time asked a medium if the spirit of David McAllister would come and communicate with me. I had some difficulty in obtaining the interview, the medium alleging that David was so happy in his new home that he did not want to be disturbed. Finally, upon my urgent request, he came, so the medium said, and was prepared to answer any questions that I might ask. My friend David conversed through the medium with me. I asked him if he could tell the last words we ever spoke together? The medium replied, "You said to me 'When I get home from school I hope to find you well,' and I replied, 'I hope you will.' But I did not think then that I would ever get well."

I asked who preached his funeral sermon, who conducted his funeral, who were his pall bearers, and if a young lady to whom he was engaged attended the funeral, and if so, how she took his death? These were matters that I knew nothing whatever about, and to which the medium was a perfect stranger. But the medium gave, without hesitation, the name of the clergyman who preached David's funeral sermon, the name of the conductor of the funeral, and the names of the pall bearers. And he said that the young lady to whom David was engaged, acted like a fool at his funeral. I afterwards learned from my father, that the medium had given the names of the clergyman, conductor, and pall bearers correctly. And I also learned that the young lady had acted like a mad-woman when viewing the remains at the church; and that when the coffin was being removed from the church to the hearse that she ran after it crying and wringing her hands, and had to be restrained by force.

From these facts crudely stated, I was unable to reach any conclusion, other than that the spirit of my friend David had given to me correct answers to the questions which I had propounded. And it now seems to me that any other conclusion is utterly impossible. From that time I have firmly believed that the spirits of the favored ones who have passed through the portals of death can, under proper conditions, commune with those who are in the state of earthly life.

CARL C. POPE.

Black River Falls, Wis.

"COSMIC MULTIPLICATION."

Mass, and One Thing More.

Brother Charles Dawbarn, in No. 815 of The Progressive Thinker, points out the law that "mass" controls the manifestation of life. The facts demonstrate the law, and the law and the facts prove the truth that Brother Dawbarn is correct; and I wish to illustrate the truth, and one thing more, by a wider range of facts in human life.

One man cannot build a town, a larger mass can, it takes more to build a city, still more to form a state, or a nation. All the facts of life illustrate the truth that mass is a law of progress, but as noted the "other point," which lies back of "mass," the power behind the manifestation that directs to a purpose, as completely inherent in the latent atom or ether, and more so, than in the most perfect manifestation of self-conscious intelligence and will power.

Mr. Atomic Ether Infinite, where are you from, with all your inherent infinite potencies?

Again, the law and the facts must decide the question.

The law of intelligence and will power which controls life, must control the ether.

All life is an embodiment of intelligence and will power, and the ether must needs be the same.

The ether cannot give that which it does not possess, says the law, and all the facts of life demonstrate the law, that men do not gather figs from thistles, and the law and the facts prove this truth: That nothing can give that which it does not possess; therefore that Infinite power behind the ether must possess all that it gives.

God gives spirit out of His spirit, Life out of His Life, Intelligence and Will power out of His Intelligence and Will power, Mind out of His Mind, Wisdom and Love out of His Wisdom and Love, Personality out of His Personality; thereby, we are His children.

All the facts in the manifestation of Life prove this truth; that all life clothes itself outwardly from within, and reproduces its kind. So Does God—in the Eternities of Being.

L. M. ROSE,

Author of "The Universe."

Ocean Springs, Miss.

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A HEADLESS GHOST.

The Wraith of Dead Miner Scares Party of Dubuque People.

The brother of the Headless Horseman of Sleepy Hollow has turned up again near Dubuque, and the fright caused by Irving's famous hero was as nothing compared with the excitement aroused by the appearance of the local apparition.

Dubuque's ghost has been in retirement for several years, but it has lost nothing in fearlessness by its seclusion, according to the report of three local young people who were startled by his appearance last Sunday evening.

The hang-out of the ghost is the Red Bridge, near Sinsinawa. Years and years ago, when the region was dotted by lead mines, a miner named Dyer lived in the vicinity. He was one of the fortunate people who struck a rich lead. Instead of spending his money royally, as miners were apt to do in those days, he hoarded it like a miser. Unlike the others, he lived alone, did not mingle with the other miners, and never spoke of his past life. He worked and saved from year's end to year's end. It was known that he had struck it rich, and the reports were that he was immensely wealthy. One night in late November, a stranger came to his door and asked admission. It was granted, after some parleying, which was heard by two miners in the vicinity. In the morning another miner, passing the present vicinity of the Red Bridge, saw the body of Dyer prostrate on the grass. A trail of blood had flowed across the trail, and sunk into the moss, and the man had been dead several hours. His head had been severed from his trunk, and was never found.

Haunts Red Bridge.

Since that tragedy stories of his appearance have been heard from time to time in the vicinity. When the Red Bridge was built the wraith of the dead man made it his haunt, and wandered back and forth across the water. Horses, according to the stories, shiver and tremble when crossing the bridge after nightfall, and some animals refuse to be driven over, and have to be led across.

It is several years, however, since the wraith has made its appearance, and the residents in that vicinity have begun to be less fearful.

On last Sunday night a Dubuque man, driving with two young women in the vicinity of Sinsinawa had occasion to cross the bridge. It was late in the evening, and the moon was little and low. The underbrush is thick and the trees heavy about the stream, and the bridge was dark.

Ghost Was Headless.

As the horse approached the first arch it began to tremble and stopped. The driver urged it forward, but the beast refused to move. The wind moved the tree branches enough to let the moonlight through, and by the dim light the form of a man was seen standing on the bridge. He was clothed in white, and was without a head. He moved his shadowy arms toward the party, and then vanished, without a sound.

The terror-stricken horse dashed across the bridge and up the hill at the end. At a farm house near by the frightened party stopped, and told the story. Each member was sure of the genuineness of the apparition and was thoroughly scared. The farmer, who heard their description of the headless man, told the party that the same wraith had been seen by his brother two years before.

The young people returned to Dubuque by another route. And the next time they cross the Red Bridge it will be by daylight.—Dubuque (Iowa) Telegraph.

SPREADING THE LIGHT.

What May Be Accomplished by a Little Earnest Work.

Through the efforts of two earnest, energetic women, Mrs. Dora Hilton and Mrs. Harris, both of Casnovia, Mich., it has been my privilege during the past season, to go several times, in company with a friend (Mrs. G. Pierson of this city) into their vicinity, where in the midst of old-time prejudice and skepticism we held Spiritualist meetings. This opportunity to stir the people's minds in the direction of spiritual thought, telling them what Spiritualism really is; that it embodies the same truth that Jesus and many other ancient teachers endeavor to establish in the world: The brotherhood of man; "Love ye one another" in such a manner that better conditions will be established in your neighborhood; the culture of spiritual powers (gifts) that we might become magnetic souls with healing for the nations, that we might be the seers, the prophets of the age—all this has changed their skepticism somewhat, and in a measure diminished their walls of prejudice.

I write this to illustrate what two women, desirous that the truth which is shining upon their pathway should shine upon their neighbors also, can accomplish, and that in a little country neighborhood.

Mrs. Hilton has also been instrumental in opening the way for me to go to Trent, Mich., another small town in their vicinity, where I held a meeting not long since, receiving an invitation to return at an early date.

What these women are doing in that locality to establish the truth of Spiritualism, is what should be done in every town in this broad land.

Tell me not, oh, ye of little faith, that Spiritualist meetings cannot be conducted in your town, because there are so few Spiritualists, or that the orthodox element is so strong! Don't keep your truth locked up in your closet till it rusts, or is covered with mildew. Take it out upon the hillock where it will be fanned by the breezes from that evergreen shore, and where its luminous beauty will light up the valleys of earth.

There is something peculiar about Truth. It never yet made a man free as long as he was afraid or ashamed to proclaim it. It is some like the miser and his money. It will not clothe him as long as he keeps it locked in the vaults. So if we would wear the beautiful robes of emancipation, we cannot be cowards, but must come forth as men and women and stand for the truth that will grow more beautiful as its banner is unfurled to the world.

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AFTER HER DEATH.—A Story of a Summer. Price, $1.00. The ideas in the book will afford comfort to many, and should bring positive aid in sorrow to such as will receive its message.—Hartford Post.

FROM DREAMLAND SENT—

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

REMITTANCES:

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SATURDAY, JULY 29, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.
500 Pennsylvania avenue S. E., Washington, D. C.

The Past Continued Into the Present.

The National Congress of Old German Baptists, at a conference held in Flora, Indiana, last week, determined members using telephones should abandon their use, and have them removed from the house. The ability to talk through a wire contravenes the will of God, and it must be abandoned.

Every invention through the ages, each in turn, has been fought by the church. The art of printing was the work of the devil. Even the fanning-mill for cleaning grain, was a device to substitute artificial wind for what God had provided. Lightning rods were anathematized as an effort to divert the electric element away from a building God had purposed to destroy.

The history of using any of the forces of nature in alleviation of pain, or escape from toil was in direct antagonism to the decree of God. He who investigates in these directions will see that our civilization is what it is in spite of the church, instead of having been aided by it.

Do we claim too much? Read the records of the past before deciding. The Old German Baptists are in line with the history of all the churches before they became civilized. Copernicus, who demonstrated our present system of astronomy, withheld the information from the world until near his death, because of the popular outcry, sustained by the church. Galileo, a few years later, who adopted the Copernican theory of the solar system, was bedeviled by the church, imprisoned, and only escaped with his life by repudiating what his telescope revealed to him.

And yet, let the preachers tell the story, we owe our civilization, our greatness, our prosperity, our hopes of heaven and escape from a mythical hell, to Christianity.

COL. R. T. VAN HORN.

Col. R. T. Van Horn passed through the city last week on his way to his favorite place of resort, Lily Dale camp. Although we did not have the pleasure of meeting the venerable gentleman, when he called at the office, we are assured by those who did that his mind is still as brilliant, logical and clear as it was when he had a seat for four sessions in Congress, shaping the destiny of the nation, as a Colonel at the head of his regiment, or as editor of the Daily Journal in Kansas City, whose columns were illuminated each Sunday by one of his unique, soul-elevating and inspiring editorials that were read and re-read, and quoted far and wide, exerting a spiritualizing influence that still survives. Just so long as this octogenarian visits Lily Dale, he will be its MASCOT, and it will prosper and be happy, so we advise the fair Lady President of the camp to see to it that he is properly groomed, and taken care of with that delicacy, serenity and cheerfulness, commensurate with his present and past standing in the world.

Shamefully Vile.

"And the Lord said unto Moses: Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel."—Numbers 25:4.

Now, why was the "fierce anger" of of the Lord aroused against Israel? Because they ate and bowed down to other gods. Acting on this authority and other Bible texts, heathen had no rights Christians should respect, hence they were enslaved, tortured, burned at the stake, emboweled, skinned alive.

Who so silly as to believe the Lord said any such thing to Moses? It is a libel on the divine character. These "Thus saith the Lord" so frequent in the Bible, had their origin in the brain of a murderer, and should be treated as such.

Conjectural Revelation.

Good reader, did you ever sit and gaze on the great ethereal vault above when stratum after stratum of dense clouds, one over another, with bright rays of light between tinged their edges, and the whole was borne along by a gentle current? Did you notice how these clouds were ever shifting, ever assuming new forms? Aided by an active imagination, you have constructed every form of animated nature, and have seen these objects of fancy rapidly changing into others as variant as matter can assume. The cloud-elephant drops his trunk, its tusks disappear; then, perchance, a camel comes rushing on with wonderful pace, an ostrich, a cameleopard, each in turn, and then all are merged into a common cloud. Palaces, temples, great cathedrals, priests, angels, gods, armies advancing, combating, retreating, and all are swept away. Ships come in sight, sailing over a billowy sea, colliding with some object, possibly an informal iceberg. And thus so long as the watch continues, and the stately march goes on, with a busy imagination shifting cloud is constructed into forms of life or phantom cities. The sight is grand, sublime, inspiring, magnificent. If a historian you have seen re-enacted in the theater of the skies, great battle scenes, armies advancing for mortal combat, victors pressing onward over the fallen and prostrate; then all are overwhelmed and lost in the rolling, intermingling drapery of drifting, reconstructing cloud. If the lightning dashes from object to object in the great vault, and the thunders roll along the sky with crash on crash in deafening peals, you may feel you have not only seen but heard the clash of contending warriors in deadly strife.

In high northern latitudes a similar astonishing vision illumines imagination as it looks out on the northern lights, the aurora borealis of the books. It seems difficult at times for the young mind to conceive it possible life is not there enacting scenes which fancy weaves into advancing and retreating armies, into towers, cities in flame, streaming banners; perchance ruin, desolation and death.

The scene in cloud-land is before us as we write. There is a reindeer. Its great high antlers rise above its head; there, it is changed into a pair of horns; the head is lowered as if to defend against an advancing foe. And thus, ever changing, new, perhaps uncouth forms as dragons and monsters appear from moment to moment for hours if attention is so long continued, or the day does not wane. From whence but the clouds came the distich

"He plants his footsteps on the sea,
And rides upon the storm"?

In the infancy of the race, while imagination had free wing, unaided by education, is it not probable this constructive castle building was carried on to an extent not thought of now? The old Babylonians surveying the heavens, arranged the stars into clusters, and gave them names which survive to our day. There are the Great Bear, the Little Bear, the Dragon, the Herdsman, the Harp, the Swan, the Serpent, the Arrow, the Flying Horse, and thus on to the number of forty-eight, embracing all the stars in our northern hemisphere.

Pondering on these subjects while gazing on the changing kaleidoscope, the thought arose: Is it not probable those who wrote our holy books, gained portions of the animals and characters they describe while looking at the moving clouds, somewhat after the manner of women in their old-time tea parties, who turned over their empty cups, gave them a few circular twists, then told what they saw in the adherent grounds of tea? She whose imagination was the most prolific was deemed the best fortune-teller. The prophets who saw great beasts with wings, and feet of iron, brass or clay, maybe with claws of eagles instead of hoofs, possibly gained their ideas from the cloud-world, immediately beneath the "firmament," above which was the throne, occupied by God, and all around it were the saints shouting glory, glory, glory!

The book of Revelation filled with imagery, better fits a description of the genii of the clouds than of real life. To those who are familiar with that compilation of ancient literature it would be but surplussage to particularize.

Dr. Adam Clarke, the eminent Methodist commentator on the Bible, in his Prefatory on the Book of Revelation, thus discourses:

"I cannot pretend to explain the book; I do not understand it; and in the things which concern so sublime and awful a subject, I dare not, as my predecessors, indulge in conjectures. I have read elaborate works on the subject, and each seemed right till another was examined. I am satisfied no certain mode of interpreting the prophecies of this book has yet been found out; and I will not add another monument to the littleness or folly of the human mind, by endeavoring to strike out a new course. I repeat: I do not understand the book; and I am satisfied not one who has written on the subject knows anything more of it than myself."

Dr. Clarke was an honest writer, who was unwilling to indulge in "conjecture," yet he waded through the book with voluminous comments on "things which must shortly come to pass * * * for the time is at hand. * * * Surely I come quickly," though more than 1800 years have come and gone, yet he comes not. John the Revelator claims he was on the sea-girt isle of Patmos when he wrote. Was he looking above at the shifting clouds when he saw great beasts with wings, having feet of iron, brass and clay, some with the claws of birds? We have the right to suspicion in that direction.

Words That Have Meaning.

C. L. Stevens, a prominent Spiritualist of Pittsburg, Pa., writes: "Your journal is a great favorite, and has a large sale in this vicinity. We know there are more sold at our church when in session than all others combined."

The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. Price, 15 cents; $1.50 per dozen.

An Object Lesson.

For Honest Spiritualists and Mediums to Carefully Consider.

An Object Lesson is always valuable. It makes a deep impression on the mind, and sets Spiritualists to thinking as never before. Legerdemain is abroad in the land with its illuminated dresses, draperief, and various kinds of toggery, to represent "Spirit Friends," accomplishing results not within the power of any honest medium. Read, think, reflect, and become wiser.

Spiritualists are gradually becoming more enlightened. The phenomena coming through different mediums are discussed freely and openly. The process of communing with spirit friends is simply a natural process, in accordance with natural laws, and is in no sense supernatural. Hence that which is transmitted through a physical medium must pass the ordeal of a scientific examination, with the same painstaking scrutiny that a scientist would examine any substance transmitted through the atmosphere from the space above it.

Opinions long ago adopted must now be modified or changed altogether. The legerdemainist is abroad aiming to imitate every phase of the spirit phenomena as far as possible, and then assuming the name of medium, going forth to coin money and deceive the public. In 1896 the following article was sent to this office by a prominent physician of Covington, Ky., and we publish it now as an object lesson to Spiritualists.

MARVELOUS MANIFESTATIONS.

Never Before Equaled in the Annals of Spiritualism—Such Was the Power of the Spirits, That Skepticism of the Most Keen-pointed Kind Did Not Prevent Them From Materializing Even a Giant Form—Forms That Were Small, at Once Assumed Exceedingly Large Proportions, Even When No Conditions Were Required, Antagonism Being No Detriment to the Dear Angels of Light and Love, in Their Efforts to Materialize.

To the Editor:—I herewith send you a report of some seances that I have attended. About the first of September last there came to Cincinnati, Ohio, a Mr. C. C. Howland and wife, he being a lecturer and she an instrument of occult phenomena produced in public by them. They were employed by the Spiritual Progressive Society, which held forth in old Odd Fellows' Temple, corner Fourth and Home streets, with a seating capacity of about 400. Ten cents admission was charged, the standing room generally being exhausted, making some $40 of an income on Sunday evenings.

Some dissatisfaction soon arose as to the division of the door receipts, for never before were the door receipts so great in the history of the society. To Mr. Howland fell the greater part.

At this juncture the society and their former local mediums, officers and members withdrew their support, disbanded and expected to see the thing go to the wall. Then Mr. Howland threw open the hall free of admission, only a collection taken, same as done in churches, merely enough to pay the rent, and sometimes Mr. Howland went down in his pocket to make up what lacked. This was the first time a hall in that city was ever thrown open free to the general public, and a great work was accomplished.

Next that none might be deprived of the phenomena, they threw open their private seances free to all, asking of those that were able to contribute a dollar apiece, and others to contribute what they were able to.

On October 25, 1896, I was at the hall, and will outline what I saw, and express no opinion. The phenomena produced was as follows:

As Mr. Howland closed a 20-minute lecture, a committee of six ladies and six gentlemen unknown to the Howlands, and not Spiritualists were selected; some had never been in seances; they came forward promiscuously from the audience. The cabinet consisted of brass rods six by six by six feet, covered with dark canton flannel mode for that purpose, slit from top to bottom in the side next to the audience.

A large armed hall chair was placed in the cabinet, and Mrs. Howland was seated therein, and with strips of dark cloth her wrists were tied to the chair arms, and her ankles to the chair legs, and the knots were sewed by a lady of the committee. The curtain was then closed, and the lights lowered some, but all could see very plainly. About five dozen flowers were thrown out of the cabinet; bells were rung; musical instruments played; a loud and sonorous voice came from a trumpet; about thirty messages were written to different people in the audience, and faces of departed ones were drawn on paper that after the seance were recognized. The pad of paper was thoroughly examined before placing in the cabinet. Handkerchiefs from the crowd were held close to the cabinet, were taken in, tied in knots and returned in an instant. A glass of water was held close to the curtain, taken inside and was returned in a second of time emptied. No trace of water could be found. The flowers were all broken off, none being cut. The curtain was thrown back and the lady was found to be just as they had placed her, tied and all knots as the committee left her. This to the new beginner was unaccountable.

The gentlemen thoroughly examined the cabinet and things thereabouts, to see that there was no white anywhere. The ladies had taken Mrs. Howland to an ante-room, disrobed her and dressed her in their own clothes, returned and placed her in the cabinet, the curtains then being closed. The whole committee of twelve declared positively that there was not a bit of white about Mrs. Howland or the cabinet. Mr. Howland was then held by the hands, the gas lowered to a dim light and a full-sized person appeared from the cabinet, dressed in white. Several of these appeared, from the size of children to a full grown person of 220 pounds weight. All of these phenomena were dressed in pure white robes, and the twelve on the committee declared there was no white to be found. I saw about the same wonderful phenomena on November 1, at the same place, with this to add: One full-grown form did not recede into the cabinet as the others did, but sank down onto the floor to a light spot and then vanished altogether from view.

On November 1896, the Howlands appeared at Odd Fellows' Hall, Covington, Ky., and with only a small audience being present, a part of the seance was the same as related above. I will now state the phenomena as it appeared on the stage, in a light that no one had to lean forward and strain their eyes to see what occurred. The same cabinet was in use, and a committee of twelve of our own people went forward, none being Spiritualists. The six ladies took Mrs. Howland to an ante-room, disrobed and clothed her in their own garments, and returned with her and placed her in the cabinet. During this time the gentlemen had examined the cabinet, and the whole twelve after giving names and addresses, said that they were willing to make oath that there was not any white whatever about the cabinet or Mrs. Howland. The lights being arranged the committee held Mr. Howland at about twelve feet distance, and in a few seconds a giantess appeared, fully six feet tall, and the size of a person weighing 300 pounds, the clothing being of pure white, low and gathered about the neck, hanging in folds almost to the floor; white slippers, and the hair long and hanging loose over the shoulders, it being of a dark coarse look. There seemed to be a lace covering over the heavy goods beneath. The lace sparkled as though it was studded with diamonds half an inch apart all over. After making a bow to each of the committees and then to the audience, the form retired within the cabinet. Other forms appeared but not quite so large, all dressed in white, and going as far as five or six feet from the cabinet. As it retired the curtain was quickly drawn aside, and no white was visible, and Mrs. Howland was sitting in her chair dressed in black as the committee had placed her.

One form appeared the size of a ten-year-old girl, and after a second it began to grow larger, and assumed the proportions of a giantess, seven and a half or eight feet tall, and wide in proportion to the height. This last is surely a great wonder; to increase in such proportions and then diminish to the size of a child in plain view of all, then return to the cabinet from which it proceeded.

Mrs. Howland is a small, delicate, dark-complexioned person, weighing I do not think over 100 pounds.

Now where did the white come from that was seen, also those giant forms. I have been many years a Spiritualist and seen an abundance of phenomena, but never anything to equal this.

If this is trickery I should be pleased to know it. If it is those from the other side of life, I think the manifestations supremely grand.

L. S., M. D.
Covington, Ky., Nov. 28 1896.

The above was simply the result of legerdemain—that and nothing else, and strictly legitimate when practiced as such and not under the head of spirit phenomena. The performance was a subtle, cruel deception from beginning to end, and not the result of mediumship as set forth in the following, written over Mr. Howland's own signature:

"WE HAVE NEVER POSED AS MEDIUMS OR SPIRITUALISTS. (GOD FORBID!)"

When the communication came to this office extolling the Howlands, we knew that all the manifestations were the result of legerdemain. Supposing we had published it. Then hundreds would have been misled. Camp-meeting officials would have tumbled over each other in their efforts to secure the service of the notorious Howlands. Their seances would have been crowded; the Spiritualist press would have sung their praise through the camp-meeting correspondents, and they would have been solicited, probably, to visit Europe. Thus it is, Spiritualists, that legerdemain keeps a few paces ahead of honest mediumship; it coins the dollars, while the host of honest mediums suffer in consequence.

Remember, please, that the above manifestations were in a packed hall—400 being present—a hilarious crowd of skeptics bent on fun—conditions utterly destructive of genuine manifestations!

Is it not about time that a flood of light was thrown upon the dark cabinet and its artificial toggery, so handled by the medium or confederate that it escapes the notice of any committee? One after another those who resort to deception are being exposed, and it may come YOUR turn next. The mills of the Gods grind slowly, but they grind exceeding fine.

Mr. T. J. O. Volkmann.

The above named genial gentleman and earnest Spiritualist arrived in Boston from London, Eng., on Saturday last, in the White Star liner Republic. Mr. Volkmann is a native of New Zealand, hailing from Wellington, the capital of the colony. For a number of years, in fact down to his recent departure from his home on his round-the-world tour, he acted as treasurer to the Wellington Association of Spiritualists (Registered), the leading Spiritualist organization in New Zealand. We were pleased to welcome our good friend with whom we had much pleasing association when lecturing in his country and city a few years since, and also glad to extend to him such fraternal courtesies as circumstances permitted. Mr. Volkmann purposes an extended tour of the states, and we cordially commend him to all Spiritualists as a good Spiritualist and a worthy representative of our brethren down in the Southern seas.—Banner of Light.

Mr. Volkman is now in Chicago. He is an exceptionally intelligent and agreeable gentleman. Possibly he may make this country his future home.

B. B. Hill's 75th Anniversary.

It is with great pleasure we note the seventy-fifth anniversary of this old-time and ardent Spiritualist, B. B. Hill, of Philadelphia, Pa.

His life has been an active one and filled with labors of good to the world. He was the originator and is at the head of the B. B. Hill Manufacturing Co., of Philadelphia.

With all his engrossment in the business affairs of life Brother Hill has not neglected his spiritual welfare and the well-being of those in his employ who have helped him build up the immense business he has now upon his hands. He has been a liberal contributor to spiritual institutions that met with his approval and seemed to merit his co-operation.

In fact, while he is a man of business, active, thrifty and energetic, he is a business man with a soul, and is highly esteemed by his acquaintances and employes alike.

We are glad to have good men live to a ripe old age and grow old gracefully, as has our brother, B. B. Hill, and The Progressive Thinker, acknowledging the receipt of souvenir invitations, also extends a congratulatory hand, and wishes him seventy-five or a hundred more years of usefulness in the life that is eternal.

To illustrate his business proclivities and his standing in the world of invention and trade, we quote from the Commercial Stamp Trade Journal, Chicago:

"Mr. Hill has been in the stamp trade as an inventor and manufacturer for more than forty-five years, and is on this account considered the Father of the "Hand Stamp Industry."

"On the occasion of his seventy-fifth birthday he was greatly honored, both by his employes and also by his family in two celebrations, one by his employes and the other by his more immediate friends and relatives. June 9, 1905, was the day, and the home of Mr. Hill, at 1243 N. 13th street, Philadelphia, was beautifully decorated in honor of the occasion. All day long at intervals letters and telegrams from prominent railroad officials and business men came in from all parts of the world, congratulating him on having arrived at the seventy-fifth year in such a favorable condition of life and health. In addition to this Mr. Hill was kept busy receiving visitors at his home, who called to pay their respects.

"The celebration began on Thursday evening, June 8, at Casino Hall, Thirteenth street and Girard avenue, where on the eve of Mr. Hill's birthday, The B. B. Hill Mfg. Co. tendered a reception to their employes in honor of the occasion, the main features of which were music, dancing and an elaborate banquet. Great was the enjoyment thereof. Mr. Hill is held in high esteem by the employes in the factory and offices and as a result of this they presented him with a very handsome leather chair, which he received with good grace and good cheer.

"On the evening of his birthday, June 9, a delightful reception was given to his family and their friends at Mr. Hill's home, 1243 N. 13th street. Here the aged inventor received numerous tokens of flowers and many useful articles as tokens of friendship and love. But there was one that pleased him more than any other: Two little child friends, Maggie and Harry Bertwhistle, aged 9 and 12 years, respectively, early in the day rang the door bell and left a large basketful of field daisies, which they had gathered themselves, and which were used as a prominent feature of the decorations of the home. At the home, Mr. Hill's daughter, Mrs. M. E. Cadwallader, who is secretary and treasurer of the company, assisted in receiving the guests.

"Mr. B. B. Hill is well and favorably known by the stamp trade the world over. He has been the inventor and manufacturer of over 400 styles of hand stamps, seal and notary presses, and ticket stamps. His ticket stamp is in use the world around by nearly all the railroads and has made for him many business friends and acquaintances. The B. B. Hill Mfg Co., at Philadelphia, is one of the oldest of the kind in existence and the genius that has controlled it from the beginning is still active and alert, despite his advanced age, and it is his constant activity and fondness for work that has kept him up and rendered his life young in spirit and buoyant with hope. He started his present business in Chicopee, Mass., in 1860 and moved it to Philadelphia in 1882, where it has grown to great proportions and is still progressing with vigor and enterprise."

SEVENTY-FIFTH ANNIVERSARY.

(Respectfully dedicated to B. B. Hill, of Philadelphia, Pa.)

As year follows year and white hairs appear,
And the youth gives way to old age;
As Time drifts along with his "hey-hi-ho" song,
Inspecting each record—each page,
There's none who need fear, with record kept clear
Throughout this terrestrial stage.

A good man grown old has riches that gold
Can never add to nor efface;
A man growing old in Nature's true mold,
Grows better in life's onward race;
A man with good mind, with age will grow kind:
Grow younger and richer in grace.

Oh, beautiful Life! Though measured in strife;
Though filled with the sweet and the tart,
Thou holdest each man in line with thy plan,
To perform his personal part!
Oh, beautiful soul from Life's fountain bowl,
Grown bright in Earth's busy mart!

Oh, Infinite Mind! in manhood refined
In thine own image is seen
Great marks of thy love, let down from above,
That no mortal body can screen!
True manhood's own sphere and angels are near,
E'er aglow with love-lighted mien.

No mortal is great inflated with hate;
No mortal in progress can grow,
Weighed down with a load in Life's rugged road,
Unless his great soul is aglow
With thoughts above earth; for man's greatest worth
Is in spirit, and not here below.

And here's to the man, and here's to the plan
That helps many people to thrive;
And here's to the soul that has a high goal,
Toward which to struggle and strive;
And here's to the heart still doing its part
At the age of seventy-five.

DR. T. WILKINS.

The gifts of a bad man bring no good with them.—Euripides.

A Rank Insult to Spiritualists and Mediums.

Testing Spiritualists as a Body, and Finding the Stuff Exceedingly Shoddy.

The Light of Truth is engaged upon the only purpose spirit return has in this world's affairs. That purpose is to free the spirit man here and now and make earth a fit dwelling place for him.

In this work the Light of Truth appeals, for the present to Spiritualists, because they are supposed to be the people that know about these things.

The Light of Truth is testing the Spiritualists of North America specifically, and the Spiritualists of the world generally.

This test will go on until the fiber of the goods is thoroughly known and understood.

For the MOST PART the STUFF SO FAR TESTED IS EXCEEDINGLY SHODDY. Some of the PACKAGES TIED WITH FANCY STRING and BABY RIBBON offered for inspection WILL NOT BEAR IT AT ALL.

A FEW SMALL PACKAGES tied with the ordinary binding cord contain big values. They are the kohinoors among the diamond fields of things Spiritualistic. On them the Light of Truth depends for courage to continue the test.—Editorial in Light of Truth, by Willard J. Hull.

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The Progressive Thinker Tests Spiritualists.

The whole world is aglow with the Beauty and Grandeur of Spirit Return!

It has liberalized the Churches!

It has sent thrills of joy unspeakable into millions of homes, proclaiming the joyful tidings that the "dead" still live—are immortal!

Spiritualists as a class are THE BEST PEOPLE on earth to-day.

This fact has been fully established by the employment of Clipping Bureaus in Chicago and the East. The clippings sent in established irrefutably the fact that Spiritualists as a class (and that, of course, includes all mediums) are the MOST MORAL and law-abiding of any of the religious creeds in the World to-day.

To insinuate that the great mass of Spiritualists are Shoddy, is an insult to the intelligence of the great mass of thinking minds now lending dignity to our Cause. Instead of "a few small packages" containing big values, there are thousands of them, perhaps millions, among Spiritualists. To estimate otherwise should stamp a person as an imbecile, unworthy of recognition as a leader in our ranks.

He Is Simply Ignorant.

"The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic, he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."—T. J. Hudson, "Law of Psychic Phenomena," p. 206.

An Incomplete Book.

It is not to be expected that a "higher critic," even of the most advanced type, who is yet addicted to bibliolatry, or worship of the bible, will admit the correctness of the views of those who do not hold that book in sacred reverence. Nor will such critic admit that the conclusions such persons draw from his positive statements concerning the bible are correct.

Most unbiased minds would say that a book which is "the most inartistic, disproportionate and incomplete book possible," could not be the production of an all-wise Being—as is claimed for the bible.

But let us hear what a learned critic—Prof. Herbert L. Willet of the divinity faculty of the University of Chicago—has to say:

"The bible will not suffer from criticism, but from the neglect of it," Prof. Willett declared. "The bible is a fragmentary work. It is disproportionate in its discussion of great events. For instance, in the book of Daniel twenty years of important political history is passed over with but two paragraphs of expostulation. But the bible is not concerned with political history and from the standpoint of the writer is the most inartistic book possible. This is true of the new testament as well as of the old.

"Who believes that there is a complete history of the life of Christ in Matthew, Mark, Luke and John? The same is true of the life of Solomon. The testaments were not intended as political histories and so why supply this history from other sources and make the bible a complete history of its time? What harm can come of it?

"Why cannot this history be made complete and certain of understanding from other sources just as we would authenticate other history? The great political events were passed over in order to show the development of the characters with which the books dealt specially.

"The archaeologist and the interpreters of the bible, by the use of the contemporaneous, are doing most toward giving us a complete and correct understanding of these holy writings. And this entirely othodox.

"The panic among religious teachers and thinkers brought on by the first statements from these higher critics is over. Most advanced thinkers now accept as helpful the work of these critics."

JOINED IN WEDLOCK.

Rev. Charles W. Stewart and Rev. Josie K. Folsom, Spiritualists, formerly president and treasurer, respectively, of the State Spiritualisis' Association, were married by Rev. Dr. J. W. Cunningham at 6 o'clock Wednesday afternoon, in accordance with the Methodist marriage ritual. The wedding was a quiet one and the only guests present were Miss Phoebe Wolfe, Mrs. Folsom's confidante, and her stepson, Charles L. Folsom.

Mrs. Folsom was a widow, and is the daughter of G. G. Hendrick, a prominent attorney of Louisville. Mr. Stewart has been an active worker in the cause of Spiritualism for the past thirty-five years, and a business partner of his bride's former husband. Mrs. Folsom has espoused the cause of Spiritualism for twelve years or more.

Mr. Stewart and Mrs. Folsom were deposed by the State Association of Spiritualists, as stated in the newspapers recently. The matter is now in the hands of the National Association, Washington, D. C., and a committee will meet here September 1 to make a thorough investigation of the whole matter.

Mr. and Mrs. Stewart are engaged upon a plan to build a Spiritualist temple in St. Louis.—Globe-Democrat, St. Louis, Mo.

A Potent Remedy For the Evil.

A Lecture on The Progressive Thinker Rostrum, to Its Many Thousands of Readers, by Nora Batchelor.

There is no reason why any child should suffer with cold and hunger. why it should grow up in poverty and ignorance, and squalor and wretchedness, why it should wear its life away in factory or mine or sweatshop, or end its days in the brothel or the penitentiary. Some day we will have the wisdom, the decency and the humanity to end these conditions, and to insure to every little human blossom the environment necessary to unfold the possibilities of its higher nature in all their beauty and power. When that day comes, fewer graduates from the prison and the gallows will go to swell the ranks of obsessing demons on the other side of life.

Much has been written of late on the subject of demoniacal influences, but little thus far has been offered in the way of a remedy for this evil.

The old proverb that an ounce of prevention is worth a pound of cure applies especially well in this case. Those who have read Dr. Peebles' work on Obsession, without prejudice or preconceived opinions, together with the many articles in the Open Court, are in little danger of becoming victims to the wiles of the unseen foe. They possess the knowledge which will successfully ward off all attacks of these "powers of darkness." They have learned better than to resign themselves unreservedly to the control of an unknown power, in the fallacious belief that "like attracts like," and "only the good can come."

But there are those who, through ignorance, have already fallen into the trap, and are struggling with the desperation of despair to extricate themselves from the demon-like grip of a power they never knew existed until they found themselves fast in its clutches. What shall we say to these?

But right here, before attempting to answer this question, I want to say that in my opinion it is a great mistake to urge sensitives to "sit for development," either in circles or alone, without at the same time informing them thoroughly of the danger of evil influences, and how to detect and repel them. It is not enough to say, "You are in no danger if your motives are high and your character pure. Evil beings cannot approach you nor do you harm." This teaching is a stupendous error, and has been the cause of much suffering to innocent persons. Conscious of the uprightness of their own character and the purity of their motives, they have walked blindfolded into the trap. This doctrine is mischievous and pernicious in the extreme, and should be exploded once for all.

Now, what is the truth in regard to the power of demoniacal influences over the minds and acts of men? Just this: Spirit control is a hypnotic control. The methods employed are akin to those of hypnotism. Here is the spirit hypnotist, and here the mortal sensitive. The one has the power of giving suggestions, that is, of projecting his thoughts into the sensitive mind of the subject. The other has the power of receiving those thoughts or suggestions. THIS POWER TO GIVE OR RECEIVE SUGGESTIONS IS PURELY A MENTAL POWER. MORAL CHARACTER HAS NOTHING WHATEVER TO DO WITH IT.

The hypnotist may be an angel or a fiend; the sensitive may be a saint or a moral pervert; but whatever the one or whatever the other, the power of the one to give suggestions, and of the other to receive them, is in no wise abrogated because of a difference in moral unfoldment. That an evil spirit hypnotist cannot approach a pure-minded sensitive and cast his suggestions into the mind of the latter is an egregious error.

This he may do. But here his power ends. He may give his suggestions, but no power in this world nor any other can compel the sensitive to comply with them. Thus far and no farther! Now the question of moral character becomes of the utmost importance. Whether the sensitive accepts and complies with these evil suggestions or not, depends upon his own moral unfoldment, and upon nothing else. He may receive the suggestions, even against his will, but he is under no compulsion to act them out, unless he so desires.

It is not true that an evil influence cannot approach or hypnotize a pure-minded sensitive. It is true that he cannot compel that sensitive to perform an immoral act. I hope this point is clear, for it has been the cause of much misunderstanding and error. The sensitive does not attract evil influences because of evil in his own mind and character. HE ATTRACTS THEM BECAUSE HE IS A SENSITIVE. He is not responsible for their coming. He is responsible if he allows them to remain and control him, after he has learned their true character.

Now, what can be done for the unsuspecting, inexperienced sensitive who has fallen a prey to vicious spirit influences, who has "sat for development" week after week, giving himself into the control of unknown powers, doing their bidding in little things that had no moral significance, and thereby all unwittingly drawing tighter and tighter about him the hypnotic bonds that now require all his strength of body, mind and soul to break? What can he do to free himself from the unseen power, now that he knows that its designs are evil?

Resist to the last extremity. Refuse to do its bidding. Pit his strength against its strength in a life and death struggle for the control of his own organism. Yes; to be sure, that is what every right-minded sensitive must and will do. But it will not save him from the torment and persecution which follow. The very fact that he does resist calls down upon his devoted head the savage fury of demons foiled of their prey. It is not enough to say to these powers of darkness, "Be off! I will have no more to do with you." That does not end the matter by any means. They have gained a tremendous advantage, a terrible power, and they do not hesitate to use it. They will fight like the fiends they are to maintain their position, and force him to do their bidding. They say to him, "Yield, or we will torment you to the verge of human endurance. We will fill your days with misery, and your nights with horror." And they have the power to carry out that threat, as many a medium who has passed through this experience can testify.

Perhaps a few practical hints, from one who has fought this battle and won, may be of value. Letters come to me from north, east and south, asking, "What shall I do to free myself from this awful power?" It is impossible to answer all of these in detail, but I will try to give a few suggestions, in the plainest of plain language, that everyone can understand.

In the first place, make up your mind that you will never yield, no matter how great the suffering you are called upon to endure, no matter if you are driven to the verge of insanity or of suicide. Maintain your ground, and be assured that in due time this persecution will cease. For when it is found that your will is indomitable, your character incorruptible, your tormentors will leave you, after exhausting the vials of their wrath, in search of a more willing subject. You are under no compulsion to bow to the will of an unseen power, even if it has gained a certain degree of hypnotic control over your mind. There is a remedy for this evil, and that remedy lies in your own hands. It lies in the power of auto-suggestion. It was through suggestion, unconsciously received and acted upon, that you fell into the pit. It is through the contrary auto-suggestion that you must climb out again.

THE PRACTICAL APPLICATION.

Now for the practical application. These evil beings will doubtless seek to break down your physical health, to thus undermine your will power, and conquer you in this way. They will cling to you vampire-like, sapping your strength and vitality, until you find yourself on the verge of nervous prostration.

How is this done? Through suggestion. It is a well-known fact to-day that many physical ills can be cured by hypnotic or telepathic suggestion. If suggestion can thus build up the bodily tissues, it can also tear them down. If it can assist, it can also injure. Only within the past few years have we begun to realize the subtle power of suggestion upon the physical organism. I know from bitter experience that these wily foes in the unseen can and do break down the bodily health of their intended victims in order to still farther fasten their hold upon the weakened organism.

AUTO-SUGGESTION A REMEDY.

But there is a remedy. It is a fact in hypnotism that an auto-suggestion when vigorously given in opposition to the will of the operator, will frustrate all attempts of the latter to gain control. Now, you tormented and persecuted sensitive, get this truth firmly planted in your mind, for upon your full and complete understanding of it depends your salvation. Nature has wisely given into the hands of every man the power of supreme control over his own mind, and through this of his own body. The trouble is, there are very few of us who realize this fact. Possession of such power is of little value until we become conscious of such possession. Put your own suggestion against that of your enemy, and you will vanquish him in every encounter. If he seeks to undermine your health, meet him with the counter suggestions of health and strength. Do this repeatedly during the day, and especially when you retire at night. Study mental science and the so-called New Thought. Never mind the useless verbiage, nonsense and absurdity which you find. Dig down until you find the root. There is a great truth there which will well repay your labor. Master the principles involved in mental healing. Study hypnotism and suggestive therapeutics. These things are all akin. One truth underlies them all. The work which has done me most good along these lines of study is Olston's "Mind Power and Privilege." (Thomas Y. Crowell & Co., New York, publishers).

MEET SUGGESTION WITH CONTRARY SUGGESTION.

Again, your tormentors will doubtless attempt to fill you with fear and worry and all manner of forebodings, to make you despondent, and miserably unhappy. Meet this attempt as you do all others with the contrary suggestions. Refuse to be unhappy. Look persistently at the bright side. Be cheerful in spite of everything. Put away all unpleasant thoughts and feelings. Fill your mind only with that which is desirable, and in this way crowd out the undesirable. Read plenty of good literature, and when you cannot read, keep your mind fixed upon things that are pure, beautiful, true and good. Think of your troubles as little as possible. Do not allow your mind to dwell upon the evil influence and its work. Ignore it as far as possible. Say nothing to it. Try not to think of it as anything human. The more you can crowd it out of your consciousness, the better it will be for you.

On this point I do not agree with those who advocate attempts at "educating" the evil power. Some of these beings may be susceptible to education, but others are not. They will simply laugh in your face and take advantage of your benevolent intentions to still farther fasten their hold upon you. No, the work of education and upliftment, if such is possible, had better be left to those who have not fallen into the clutches of these beings, and who stand in no danger of their power.

INSOMNIA AND ITS CURE.

Again, you may be troubled with insomnia, as this seems to be a favorite method of the invisibles of inflicting torture upon those who refuse to yield to their desires. Of the horror of sleepless nights, only those who have experienced them can ever know, when the brain seems on fire, and one's thoughts go careering over the universe like runaway steeds, leaping from one subject to another with a rapidity akin to madness, until the fagged brain cries in despair for one little moment of rest. But, no! if you drift for a few seconds into unconsciousness, you are suddenly jerked awake by an electric shock sent from your head through your whole organism. And then the whole experience must be gone through again. Demonism! Yes.

But there is a cure for this also. It requires persistency and determination, but in time this enemy to health and peace can be overcome. In the first place, stop worrying about your condition. Say that you do not care whether you sleep or not. The object of these attacks is torment—to worry, harass and terrorize. If you refuse to be tormented, the chief cause of attack is removed. The next think to do is to stop thinking. Control that current of thought. Refuse to let it run. Memorize some beautiful poem or bit of prose, and repeat this again and again until you go to sleep. Hold your mind down to the thoughts expressed in the poem. It is of no use to repeat the words while your thought is running elsewhere.

The waking mind must occupy itself with something, and the object in this is to keep it looking at pictures, instead of doing work of its own. It is this ceaseless working on its own account which brings fatigue to both mind and body. Select some poem that is full of pictures, like Trowbridge's "Summer," or the lines of Lowell, beginning "What is so rare as a day in June?" in "The Vision of Sir Launfal." Allow your mind to dwell upon pictures as you repeat the words. Crowd everything else out by concentrating your attention upon these. If the thought wanders bring it back. Be persistent. Don't give up. When you tire of one poem try another. The object is to check the thought current, to prevent the mind from doing original work. When you can do this you have won. You will pass into a dreamy state that is restful, and after a little more practice you will be able to command sleep when you desire it. The secret of the whole matter lies in gaining control of your thought.

And indeed the secret of this whole question of how to vanquish obsessing influences is in learning to control your own psychic activities. By yielding the control of your mental organism to outside intelligences you have put yourself in their power, and the only way to regain that control is by constant vigilance and self-assertion. Watch the movements of your tormentors and checkmate them at every turn. Meet every suggestion with a counter auto-suggestion. They will try to control your smallest acts, even to slight muscular movements, such as sighing and yawning. It was through such little things as these that they first gained control, unconsciously to yourself. When you find yourself performing some little act with no reason, stop it. The chances are you are acting in obedience to some suggestion from the unseen.

Do nothing to appease the evil powers. Resist them on every point, however small. You may find yourself stopping to glance over the usual list of horrors in the daily papers, the accidents, murders, suicides, scandals, etc., which you have hitherto scorned. Stop it. You are merely catering to the depraved appetite of the invisible beings who surround you. This is merely a hint. If you are watchful you will discover many similar tendencies. You will find yourself doing things you never did before. You will entertain thoughts and feelings you never had until now. Put them out. They are not yours, but reflections from the unseen.

ASSERT YOUR RIGHT TO FREEDOM

These depraved influences will strive to dominate your thought in all things, to make you believe that they are going to stay with you and torment you until your last breath. Do not believe it for a moment. Assert your right to freedom. Declare your independence. Never relinquish for an instant your hope of ultimate victory. Much depends upon your own attitude on this point. They will attempt to terrorize you, to fill you with horrible fear and apprehension, and a sense of your own powerlessness. Put such feeling promptly out of mind. These beings cannot really harm you, that is, permanently, if you steadily oppose them. The harmful results of such an experience are all temporary, and chiefly physical. They are terrible while they last, but they soon pass away. These vicious beings cannot touch you morally and spiritually, if you will that they shall not. You will come out of the struggle stronger in character than when you went into it. You can use this experience as a sort of spiritual gymnastic exercise, in which to strengthen your moral and spiritual fibres, so to speak. When it is over you will find that the permanent results are all good. You will possess greater knowledge and a stronger will power than you ever had before.

IF YOUR CASE IS DESPERATE.

If your case is a desperate one, and you feel that you have not the strength to cope with your enemies single-handed, write to some good healer, in whom you have faith, for assistance. Five years ago I did not know what I now know. I was fighting a battle the like of which I had never heard, and the outcome of which seemed dubious; with foes whose methods I did not understand, and whose terrible power held me in thrall. I was broken in spirit, shattered in health, and wild with fear. I wrote to C. Walter Lynn, of Oakland, Cal., for help, and it came. In the course of two or three months the worst of the experience was over. Whether the good results were due to his advice and suggestions, kindly encouragement and sympathy, to some magnetic power mysteriously transmitted, or the intervention of strong spirit controls, I do not know; but I was helped, and I heartily recommend him to anyone now suffering in a similar manner. He is a man whom it will do you good to know—a strong, calm, beautiful soul, whose influence uplifts and strengthens. His address is 784 Eighth street.

PREVENTION BETTER THAN CURE.

Turning from particular cases to a consideration of obsession in general, we find the old proverb equally applicable. Prevention is better than cure.

The general causes of obsession lie in the ignorance of mortals on the one hand and the depravity of obsessing influences on the other. If we would remedy this evil we must address ourselves to these two conditions. With the first of these the Spiritualist alone is able to cope, for he alone understands the perils of the situation. Upon him devolves the duty of enlightening ignorant humanity upon this all-important subject. He it is who must set up the guideposts and wave the danger signals along this uncertain pathway of psychic unfoldment.

For it is not alone the sensitive who is consciously developing his powers, who stands in danger, but the whole of humanity, by reason of slowly unfolding psychic powers, lies open to a greater or less extent, to the influences good and bad from the surrounding spirit spheres. And these dangers will grow greater rather than less with the coming years, unless increasing knowledge keeps pace with increasing racial psychic unfoldment.

The question of the power of unseen forces over the lives of men is not alone a question of saving here and there an individual medium from torment and persecution. It has a far deeper significance than that. Few there be who realize the tremendous power of the thought currents, daily and hourly setting in upon the mortal shore, from the great ocean of spirit life—from that surging sea of low, vile, ignorant and depraved beings who swarm in the earth's atmosphere, and mingle to no small extent in the affairs of men.

THE VICIOUS AND DEPRAVED.

There is no such barrier between the two worlds as has commonly been supposed. We have thought we were well rid of the vicious and the depraved when they have taken themselves to the other life. We have congratulated ourselves upon their departure, and have frequently assisted them over the border by means of the hangman's noose. We have thought to thus shirk our responsibilities, to outwit the natural law which binds all men together in indissoluble bonds, making the good of one the good of all, and the evil of one a source of trouble and sorrow to all the others.

It can never be done. The law of human interrelation and mutual dependence cannot be set aside. We need expect nothing but trouble and sorrow so long as we go on ignoring the fact that humanity, in this world and all others, constitutes but one brotherhood, the happiness and well being of which depends upon the happiness and well-being of every member.

We need expect nothing but meddlesome, vicious influences from the lower spheres of spirit life so long as we go on populating that world with devils from this. The hells in that life cannot be removed until the hells in this are wiped out. If we would remove that pestilential thought atmosphere which wraps the earth as with a curtain of darkness, we must first cut off the source of supply; that is, stop producing in this world and eventually sending into the next, beings whose minds are saturated with evil—with hatred, revenge and lust.

What are the causes of human depravity? What is it which holds so large a proportion of mankind to the animal plane? Why do not all men rise to the intellectual, moral and spiritual heights attained by the few?

POVERTY FRUITFUL MOTHER OF EVIL.

Without doubt, poverty is a fruitful mother of evil. Economic and industrial conditions are largely responsible for the ignorance, degradation, vice and crime in modern society. When we read such books as Riis' "How the Other Half Lives," and London's "People of the Abyss," we do not wonder that there is vice and crime in the world. When we consider the environment into which thousands of children are born every year, and the lives they are forced to live, in the slums, the sweatshops, the mining camps—forced upon the streets at a tender age, or into the factories, to add their puny strength to that of their parents in the terrible struggle for existence, with no home worthy of the name, with the mental and moral nature stunted and dwarfed through lack of proper training, with every influence in their environment for evil and none toward good,—we cease to wonder that there is ignorance and depravity among men, and only wonder that human nature under such conditions can be one-half as good as it is.

When we wish to cultivate grain or fruit or vegetables, or raise domestic animals, we provide the best possible conditions for their growth and development. But human beings are of so little consequence that we leave their development to chance or fate, or the uncertain methods of a suppositional "providence."

It is not worth our while to trouble ourselves about our human brother. He has no value in the market. He will not sell for so much hard cash. There is no money to be made by developing him up to his highest possible standard. If we can make a slave of him, and appropriate the results of his labor to our own use and benefit that is well. But if he becomes in the course of time a broken beast of burden, an ignorant, degraded wretch, a hardened criminal, hating society with the deep, undying hatred of the wronged and the oppressed, what is that to us? We will send him into the next world and so be rid of him.

But are we rid of him? Let the well-informed Spiritualist answer. Says Emerson, "You cannot do wrong without suffering wrong"; and if he had added, and the consequences of that wrong will follow you far into the future life, he would have spoken another great truth.

WICKED BY ENVIRONMENT.

Society is doing incalculable wrong and injustice to its helpless members when it compels millions of them to live their whole lifetime in poverty, ignorance and degradation. And Society is paying the penalty. You read of it every day in the murders, robberies and crimes unmentionable, set forth in the daily papers. Eighty per cent of the criminals in our penitentiaries, it is said, come from the class of the homeless. The class of the homeless! What else could we expect? The outcast, the exiled, the disinherited! The younger criminals of New York, we are told, come almost exclusively from the tenement house districts. Read the description of those districts and you will not doubt the statement. Are these young criminals wicked by nature, or have they been rendered wicked by environment? If the latter, who is responsible?

The worst of it is, these terrible conditions are all so needless. If we had but a little more wisdom, a keener conscience, a stronger sense of justice, a warmer sympathy and deeper love for suffering humanity, we would rise in our might and put an end to these horrors forever. When society takes as much interest in the development of the human child as the farmer does in his field of grain, his fruit trees, or the lambs and calves frolicking in the pasture, when wholesome environment, a decent comfortable home, ample subsistence, and the means of culture, mental, moral and spiritual, is insured to every child born into material life, then and not until then may we expect to see a noble race of men and women upon the earth.

THE GREAT STREAM OF WEALTH.

And this we can do, by simply directing the great stream of wealth which flows with daily increasing volume into the coffers of our money kings, back into the hands of the toilers who have created it, and to whom it rightfully belongs. When we are wise enough to adopt some system of industry which shall insure to every man and woman the full fruits of their labor, involuntary poverty, and all of the evils which flow from it, will cease. For it is not because of the niggardliness of nature, nor the lack of skill in production, that men suffer for the necessaries of life, but because of an unjust system which robs them of the fruits of their toil, which makes masters of the few and slaves of the many.

There is no reason why any child should suffer with cold and hunger, why it should grow up in poverty and ignorance, and squalor and wretchedness, why it should wear its life away in factory or mine or sweatshop, or end its days in the brothel or the penitentiary. Some day we will have the wisdom, the decency and the humanity to end these conditions, and insure to every little human blossom the environment necessary to unfold the possibilities of its higher nature in all their beauty and power. When that day comes, fewer graduates from the prison and the gallows will go to swell the ranks of obsessing demons on the other side of life.

But the humanitarian will not pause here in his efforts toward human betterment and race regeneration. Other evils than those which flow from involuntary poverty stare him in the face. He knows that proper environment will go far toward developing a child's best traits and building him up into the man he ought to be, but that it will not wholly eradicate the evil which was born in him, and which is the result either of heredity or of prenatal influence. Given the best of opportunities, the best mental and moral training which human skill can provide, it can never compensate for the misfortune of being badly born.

THE CHILD AND EDUCATIONAL TRAINING.

After the child arrives upon the mortal plane, we take more or less pains to provide him with educational training, with religious instruction, with professional skill in law and in medicine. These offices are not left to the ignorant and unskilled. Not at all. Body mind and soul are too precious to be tampered with save by those who have prepared themselves for their duties by a course of study and training. The teacher, the minister, the lawyer, the doctor must each furnish evidence of fitness for his work before he is allowed to teach, to prescribe medicine, to give religious instruction or even legal advice. But the parent, he who starts this spiritual being on its long career, who determines its nature, who endows it for time and eternity with all of its traits, tendencies and characteristics, and thus determines whether its life shall be a blessing or a curse to itself or others—of him we require no evidence whatsoever of fitness for the great responsibilities which he takes upon himself. No restrictions are placed upon him. He is free to curse his offspring with every physical ill and infirmity, with every loathsome disease, with every low appetite and passion, with every tendency to crime, with every hideous and hateful thing in the long catalogue of human frailties and error, and we never dream of saying to him, "Hold!" No, we seem, even in this enlightened age, to hold to some barbaric superstition that every thing which bears the human form has a "divine right" to propagate—a right which must not be infringed, no matter what the consequences to the helpless offspring or to society.

Sometime we will get this bandage off our eyes. Sometime we will see the responsibility which we now shirk, the duty which society owes to itself and to the individual. Sometimes we will become wise enough to put restrictions upon the marriage relation, to require all aspirants to the state of matrimony to furnish evidence of fitness for those high duties and responsibilities. The physically infirm, the mentally weak, the morally depraved will not be allowed to perpetuate their kind. When this time comes, fewer demons will be sent from this world to people the other.

Nor is this all. When the new industrial system has been established, and woman has become economically free, she will refuse longer to burden herself and society with children she does not want. The crime of bringing into the world unwelcome and unloved children will cease. Through all the long, dark ages of the past, the helpless, dependent condition of woman has been the means of peopling the earth with moral monsters. There has never been a slavery so abject and so degrading, so fraught with evil consequences to the race, as that endured by woman since the world began. And to-day it is not alone the woman who dwells in poverty who suffers, but the woman of wealth and fashion is a slave as well, and equally responsible with her poorer sister for cursing the earth with undesirable offspring.

THE HUMAN DEVILS.

The human devils who plot mischief in this world, and incite the weak to deeds of darkness from the other side of the grave, are not all from the homes of ignorance and poverty. There is many a blackhearted villain in broadcloth and fine linen, many a moral pervert comes from the homes of respectability, born of parents against whose life and character never a word of reproach has been uttered. Whence, then, this evil nature? Whence came the depravity of a Theodore Durant and an Adolph Weber? For every effect there is somewhere a cause, and if the prenatal history of these moral monstrosities could be written, without doubt the mystery would clear away.

The remedy lies in the absolute economic independence of woman. When woman no longer feels that she must marry in order to secure a home and the means of support, when she is no longer compelled to sell herself, body and soul, for board, clothing and shelter, this evil of enforced maternity will remedy itself. Fewer murderers will

(Continued on page 8.)

Eye Glasses Not Necessary.

Eye Sight can be Strengthened, and all forms of Diseased Eyes Cured without Cutting or Drugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases, has been proven beyond a doubt, by the testimony of thousands of people who have been cured by that wonderful little instrument called "Actina." Actina also cures sore and granulated lids, Glaucoma, Iritis, etc., also removes Cataracts and Pterygiums without cutting or drugging. Over seventy thousand of the Actinas having been sold, thereforeit is not an experiment but an absolute fact. The following letters are but samples of those that are received daily:



Mrs. M. E. Champney, 242 West 135th St. New York City, writes: The "Actina" cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend "Actina" for all affections of the eye.

Emily Kupp, 1020 Galena Street, Milwaukee, Wisconsin, writes: The "Actina" I purchased from you a year ago saved my brother's eyesight. My brother was near-sighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses.

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes: "Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office.

Actina is not a drug or lotion, but a small pocket battery, which can be used by old and young with perfect safety, as it is impossible to do any harm with Actina. Every member of a family can use the one Actina for any form of disease of the Eye, Ear, or Throat or Head. Actina will last for years, and is always ready for use. Actina is sent on trial postpaid.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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BY LILLIAN WHITING.—In this book Miss Whiting aims to portray a practical ideal for daily living that shall embody the sweetness and exultations and faith that lend enchantment to life. It is, in a measure, a logical sequence of "The World Beautiful," leading into still diviner harmonies. It is calculated to render the soul in harmony with the universe. It is truly an inspiration. Price, cloth, $1.00.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

Delphos (Kans.) Camp, beginning Aug. 11, and closing on the 27th. I. N. Richardson, president; Lettie Richardson, secretary.

Mrs. Laura B. Payne of Texas, and Mrs. L. J. Jaquet and Mrs. Virginia Bryan of Chicago, are at the Winfield (Kansas) camp.

Dr. J. M. Peebles is receiving constantly calls to lecture—many of which he cannot fill. He is to be at the Chesterfield camp for one week. During September he speaks in Philadelphia, and during October in Baltimore, Md.

W. J. Colville has just given a successful course of lectures in Victoria, B. C., where the Psychic Society is holding regular meetings in K. of P. hall, Douglas street. His lectures were on various up-to-date topics and called forth many questions which the speaker handled in a manner which elicited applause.

J. A. Toren writes: "The meetings of the Society of the Psychic Forces, held at Wilcox Hall, corner of Champlain avenue and Forty-third street, will be continued without intermission during the summer. The attendance is constantly increasing notwithstanding the weather has been more or less unfavorable during the past month. Many rumors have recently been set afloat by some maliciously inclined individuals that our meetings had been discontinued and Mrs. Isa Cleveland, our medium, was ill and in a hospital. We are glad to announce that Mrs. Cleveland has never been in better health than now, and her whole attention is constantly being devoted to her mediumistic work. Dr. J. D. M. Hewitt also continues to lecture for us every Sunday evening and takes an active part in the conference meetings. The Doctor's lectures are highly entertaining and appreciated by all who hear him, and no more able and earnest worker than he appears anywhere in the advocacy of spiritual truths. We extend an earnest invitation to all to come to our meetings. Strangers and skeptics will find at our meetings what they are looking for, viz., food for thought and conviction."

By a series of incidents, which he attributed to nothing less than thought-transference, Edward Crawford, 2036 East Washington street, Indianapolis, Ind., whose bicycle was stolen some time ago, found the wheel last night at the police station and came face to face with the alleged thief at the same time. Crawford reached the station just after Oscar Paff, who had been trying to pawn the wheel for $2, had been brought in by Officers Murphy and O'Connor. The officers together with Chief of Police Kruger, questioned Paff, but he denied stealing the wheel. Just as he was making a stout denial and declaring that his record was straight, Crawford, the owner of the bicycle, walked into the chief's office. "Ah," said Crawford, "I knew it. I saw my wheel out there in the hall and here you are," pointing to Paff. "And this has all come by thought transference," explained Crawford to Chief Kruger. The chief was not up on telepathy and he had to ask Crawford what he meant. "Well," explained Crawford, "when I started home to-night I got to Alabama street and something impelled me to come down here. At the same time, or about the same time, something impelled this man to get arrested. That was thought transference. I have believed in it for years."—Star.

J. L. Foster writes from Elwood, Ind.: I must write and let you know that our beloved missionaries, Brother and Sister Sprague, visited our city last week, and spoke in the Progressive Spiritualists hall two nights, to large and enthusiastic audiences. The last night we could not seat all of them. Brother Sprague held the floor for at least an hour and a half each evening, instead of the fashionable fifteen-minute talk. He does not varnish or sugar-coat; just the plain, unadulterated gospel of truth. Oh, that all in the spiritual ranks were like him! How our hearts rejoiced! We hope for many more returns of the dear ones."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

B. R. Mitzer, of Wichita, Kans., writes: "Allow me space in your valuable paper to compliment two of your best and most fearless workers, those who have the good of the cause at heart; those who fearlessly and openly oppose fraudulent phenomena that is being practiced on our people, who override the fierce waves of vile and evil tongues akin only to their authors, by their true, upright lives and teaching. Their names are Mrs. Virginia Bryan, who has been with us nine different times, and the more we see of her the more we love her; the other one is Mrs. L. J. Jaquet, fearless, brave and without an equal."

F. W. Smith, secretary, writes from Rockland, Me.: "I enclose circular of Verona camp-meeting. We have a fine hotel and good accommodations. The cottages are nearly all occupied and the prospect is very encouraging for one of the best seasons we ever had. The camp is easily accessible by water from various towns on the Penobscot river. Several steamers land every day. The location and scenery are delightful. It is a fine place for rest, recreation and good mental and spiritual food."

L. W. Forbes, of North Gage, N. J., who lectures on "The Topics of To-day and the Financial Affairs of Our Country," expects to be in Chicago, Denver and Seattle, from November 1 to 15.

Dr. P. S. George writes from Red Lodge, Mont.: "A good trumpet medium who can get talking in different languages, such as German, Italian, Finn, etc., could do a good business at Red Lodge and surrounding towns. Any such medium coming here will have my support. I will answer any inquiry. There is no finer climate in the United States during the summer season."

J. K. Dillon writes from Greenup, Ill.: "We have been blessed by a visit from Sister Schumacher of Chicago, who is an honest and true medium. She held four seances which gave excellent satisfaction, also gave an excellent lecture followed with tests which were acknowledged. We have two circles in Greenup with a membership of about thirty, which are getting along harmoniously. Some have clairvoyance and clairaudience. While here Mrs. Schumacher formed a healing circle which will meet once a week when needed, or oftener when necessary. We want to say no medium need come here who is not endorsed by the State Association. All who are true and pure, like Mrs. Schumacher, who leaves sunshine and health wherever she goes, are welcome. We need some good lecturer to come here and stay one or two months. The opportunity for good results is excellent. The harvest is ripe and waiting for the harvesters to come."
TOP OF COL

Mrs. C. Kirchner, secretary, writes: "Owing to the extreme heat on Sunday evening, July 15, the attendance was about one-half as usual at the services of the Rising Sun Mission, held at the president's home. What we lacked in numbers we made up in interest, as our speaker, Sister Price, who by the way, took the place of Sister Schumacher who was to speak, was called away from the city and could not attend. Dr. Rowell offered a grand invocation, after which Sister Price fairly reveled in the beauties of our glorious belief and opened the eyes of quite a few strangers as to the real philosophy of our beautiful religion. Sister Kirchner held the audience spellbound by her grand spirit messages, describing spirits accurately and to the satisfaction of all who received communications. Our choir rendered some fine selections which was enjoyed by all present. Our speaker for Sunday, July 29, will be Mrs. Schumacher, pastor of the Church of the Students of Nature. We cordially invite strangers and others to attend our meetings which are held every Sunday evening at President Kirchner's home, No. 22 Jackson Place, between Jackson Boul. and Van Buren street, west of Hoyne avenue. The interest taken in the Saturday night socials of the Rising Sun Mission seems unabated as was noted at the one held at President Kirchner's home, Saturday, July 14. Solos and recitations were indulged in, as well as were games. Sister Montgomery carried off a handsome prize in the bean carrying contest. Tests and short talks were given by Sister Kirchner and Brother Thompson, after which ice cream and cake were served to refresh the inner man. After a few more solos and recitations the large gathering left for their respectiv homes, each claiming to have had a very enjoyable time, which is always the case at all of the Rising Sun events.

Emanuel M. Jones writes: "The First Spiritual Union of San Jose, Cal., gave a reception to Mrs. Nettie P. Fox, Rev. and Mrs. Allen Franklin Brown, on the evening of July 13, at the home of Mrs. Cora D. Ringlep, 230 N. C street. It was a very enjoyable affair and lasted till near the midnight hour. There were upwards of fifty persons present, who came from different parts of the city to greet the hostess and her guests. The hallway, parlors and rooms were tastefully decorated with ferns and flowers, the sunflower (the Spiritualist emblem) being the prominent one. The programme was excellent. Mrs. Fox exhibited a picture of her friend taken years ago, that had a wreath of fern leaves around her head, which she said had appeared there within the last few days—simply wonderful! A piano solo by Mrs. Benjamin and a few timely remarks by Rev. Brown and Mr. Murray, closed the exercises for the evening. The entire company were treated to ice cream and cake, in which all took a decided interest. At last the time came for the hand shakes and the good-byes were said and each one went to their respective homes; but in memory's niche there will always be room for the charming hostess and her grand and noble mother, Mrs. Dr. Dobson-Barker."

Henry Ellis is now located at No. 3250 Wabash avenue, and with the aid of his telegraphic instrument, operated by unseen spirit forces, he will be glad to meet all those seeking light from the spirit realms. He holds circles Tuesday, Wednesday and Friday evenings.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

BISHOP A. BEALS WRITES FROM SUMMERLAND, CAL.: "LET ME SAY ONE WORD IN COMMENDATION OF THE LECTURE ON 'THE PRESENT ECONOMIC CONDITIONS,' BY MRS. RICHMOND IN A LATE ISSUE OF THE PROGRESSIVE THINKER: IT IS THE BEST THING EVER PUT IN PRINT, AND YOUR PAPER LEADS ALL THE REST."

Moses Hull writes: "Very early in the spring I received an invitation to spend some time at the Ashley Ohio camp, but at that time I thought it impossible, and so wrote them, but I have since learned that I can spend August 6 at that camp, and have decided to do so. I would like to meet as many of my old friends in that part of Ohio at that camp, as can get there at that time. From Ashley, Ohio, I go directly to the Clinton (Iowa) camp for about three days. I have Saturday and Sunday, August 12 and 13 with no appointments. I would like to put them in anywhere in Illinois, Iowa, Wisconsin or Minnesota. August 16 to 28, I spend at the Wonewoc, Wis., camp. I have no definite appointments after Sept. 10. As our school can spare me better than it can spare my earnings, it is strongly urged by our executive board that I may make a trip to the Pacific coast in the later autumn months. If I do, and the right ones can be found to take our places in the school, Mrs. Hull will accompany me."

Mrs. Mattie E. Hull is at Lake Brady. She will go from there to the Clinton camp and then to Wonewoc camp.

W. Brunton writes from Boston, Mass.: "'John McCullough as Man, Actor and Spirit,' is a book I have read with considerable interest and delight. It is written by an enterprising friend, Susie C. Clark, and has received many commendations, but each one is to speak according to the impression made, and so I add my word of happy appreciation. It is a new form of biography, though Miss Lilian Whiting did a similar thing for her friend, Kate Field, and did it in the perfect charmful manner that characterizes all her work. All the same this is most excellent and the story of his after life, when the work of time was laid down, is helpful and instructive. We must always care for the good of man and that is why the world above is so near to our world and blessing it. It ought to have a wide reading by Spiritualists and by those who are in wonder what they are to do when the day's work seems ended."

Eva L. Stewart writes: "The shadow social and dance to be held at Hyde Park Occult Society Hall, 319 East 55th street, has been changed to Wednesday evening, July 26, instead of Thursday. A short and interesting programme has been prepared and refreshments will be served early so as to give ample time for those who wish to dance. Come and have a good time. On July 30 the next picnic will be held at Beverly Hills, and we ask all who wish, to come and bring their lunch and enjoy an outing in the beautiful grove at the Hills. On last Sunday evening we enjoyed a rich treat by having Mrs. Jennie Staner Adams and Mrs. Lichtig present to give messages. All were recognized."

D. G. Hill writes: "The attendance at the service of the Golden Rule Spiritualist Society Sunday evening, July 16, was very satisfactory and the speaker, Mrs. Nora E. Hill, delivered an impressive and instructive lecture, followed with messages by Mrs. Kittie Gifford and others, making an enjoyable meeting notwithstanding the intense warm weather. The speaker for July 30, will be the earnest and entertaining Mrs. J. L. Fravel of Austin, Ill. O'Donnell College Hall, South Paulina street, between Washington Blvd and Park avenue. Open door. All welcome."

Correspondent writes from Kansas City, Mo.: "A lawn party was given last week at the residence of President C. L. Sain, 3347 Michigan avenue., for the benefit of the First Spiritual Church, now holding Sunday evening meetings at Warwick Hall, 8th and Magee streets. There was a musicale in the parlors, and tests by Mrs. Wagner of Topeka, and Mrs. Connelly, speaker at the hall. Dr. Holsclaw performed a miracle on the lawn by pulling the leg of one of the guests who was afflicted with a short limb. The Doctor proved by measurement with a string that the limb had been lengthened one inch. It was not learned after ice cream and peaches had been served whether the cooling effects caused the limb to contract or not. Mrs. Cross, trumpet medium, and Mrs. McDonald were among the medium guests. The venerable E. J. Schellhous distributed literature and talked glowingly about his forthcoming book, 'The Elements of Ethics.' On Sunday evening there was a large attendance at Warwick Hall to hear Mrs. Connelley and receive pellet tests from Mrs. Inez Wagner of Topeka, Kans. Sain started in to take subscriptions to put the society on a good financial footing for the coming year."

Secretary writes from Akron, N. Y.: "Meetings at the First Spiritual Church of Akron, N. Y., will cease during the summer months, and will be resumed again the 6th of September, to enable the pastor, Mrs. Atcheson, of Buffalo, N. Y., to enjoy a well deserved vacation. Of course we shall miss her. She has been with us nearly two years, and through her earnestness and devotion to the cause she so ably represents, she has endeared herself to each member of our society. She is honest and conscientious in her work. I wish there were more like her. Our love and best wishes go with her as she enters upon her much-needed vacation."

Rev. Alice Baker writes from Oakland, Cal.: "To my many friends I wish to say that I am physically weak yet, but very much improved, and I feel assured that by the help of the healing thoughts that are sent out to me by many and the dear arisen ones, I shall soon be quite myself again. I stop in Colorado and Kansas, getting back to Dallas, Texas in September in time for our state association there. From now on, all communications addressed to me at Dallas, Texas, General Delivery, will reach me."

C. H. Mathews writes: "On Sunday, July 9, 1905, the first Spiritualist congregation ever held in Uhrichsville, Tuscarawas county, Ohio, on Panhandle railroad, was addressed by Bro. E. W. Sprague and wife at 2 p. m. A good audience assembled. This spot is only a few miles north of where the first Christian preaching was done in this county by the Christian missionaries Heckewelder and Zeizburger, in 1782, and where the Christian military, under Col. Williamson, U. S. A., murdered 92 Indians and burned their town. It is to be hoped that further meetings will be held in this historic field, and that the great demonstrated truths in regard to a future life beyond the grave may be made familiar to all. He that hath ears to hear, let him hear."

THE FOLLOWING PROGRAM constitutes the summer work of Mrs. Cora V. Richmond: Leaving their home in Rogers Park, July 2, Mr. and Mrs. Richmond will be at Corry, Pa., July 3 to 14; Cuba, N. Y., July 14 to 21; Lily Dale, N. Y., 21 to 28; Lake Brady, Ohio, July 30, and Mantua, Ohio, Aug. 1 to 6, inclusive; Onset, Mass., Aug. 7 to 14; Unity Camp (near Lynn, Mass.) Aug. 20 to 27; New York City and the Catskills, Sept. 1 to (about) Sept. 15. Services will commence at the Church of the Soul, in Chicago, Sunday, September 17, 1905.

HELEN STUART RICHINGS, who has been in the far Northwest for several years, is returning to the lecture platform, and desires to correspond with societies wishing the services of an inspirational lecturer, psychometrist and dramatic artist. Terms most reasonable, especially for long engagements. Address P. O. Box 115, Seattle, Wash.

A. D. Jacoby of Elkhart, Ind., writes: "Frank McKinley of Toledo, Ohio, was in our city July 19, and gave one good and appreciated seance to fifteen people who were pleased with the results, all recognizing those who came. He gave a few private sittings that were wonderful beyond description. He left here on the 20th for Cleveland, Ohio. He is an honest and sincere man in his work for the good of Spiritualism."

DOING EXCELLENT WORK.

The Lyceum at the Chesterfield Camp, Under the Efficient Management of Mrs. Anna L. Gillespie, Is Proving a Great Success.

To the Editor:—The lyceum at Chesterfield is a tremendous success; though less than one week old it has 42 children enrolled, besides many adults. The auditorium is filled with spectators who are much interested in the work. Mrs. Anna L. Gillespie, who has entire charge of the lyceum, is original in her methods, bringing out the power of each child as an individual. Many people are bringing their children to put them under her care, who are not Spiritualists. This is a work that has been sadly neglected, and Mrs. Gillespie is one of the few who does not feel it wise to pass the little ones by in the great work. If Chesterfield camp does no more than just its lyceum work for the world, it is making a splendid record for itself in this. The whole camp, however, is in prosperous condition, and the meeting thus far has been unusually pleasant. COR.

DR. EZRA A. SMITH.

Prominent Citizen of Brandon, Vt., and Former Member of the Legislature, Dies After Long Illness.

Dr. Ezra A. Smith, a prominent citizen of Brandon, Vt., passed to spirit life July 17, at his home on Carver street, after a long illness from a complication of diseases. He was 66 years old and formerly had an extended practice. He was one of the largest property owners of this town, having 25 tenement houses and nine farms in Rutland and other counties.

He represented this place in the legislature in 1898 and 1899. He was a Knight Templar and a member of Brandon lodge of Odd Fellows.

For many years Dr. Smith was president and secretary of the Queen City Park Spiritualists Association.

A BRIGHT SPOT IN MEMORY.

A Kansas Lady's Experience at Lily Dale Camp.

I have been a reader of The Progressive Thinker for the past ten years, and have enjoyed reading letters from different people telling of messages and greetings from the spirit side of life, and have made up my mind to send you an account of a few days spent at Lily Dale, N. Y., which will always be a bright spot in my memory. It was sometime in the month of August (I do not remember the exact date) in 1903, that a friend invited me to go to Lily Dale with her. We were there four days, and I attended all the lectures and the grove meetings, which I enjoyed very much and got a splendid psychometric reading by Mrs. Dee of Buffalo, N. Y. I decided to go to a materializing seance given by Mrs. Effie Moss. There were 22 persons in the seance-room, but no one I had ever met before, or that knew anything about me. When ready to begin, the medium stepped to the door of the cabinet and said she could not promise anyone anything; that she had been working in this way for twenty years, but had never been able to promise anyone that they would get a message or a materialization, but that she hoped no one would go away disappointed.

I went into the cabinet, which was about the size of a room under a staircase, three by six feet; just wide enough so that when the medium sat in her chair there was not room for anyone to pass by her, and just a short space in front of her chair. There was no carpet on the floor, it was perfectly bare, the wall was covered with a black curtain which I lifted up and felt of the wall all around. There was no trap-door or wires fastened to the wall or ceiling. I went and took my seat and waited for what would come. The medium was seated in the cabinet and forms of those who had passed into the spirit world came out and talked to their loved ones. Some could only talk in whispers, while others talked in audible voices, and some only came to the door of the cabinet and walked across the room to their friends, who recognized them, and it was truly a joyful time, and as parents clasped their children in fond embrace, and children came to meet their parents who had gone before, they shed tears of joy. An old Oriental priest came and gave a fine address. He was dressed in his Oriental costume and stood by the side of the medium, whose control he was, and talked in a clear voice about the duties of this life and of the hereafter.

Lucille Weston, the great singer, came three times and talked to a few friends she had known in this life, and sang in a sweet voice.

My daughter who died when not quite three years of age, came to me and I took her in my arms and kissed her. She had been in the spirit world for about eighteen years and appeared to be about the size of a 12-year-old girl, but it was her, and she talked to me of the family at home and sent them loving messages.

One little Egyptian girl came and it was the most beautiful sight I ever beheld. She wore a crown that appeared to flash like diamonds, the lights just came and went. She walked around and sat on different persons' laps, and laughed and talked with them, and then before she went away she stepped into the middle of the floor and danced so gracefully, and just grew smaller and dimmer until she disappeared before our eyes. MRS. D. I. STEPHENS.
Chautauqua, Kansas.

COMMUNION OF SAINTS.

A Spiritualistic Interpretation in a Sermon.

The Bishop of Birmingham (Dr. Gore), says the Birmingham (Eng.) Gazette and Express of the 26th ult., preached a remarkable sermon last night at St. James,' Edgbaston. The subject was "The Communion of Saints," and Dr. Gore's interpretation would probably have caused a sensation in some Protestant circles. That sense of the communion of saints, said the Bishop, had had in the past many strange explanations, and had been liable to great abuses. Against those abuses there had been re-actions, and so it came about at the time of the Reformation that men who belonged to the Reformed Church began to think too little about the communion of saints, and they had lost out of the Christian life something that was most practical.

Let them look at it in the Japanese, among whom Shintoism, in spite of the fact that people said it had vanished, had at the first shock of peril sprung into life, and caused the decline of Buddhism. Strange and crude ancestor-worship, they might say, but the manner in which the nation had been welded together was magnificent and inspiring. When they saw the splendid merging of the individual in the larger work and life of the nation, did not the Japanese put them as Christians to shame? The Japanese solidarity had come from the sense of the union beyond death. Their splendid solidarity came from the sense that the dead were not dead, but were alive and working in the lives of those still here.

Dealing with the Christian view of the future state, Dr. Gore proceeded that after death there was a time of waiting of which they knew little, but they knew that the souls of the dead were secure in the protection of God, and were assisted in being perfected, in consolation, and, perhaps, in discipline and the elements of pain it might have they knew nothing. The first Christians felt themselves entirely at liberty to pray for them, as, indeed, they could not really pray, "Thy kingdom come," without praying for the perfecting of humanity. "We must not use prayers," continued Dr. Gore, "without authority in public services, but we need not lose them out of our private prayers. Many of the best and wisest clergymen like Dr. Johnson and Lord Shaftesbury, and a great body of witnesses, have in their private prayers thought it no shame or hindrance to their praying to add in their prayers a petition for the perfecting of the souls of the dead."

"I would say only this," the preacher added, "we know little, but what we know is real. We know that there awaits us beyond death a perfect fellowship in which all that is best among humanity, all that is redeemable is to be perfected in one perfect fellowship, and it ought to mean a great deal more than it does. We ought not merely to have what we all have, the sense of fellowship with those we have loved and lost, but also a larger sense of real and personal fellowship with all the great heroes of the past, with all great men who have lived and died. We ought to remember that our lives are not isolated and cut off from them."

They were compassed about with a great cloud of witnesses who were nearer than they thought, and the sense of that fellowship with the blessed dead should make them nerve themselves to make the best of themselves, so that they might be welcomed at last into the communion of saints.

POLITICAL BUMMERS.

Political Bosses the Stumbling Block to Full Suffrage for Women.

The entire status of women has changed within the past generation. Where once they were ignorant they are now educated; they have followed their domestic work outside the home, where it has been largely taken, and have now become recognized industrial factors; once legally unable to own property they now pay annually billions of dollars in taxes; once isolated and wolly without knowledge of or interested in public affairs, they are now banded in great organizations and actively engaged in civic work. Their relation to the government has been transferred, and however potent may have been the reasons for excluding them from the voting body of a generation ago, these now are without weight and indeed without existence.

The masses of men, especially in the states west of the Mississippi River, where the foreign element does not overshadow, recognize these modern conditions and admit the justice of giving this new race of women a voice in the government. In any or all of these states a majority of the men would vote in favor of granting the franchise to women if they were free from the domination of the party leaders who "run the machine." But these controlling powers work upon the passions and fears of certain classes, making them believe that their own personal rights would be curtailed if women could vote, and so they exercise their veto power. Eliminate from any campaign for woman suffrage the political "bosses," with all that name implies, and the voters themselves could be depended upon for a favorable majority—a square deal. IDA HUSTED HARPER.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made $600,000 selling Dish-washer. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, $1.75.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price 10 cents.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

Parkland Heights, Camp, Pa.

Fair and beautiful dawned Sunday, July 16, with its cool refreshing breeze, making an ideal day to hold grove meetings. Visitors were present from Philadelphia, Trenton, Royersford, and the surrounding country, and many were the expressions of approval and delight at the improvements recently made on the camp grounds. President Adams conducted the meetings, which were held at the auditorium.

Mrs. H. M. Shope presided at the organ, accompanied by H. M. Shope.

At 10:30 morning services opened with congregational singing followed with an original poem entitled "Affirmation," by Miss Elizabeth M. Fish. After more singing, a few telling remarks were made by Thomas M. Locke, then came a short address by Mrs. F. E. Luce, which was to the point, and very good. This was followed by a beautiful duet by Mr. and Mrs. H. M. Shope.

Mrs. Augusta Volk prefaced her readings from articles by a little heart to heart talk, beginning by saying, Parkland was to her the most beautiful place in the world, for it was here her eyes were first opened to the spiritual light.

Mrs. Mary E. Weber gave several spirit messages, which were mostly recognized.

Mrs. Luce gave psychometric readings in a very convincing manner.

Afternoon services opened at 2:30, after which President Adams announced that one-half hour would be given to a conference meeting, the subject of which would be, "Spirit Healing," giving some of his views, and inviting all who felt so inclined, to join in this interchange of views, as this special time belonged to them. Thomas M. Locke, Mrs. F. E. Luce and Mrs. Buckwalter contributed a few thoughts on the subject.

Thomas Rogers asked that some one speak on "The Morning Dawns on Humanity in the Sense of Universal and Spiritual Freedom." This was answered by the president, who said, when that glad time was fully realized, every one would be their own medium, be in direct intercourse with the spirit world, and all that implies. We must first understand our at-one-ment with the universal principle—God—then through growth—right living—win our freedom.

These conference meetings promise to be very interesting and instructive.

After singing, the regular meeting opened with an invocation by Mrs. F. E. Luce. She gave a short address, taking for her subject "Prayer," and dwelt on the value of meditation as an aid to right living, saying we should ask ourselves this question every day: "Am I living as I ought to live?"

Mrs. Augusta Volk gave a pleasing little talk, well sprinkled with choice poetic phrases, finishing the time allotted to her, with readings from sealed ballots.

Mrs. Mary E. Weber gave spirit messages; then Mrs. F. E. Luce announced that she would read the remaining ballots. This she did in a very convincing manner. William A. Grosseck answered mental questions, and with a benediction, by Mrs. Luce, the day's services closed.

Samuel Wheeler was unable to be with us as expected, but all expressed themselves well pleased with the local talent, who so freely gave of their store, without price.

The meetings were very harmonious, hence conducive to high spiritual thought, and we were delighted to have strangers tell us how they had enjoyed such a peaceful, restful day. And in the evening, as many of the members gathered in the new dining room to discuss camp affairs in general (also the remainder of the ice cream, which was fine) they gave expression to such optimistic thoughts that your scribe felt impelled to give voice to one of her compositions, "I'm An Optimist."

In the light and glory of the full moon we left the camp ground, feeling that Parkland, beautiful Parkland, has a bright and glorious future, and a holy benediction rested upon us, filling our soul with peace.

ELIZABETH M. FISH,
Secretary.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

My wife, Rebecca Moore Rutledge, passed peacefully to spirit life on the morning of June 30 last, after a long illness. She was born in Ohio, was nearly 75 years old. She was a Spiritualist for over forty yeads, and a good clairvoyant, and inspirational speaker, and has done much for the cause of Spiritualism. She has many friends and relatives in Ohio, and Indiana who may see this notice.

SAMUEL RUTLEDGE.
Union, Oregon.

Three have passed to the higher life in less than thirteen months: Brother Joe and mother, then Brother James Reedes of Columbus, Ohio, after an illness of two days, also passed away, July 2. He leaves a wife and two daughters, Mrs. Kircher of Louisville, and Mrs. McKee of Columbus; two brothers, Theodore and John of Columbus; twin sisters, Mrs. Mann and Mrs. Brown of Louisville. How sweet to know there is no death.

MRS. MARY MANN.
Louisville, Ky.

Passed to the higher spiritual life, July 9, 1905, Mrs. Lucinda Avery, from the beautiful country home of her son-in-law, Hiram Potter of Newbury, Ohio. This loved and loving mother was born in Otsego county, New York, Dec. 29, 1810. In early life she joined the Methodist church, that then being her idea of the highest moral life for her to live and rear her family, but her progressive mind was not satisfied with a religion of faith alone, and when she heard the story of the tiny raps at Hydesville she began its investigation, and soon espoused the beautiful knowledge and truths of Modern Spiritualism which gave her solace and comfort through all her earthly trials and sorrows. Mother Avery's mind was as clear and active as in youth, keeping up with the trend of modern progression and only a short time before her passing on directing her affairs. Having heard Brother I. W. Pope at the funeral of a little grandson some ten or eleven years ago, she requested that he speak at her funeral, which he did. The large attendance of friends and neighbors denoted the love and high esteem in which Mother Avery was held. The sweet music of a quartette from Burton, and the philosophy of Modern Spiritualism mingling with the perfume of the floral offerings from friends and neighbors, made the services very impressive.

CORRESPONDENT.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

HAY-FEVER AND ASTHMA CAN BE CURED.



THE KOLA PLANT.

The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific. Mr. W. H. Kelly, 317 46th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma, by Himalya after 16 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 24th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Cleaves, 158 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good but Himalya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya as it cured me of Hay-fever and Asthma and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to the Kola Importing Co., 1162 Broadway, New York.

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Then the excellent work by Dr. J. M. Peebles, "The Seers of the Ages."

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Then follows "Ghost Land," "Art Magic," "The Next World Interviewed" and "A Wanderer in the Spirit Lands," and the "Occult Life of Jesus."

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"The songs and music are of a nature to inspire those who hear them with new and higher resolves." D. W. Hull.

"There are some things in our personal history that never fade from memory. One in mine has been fresh for fifty years. I went one night to hear the eloquent lecturer, Prof. S. B. Brittan, but I have no recollection of a thought he advanced or a word uttered. But with him was a young man who sang, 'What shall be my angel name.' The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his earliest compositions."—J. S. Loveland.

Longley's latest book of songs comprises the cream of all his former books and many new ones, and can be had in decorated covers for 60 cents; plain, 40 cents.

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Some Glimpses of Occultism ANCIENT AND MODERN.
BY C. W. LEADBEATER

The following subjects are treated in a most able manner;

ANCIENT:—Theosophy and Christianity; The Ancient Mysteries; Buddhism.

MODERN:—

Important Message From the Spirit Side of Life.

Spirit Henry C. Wright, through the Mediumship of Eva A. Cassell, Gives a Comprehensive Analysis of the Evil and the Good, in an Especially Interesting and Instructive message which throws a Flood of Light on these two Antagonistic Elements. His Views on Prenatal Influences are Very Valuable.

Every disembodied spirit can trace his peculiarities back to the parents who bore him, and every mother can trace her child's mental and physical characteristics back to the process of gestation.

The drama of conception and gestation is wonderful; it means that a spark of the Infinite—an immortal spirit, has taken on matter for the purpose of beginning an earthly pilgrimage. There are thousands of mortals who are ignorant of the wonderful drama enacted on the advent of an immortal soul on earth; they are indifferent to that drama; earth's scientists scour the country for miles to discover a different kind of an insect—and learn the number of its legs and wings; earth's people zealously strive for knowledge concerning the pedigree of the beasts of burden—but of the primal state of an immortal soul and its advent on earth, they are wantonly ignorant.

The Spirit in Its Primal State.

The spirit, in its primal state before coming to earth was a part of the divine source, pure; it was the principle of good. Born into earthly conditions, evil might come later, since error and evil are mortal states. Swept through the doorway to earth through the law of conception, the spirit begins to struggle for a hold on the earthly tenement. Day by day, week by week, month by month it begins to infiltrate itself along the veins and arteries of the growing body in the endeavor to "come into its own," until at the end of two hundred and eighty days, or nine months, it has full control of its instrument, or body; then it makes its advent on earth, an embodied spirit.

The first few years of its existence is passed in perfecting its hold on the body and in gaining strength to carry it along life's pathway, but by and by it is sufficiently mature to enter on its destiny; it is then swept into the mortal avenues its prenatal causes have determined and attracted it to. If the life principle making the child, united with that of the mother, is evolved from the body of a man whose brain and nerves are exhilarated with liquor or dulled with drugs and nicotine, then the destiny of this spirit has been predetermined, and it must gravitate to the level of the sot and the drug fiend, and be accursed during its earthly pilgrimage.

Drunkards are born and not made; it would be impossible to make a drunkard of a man unless he had the vibrations of liquor organized into him; he might be placed where rivers of whisky flowed before him, yet he would not touch it.

Suggested Suicide.

If a mother bears an unwelcome child—if maternity has been thrust upon her without her desire and consent; if she broods over the matter and despondency gives voice to, "I wish I was dead—I have a mind to kill myself and get rid of this forced maternity forever"—she has suggested suicide to the growing embryo and it is born under the psychology of a suicidal mania. It is the cause of the many suicides in earth life—the mother is the obsessing spirit—not an evil spirit in the spiritual sphere.

If a prospective mother takes drugs, if she resorts to malpractice in order to kill the embryo and does not succeed—if she impresses upon it the psychology of murder, her son will be drawn into the vibration of the life-destroyer and commit murder. Or if the father is under the psychology of hatred toward his neighbor and wishes him harm; if he contributes to parenthood a fertile germ which vibrates with his vicious attributes, he is an obsessing spirit and has stamped his offspring with the venom of the life-taker.

Murderers are born, and not made, primarily, by evil spirits on the borders of earth.

Alcohol, Drugs and Nicotine.

No mother can bear a son of light, no mother can perpetuate the living God in her child, when its father bestows a heritage of alcohol, drugs and nicotine; and no offspring reeking with these vices can be a credit to the community in which he is born; children conceived in these vibrations must gravitate to the levels where they belong. Woman cannot elevate the race unaided and alone—her superhuman efforts of the past prove this; she must have the assistance which a healthy and a decent fatherhood can bestow. She must have the co-operation of a self-respecting and responsible father who will shoulder his share in framing the moral qualities to be possessed by the child; a father who will be worthy to take upon himself the sacred office of paternity.

The Effects of Unworthy Parentage.

Oh, the earth is filled with the effects of unworthy parentage; all its infamy springs from this one source—from sending into existence human beings so ill organized that they fall at the first temptation; human creatures who drag along through life a bane to themselves and to others as long as they live, and after, for the evil spirits of whom you speak and the system of obsession of which you would learn, has its source in the very thing I have stated, namely, abuse of the creative functions and ignorance of the laws of gestation; for if you father and mother "demons," you can only expect to reap retribution for your folly. No mortal who is morally and rightfully born, who is properly gestated can degenerate into a "demon or evil spirit," for he is above temptation and he might be placed in a den of thieves, drunkards and murderers, yet, true to the nobler instincts a careful parentage had bestowed, he would come out unscathed. You can not make a criminal of a man who is rightfully organized.

As I come into the mortal environment to-day and touch spheres with the minds of earth, I feel the thought of those who hunger for knowledge; their needs press heavily upon me and I am moved to point out some causes of the evils existing in the mortal. I am swept momentarily into the vibrations of those who are kin to the inebriate and who ask for succor; perhaps I may be forgiven if I diverge from the immediate subject and point out how the condition of the drunkard may be bettered. The burden of intemperance lies heavy on earth's people and they are sending forth prayers for its amelioration.

It is supreme folly in men to-day to imagine that they can fill their systems with nicotine, alcohol, and other debasing stimulants, without permeating every element in their bodies with the effluvia. The finest and most sensitive nerves of the organism are in the generative system and they are the first to succumb to the demoralizing effect of all stimulants, and posterity is the sufferer.

Not only that, such stimulants act on the brain of the embryo and render the future human being vulnerable to a mild insanity which might invite obsessed spirits; a general inflammation on the cerebrum, the organ of intelligence ensues; the will is then under the domination of the cerebellum, or lower faculties and there is disorder in the realm of reason; lunatics, semi-lunatics, and imbeciles are the result.

Obsessing a Child With Mental Gloom.

How can there be aught but "evil" spirits when a father brings to paternity the dregs of all that is lowest and vilest in human nature; how can he do aught but obsess his child with depraved instincts? How can a mother, the wife of a drinking man, or a gambler, or a horse jockey; how can such a mother, weeping in secret, suffering poignant anguish of mind during gestation—the embryo the magnet which is attracting her mental worries and which receives the indelible impress of them; how can she do aught but obsess her child with the mental gloom and despondency which makes of him a man who shuns his fellows, his mental faculties blighted, unable to rise in the world to the exalted heights of unfoldment? How can parents who commit these crimes against spirit expect aught but evil to result from their course? If they contribute to gestation the ignoble elements which beget evil, they must expect imps and not angels to be the result.

How many men and women are there who prepare for the sacred office of parenthood? Do they not, on the contrary, bring to the creative function the very worst of obsessing conditions? Do they not, on the very threshold of the creative realm, begin their system of obsession by hoping that no children will be born? * * * * * And if they do not succeed, is not the embryo obsessed with the black and infernal suggestion that he came into life against their will, unwanted? What is the result? A human being who primarily possessed the requisites which go to form a noble entity, and who might have arisen to a high mental attitude and have been a credit to his fellows, is crushed and obsessed by the black suggestion of his parents and, under this ban, he is henceforth a wanderer on earth, with no place to lay his head; he cannot stay long in one spot, he feels that nobody wants him and that he is an intruder everywhere. To such as these, good friends, belong the army of tramps who travel, desolate, from city to town, obsessed by the action of their mother's mind when in embryo. To such as these belong the boys and girls who run away from home—repudiated prenatally by their parents.

Planted the Roots of their Passions.

Where are the roots of the animal passions? In answer to those of earth who ask this question, I must say that the fathers who impress their abnormal cravings for liquor, for murder or any other depravity on offspring, have planted the roots of their passions in the spirit bodies of their children and have obsessed and driven them to the mortal hells where they must suffer an existence of misery. Every atom of the body of a man who drinks liquor, smokes tobacco inordinately, or worse, chews it, or uses drugs, has a taint of these things and the masculine ego is permeated with them; these are the animal passions which have their roots in the spirit. Their virus is bestowed by their father and the action of the spirit in embryo, contributes toward implanting the roots of the animal passions there; that is why disembodied spirits are afflicted with their earthly appetites. The more they have catered to these appetites on the mortal side, the harder it will be to rise above them on the spiritual side. If this fact and spiritual science were taught in the schools and colleges of earth, the immortal spirit would be better prepared to wend its way God-ward, upon earthly dissolution.

The Spirit Primarily Pure.

How, do you ask, do the roots of the animal appetites become embedded in a spirit which was primarily pure? Through the thought of a depraved father as projected on the mother, and through the thought of an unworthy mother being woven into the spirit and body of the babe she is gestating; for thought is soul, mind dominates spirit, and a mother who gives way to gross gratifications is planting the roots of animal appetites in the spirit body of her child. She is obsessing him with spite, malice, revenge, hatred and murder, as the case may be; as Brother Pierpont has stated, given him a heritage of deepest woe; on dissolution he will be obsessed by these ignoble qualities and unable to rise above them; in extreme cases of depravity these obsessed spirits will seek the aura of degraded mortals and endeavor to continue their lives of ignominy.

Those disembodied spirits who were the victims of earthly drugs and opiates are still obsessed with their attributes on dissolution and remain for a long time in shadow in a comatose state; there is little to be feared from them.

One great cause of the obsession of the spirit of man lies in the fact that mothers are forced into maternity without their consent and against their earnest protest. Hardly do they recover from one maternity before another is thrust upon them before their nervous system is able to properly feed another embryo; the result is, children are born with defective nervous organizations which require an artificial stimulant; they are obsessed with cravings for drugs, alcohol, etc., and become nicotine fiends and what is termed, "habitual drinkers," as well as periodical. Such mortals are not responsible—they are sick! Drunkenness is a disease, a chronic disease. The earth is habited with pitiful mothers whose lives are filled with poignant anguish over the youthful drunkard within their homes. Their prayers ascend continually to the supernal realms, and angels weep over them while drawing nearer and nearer to their succor. We are coming just as fast as we can find those adapted to the open door.

Spiritualism Embodies Various States of Spiritual Development.

The thought-waves of earth reach us in this way: you wonder why our lecturers and noted mediums have not said more on the the subject of obsession. The reason is, all mediums do not realize the nature of obsession, and many have never come in contact with it, while others are aware of it; these facts disprove the statement made in this arena that Spiritualism embodies a system of demonism; it does not; it embodies various grades or states of spirit development, from the earth bound, or lowest, to the infinite, or highest. Spiritual intelligences who do reformatory work, do not lose time in calling the attention of Spiritualists to obsessed spirits, but they set to work to relieve them. Many form into bands of mercy for visiting the lower strata and projecting their magnetic auras against the shadows which surround the obobsessed spirits. Others band together to attack the source of the evil in mortal life. There is no wrong on earth that does not carry its cry of woe, its petition for help to the listening ears of immortals and quick on the wings of love they respond and begin as best they can a course that will alleviate them, in time. Many mediums are the instruments of guides who are performing an especial work through them, and obsession does not belong to or fit in with their system of labors, although they may allude to it or recognize it as a factor on earth; they rest content in the knowledge that other guides and teachers are taking up the work of reform and cure.

Inebriation the Greatest Source of Earthly Misery.

The greatest source of earthly misery arises in inebriation, because its victim not only suffers, himself, but his family suffer with him and little children endure hunger, cold and every deprivation. Medicines are of little avail in the case of the periodical drinker; the root of the appetite is in the spirit; the paternal germ was evolved from a body vibrating with alcohol. The per cent of reformed inebriates from this class is larger than from another class. The habitual drinker may be bettered by administering a nerve tonic which will supply the defect of birth (that which emanated from the mother) and all victims to inebriation should be given spiritual treatments; since the root of their inebriation is in the spirit they require then, a spiritual cure; as the mother and the father impressed upon the embryo the states which dominated them at conception; as the mind and thought of the mother, (suffering during gestation with nerve defect), entailed upon her son her own lack of nerve energy, so also must the minds of strong-willed healers be brought in conjunction for a cure; the obsessed mortal or inebriate should sit quietly with healers who project a strong mental current on his afflicted spirit for his cure. He should be taught that the root of his disease lies in spirit. When he becomes soulfully illumined, when the darkness of spirit caused by the mother's brooding during gestation, is replaced by light, the condition which held him to the disease is broken and he is well. When the inebriate is lost to all sense of self-respect and he can not be reached in this way, a good and humane psychologist should throw a magnetic force over the boy, speak to his spirit and thus aid it to throw off the obsession.

In earthly precincts when the officer of the law arrests an inebriate, he should not take him to jail, to be kept a prisoner or fined a sum of money; instead he should be taken to a home or sanitarium, erected by the state, where strong magnetists and powerful psychologists may supply a nerve force and bring a mental illumination to his obsessed spirit for a cure; this lies in changing the mental and spiritual attitude of the inebriate. Instead of this, drunkards are arrested, placed in jail and made to pay money, then are allowed to go forth into a merciless community where they are despised for their infirmities, and where they soon fall again into the same error. Nothing is done by anyone, even by the law, to break the obsession which holds them victims.

The Word Evil as Applied to Spirit.

I would call your attention to the word evil, as applied to these obsessed disembodied spirits; neither that nor the word demon may be logically applied to them; since, on dissolution they still live in the earthly environment and are dominated by the earthly appetites, they are, then, earth-bound spirits and entitled to just the cognomen which fits their condition; it is hardly fair to call them demons, for every earth-bound spirit who comes to mortals is not essentially evil—far from it; they are often dominated by just a craving to get into the earthly atmosphere.

It is proper that the sequel or brighter side to the story of the earth-bound spirit be now presented.

Obsession is a state that belongs essentially to earth, it has no place in the spiritual spheres save as it is projected there from earth; its shadow may brood over a departed spirit only so long as the spirit may be unable to emerge from the shadow. The white light of the God-sun penetrates every atom of the spheres and shines upon the lowest and most depraved of spirit sinners. No soul is lost and no soul has ever been eternally lost, for each is reached by the God ray and though it may not at once reform, yet gradually the saving rays bring a knowledge which shows to the sinner his darkened condition and he begins to resurrect the spark of infinity from the mass of earthly shadow; he rises to his divine estate.

Evil spirits are the bug-bears of Spiritualism on account of the false belief that the spirit world is full of demons who are chained for all time to their condition. A belief in demonology holds millions of mortals enslaved by fear; it arrests their growth, for no person ever rose to exalted heights who was enslaved by fear; it chains the mind from exerting its faculties and stops the human progress. Let us reason together. The earth-bound spirit of hundreds of years ago and all those who accompanied him, have long ago emerged from earth's obsessing shadow and are climbing the hills of progression toward infinity; it could not be otherwise for nothing holds still, all is motion and activity—progression; it is the law governing earth-bound spirits and the law which brings them to their own.

(To be continued.)

"Mediumship and its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

Jottings From Chesterfield Camp.

It was a great pleasure to meet the president of the Indiana Association of Spiritualists, with his kindly, fatherly face and voice. His address at the opening of the camp on Saturday afternoon, did not change my estimate of him in the least. In his address he admonished the mediums to bear with each other's shortcomings and to be charitable to all, remembering that we were children of the same great spirit and equally beloved by it, and that we should try to help each other rather than hurt or injure, and that all mediums were good mediums.

Judge Levi Mock, it is expected will be re-elected for the coming year. The universal opinion expressed to me about him is one of great love and respect.

On Sunday, our beloved and respected brother and medium, Mr. Frank T. Ripley, gave many tests, consisting of names, dates and incidents, all of which were recognized and for which he received much applause. Frank T. Ripley has been re-appointed chairman of the meeting for the coming year. He is well liked by all who are here.

I have had the pleasure to meet and renew old acquaintance with Mr. Frank N. Foster, the veteran medium for spirit photography. He did a great deal of picture-taking Sunday after the meeting at the pavilion was over.

Mrs. Anna L. Gillespie's opening address Sunday was sublime, and was in the nature of a plea for the rights of children, she saying that few persons and parents ever considered the real rights of children. Her remarks on this topic brought the tears to the eyes of many of the 1,500 or more who heard her. She also criticised the use of the word "psychic" by some mediums, saying she did not approve of such use, as the word psychic was not synonymous with medium, and that the word medium was not a disgrace for anyone unless the persons who made use of it disgraced it themselves, and that all persons hated worse that which they did the most harm to.

The Rev. B. F. Austin of Rochester, N. Y., followed her with a lecture on "The Bible and Spiritualism," and he is certainly able to handle his subject. He will lecture for the camp throughout the week.

It is with feelings of great pleasure to me to have made the acquaintance of Mr. and Mrs. Hans Throndsen of Louisville, Ky. They are both very good mediums and are well respected by the visitors at the camp. I hope to sit in one of his seances before I leave the camp.

Mr. Chase of Cleveland, O., is here with Mrs. McCoy of the same city; they will hold seances for trumpet and spirit paintings while here.

We expect a great camp this year, and that many of those now in the dark will receive our glorious light before the camp is over, through the instrumentality of our many mediums, and we do not believe that our array of talent can be surpassed by any camp this year.

Mrs. Lydia Jessup, the secretary of the association, is a very genial and pleasant little lady, and the gossip of the camp is that she is to be re-elected to her old place when the election comes off in August. I believe the association cannot do better, since she has both brains and experience, to make her the choice.

The annual election of officers of the Indiana State Association will be held on Saturday, August 5. H. B.

WINFIELD CAMP, KANSAS.

An Account of the Work Going On.

Our camp is progressing finely. Our scientific lectures given by our genial brother, W. J. Erwood, are attracting large and intelligent audiences. So far Mrs. Bryan and your humble servant have not had an opportunity to demonstrate our powers, but we are to materialize to-morrow night and Friday afternoon, and they or we will be full forms and most real in our materializations. We are only waiting our turn on this great and broad platform of the Kansas Association.

Mrs. Laura B. Payne of Texas, gave a very inspiring lecture, and was very generously applauded.

Mrs. Isa Kayner gave the most convincing proof of spirit return.

Max Hoffmann is here and giving verbal tests which are also convincing to the many seekers after truth.

Mrs. Bellman, Mrs. Powers Bethel and other fine and honorable mediums are with us, Mrs. Clara Stewart of Wisconsin, who is being anxiously looked for, has not arrived, but we sincerely hope she will.

Wm. W. Aber is also on the grounds. He gave his first seance last night. All are not permitted to enter his seance. He and his wife are selling seats to the public, by ticket only, which read thusly:

ABER'S TICKETS TO SEANCE.

Wm. W. Aber, Materializing Medium.

Read Carefully.

"The United States Constitution guarantees religious liberty and all citizens "have an inalienable right to worship, "or give utterance to the religious sentiment through any peaceable meeting, "or ceremony they may deem proper. "Though ready at all times to defend "himself, Wm. W. Aber does not court "religious persecution. It is therefore, "hereby understood and agreed between "Wm. W. Aber and the purchaser, holder or user of this ticket, that no guarantee is made as to the character, origin or mode of manifestations of any "phenomena occurring at the seance, "and Wm. W. Aber or the purchaser, "holder or user of this ticket may entertain or advance the spiritual or "other explanation of the phenomena, "and the other party shall in no way be "held responsible for such views or explanation. It is further understood "and agreed that the purchaser, holder "or user of this ticket, is during attendance at seance, simply as spectator, "and is to conduct him or herself in as "quiet and orderly manner as at any "other religious meeting, and to interfere in no way with the seance."

I have been informed by one of the spectators who attended Wm. W. Aber's seance last evening that Wm. McKinley materialized, but as this gentleman informed me of our illustrious president's appearance through Wm. W. Aber's organism, I noted a peculiar twinkle of the eye and a smile underneath his moustache that spoke volumes to Sister Bryan and myself. Would to All Good that rules our universe, that all mediums could see the great injustice done, not only to themselves but to the loved ones whom they are wronging, and see it before it is too late. The spirit world never before was so thoroughly aroused and determined to oust the dishonorable work from our ranks.

Winfield, Kans. L. J. JAQUET.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price $1.

Mineral Park Camp-meeting a Success.

I want to write of the glorious times at Mineral Park Spiritualist camp-meeting. The programme so far has been carried out to the letter, which has given to the public a worthy intellectual feast. The attendance has been most encouraging, demonstrating to all the interest along these lines that deal with the real side of life.

Nettie Howell is one of those grand, good, unselfish souls whose heart and wish is to ever keep before the people the great truth that is the heart of all religions, and through experience has this noble sister learned the lesson that Spiritualism is the only ism that opens the door between this expression of life and the beyond. Long may she be given the power to reach the human hearts that are ever searching for light, strength and hope, and through her administration, supported by most competent brothers and sisters, will this camp of 1905 be a grand success.

I do not and could not call this camp-meeting a revival in any respect, but through this spiritual communion we have grown stronger, we have added to the already good through these weeks of intellectual intercourse, we have through comparison learned of a greater power, which through organization can never be limited. Through uniting our forces a mighty power is created anew, and out into this darkened sin-sick world, does this spiritual energy find its way, making possible through organization that which would be impossible if unsupported.

Brother Barrett has touched the soul of his audiences. He has made clear the way that so often is darkened by our unbelief and distrust—he has given to the weak strength, he has given to the strong courage, he has pictured life as it is and what it ought to be. He has lifted us into an altitude that makes us stronger, purer, and more considerate one of another—and let us all who claim to be Spiritualists, ever remember that now is the time to demonstrate our love for our leader and co-worker, Harrison D. Barrett, by supporting and making it possible for him to reach the world's people.

The Truth Seekers are to be congratulated in securing him as their speaker this fall. ADELAIDE K. BROOKS.

Los Angeles, Cal.

MR. JOHN W. RING.

He Sends a Ringing Message to the World.

To the Editor and Readers:—Have you felt a great wave of spiritual uplift-ment? It is most likely from Mineral Park Camp-meeting as it joins forces with the various other Spiritualist Camps which are in session. Surely this one ranks with the very best in every respect, beauty of surrounding, management and talent.

Harrison D. Barrett, Mrs. R. S. Lillie, J. L. Dryden, W. C. Bowman, Maud Lord Drake, Augusta Armstrong and Ada S. Horman with several local speakers, Mrs. C. M. Johnston of San Diego, Mrs. Mary C. Vlasek and others have furnished beautifully uplifting lessons of spiritual truth. The phenomena have been ably presented by John Slater, Mrs. R. Cowell. Mrs. Sudan Green, Mrs. Bryan and several others,—wish I could recall every name, as each is doing his and her work as best he or she knows, and thus the vast multitude is reached and ministered to and, we trust, fed.

Mrs. Nettie Howell, the manager—the soul of the camp—has done a truly wonderful work to so unify the forces as to make the great spiritual treat possible. She is possessed with the faculty of seeing and hearing without being moved, and by the quiet yet determined manner in which she has worked, the public is seeing the better side of Spiritualism and realize that it is a profound philosophy, a demonstrated science and at the same time a Humanitarian religion. The Fay Mills Fellowship and various kindred movements are doing great work, but the clear sighted can plainly see that they are serving Spiritualism in the dishes which they have made—tastes better to some, you know.

"Yours Truly" has worked in his usual earnest manner and seems to have touched some vibrations, among the children especially, of response. From here I go to San Diego for a week; there the society has a temple. Mr. C. A. Buss and Mrs. G. E. L. Smith and other of the workers have been here at camp. Then to Clinton, Iowa, for August 11, 12 and 13, and via Chicago to Lily Dale for August 22, where special arrangements have been made for a Lyceum Day; hope each camp will soon make this provision, and then I hope to make arrangements to remain in New York, Ohio and Indiana until convention time in October. Loving thoughts to one and all; please meet me in thought realm with loving devotion for the cause of education among the little folks especially.

JOHN W. RING.

Spiritualist Temple, Galveston, Texas.

BUTTE, MONTANA.

Notes From a Worker in the Field.

We have come to this western city, surrounded by its mountain peaks, and one of the richest copper mining regions in the world, to spend a few weeks in the interest of our beloved religion and philosophy of the soul, in voicing the sentiments of the spirit world to those who are interested in our work. At our meetings yesterday we had very intelligent and appreciative audiences, and the outlook is that the interest in our cause will grow and expand until many more will be brought to see the truth as it is manifested in the teachings of Spiritualism.

We have working with us, and for some weeks before we came, one of the grandest and most convincing physical mediums in the world, Henry B. Allen, who has done more to cause skeptics to see, and start them out in the field of investigation along the lines of psychic research, than any other medium we know of. Among the old veterans in the movement, at this place, one whom everybody respects and loves, and one whose whole life has been devoted to this soul-inspiring work is Mrs. M. E. Logue—"Grandma Logue," as she is familiarly known. She has paved the way for other workers and her house has been always devoted and dedicated to the work of the angel world.

I find The Progressive Thinker a welcome visitor at several places here where we have called, and we hope to extend the interest in this, the richest mining city in the world, that many more waiting souls, already emancipated from both priestly authority and materialistic nihilism, are ready and eagerly looking for the living word of power that shall touch the sympathetic vibratory chord of their being and set them free. FRED D. DUNAKIN,

President O. S. A.

Butte, Montana.

"The New Life." By Leroy Berrier. Eminently suggestive along the lines of "new thought." Excellent in tone and tendencies. Price, cloth, $1.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

A Scientific Demonstration of the Future Life. By Dr. Thomson J. Hudson. Price $1.50.

As It Is to Be. By Cora Lynn Daniels. This is a most spiritual book and gives a beautiful account of the process of dying. Price, $1.

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A POTENT REMEDY

(Continued from page 5.)

be born, and fewer fiends of licentiousness.

But the economic independence of woman alone will not solve this problem of human depravity. It will do much, but it alone will not eliminate that vilest of all passions in the human breast, which creates such havoc in this world, and which is the PRIME CAUSE of inciting unfleshed demons to their diabolical work of obsession in the other. So long as the present low ideals concerning marriage prevail, so long as men and women regard the marriage tie as a legitimate means of gratifying their animal propensities, so long will children be born with the stamp of the beast upon them. Strange, that an indulgence which is rightly regarded as low, vile and degrading outside of marriage, should become so eminently proper within it! Strange, that a few words said by a priest should have the power to transform purity to impurity, and vice into virtue! It can never be done. And so long as the fires of animalism are kept burning within the "sacred bonds of holy wedlock," so long will men be born with the uncontrollable impulses of the beast in their composition; so long will they go through this world leaving wreck and ruin in their wake, and entering the life beyond, begin there a career of which men little dream.

GO BACK TO FIRST CAUSE.

Would you put an end to the evil obsessing influences which seek to ruin and degrade the weak and unwary? Then go back to first causes. Begin at the beginning. Begin with the child, here in this life. Teach him the truth regarding his own nature. Teach him to subdue the animal propensities which may be in him, to hate those low bestial impulses and cast them out as he would a slimy serpent coiled in his bosom. Give the young people high and pure ideals of marriage, and of the duties and responsibilities of parentage. Teach them that marriage is a spiritual relation, in which the baser nature should have no part; that pure love is of the mind and soul, and seeks not nor desires the gratifications of the beast. When they grow up they will not become the parents of moral perverts, nor perpetuate in their offspring a monstrous abnormal appetite which would put the very brutes to shame.

But, you say, not one parent in forty is qualified to give such instruction. Very true. The place for it is in the public schools. These things should be taught in every grammar grade and high school, in every college, normal school and university. Text books should be prepared, by those qualified to do so, a series for boys and one for girls, which not only give physiological instruction, but what is even more important, moral training, and lofty ideals of wedlock and parentage.

No subject is of more vital importance, yet our young people are taught everything save these which they most imperatively need to know. Where knowledge should prevail, dense ignorance reigns. The young are left to grope their way alone, and to populate the earth with the victims of their blind passion and ignorance.

We boast of our educational institutions, but to the moralist and humanitarian the whole system, from the kindergarten to the university, is woefully deficient and one-sided. Its sole aim is the training of the intellect. The moral character it leaves where it found it—untouched. In this whole great scheme of education, ethics has no part. Some day we will see our mistake. We will learn that a knowledge of language, history, mathematics and physical science alone will never regenerate the race. These have their place, but "The proper study of mankind is man." And in the future, when we have grown wiser and more far-seeing, the study of man, socially, morally and spiritually, will occupy a far larger space in our school curriculum, than does any so-called branch of education at the present time.

During all the centuries agone, man's thought has been directed to the material universe, to the investigation of its wonders, the penetration of its mysteries, the study of its laws. Himself, the crown and glory of the whole creation, he has almost entirely overlooked. But the day of awakening is at hand. The mental power gained in the pursuit of physical truth is already being turned toward the moral and spiritual planes, with the realization that here are vast new fields to conquer, that in humanity are wonders and mysteries and possibilities far transcending anything in the material universe.

GREAT WORK FOR SPIRITUALISTS.

There is a great work for the Spiritualist along these new lines of thought. He alone understands the tremendous importance of well-endowed and fully developed moral character, and the far-reaching results which flow from a lack of these. He alone knows that the accident of death does not change the moral nature, that there is no such thing as "vicarious atonement," that "salvation from sin" is impossible, that the wrong-doer goes on into the future life with all his evil traits and tendencies, his sensual appetites and passions still upon him, there to continue his mischievous work and pernicious influence for no one knows what length of time.

Death is not the end. If the evil tendencies of men went down into the grave to rise no more, we might perhaps view them less seriously. But when we realize that, when once initiated, they go on and on into eternity, the problem of prevention becomes one which it behooves us to try to solve.

The spirit world has enough to do in the handling of the moral monstrosities which we have already sent to that shore. Probably all of its forces and a few thousand years of time will be required to redeem those who are already sunk in the depths of ignorance and depravity. Our work is here on the moral side. Our duty it is to dry up the sources of that great gulf stream of human depravity which is setting daily toward the shores of immortality. If this is not the work of Spiritualism in this world, then I do not know for what purpose Spiritualism is here. If it is not here to do away with ignorance, vice and crime, to educate, uplift and spiritualize humanity, then it is here to no purpose.

It is not enough to demonstrate the fact of life beyond death. It is not enough to dry the tears and comfort the bereaved heart of the mourner. It is not enough to point to the shining heights occupied by angel bands in the land supernal. These things are well, but they fall far short of the mission of Spiritualism. Spiritualism is not a religion of selfishness. It teaches the brotherhood of man. If it teaches anything, it teaches that men are bound together by ties that neither death nor aught else can sever; that humanity is a unit, a whole, a great living, breathing, sensitive organism, the well-being of which depends upon the well-being of every component atom. It teaches that there is, and there should be, no true and perfect happiness, no lasting peace for the few so long as there is pain and suffering for the many; that the ignorance and consequent suffering of the low and depraved must ever be a source of sorrow to the more highly unfolded spirit, prompting to continuous effort in the work of redemption.

And this is as it should be. We want no selfish spirit world, whose throngs of ecstatic beings roam forever the Elysian fields, wrapt in their own joy, and deaf to the cries of suffering and distress. Such a world would be no better than the orthodox heaven, with its stony-hearted angels singing hallelujahs to the Lamb, while their brethren are writhing in torment just over the wall.

We cannot escape from our relations one to another. The pain of one is the pain of all. Then up, and at work! Wipe out the causes which produce wickedness. Give the human soul a chance. Start it right, then surround it with the environment which will develop all that is highest and best in its nature, that it may not become a source of pain and sorrow to others, but may add through intelligent effort to its own happiness, and to that of the whole human family, in this and all future worlds.

NORA BATCHELOR.

Ashland, Oregon.

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At $5 Per Share In a Syndicate for Publishing a New Book, by the Author of "A Wanderer in Spirit Lands."

The cost of publishing a first edition of 1,000 copies of this new book is estimated at $500, and it is proposed that a syndicate of 100 members should be formed, each member to pay $5 per share and to receive in return a share in the profits from the sales of the book should it prove a success and the public demand for the book call for further editions. It is proposed that one-half of the profits from the sale of the book (after the expenses for publishing and circulating the book have been paid) should be set aside for the members of the syndicate and the other half of the profits reserved for the author's remuneration.

All persons who join the syndicate and pay $5 for a share can get that money back and practically receive the share for nothing if they will find eight subscribers at 75 cents each to purchase the book. All subscriptions collected will be credited to the person who obtains them and a full share or half share in the syndicate will be awarded to those who have obtained from four to eight subscriptions from purchasers of the book.

It is calculated that if the book is at all successful a much larger edition than 1,000 would be sold and as after the first expense of setting up of the type, etc., for the publication of the first 1,000 copies, the cost of producing the books will be considerably less, so that a fair profit on the sales after the first 1,000 may reasonably be expected.

Other books by this author have had a circulation of from 2,000 to 10,000 copies, and it is hoped the new book if it becomes widely read will reach as large if not a larger circulation.

Further information can be obtained from Rev. Nellie K. Baker, Portage, Wis., who is organizing the syndicate.

PRICE 75 CENTS PER COPY.

Wanted Subscribers for a New Book by the Author of "A Wanderer in Spirit Lands."

All who have read "A Wanderer" will read this new book, "The Story of the Guide Ahrinziman," with increased interest, as it enters much further into explanations and teachings concerning the subtle forces at work on the spirit side of life, and throws a new light upon many causes of the obsessions and other evils which are troubling the spiritual cause at the present time, while the story itself is of absorbing interest as the dramatically told life of a remarkable man whose history has been verified. The MSS. has been submitted to the criticism of leading literary men and to Orientalists of position as well as to advanced students of Eastern occultism and pronounced by them to be of great value and a remarkable and deply interesting story which all who read will enjoy to the last page.

It is proposed to publish the book at 75 cents per copy to all who subscribe now, and the secretary of the Wisconsin State Spiritualist Association has kindly consented to receive subscriptions. Should an insufficient number of subscriptions be received to warrant the publication of the book the money will in all cases be returned to the subscribers.

It is hoped that all interested in spreading spiritual knowledge will mention this book to their friends, as it is calculated to interest those who like a powerfully told story, as well as all who desire further knowledge from the spirit side of life.

The title of the book is "The Story of Ahrinziman."

Subscriptions to be sent to Rev. Nellie K. Baker, Portage, Wis., Secretary of Wisconsin State Association.

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MAN AND HIS BODIES

As Viewed From a Theosophical Standpoint.

The majority of people are so absorbed in obtaining the wherewithal to clothe and feed their bodies that if they ever gave the matter a thought they congratulated themselves that they had only one body. Theosophy teaches, however, that man has several bodies, and that each one requires care and attention. And this statement, if taken seriously, has a tendency to make life a much more complicated affair than otherwise. For, just as a man may have a dress suit, a business suit, and a hunting suit, and never make the mistake of wearing the wrong suit on any occasion, so it is that he has different bodies, and that each is to be used for a special purpose, and for that alone.

There are three planes of nature on which man is at present evolving; they are the physical, astral and mental planes. Although advancement is necessary in order to learn to function consciously on the astral plane first, and later on the mental plane, it would be misleading to suppose that there is really any up or down about the matter. All three planes are interpenetrating, and the planes we do not ordinarily know anything about are a portion of the "unseen worlds" mentioned in the definition of theosophy.

It is not necessary to speak particularly concerning the physical body or the physical plane, because all are familiar with them.

The astral body of man—or body of desires and emotions—looks precisely like the physical body, but it is made of matter too fine to be seen by ordinary physical sight. Many ghost stories have as a basis for their origin the fact that some dead person appeared some place in his astral body, and was seen by some one who told of the occurrence.

In sleep the consciousness functions in the astral body, although until one learns to function consciously on the astral plane, the ordinary chaotic dreams we have give us no idea whatever of that world.

Each plane is divided into seven subplanes. The lowest subplanes of the astral plane are very unpleasant; sometimes the drunkard by his excesses develops astral vision on these subplanes, and the result is that he sees snakes. The highest subplanes are fair and beautiful, and we get more or less distorted descriptions of them from the accounts of mediums in spiritualistic seances, who tell us of that "happy summer land." The middle divisions of the astral plane have for their background the world as it looks to our physical eyes.

Aside from the human inhabitants of the astral plane, alive and dead, there are many other things pursuing a different line of evolution from ours. There are the nature spirits of all kinds for instance, which have been called in folk lore, fairies, elves, undines, and the like.

But what is of far more importance to man is the fact that on the astral plane are certain semi-intelligent entities called elementals, whose power of action is limited to the expression of certain kinds of emotions, as, for instance, one might belong to the anger type, and another to the devotional type.

Next in the order of evolution comes the mental plane. This is also called the heaven world, as it is the place in which all lofty and noble aspirations are realized after death. Glimpses of heaven experiences are sometimes gained in life by constant devotion to one's best ideals, by unceasing efforts at self-improvement, or attempts to aid in the bringing of happier conditions to others. All that is beautiful and true in music, art and science, or literature has been gathered on the mental plane and then brought back through the physical brain to the physical world.

On this plane one is much less liable to illusion than on the astral plane, and man functions on its lower subplanes in what is known as the mental body. It is possible by those who are sufficiently advanced spiritually to meet and converse with one another in their mental bodies, giving and obtaining information, while their physical bodies are thousands of miles apart. Telepathy gives us some idea of this possibility.

On the highest planes of the heaven world man functions in the causal body, or body of causes. And it is this body that belongs to him through all his incarnations. In the heaven world after death he builds into it the faculties which he has gained during the experiences of his earth life, and thus the evolving soul brings to each new birth a little more wisdom and knowledge.

CLARA S. HENDERSON.

A FADELESS FLOWER.

I wonder why I think of thee
At morning, noon and night;
I wonder why thy face so dear
Ne'er passes from my sight;
I wonder why I hear thy voice
In every whispering leaf;
To think of thee, to see thy face,
Can only bring me grief.

I wonder why my heart goes out
To thee as days of old;
I wonder why I mourn and cry
With sorrow yet untold;
I wonder why I call thy name
And pray for thee at night;
To call to thee, to weep and sigh,
Can give me no delight.

Ah! in the garden of my heart,
Hidden out of sight,
You dropped a seed one year ago
On a starry wintry night,
And bade me ever keep it there
To help it thrive and grow,
And though it's watered by my tears
Still I must love you so.

For since its roots are buried deep
Where none can know or see,
Its tendrils twine about thy heart
And bind me close to thee.
Never will it fade or die,
But always strong with love,
'Till transplanted to the higher life
To bloom for thee above.

—David Douglas.

Corrupted freemen are the worst of slaves.—David Garrick.

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The above is the title of a highly important illustrated work, gotten up with painstaking care, by Mrs. Laura G. Fixen, the efficient vice-president of the Illinois State Spiritualist Association, 1047 Carmen Avenue, Chicago. It contains 100 pages and will prove of great value to those who wish to get information in regard to the different societies located in various parts of the country. It is gotten up in a most beautifully artistic style, and reflects great credit on its compiler. This long needed work will impress the casual observer with the extensive following we have, and the dignity due to the grandest and most important philosophy now before the whole civilized world. It leads off with a magnificent photo-engraving of Mrs. Abby Louise Pettengill, president of the "City of Light" Assembly, Lily Dale, N. Y., who is a prominent factor in the education process now going on in our ranks. This Official Register can be obtained by addressing this office. Price $1.

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Mineral Park Camp, California.

This is the third week of the most successful Spiritualist camp ever held on this coast. The talent has been first class and the attendance good. Sundays the grounds have been crowded. Harrison D. Barrett said he never attended a better camp. Everything was harmonious, and each and every one willing to do their best for the complete success of the camp. The weather has been all we could ask, regular California sunshine, tempered by the ocean breezes.

The management of this camp is in the hands of Mrs. Nettie Howell, and she is entitled to a great deal of credit, as she is assuming the financial responsibility, and bids fair to be more than successful.

Among the lecturers and speakers with us are Harrison D. Barrett, Hon. John L. Dryden, Mrs. R. S. Lillie, Mrs. Ada S. Horman and John W. Ring, who has achieved such marked success in the children's lyceum work in Galveston, Texas. By the way, Brother Ring should be in the field all the time. He is an able, fluent speaker and truly has a message for all who are fortunate in hearing him. The musical program at every meeting has been first-class, and those taking part have received many appreciative compliments. Mr. and Mrs. Sullivan, Adelaide K. Brooks and the Ammonn Quartette have in their own inspirational way taken us into that musical vibration which is so necessary in order to keep us in the line of harmony.

Mrs. R. Cowell, of Oakland, Cal., and John Slater of San Francisco, are prominent among our message-bearers. They are both convincing the skeptics and giving to those who know the truth many consoling messages.

The Progressive Thinker is in evidence and has a host of friends on the coast. Every one should take The Progressive Thinker.

May the assured success of this camp be an incentive to have another next season. The writer cannot close without a word of commendation for Mr. John Lillie as chairman for the first ten days, and Mrs. Augusta Armstrong, his successor; they are both stars in their line of work, and succeeded in keeping the large audiences good natured.

Spiritualism is getting hold of the people helping them to solve life's problem, and it takes camp life to bring them together to a broader and better understanding and a greater tolerance and sympathy for humanity.

GEO. HAMILTON BROOKS.

Los Angeles, Cal.

Lake Brady Camp.

July 16 was a perfect summer's day, bright and balmy. A fair audience gathered to listen to Mrs. Cora Morrill of Grand Rapids, Mich. The morning session was opened by Mr. Hunger, the president, as chairman. After the opening song by the audience, led by Mrs. Flora Russell, "Sweet Falls the Spirit Message," Mrs. Russell rendered a solo, "I Dreamed a Dream."

Mr. Hunger then introduced the speaker. Her guides took for their subject, "Meditation, or True and Natural Prayer," illustrating the necessity of looking within and unfolding the soul gifts we possess, asking for aid from the great oversoul which is the only source of true help and true knowledge. The discourse was full of food for thought, and one could not listen without awakening a desire for more of the good, the pure and the true.

The afternoon lecture was preceded by the song, "The Home of the Soul." Mrs. Morrill began by quoting

"All are parts of one stupendous whole,
Whose body Nature is, and God the soul."

Throughout the lecture the main idea was to impress the necessity of cultivating the spiritual side of our natures under the banner of Truth and Freedom. As a message bearer, Mrs. Morrill gives entire satisfaction, full names and accurates descriptions, which leave no doubt in the mind of the recipients that their loved ones are with them.

At 4 o'clock Dell Herrick gave a trumpet seance at D. R. Brown's, which was well attended, also one at his own cottage in the evening, the last at Brady for this season.

MARY L. BETTES.

Cuyahoga Falls, Ohio.

SEEING THE LIGHT

Rev. Dr. S. H. Libby Has Caught On.

Ever since the undersigned became satisfied of the truth of Spiritualism, he was at a loss to explain the attitude of the churches toward the subject. Of course, this attitude is based upon the presumption that Spiritualism is not true, but it was a presumption merely, unfounded upon any fair, continued, unprejudiced, scientific investigation of Spiritualism.

For some years past the orthodox churches have been aware that they were gradually losing their hold on the masses, and were unable to assign a reason for it. In my feeble way I have been trying all this time to assure them that the cause of it may be found in the fact that they have no present evidence of a future life; the pulpit and pew are skeptical on the subject of a future existence, and give up the question of immortality as one incapable of proof. The masses argue that if preachers and parishioners are not sure of life beyond death, there is no reason why they should give the subject much concern; that they can exercise their blind faith and hope as well outside the church as in it and at much less expense. "Let us eat, drink and be merry, for to-morrow we die" and will be a long time dead, is their argument, and as long as the church cannot successfully refute it, so long will the general interest in it decline.

But the church is beginning to get its eyes open to the light reflected by Spiritualism, as may be observed by a sermon preached in the North Congregational Church, Chicago, Sunday, July 16, as reported by the Tribune. The speaker, the Rev. S. H. Libby, spoke as follows:

"One reason why so many men are going past the churches to-day is that to many men has come a disbelief in a future life. Too many men are saying to themselves, either carelessly or sadly, that this life is about all they are going to get."

Yes, you are right, Dr. Libby, and the sooner your church with all other churches joins in the investigations (and when I say investigation I mean investigation) of the evidence, the Spiritualistic evidence of a future life which is now satisfying the greatest scientific minds of the age, the sooner your church with all other churches will fill your pews and keep them full of most interested and enthusiastic parishioners.

H. V. SWERINGEN.

Fort Wayne, Ind.

LIST OF CAMP-MEETINGS.

Send in Your Dates and Name of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates can be made.

MT. PLEASANT PARK, CLINTON, IA.
The twenty-third annual camp-meeting at Mt. Pleasant Park, opens July 30 and closes August 27. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

ONSET CAMP.
Onset camp commences its twenty-ninth annual meeting, July 23, and closes August 27. For full programs address the secretary, Onset, Mass.

CHESTERFIELD, CAMP.
Begins July 15 and ends August 27. Mrs. Lydia Jessup, secretary, Anderson, Ind.

SUNAPEE LAKE CAMP, N. H.
Sunapee Lake Spiritualist Camp commences July 30 and closes August 27. Address Thomas Burpee, Sutton, N. H., or the secretary, Lorenza Worthen, Hillsboro Br., N. H.

VICKSBURG, CAMP.
Vicksburg camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeannette Fraser, Vicksburg, Mich.

NEW ERA CAMP-MEETING.
The New Era camp-meeting begins July 9, and continues over four Sundays. Address Rev. G. C. Love, president, 354 College street, Portland, Oregon.

EDGEWOOD CAMP, WASH.
Commences July 30 and ends August 20. For full particulars address Geo. E. Knowlden, Tacoma, Wash.

GRAND LEDGE CAMP, MICH.
The Grand Ledge Spiritualist Camp-meeting opens July 21, 1905, and closes Aug. 21, 1905, with Mr. Oscar A. Edgerly as presiding chairman. For full information address J. W. Ewing or W. R. Divine of Grand Ledge, Mich.

THE ASHLEY, OHIO, CAMP.
This camp opens August 6 and closes August 27. For further particulars address Will Randolph, secretary, Ashley, Ohio.

UNITY CAMP, MASS.
Opens on Sunday, June 4, and continues every Sunday until the last of September.

VERONA PARK CAMP.
The Verona Park camp-meeting, Me., will open Aug. 13 and close Aug. 27. A. F. Smith, president, Bangor Me.; F. W. Smith, secretary, Rockland, Me.

MANTUA CAMP, OHIO.
This camp located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, Secretary, Mantua Station, Ohio.

LAKE BRADY, OHIO.
The fourteenth annual session of this camp will be held during the months of July and August. For full particulars address A. G. Keck, Akron, Ohio.

FOREST HOME CAMP, MICH.
Forest Home Spiritualist camp-meeting begins July 30, and closes Aug. 20. For full particulars address the secretary, Mrs. Ruth Eastman, P. O. Box 69, Mancelona, Mich.

ISLAND LAKE CAMP.
Island Lake Camp, Mich., opens Sunday, July 23, extending until August 28. For programs of information write or call on the secretary, H. R. LaGrange, Brighton, Mich., Island Lake Box.

NIANTIC CAMP, CONN.
The Connecticut Spiritualist Camp-meeting Association, at Niantic Camp Ground, Niantic, Conn; season of 1905, commencing June 12 and continuing until September 11. For full particulars address George Hatch, South Windham, Conn.

WONEWOC CAMP-MEETING.
The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis. Aug. 5 to 27 inclusive. For particulars and programs write M. M. Blish, secretary, Wonewoc, Wis.

HARMONY GROVE CAMP.
Harmony Grove Camp-meeting Association will hold its annual camp, Aug. 6 to 20. This camp is located three and one-half miles from Escondido, Cal. For further particulars in regard to the camp address T. J. McFeron, secretary, 528 Fir street, San Diego, Cal.

CITY OF LIGHT ASSEMBLY.
The season opens at Lily Dale, N. Y., July 14, and closes September 3. For programmes, address E. Evstaphieve, secretary.

OTTAWA CAMP.
Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, September 15 to 25 inclusive. Write for programmes, H. W. Henderson, president, Lawrence, Kans.; Jacob Hey, secretary, Overbrook, Kans.

FRANKLIN CAMP, NEB.
The Franklin Spiritualist Camp-meeting Association will hold its tenth annual camp-meeting commencing September 1, and closing September 17. D. L. Haines, secretary, Franklin, Neb.

HASLETT PARK, MICH.
The twenty-third annual assembly of Spiritualists at Haslett Park, Mich., commences Aug. 6, and continuing to September 3. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

DELPHOS (KANS.) CAMP.
Beginning August 11, and closing on the 27th. I. N. Richardson, president; Lettie Richardson, secretary.

SUMMERLAND, CAL., CAMP.
The Summerland Spiritualist Association will hold its annual camp-meeting at Summerland, Santa Barbara county, Cal., commencing on second Sunday in September and closing on the following Sunday. The association has engaged celebrated speakers and mediums and is endeavoring to make this meeting especially attractive to visitors. A restaurant at hall to accommodate all visitors during camp-meeting. Inquiries for rooms and other information, address W. G. Hendricks, secretary Summerland Spiritualist Association, Summerland, Cal.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price $1.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32 CHICAGO, ILL., AUGUST 5, 1905. NO. 819

MATERIALIZATION.

An Old Farmer Relates His Experience.

In reading over The Progressive Thinker I find a great deal on the subject of materialization.

Some think that there is no such thing as a materialized spirit. Only a short time ago I was at a religious meeting that was addressed by a celebrated D. D., and among other things, in speaking on the subject of spirit return he said that he would not believe that there was such a thing as a materialized spirit even if he should see one.

Now there are many persons living to-day who would be perfectly willing to come forward in any court of justice and testify that they have seen many such forms, and I am one of those persons. As I do not wish to make this letter very long, I will only speak of one of my personal experiences touching this all-important subject.

The seance was held at the house of G. B. Wallace, in the city of San Bernardino, Cal., Dec. 28, 1892. The circle was made up of just 16 persons. In this letter I will pass all preliminaries, and speak directly of the materializing part of the seance.

When they were ready to commence the materialization part of the seance Mrs. Miller, the medium, of Los Angeles, stepped into the cabinet and sat down in a small low rocking chair, and Dr. Wilcox, her manager, tied her hands very firmly together with a very strong ribbon, then she leaned back and went into the trance. They dropped the curtain and commenced singing "Nearer, My God, to Thee." Before they had got through the first verse a beautifully dressed lady opened the curtain and stood right in front of the cabinet. She appeared to be dressed in the most beautiful white silk. She stood there for perhaps thirty seconds, then the curtain dropped and she was out of sight. They kept right on singing, but before they had got through with the second verse a beautifully dressed lady opened the curtain and walked straight across the room to the third lady on my right. She appeared to cross that room with just as much ease as she could have done if she had been there in flesh and blood. When there she held out her hands to the young lady, and she took them; then she backed right up to the cabinet door and walked back and forth in front of the door, then went in the cabinet and the young lady went back to her seat and wept during most of the evening.

Now is it probable that she would have thus wept if she had not known who it was that took hold of her hands?

Well, every one can be his own judge so far as that is concerned, but the fact in the case was, it was her own mother, who had been on the other side only a short time.

After this the young lady's voice was beautifully charming. How she could sing so beautifully under the circumstances was a mystery to me, but she did, and that is all I know about it.

After this, several forms came out to different ones in the room, every one of whom could be seen by each person in the room equally well.

Finally one came to me and held out her hands, and I reached out and took them, and she pulled me along across the floor with as much strength as she could if she had been in flesh and blood. She walked across in front of the cabinet a time or two, then dropped my hand and went in, and I went back to my seat.

Now, I recognized this person as my wife, before she got within ten feet of me.

After this, several other forms came out to different persons in the room, all of whom were recognized instantly. Finally she came again, and when we got up near the cabinet she dropped a kiss on the back of my left hand. Then as before she went into the cabinet.

Again several others came out as before, then she came and when we got near the cabinet she dropped a kiss on my lips. My wife and I lived together about thirty-five years, and I think I know her kiss, but if others think not, all they have to do is to stand by their opinion and I will stand by the facts in the case, as I am a matter-of-fact man, and will settle down on nothing short of the facts in any case.

In a short time she came out the fourth time and when we got near the cabinet the curtains opened and she pulled me right in after her, and then she spoke. She said, "cross your arms." I did so, then two hands commenced platting down my hair, and several others commenced patting me on the arms and shoulders, while at the same time some one was ringing the bell down on the floor, while others were playing on the tambourine, so there could not have been less than five materialized forms in that cabinet at the same time. After they had done this for a short time, my wife said, "Put your hand down and feel the hand of the medium." I did so and found Mrs. Miller's hands tied as I had seen them a couple of hours before.

After this they kept on singing and in a few minutes a form came out of the cabinet with a common accordion in her hands, playing the most beautiful music. She passed right around over the circle and kept time to her music by touching the heads of the sitters.

When she got around, she went down into the cabinet and the seance closed.

When this last lady was going around over the circle Mr Wallace asked Dr. Wilcox (the manager) if he know who this last lady was. He said, "I do not, but she comes to us in this way very often, and I think it is a French spirit."

This last lady was not within six feet of the floor at any time while she was out of the cabinet, so the chance for hocus-pocus in her case was not very brilliant.

The one thing that interested me most in this spirit's case was the peculiar tinting of her dress. The material of which it was made appeared to be the finest silk, but the finest flower that ever grew never had more beautiful tints. All the rest of the women appeared to be dressed in the most beautiful white silk, but this French lady's case was an exception as stated.

Now what sort of nonsense would there be in a person's coming and telling me that there was no such thing as materialized spirits?

I am perfectly well aware that there are many frauds connected with the department of materialization, but Mrs. Miller was not one of them at the time of which I am speaking, if she ever was. I have been in many materializing seances, but have spoken of only one here. I might speak of others if occasion called for such action on my part.

Corona, Cal. A. B. GLEASON.

MY VIEWS.

The Bible is largely a book of symbols. While I do not believe in all the miracles therein related, I believe in their symbolic representations. As every fable that has come down to us through the ages is based upon some fact, so every miracle teaches some vital truth in nature or life. While for me there is no food for the soul in the forms and rites of religion, I still have a more abiding and resting faith, than many of those who profess to believe in all the dogmas and creeds of the church. I look within and near and not to something without and far away for guidance. Intuition is my divine instructor, mediator and deliverer. It is in this way that God speaks to my mind.

I have learned that the fiery furnace will not burn me, nor the den of lions harm me, and that the same power that protected Daniel and the three worthies, is still extant. I have learned to follow the cloud by day and the pillar of fire by night. I have witnessed the dividing of the waters and been allowed to pass through seas of sorrow, difficulties and disappointments, unharmed.

If we could read the signs of the times, fall in with the trend of the universal mind, how much easier life would be. Health is constantly striving to overcome disease, truth is ever battling with error.

I do not believe in any God with human attributes, nor in any mechanical theory of the creation of the universe, nor in any printed scheme of "the plan of salvation." The heart, and not the mouth, is the organ of worship. "God requires no external adoration from my soul." You cannot forestall fate, cheat destiny, or change the foreordained forces in the moral or physical world.

In the fight that mankind has made for liberty of thought, thousands have been tortured, beheaded and burned at the stake, and untold numbers imprisoned and banished. The finest literature ever produced has been written in exile, in prison, in degradation and suffering. But you cannot fetter thought, imprison an idea or banish truth. Seed that has lain dormant for centuries under proper conditions springs forth into life.

Error can be hemmed in, circumscribed but not obliterated. Even now there is darkness enough in the earth to put out the light; ignorance enough in India, China, and other parts of Asia, to blot out intelligence. There is cold enough stored in glacier and poles to freeze the life out of the animal and vegetable kingdoms.

There is the sunset of nations and of civilization as well as the sunrise. There is the dawn of the morning and the twilight of the evening. Nature in all of her courses moves in grand mysterious cycles. History is constantly repeating itself. Principles that are primal and fundamental never die.

Human nature must always, under similar circumstances manifest itself the same. "Nature always keeps her equipoise." The centrifugal and the centripetal forces are constant in their operations. Along with the progressive principle moves a certain sure reactionary spirit which sooner or later brings the world back to the place of starting.

Life and death, darkness and night, good and evil, balance each other. Because a man says that this civilization shall pass away the same as all prior civilizations have passed,—it is no sign that he is a pessimist,—on the contrary he is a progressionist. Has not each civilization, the same as each system of religion, been in advance of the one that preceded it?

"The world is growing better, not regularly and at measured pace, but by sudden movements, by great revolutions, terrible struggles, contests in which civilizations flitter and go out like bubbles on the water, and new nations and higher civilizations arise, take their place, in turn growing strong and then beautiful, then corrupt and weak, and then going the way of oblivion."

The same forces that built up the patriarchal family, the feudal system, kingdoms, empires and republics, are still at work today. No new powers have been added to the universe. Everything is old; only the combinations and discoveries are new.

There is a tendency for all forms of life, thought, actions, customs, institutions and civilizations to repeat themselves. Who has not noticed the continual rotation of fashions, art, decorations, styles of dress and living, and even the trend of thought. Today there is a tremendous backward step towards the teachings of Plato, Aristotle, and the philosophies of the ancient stories and mysteries. Churches are moving towards liturgy; Republics are gradually dropping democratic simplicity and assuming more and more the pageantry of royalty.

There is a vast difference between the unostentatious manner in which Jefferson was inaugurated president of the United States and the spectacular display attending the last inauguration of President McKinley, and the inauguration of President Roosevelt. Whatever is addressed to the senses moves the people more than that which is addressed to the judgment and understanding. Few ever stop to reason from cause to effect; if they did many an altar would be torn down, many a hero would be burned in effigy.

All true prophets have been unpopular in their day and generation. Every reform was once in the minority. Every principle of liberty, of religion, of freedom, and of morals, was once in the minority. But has not the verdict of the world, in all ages, finally put the seal of truth on the judgment of the minority? It is not political or religious principles that control the great masses of men, but political and religious prejudice.

People are all the while clinging to the non-essentials, in politics, in religion, and in all the matters that affect their personal and public interest. They believe that some political party is going to redeem the country. They believe that some church or creed or manner of worship is going to save their souls. They lay great stress on fast days, on some sacrament, on some ordinance appointed by man and not by God.

We are all hero worshipers. Shadows become substance. Gigantic systems of religion are built up and rest upon myth and fable. Some things can be reasoned out, some can only be felt by the heart and known by the intuitions. You cannot define God in words, you cannot picture Him in thoughts and in the imagination for He assumes no form. Nothing can be defined. Words are arbitrary. What is poetry? What is genius? What is sanity or insanity?

As one mystery clears up another deepens. We can only approximate at the truth. It is claimed that no mathematician can make a perfect angle. Every position taken by science is liable to correction. The line between the animal and the vegetable kingdoms cannot be drawn; even the mineral world appears to be no longer dead, inert matter, but living, moving substance. Every animal, tree and living thing follows its own individuality. Each successive generation and kind adheres well to the type. By what power? None can answer.

The longer we live the deeper our study, the more we doubt and the less we believe. The present is as little understood as the future; time is as mysterious to us as eternity. Civilization is the mother of all kinds of vice, pauperism and crime. She warms and nourishes within her bosom the very vipers that destroy her life. But it would seem that every animal that ever lived, every institution that ever existed, and every virtue that was ever exercised, was necessary in the great plan of the universe; and that every vice that has ever been tolerated was the natural outcome of life and the world in which we live.

Religious dogmas, political creeds, constitutions and revolutions, are born, not written or put up to order according to some preconceived pattern or model;—the seed that produced them had to be a long time sown, before the fruitage appeared. Not a word was ever used or a principle promulgated until there was a necessity for such word or principle. Crimes are defined, penalties imposed to restrain and punish the vicious;—if there had been no such classes, there never would have been a criminal code enacted or a jail or a gibbet.

Laws are the mirrors which reflect the general sentiment of the people. They form a correct likeness of the moral, religious, and intellectual state of the public mind. Religion, speech, morals, are all largely a question of geography and the age in which a man lives. Public opinion is greater than law, stronger than statutes and more binding than treaties. You cannot legislate what people shall eat, drink or wear. You cannot say what day they shall keep holy, or what kind of a doctor they shall employ or system of healing they shall adopt. People will have allopathy, homeopathy, hydropathy, Christian Science or mental science, and no law interfering with the choice of the individual will ever be successful.

Laws accumulate, creeds multiply, new parties, new sects continually arise, but the world is no nearer a general consensus of opinion than it was a thousand years ago.

A CHAPTER ON DREAMS.

An Explanation of Their Nature and Causes.

Dreams are, as a rule, involuntary impressions, or rather impressions uncontrolled by will of the sleeper.

All dreams have their causes, as experience and experiments have proven; and by taking note of dreams immediately upon awakening, we can, in a majority of cases, trace the cause.

Somnambulism and talking in our sleep were repeated occurrences with myself and brother when we were boys. I would be the best talker, in some unintelligible foreign lingo always, while my brother stalked out of bed in his sleep. Once we went with our father on one summer night to drive a small herd of cattle about ten miles into the city. My brother was eight and I was two years younger. About midday on our return home we encountered a shady nook and lay down to sleep for an hour, as we had had no sleep the previous night. Upon our wakening my brother had gone. We inquired about him of a passing stage driver who informed us that he was two miles on his way home, and in his stocking feet, and carried a large bundle. My father sent a passing man on horseback after him to bring him back. He returned, boy like, crying. He had taken our coats and shoes and a lot of goods we had brought from the city, but had forgotten his own shoes. He said that he went to sleep with anxious thoughts about getting home.

Experience has shown that what cranial organs are pressed or rested upon, are most easily brought into action during dreams. If one rests upon his back the weight of the head will depress the animal and social organs, while resting on the side, the organs of sublimity and hope are brought into action, and color the dreams.

Dreams originate, as a rule, from known experiences of late occurrences and of late forcible thoughts of the dreamer. They are then colored and shaped according to the organs pressed.

Experience has proven to all dreamers that they may wake, remember some of their dreams, but if they turn and thereby remove the pressure from the certain organs whereupon the dreamer rested, the dreams, if they do continue, take a far different form.

Whenever the head rests low, and the face is bent downward, the dreams will cause fear, and depressed feelings will appear; just like the pessimist, with bowed head, expects and fears the worst to happen.

Disturbances in the vicinity of the sleeper will also mingle with his dreams, and color them to a great extent. The moral man may experience vicious dreams, and the wicked one bending in prayers, which in most cases come from the pressure on certain organs.

Then again upon awakening, or in a semi-sleep, the sleeper's thoughts and will may shape the termination of his dreams. Our memories are treacherous with regard to dreams, they can seldom be fully remembered a few minutes after their occurrence. During sickness, when a man is more sensitive than at any other time (except the minute he enters into sleep), dreaded forebodings will appear in his dreams on account of his negative condition and prior dejected thoughts while awake.

Another phase of dreams may be traced to guardian spirits upon the plastic brain of the sleeper, or it may be impressions from absent friends or enemies telepathically conveyed. But in many cases, where the last above named cause is claimed, the dreams come from a still more subtle force, nemely, that "coming events cast their shadows or brightness before them," and, as the spirits read coming events through these sublimated elements, the sleeper may do the same if his organs are so attuned, which has been known from the time of Joel to the present day. If the sleeper is punctured with a sharp instrument or the sting of a poisonous animal, this also may color his dreams. Waking dreams are colored by thoughts and will of the dreamer, and elevating poesy and prose has been written under these conditions. An overloaded head or stomach intensifies dreams.

The law that pressure on a certain organ brings such organ into action, is acknowledged even in a waking state. An Emerson, Spencer, and many others of the great thinkers, in their sittings for photos press the organ of ideality with the forefinger, and when asked concerning such an attitude they could not tell why. They may claim that the organs of ideality, firmness and self-esteem draw the head towards those certain centres, as it naturally does, but nature seems to draw it towards rest or pressure.

In common parlance, man says that certain organs rule. This is incorrect. They are all physical organs, and simply matter, while the indwelling energy or power rules through the organs of the body as best they may. To illustrate: A procession passes by our dwelling; some panes of glass may be more clear than others, and we can have a far better view through the clearer ones than through the dull ones; and thus the indwelling energy or soul acts through our physical organs, while pressure stimulates in our waking hours and in our sleep.

As general thought waves are ever in motion, dreams at times are colored by them. The scientific or inventive dreamer acquires his knowledge by being happily so constituted that such thought waves are caught up and utilized by him. Such a person is in modern parlance termed a crank, and undoubtedly so designated on account of so many of such inventive dreamers not grasping the whole; or, at other times, the thought so conveyed is beyond his capacity of understanding; hence the failure where only part of such scientific thoughts are grasped, as of a single color being left out of the chromoscope.

C. J. JOHNSON.

Pocatello, Idaho.

"So many Gods, so many creeds,
So many paths that wind and wind,
When just the act of being kind
Is all the sad world needs."

HENRY MORRISON TEFFT.

Norwich, New York.

I shall do what little I can to hasten the day when this earth shall be covered with homes, and sea by countless firesides shall sit the happy and the loving families of the world.—Ingersoll.

Deliberate with caution, but act with decision and promptness.—Colton.

THE IMMORTAL BARD.

Shakespeare When on Earth Was In Direct Communication With Advanced Spirits—So Says Louis James, the Renowned Actor, In the Dramatic News.

I have just arrived from Long Branch, and my purpose in coming to the city is to attend a book sale where I hope to secure some rare volumes which I mean to add to my library. Reading and the contemplation of Nature are now my principal enjoyments, although when I meet an old friend I can shake his hand with as keen a delight as ever. Do I still retain my love for Shakespeare? Indeed I do; but I do not care to give it too free an utterance for fear of being dubbed a pedant. I have played in all of his plays that hold the stage, and I am not without hope of meeting him when I shake off this muddy vesture of decay and rise to those heights of supernal life where all true poets and artists dwell.

Do I believe that such a glorious fate is in store for me. What a question. Does not everything point to the continuity of life? Physical science demonstrates that there is nothing lost, then why should the spiritual essence that molds, controls and animates matter be destroyed, when the baser part of us survives in some form? Having acquired a conscious individuality there is no power in the universe that can deprive me of it. It were the wildest madness to imagine that God created us only for the earth, and as a thinker I frequently conjecture what now may be the musings and aspirations of the poet-actor in his more exalted and sublimer state of being.

Since when did I become inoculated with this belief? I have always thought on these lines, but it is not often that I give expression to what I think. I do not wear my heart upon my sleeve for daws to peck at, nor do I think every man I meet is capable of understanding such a subject. No close student of Shakspeare can question the truth of the soul's immortality, and there is no doubt in my mind, but that during his residence on this earth he was in direct communication with those advanced spirits who have penetrated the arcana of existence, and who shaped his thoughts into those glorious forms that will forever bewitch and charm humanity by their beauty. Strong, healthy and happy as I am, I look forward to the change called death with unalloyed pleasure.

"Men must endure
Their going hence, even as their coming hither;
Ripeness is all."

What I have said may be too abstruse and mystic for publication; but those initiated in the occult will understand me, and for those who will not or cannot understand I am not concerned. The genius of the true actor is not dissimilar to that of the poet. He hears and sees with the ears and eyes of the soul, and very often when I sit on the veranda of my cottage at Long Branch, gazing on the sea when night has unloosed her hair and the stars shine shyly as they feast upon her sumptuous beauty, I hear and see things that warrant me in saying that the invisible world is peopled, and that we have only to open the doors of our souls to enjoy the companionship of the angels. Mors Janua vitae—Death is the gate of life eternal.

WILLIAM OXLEY.

An Appreciative Memorial Tribute by a Friend.

Th contemplation of the life and actions of a good man and the study of the various phases of his character are a never-failing source of profit and pleasure during the years he is with us in the flesh; and though a regard for his feelings may restrain the expression of one's appreciation, surely when he has departed from this field of strife one may be permitted to give vent to one's pent-up thoughts by dwelling for a short time on the excellences that have given so much delight and afforded so much exemplary instruction.

For the past eight years it has been my privilege to be so closely associated with Mr. William Oxley as to have every opportunity of becoming personally and intimately acquainted with all sides of his character—ar experience so valuable that I reckon it the greatest treasure of my life's history, and I deem it an honor to be permitted to pen a small tribute of reverence to him by delineating, however imperfectly, those qualities of heart and mind that commanded the admiration and affection of his fellows. His was truly an eventful life. Full of trials, difficulties, disappointments and bitterness such as fall to the lot of few. They were met with undaunted courage, borne with heroic fortitude, and conquered by patient perseverence, untiring energy and unwearying love. His brave heart encountered obstacles but overcome them, turned reverses into victories, carried him through the black shadows that lay in his path to the brightness of victorious day. To know him was to love him; to be loved by him was to possess a jewel of priceless worth.

In all his business dealings he was known for his untarnished honor, his spotless integrity, his perfect justice. His employes valued him as a master who not only dealt fairly with them but took an active interest in their personal welfare and exhibited an open-handed generosity in times of stress and trouble that proved him to be their friend.

Those who "sat at his feet" marked the breadth and activity of his mind which never paused in its search after Truth, refusing to be bound and fettered by the shibboleths of religion or the prejudices of the pseudo-scientific, welcoming every ray of light wherever found, treasuring every gem of knowledge wherever discovered. Verily, a "Master in Israel" he modestly claimed to be only a student—a student of life and its manifestations. Herein he never slackened; his penetrating glance perceived "Books in the running brooks, sermons in stones and good in everything;" his heart as constantly uplifted in loving adoration to the One Life that manifests itself in all, by all and through all.

His person is removed from us, but his work remains, his influence endures, the memory of him is sweet, and we glory and take comfort in the sure conviction that his transition is to a state of greater perfection, wider liberty, increased power, enhanced joy and a glory that shall never fade but shall endure through all eternity.

ROBERT RACE.

Broughton, Manchester, Eng.

STRIKING DREAMS.

The Lessons of Sixty-five Years of Life.

To the Editor:—In reading your three volumes of "The Encyclopedia of Death, and Life in the Spirit World," I am more and more enlightened upon spiritual topics.

I am grateful to the unseen forces, for the privilege of studying the doctrines and sentiments of such intelligent mystic authors.

The subject is one that should interest all persons who believe in spirit life, and the spiritual world.

May the good angels surround you, and all of those spiritual writers of said books, with peace, happiness and prosperity in your earthly careers.

And may angel bands escort each one of the authors, through the valley and shadow of death to the celestial spheres, is the prayer of the writer.

All for the good you may do in spreading the light and the truth of spiritual knowledge.

As I am now in my declining years, I reflect much upon the experience I have had in raising a family of children, and of the great responsibility therein.

I have had dreams and visions through all the past years, that seemed to guide my life. Before I was ten years old, I had an important dream, that made a deep impression upon my mind, so much so, that I related it to my parents, and ever kept it in view. I thought in the dream, that myself and many companions left our homes, and soon arrived in a country of romantic scenery, containing hills, valleys, mountains, rivers and beautiful landscapes, covered with flowers and green verdure. But, with all such beauty around us, the land was covered with snakes, and it was so dangerous at times, that we crawled upon our hands and knees.

I was awakened by the dream, and thought it over, but went to sleep again, and dreamt the same experience over.

After Fort Sumpter was fired upon, I enlisted in the Union army, and followed Old Glory for more than four years, and the country and dangers I saw in my dream were ever before me, while in the Southland.

When our army was at Tullahoma, Tennessee, Rosecrans gave me a commission to go back with others to Ohio on recruiting service, but not long after that, I re-enlisted and went over that country again in a more extensive degree.

The double dream indicated to me, that I was to pass through that dangerous and beautiful land twice. I had other dreams, while quite young of seeing large crowds of men together, and frame stands for public speaking, and I would be walking in the midst of them.

All along life's eventful journey, manifestations through dreams have been made clear to me afterwards. It is a wonderful event, to have sixty-five or more years of life on this mundane sphere! In that many years, we meet multitudes of human beings, and form a short acquaintance with many individuals, but they are soon gone from our view, and they are lost from our memories. Memory's storehouse has been filled to overflowing, and in the great future, it may all come back to our senses, and we can exclaim, glad memory, or sad memory of life's reminiscences.

Many souls that we have known were so kind and social in their natures, that it was pleasant to enjoy their friendship and society.

On the other hand, men and women we have met, appeared to be selfish, narrow-minded and cruel in their demeanor and actions.

But hope, friends, love and friendship, with those with whom we have associated, have cheered us along life's rugged pathway.

May the spiritual light and truth in our lives ever grow brighter and more glorious, until we reach the perfect life over yonder, is my sincere desire.

Those are grand thoughts which pass through the brain, under the influence of spirit power. There is no power in the universe more lovely than love and spiritual power.

It is all in all, like God in nature.

It is cheering to aspiring souls to realize that we are eternal spirits, passing along to a higher destiny.

All doubts and fears pass away, when souls are born of the spirit.

When we learn through a spiritual source that in our continued life, we can realize a higher existence through progression of spirit influences, and meet our loved ones and friends over there, we rejoice in love unspeakable.

Then how precious is life, not only here but hereafter! Enlightened spiritual beings realize that there is an inward man, that endureth forever, while the outward perisheth and returns to the bosom of mother earth to mingle with its elements. That out of decayed bodies arises vegetable matter that produces the grass, the flowers, and the vegetables that sustain life in man and beast. In this manner the body may be resurrected. The spirit is the living principle in all things in nature. It causes the brain to think and the eyes to see, and behold God everywhere. Finite minds cannot comprehend all of the mysteries in earth and sky, but the spirit can progress more and more over yonder.

On the earth plane, aspiring souls desire to learn all they can about the past, present and future.

W. S. FRANKLIN.

Bedford, Iowa.

EVER LOOK UPWARD.

Tho small the praise tho' less the love,
Ever look upward.
Dull earth below,—the stars above;
Ever look upward.
No more we'll think of toil and strife,
When free from earth's turmoil, so rife;
Ever look upward.

Let not distress enwheel thee 'round,
Ever look upward.
If hard the cross,—more fair the crown,
Ever look upward.
The days and nights, so filled with pain,
Shall prove at last, our blissful gain;
Each teardrop wipes away a stain;
Ever look upward.

Tho' Life's sweet "Hopes" go drifting by,
Ever look upward.
Tho' scalding tears bedim the eye,
Ever look upward.
The tears that wet our faces here,
Shall prove pure gems, beyond, my dear;
They'll gain for us the higher sphere;
Ever look upward.

LOU ELLA YOUNG.

Camden, Me.

CITY OF LIGHT ASSEMBLY.

Notes of Occurrences at Lily Dale, N. Y.

If the first week of the assembly portends the success of the coming weeks, then, of a truth, will the prediction for the most successful season of its existence be verified for 1905.

Each year in the past, since the grounds have taken on the semblance of a miniature city, we have thought nature could not improve upon this beautiful spot; each year the grass seemed greener, the trees and flowers more perfect, the lake more beautiful, the white and gold of the lilies floating on its calm bosom more intensified, their fragrance more subtile. This year, we have the aggregate of all past beauty plus the result of the new management's effort to make realistic the new name, City of Light, as given by the president, Mrs. Abby Louise Pettengill.

To this end the majority of cottages and other buildings have been painted white, and wherever it can be, this color-emblem of purity is utilized about the grounds.

During this first week of the assembly Mrs. Carrie E. S. Twing, Mrs. Annette J. Pettengill, Mrs. C. Fannie Allyn and Mrs. Cora L. V. Richmond have ministered most acceptably to the intellectual and spiritual needs of the large and interested audiences in the auditorium.

Pioneer Day was especially a "red letter day," particularly to the saintly pathfinders of the New Thought seated on the rostrum; dear old Aunty Purple, now 91 years old; Mrs. Mary J. Ramsdell, Chicago; Mr. and Mrs. Henry Smith, Mrs. Cummings and Mrs. Sully, of Buffalo, N. Y.

The heart-interest in all pertaining to Lily Dale is as young, fresh and green with these dear old pioneers as it was in the early days when, in the vigor of young manhood and womanhood, they cleared these now beautiful grounds of underbrush, and made bonfires of it and all debris that hindered the pitching of tents, which in those days was the only available method of gaining a habitation.

Most touching and beautiful were the tributes paid these dear old people by Mrs. C. Fannie Allyn and Mrs. Carrie E. S. Twing, platform speakers for Pioneer Day.

Among others who will appear as teachers of the new thought during the season are Rev. Thomas McClary, known as the Western Chautauqua lecturer, Gen. Elmer Littlefield, Susan B. Anthony, Rev. Anna Shaw and Dr. John Geddes of London.

Along with all this intellectual pabulum is interspersed refreshments of a lighter nature in form of rowing on the beautiful lakes of Cassadaga; semi-weekly dances, which occur on evenings of special excursion days, Wednesday and Saturday; cycling, auto-driving, bowling, and all else in which young and old alike take delight in this beautiful "City of Light"

The lyceum is also a feature of no little importance here, and the director and assistant were particularly fortunate in having the aid of Mrs. C. Fannie Allyn of Boston, in organizing lyceum work this season. While Mrs. Allyn is a recognized power on the platform, still it is evident to all who take cognizance of her work that with the children her power is superlative! Fannie Allyn would drop from the highest realms of eloquence, possible to the human mind—yea, from heaven itself, at the cry of distress from a little child, and an audience might wait until she had given relief if that were within her power.

The first public entertainment by the City of Light Lyceum was given Friday night. Much of the attendant success was due to Mrs. Allyn's indefatigable energy and effort to help the children. Her "Tribute to America" was most effective, especially the flag salute which has been adopted by many lyceum workers and publishers in some cases without giving credit to the author.

The Allyn Flag Salute has become a part of the daily exercises of the City of Light lyceum, and we warrant there will be no danger of patriotism for that same "Old Glory" dying out so long as the children join as with one voice in reiterating:

"Hail, Star-spangled Banner, the sign of the free,
Our hearts and our hands pledge allegiance to thee,
We salute thee and echo from shore unto shore,
One country united, one flag evermore."

The Meadville Band discourses sweet music several times each day and evening on the grounds, and accompanies the young folks as they trip the light fantastic at the regular dances.

Every hour of the day, and until 10 p. m., is filled; what, with conferences in the grove, thought exchange in Library Hall, lectures and classes in auditorium, no one day is long enough to take in all the good things offered for that particular 24 hours.

The program for entire season presents such attractions as insure interest to the last day.

MATILDA ORR HAYS.

ALWAYS SOME ONE BELOW.

On the lowest round of the ladder
I had firmly planted my feet,
And looked up in the dim, vast distance
That made my future so sweet.

I climbed till my vision grew weary.
I climbed till my brain was on fire,
I planted each footstep with wisdom,
Yet I never seemed to get higher.

For this round was glazed with indifference
And that one was glazed with scorn,
And when I grasped firmly another
I found under velvet a thorn.

Till my brain grew weary of planning,
And heart strength began to fail,
And the flush of the morning's excitement
Ere evening commenced to pale.

But just as my hands were unclasping
Their hold on the last-gained round,
When my hopes, coming back from future,
Were sinking again in the ground.

One who had climbed near the summit
Reached backward a helping hand,
And refreshed, encouraged and strengthened,
I took once again my stand.

And I wish—oh, I wish—that the climbers
Would never forget as they go
That, tho' weary may seem their climbing,
There is always some one below.

—Ella Higginson.

A Breezy Letter.

Things Seen and Heard at Lily Dale.

Lily Dale is to Spiritualism what Rome is to Catholicism. It is the center of this new thought wave ism of our century and it advocates, this city of light for all that is best and noblest in the heart and mind of the human race. To those first coming here who are as yet in darkness and unacquainted with this new thought movement, this common sense ism and religion of the heart, this little city at Cassadaga Lake will seem but a phantom, a show, a little watering town, perhaps that is all; while to the men and women of inquiring mind, lovers of truth and students of nature, especially those not satisfied with the unreasonable, to all of these this little city in white is a beautiful haven of light, the home of Spiritualism.

Here at Lily Dale we meet all classes of men and women, from the profound philosopher to the man of limited knowledge, rich and poor, nearly all bent on the same errand of inquiry. Here are taught and can be heard as well as seen, about everything known and written along the lines of spiritual philosophy. Here are engaged the best of lecturers and psychics known to the world, and any one coming here for a season with an honest endeavor cannot possibly go away unbenefited if not made a convert to the truth of the after life. Such a thing would be almost an impossibility. This little town is fairly impregnated with facts that cannot be gainsaid. Thousands there are who will substantiate this, the most skeptical are often converted to the truth of Spiritualism by the tests given them here.

In coming here everyone is struck with the beauty of the place and its surroundings. Stepping from the train at the small station the first that greets the eye immediately in front and looking eastward is a thick growth of woods stretching north and south half a mile, with here and there bits of houses peeping out. Looking to the north and south, spread out mirror-like are two large sheets of water, that in the sunlight look like silver. Beyond and stretching miles away we see the rich grain fields. Turning 'round, looking west is a great wall of beautiful hills reaching up some 200 feet and sloping gently back half a mile, covered with woods and grain fields, occasionally dotted by homesteads, the whole forming a most beautiful quiet, restful picture.

You now follow the throng ever coming and going during the camp season, a short walk on the road to the grounds. Passing over the iron bridge that spans the little stream that connects the two lakes and you are at the gates, where you purchase your 15 cents admission ticket and pass it to Mr. Johnson, the genial gate-keeper, who for twenty years has stood his post.

To the right and close to the gates is the camp and postoffice telephone and telegraph offices; adjoining these are meat and provision stores, restaurants; next the Sunflower printing establishment. Fronting these is Colwell Park at the southeast corner of which is the residence of Mrs. Abby Louise Pettengill, the president of the City of Light Assembly.

To this lady is due principally the present high standard and splendid condition of affairs prevailing at this camp. Being a person of means and refinement, she is giving her time and means in the uplifting of the cause. Too much cannot be said in her praise. She has won the hearts of the campers in endeavoring to do the best she can for its good.

Facing Melrose Park along Cottage avenue are many costly summer homes, and is also the large auditorium where are given two and three lectures daily during the camp season. At the north end of this avenue is Lincoln Park in the center of which is Maplewood Hotel, a large four-story building owned and managed by the association. There is also at the further end of the park and Cleveland avenue a large bowling alley, bathing house and boat house; here is also situated and owned by the society the waterworks and electric plant. Returning along Cleveland avenue is the library of 2,000 volumes and Library Hall where lectures are given and classes taught in the occult sciences. Back further is Lyceum Hall, school house and dance hall for the teaching of the young. There is also a large livery conveyance and fire engine on the grounds.

At the present time there are over 300 cottages, about 50 of which are occupied the year round. On the lake are several electric launches, a small steamer plying between the camp and the town of Cassadaga; also several yawl boats.

This little city of 25 years has grown from out a dense wood so thick that a team of horses could not enter. The first meetings were held in a bough-thatched auditorium, then came the canvas tent, until now we have a beautiful little city, entirely enveloped in maple forest consisting of forty acres, streets and avenues running at right angles. Leases for lots 40 x 50 feet are given by the association for 99 years, at $5 per year rental beside the state and county tax which are trivial.

In speaking of this class of campers, it is needless to say that you are made to feel at home at once, geniality and good will towards all is everywhere shown and felt. There is no necessity for police protection here, at least while the camp is in session, doors and windows are always left open; there has never been but one arrest made since the camp was opened and that was for disturbance by an outsider. There is no liquor allowed, brought or sold in or about the grounds except that used for medical purposes.

Speaking of honesty, the writer will relate an instance that occurred here last year. A lady wished it announced from the rostrum that she had lost her purse. The chairman, Mr. Barrett, informed her it was at the office. She remarked: "Oh, dear! must I go and get it?" These occurrences are common I am told. As for thieves and tramps, they fear and never molest here; they fear the spiritual campgrounds.

The first sounds from the camp that greet the ear on your arrival are the strains of beautiful music from a splendid 10-piece band engaged during the camp season.

For the benefit of the stranger, camper and mediums, meetings as of old are held in the thick of the forest at the north end of the camp three times daily, weather permitting. These meetings are principally held to convince the stranger, as they are wholly conducted by the mediums, consisting principally of test work and the development of their psychic natures. Here is where the eyes and ears of the strangers are opened and the cobwebs of the thought cells brushed away and started in motion. Laughable sometimes are the tests given by the younger mediums, while the older psychics often bring tears and joy, so strikingly true are they given. These meetings are highly enjoyed. This place was named Forest Temple.

The auditorium situated in Melrose Park and facing Cottage avenue is a large wooden, gravel-roof structure, three sides of which are open and provided with canvas curtains, open always in desirable weather. It has a seating capacity for 1,000, and standing-room for as many more, but it is known to have had upside and out upwards of 3,000 persons, filling the entire street and porches of the cottages on Cottage avenue, facing the auditorium, many times on state occasions.

Here from this rostrum some of the best minds of this country have poured out their thoughts of wisdom in eloquence. Men and women imbued by the spirit and God-given powers of wisdom have held forth here and given the world thoughts enjoyed to-day, not only by Spiritualists but by men and women in all the broader walks of life. Spiritualism is not confined to any creed or dogmas, it encompasses all that is of the mind and advocates spiritual growth through evolution on and up.

In looking over the programme for this season, beginning July 14 and ending September 3, space is too valuable in this most liberal free thought and broad-minded paper to be given in detail, for this already lengthy article. Suffice it to say contains some of the very best speakers and test mediums now before the public. We will, however, give a brief account from the opening lecture by Carrie E. S. Twing. This lady is one of the oldest spiritual lecturers in the field, always good, and too well known to need further comment here.

She was followed on the 15th by Mrs. Annette J. Pettengill of Boston. This lady is rarely gifted, excellent as lecturer, test medium, solo singer and psychometrist; comparatively new in the field, she brings now thoughts and ideas and by her winning personality, songs, and strong psychic powers captivated the entire camp from the start.

On the 16th, Mrs. C. Fannie Allyn of Stoneham, Mass., manager of the lyceum at Onset camp, paid us a visit; here we have one of the brightest, wittiest lecturers known to our ism. This lady bubbles over with wit that constantly keeps her hearers to the exploding point and good humor. She left for home on the 22d. How we all dreaded to see her go. With the lump in our throats we cheered our good-byes, she waving her farewell as the train rolled away.

On the 17th, Dr. John F. Geddes of London, Eng., Universalist minister and teacher of spiritual philosophy, gave us some excellent talks. Having spent over forty years in the study of the occult forces, he is very proficient along these lines.

Next Dr. H. P. Oliver of Philadelphia, Pa., who has written a work of 350 pages on theosophy and kindred thoughts, of value to those so interested, gave us a very interesting talk.

As to test and phenomena mediums, the camp and woods are full of them, many worthy of note, did space allow. "Conditions are such we do not get names."

This afternoon Cora L. V. Richmond arrived and gave us from the rostrum an answer to the question, "The Future of Mankind." Her prophecy based on the past was masterfully handled, showing her great knowledge of historical data. Mrs. Richmond is one of the oldest and commanding lecturers on Spiritualism living. She is to be with us but a few days.

Sunday, the 23d, Mr. J. Clegg Wright follows. Never to have heard that profound master of knowledge the spirit of John Shaw through the personality of Mr. Wright is to but half understand the phenomena of trance speaking. We do not understand it but see it in its highest conditions. Here you hear the eloquent language and profound knowledge of spirit John Shaw, given through a cultured brain, making it possible for the scholastic spirit entity to manifest itself through an organism equal to its own; and the writer has yet to note the difference between John Shaw the spirit and Clegg Wright the mortal man, excepting that Shaw holds forth in a sitting posture and closed eyelids, while in our earthly brother we see the penetrating, far-away look, graceful gesture and easy stride of the orator and teacher when holding forth, besides the keen wit and cutting sarcasm of the gifted Mr. Wright.

As to Prof. W. M. Lockwood, who has just arrived—Spiritualism without a Lockwood! Well, hardly. Mr. Lockwood is a scientist, an M. D., and a gentleman, one who has sacrificed remunerative positions to the cause he loves.

These two men, Wright and Lockwood, not forgetting others, have done much to enlighten the masses in this new ism as old as the world and known to man since Plato's time.

The speakers yet to follow are Thos. McClary, M. B. Little, Susie C. Clark, Laura G. Fixen, Mrs. R. S. Lillie, W. J. Colville, Wilson Fritch, Susan B. Anthony, Anna Shaw, John W. Ring, Geo. Littlefield, B. F. Austin and Lotta P. Cheney, together with excellent platform test mediums, all of which may be seen and heard for the great sum of 10 cents per day, with concerts all thrown in.

Spiritualism is expounded here at Lily Dale as nowhere else, and is sending out its rays of thought to all the civilized world. May it long continue in its good work, enlightening and lifting benighted humanity out of superstition and darkness into the light and truth of this beautiful knowledge. However, the writer ventures to say that Spiritualism has already penetrated every corner of the earth, that should every camp-meeting be wiped out, Spiritualism could not be obliterated at this time. The present psychic conditions of the human mind are evolving into that higher state from which there is no return. It is but fifty-seven years old, this new ism, but look about and note everywhere the progress. Wherever it becomes known, all dogmas give way to this truth of truths, beautiful, satisfying knowledge.

Cleveland, Ohio. H. L. TOBIEN.

Spiritualism and Christianity.

To the Editor:—Your issue of July 22, pleased me immensely. The attempt to unite churchianity and Spiritualism, or rather to base Spiritualism upon the claims of Christianity, so ably shown up by A. H. Nicholas, of California. It is the most urgent need of the spiritual cause at present, to checkmate this deceptive, delusive practice, of trying to prove our now-a-days spiritual facts by the things of a like nature, said to have happened 2,000 years ago, and for which we are mainly dependent upon tradition as to truthfulness. It is like putting the cart before the horse!

The article by Brother Shafrenberger, on the same page, is also worthy of much praise. This is from a Spiritualist of forty years' standing, and who has been a continuous subscriber to The Progressive Thinker since No. 8.

S. HARTMAN.

Wheeling, W. Va.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualists Gatherings." By Mattie E. Hull. Price 10 cents.

A COMPREHENSIVE ANALYSIS.

Crime, Vice and Poverty Are the Result of Error.

Naturally every person [as set forth in the Chicago Tribune], looks for that which is to his own interest, and if that which appears to him as his interest is not so in reality it is because the man is mistaken. Hence, whenever there is a pathological state in society it is because of an error in the minds of men. Error itself is a pathological state in the brain, because whenever that organ is in a normal condition it always gives us teachings that are harmonious with the outer world. It is only when it is in an abnormal condition that it renders us false teachings.

The chief abnormal manifestations are vice and crime on one side and pauperism one the other. Without vices and crimes society would be healthy from the ethical point of view; without pauperism it would be healthy from the viewpoint of economics. To say that we wish to extirpate pauperism and solve the social question is to say in other terms that we wish to make society healthy and sound. Now, it is easy to demonstrate that vice, crime and pauperism proceed entirely from error. Vice is a past error of the organism. It destroys health to drink too much alcohol. The individual who misconceives this truth and therefore is deceived in regard to his own view falls into the vice of inebriety.

The same with crime. Acts are criminal because they are erroneous. If theft were really the most efficacious means for enrichment theft would conform to the nature of things; it would then be normal, and by virtue of its normality it would not be criminal. Theft is a dereliction because, far from attaining the desired end, wealth, it tends to the diametrically opposite end, poverty. Indeed, the society where everyone robbed would be the poorest imaginable. Wealth would be reduced to the minimum. The same with homicide, either individual, assassination; or collective, war. They are committed in order to augment well being, but they are the acts which most conduce to ill. If everyone would kill with impunity society would be the most frightful of hells, admitting that it could then exist. Homicide is therefore also a crime because it is an error.

It is scarcely necessary to demonstrate that pauperism also proceeds from error. When it is the consequence of vice it falls under the heading of vice. When pauperism is not the result of vice it is the result of imperfect social institutions. But this imperfection itself is the result of error, because if men have established imperfect institutions—that is to say, not harmonious with the real nature of things—it is not because they were designed to be imperfect, it is only because the men did not know how to make them perfect, because they were deceived, mistaken.

The immense minority of people imagine that there is an inevitable antagonism between the interests of the individuals of a society on the one hand and of the interests of the different societies on the other hand. Let us consider the individual as opposed to society. If the antagonism between their interests were real, the maximum of welfare for the individual would be attained when the society had disappeared, and the maximum of prosperity for the society when all the individuals had perished. These two propositions are equally absurd. Consequently there is no real antagonism between the individual and society. But man believes there is one. Now when he believes this he is mistaken. There is, therefore, no antagonism between the individual and social interest, but only between social interest and that which man, in error, regards as his interest individually. It is then error that produces unhappiness, and not the natural condition of society.

If the antagonism among individuals were real, each finding it to his advantage to destroy the others, humanity constantly would be on the way to extinction. Now this is not the case; humanity is on the way to constant increase. Again, if the antagonism between men were real, the destruction of humanity would increase with the increase of intelligence. If man is the natural enemy of man, the more mental faculties he develops the more rapidly would he destroy his enemies, and hence the more rapidly would our race disappear.

If the antagonism between men were real the establishment of social order would be the chimera of chimeras. This order would be contrary to the laws of nature, and hence unrealizable. Now we know that this is just the contrary to facts; social order extends ever to vaster and vaster territories and embraces a larger and larger number of individuals.

Assuredly antagonism can exist between individuals. If I love a woman, and that woman loves my cousin, there is real antagonism between my cousin and myself. If I wish to occupy a chair, and another person is equally ambitious for it, there is antagonism between that person and myself. These antagonisms are inevitable. They can cause cruel, terrible sufferings. But these sufferings remain in the order of the individual. They do not exist in social facts, and it is only upon social ground that solidarity can exist. On social ground action is complete.

Every one finds it to his greatest advantage in seeing universal right rule. This fact establishes among us absolute identity of interests. We have long understood that it is useful to practice what is right in regard to our neighbor. The great mistake consists in not understanding that all men living on the world are capable of exerting an influence on our destiny, are just as much our neighbors as our compatriots.

MEAT DIET.

All Sorts Should Be Discarded Entirely.

Editor The Traveler:—The lady corpen, and if she wrote to eat meat, fish, meat only twice a week this hot weather, for health, is just getting her eyes open, and if she wrote to eat meat, fish, lobsters and oysters, clams, etc., not any meals at all, neither hot nor cold weather, she would still be nearer right. It is all right to eat for solid foods eggs, milk, cream, butter, cheese and all fruits, vegetables, grains, greens, nuts, whole wheat bread and wheat coffee, but people should cut out all tea, coffee, beer, liquors, wines, drugged soda, "mineral" waters, etc.

These facts are not verified alone by human experience, but they are based on absolute spirit messages received by our most expert psychical researchers in the civilized world, from the most exalted angels in "God's" universe across the great "Divide."

We have always learned these facts through our best temple mediums who have been specially selected from the finest psychics in the world—and anyone who has heard Mrs. N. F. Willis or the other leading mediums employed by the distinguished psychical researcher, etc., Mr. Ayer, will readily recognize these facts as entirely authentic.

It has cost millions of dollars to secure this evidence, and it is worth one hundred times its cost, both in this world and the next. If people want to live healthy and happy, if they want to develop their mental and spirit powers as well as their physical strength, they will do well to follow the angels' advice. If people want to die and enter the spirit world like a tramp outcast, besotted by alcohol, poisoned by tobacco and bestialized by animal grub, all they have got to do is to smoke, chew tobacco, drink liquor and eat meat, fish etc. Eggs and milk are good, but meat and fish are N. G. We would like to bring these messages from the divine angels of heaven very near to the hearts of the people. Space will not allow us to specify the detailed technical reasons why meat-cannibal grub is not good for anyone, but we say that spirits in the higher spheres of heaven have said so, and anyone who has any faith in the hereafter would do well to so live on this earth that when they die and "pass in their checks" they may have such a pure, refined and ethereal spirit that they can go up into the higher spirit spheres of heaven and not be forced to grovel like beasts in the lower domains of spirit life. Old meat ideas are like much of the meat eaten by the ignorant—simply rotten. You will be stronger, better, wiser, healthier, more spiritual, if you leave off these follies and vices of diet and drink. These messages have come to the world "ex cathedra" ("by the voice of God"), and many witnesses can testify to their worth. I formerly ate meat, fish, chickens, ducks, turkeys, bears, deers, woodchucks, lobsters, scallops, oysters, etc., but when I knew the angels had spoken "ex-cathedra," I cut them all out as they ordered, and have never felt better in my life. "Go, thou, and do likewise."—Bible.

GEO. E. LUTHROP, JR.

Boston, Mass.

"Success, and How to Win It." A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self Helps; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Tact; Angelic Help. Price 25 cts.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

THE WHEELS OF PROGRESS

Church Influence Cannot Stop the Forward March.

Let us turn to that age in the dim and misty past, when knowledge was kept hidden in the secret retreats and temples of man.

Here the initiated, drinking at its fountain, carefully guarded against a leakage to the outside world, lest the common people, getting a taste become wise, and in their new-found wisdom, one and all aspire to share in the ease, glory and pleasure of high office.

The world moved but slowly in its progress towards higher things.

Humanity at its best was little above the animal in its aims and desires. The people, bowing to priestly rule, submitted to the yoke, and were satisfied, because of their ignorance; and while worshiping the gods and their oracles, patronized the sandal wearers, the long-robed, the matted-haired care-takers, who tended the altar fires and sacrificed poor, harmless dumb brutes before idols of superstition.

Woman, the noblest figure in the kingdom of creation, was then a mere beast of burden, a slave to her lord and master; a piece of chattel to be bought, sold or exchanged at will.

Tyrants ruled and cast their shadows over nations of slaves.

With such a picture before you, would you, then, oh, liberty-loving souls in this land of freedom born, consent to stop the wheels of progress, to turn back the hands of time until they brought again that age of darkness and oppression, in which knowledge was a power in the hands of a few, directing the ignorance of the many?

Will you, freed men and women, place yourselves once more beneath the the thumbscrews of the church?

Will you stand passively by, allowing the soul's noblest aspirations to be warped, your inner voice hushed and your freedom shackled by priestcraft and ancient creed?

Can church activity in secret organization and parochial schools rear the coming generation in the same lap of ignorance that has kept their fathers kneeling in worship before painted idols, and in childish innocence faithfully swallowing the red wine and wafer, in firm belief that when fed by hand of priest it becomes the real flesh and blood of Jesus?

I say no!

America, where high ideals of thought and freedom of human effort are born of the soil and moves the spirit of man, refuses to be a footstool beneath the heel of the Roman church.

A thousand years of oppression could not make of the American Indian a slave such as was the negro; no more can the educated American of today be enslaved by religion, confused by its Latin phrase or bamboozled into accepting on blind faith a carefully arrayed creed, that has its root in a remote past, and which is already stretched beyond its limit of elasticity in the effort to make it reach modern times. All must soon acknowledge its usefulness has been outlived.

It is selfish desire for a life of ease beneath the thin veneer of pious regard, that moves the church in its insane desire to keep man's mind on a level with its dogmatized creeds and that tries to chain him down to a plane of thought which still sees in priestly robe and priestly office the infallible and divine, deeming sacred the meaningless praise to the glory of a personal God that becomes ridiculous through monotonous repetition?

What a Rot!

The soul of the seeker after truth revolts at such hypocrisy!

How pleasing to the "holy fathers" when their dear children of the church, in the full growth of noble man and womanhood, yet remain so child-like and bland.

Wisdom comes with years, but not to those who kneel in reverence to thoughts born of man in the foolish infancy of human knowledge, and in this enlightened age, palmed off on the unthinking as of divine origin, by men who know they are acting the living lie.

When ecclesiastical investigation of spirit power be attempted, and truth be found wanting, shall all be condemned?

Shall scientific demonstration of the individuality of spirit after it has been freed of earthly flesh be repudiated? Must evolution of life both in spiritual and material form continue to be ignored, by the very ones whose duty it is to enlighten the people?

Most emphatically, I say, No! Condemnation by the ignorant cannot kill truth.

After unnumbered ages of preparation, man has worked the downward slant out of the bodily eye, and in spite of the fact that many refuse to help in the making, in spite of surface investigation and church opposition, he is working it out of the spiritual eye.

GEO. L. WEBER.

St. Louis, Mo.

A NOTED FREETHINKER.

Letter of Mrs. Sara T. D. Robinson, Widow of the First State Governor of Kansas, to the State Historical Society, Presenting That Body an Oil Painting of a Portrait of G. W. Brown, M. D., of Rockford, Ill.

Officers and Members of the State Historical Society of Kansas:—It is with extreme gratification I present you what is considered by all who have seen it, a very excellent oil painting in his advanced years of our long-time fellow laborer, George W. Brown, Esq., the founder, proprietor, editor and publisher of the Herald of Freedom, our first Free State newspaper and the only one which survived the pressure and the violence of proslavery aggression until our freedom was fully assured.

Mr. Brown had been for a long time connected with the Free Soil press in Pennsylvania before coming to Kansas in 1854. Through the influence of his Conneautville Courier, which still survives and reflects his views, he had the pleasure of aiding in making his the banner Free Soil county of Pennsylvania, his adopted state, in the great political contest of 1848. When the Missouri Compromise of 1820 was repealed, May 30, 1854, by which all the territories were again opened to slavery, he determined to locate in Kansas, establish a free press, and aided by volunteers from the free North re-establish the principles of that Compromise on Kansas soil.

Having enrolled 300 of his patrons and friends to accompany him, he located in Lawrence in the autumn of that year. With the first lumber sawed at the Emigrant Aid Company's mill, and timber cut and hewed by his typos, he erected on the town site of Lawrence the first frame building in this city, which for the time became his printing office. Eastern sympathizers with his Free Soil views, came to his support, and with ever increasing patronage he was enabled to continue its publication.

On that ever memorable May 21, 1856, Border Ruffians having first captured Mr. Brown while on his way to Kansas from performing a mission in the states to which he had been commissioned by the Territorial Executive Committee, they demolished his presses, threw the type in the river, and destroyed, or carried away, his large library.

Because of Mr. Brown's ability, energy and influence, with other Free State citizens, he had the honor of being indicted by a pro-slavery grand jury for high treason, and was held a prisoner with four others for four months, a goodly portion of the time guarded by a regiment of United States troops. Finally, without trial, there being no cause for prosecution, the action was dismissed.

Soon after the prisoners' release the ladies of Lawrence made a large national flag and publicly presented it to Mr. Brown. Miss Lydia S. Hall, late editor of the Lowell Offering, made the presentation speech, which was responded to by Mr. Brown. Governor Geary had just arrived in the territory and was present with his escort on the occasion and made a brief speech to the assembled multitude, as did other of our leading citizens. During the occasion the flag was raised to the summit of the staff, over the office where it waved to the breeze, quite unlike the red one which was placed there by ruffian hands, when the office was destroyed four months ago.

The Herald of Freedom was soon after the last incident revived, and was all the stronger because of the rough experience the editor had passed through. Survivors of those pioneer days well remember the vigorous editorials which appeared week after week from Mr. Brown's pen, which envious rivals and malicious libellers, without one word of truth in their statements, have represented as the work of others.

The Herald of Freedom, during all the period of its publication, was the store-house of political and state papers relating to Kansas, and has been the quarry in which subsequent historians have delved for information. Wherein they have followed the facts therein stored their histories are authentic; wherein they have departed from it their statements are not trustworthy. So important and valuable are the files of the Herald of Freedom your honored secretary, Mr. Martin, wrote a friend a few months ago: "The Historical Society could not keep house without the Herald of Freedom." Your former secretary, Mr. Adams, in numerous letters, was still more emphatic in commendation of the paper.

Hon. D. W. Wilder stated years ago to a printer in his employ: "The Herald of Freedom, on which I made such heavy drafts in compiling my Annals of Kansas, is the most faultless paper I ever saw."

"But it had its faults, I suppose," remarked the typo.

In an indignant tone Mr. Wilder replied: "I tell you, it is the most perfect in character, typography and general make-up of any paper I ever saw."

But it is the editor whose likeness, independent bearing and forcible character is so faithfully delineated in the painting, which the artist determined to perpetuate by his art, and which he has executed so gracefully, which I have caused to be transmitted to you, and hereby make you its custodian. It was he who projected the Herald of Freedom. It was he who incurred the expense of its publication; who wrote its editorials, had general superintendence of its mechanical department, who carefully reviewed whatever appeared in its columns, who excluded from its advertising pages every offensive matter, declining, even for double compensation, to advertise the sale of intoxicants. He ever warred upon wrong in all its forms. His principal enemies were law breakers.

It seems to me just that one so intimately identified with all our territorial history, for eleven of the best years of his life was a resident of Kansas, and a participant in every feature of our varying fortunes; whose pecuniary losses in the several Border Ruffian raids, probably equaled if they did not excel that of any other; and was the real founder of the city of Emporia; who organized and was the business manager in sinking three mineral oil wells in Miami county in 1860, the first in the state; who took the first two power printing presses to Kansas; established the first book printing office; the first book bindery; and the first blank book manufactory; and, finally, where all the great leaders were so grossly maligned he received his full share, because he was in the way of aspiring ambition; for these and many other reasons I might mention it seems to me eminently just that Mr. Brown's portrait have a prominent place in your Historical Society.

There is an added value to the portrait from the fact that the artist who executed it was born in Kansas, of a mother, the sister of the first Mrs. Brown, who, with her parents, was one of the pioneers from Pennsylvania. He was educated in our schools; was raised to manhood under the influence of our progressive institutions; and here was formed his love of art, which increased with years, and impelled him, after his graduation from the Art Institute of Chicago, to visit Europe, and spend many years under instruction of the great masters of art in its metropolitan cities. And this painting, while it preserves Mr. Brown's features to other generations, will also do honor to the limner, Henry S. Hubbell, his brush and fame, for all time, and remain a memorial of his skill and artistic genius.

Sincerely yours,

SARA T. D. ROBINSON.

Oakridge, Lawrence, Kansas, July 3, 1905.

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A GENUINE MATERIALIZATION.

"I saw a fog or misty substance. While I was thinking what it might be, it became illuminated, and out of that light I saw a most beautiful face of a young woman."

To the Editor:—I have been very much interested of late in reading your paper especially on the subject of materialization. I am glad you have brought this subject before the public, and I hope you will continue to do so until the minds of some of the Spiritualists are aroused to action in the matter, and more especially those that are leaders of our societies and camp-meetings.

We never shall have the respect of the intelligent portion of the public until we abolish the Punch and Judy shows from our ranks.

I was brought up a Spiritualist. I saw all of the so-called phenomena in Spiritualism years ago. I have fought against bogus materializations and made many enemies by so doing, but I know sometime that they will all be my friends again.

While writing this there comes to my mind a picture I saw after attending a materializing seance in New York City. I felt very sad during the first part of the performance to think that the people at that seance were being so deceived and their feelings so played upon; then there came a reaction, and I felt very much amused. It seemed as though I was at a vaudeville show.

The next morning when in my room reading a novel which I was very much interested in, there came over me a drowsiness, and I laid down my book, thinking I was going to sleep; but my attention was drawn towards the corner of the room, and there I saw a fog or misty substance. While I was thinking what it might be, it became illuminated, and out of that light I saw a most beautiful face of a young woman. I was much pleased to think I had been so favored. After thinking about it a while I took up my book again to finish my story, when this thought was given me: when we can find the right conditions and the material is fine enough to produce materializations we shall come and show ourselves in a like manner.

I had always doubted in regard to that phase of mediumship and I think that was in answer to my thought.

Brother Francis, I never had so much respect for you as I have at the present time. I think you have taken the right course towards helping our cause and I shall always do all I can to increase the numbers in your subscription list.

MRS. M. A. HAWLEY GORDON.

Lansing, Mich.

WORDS AND DEEDS OF KINDNESS.

Kind words are golden keys!
And hearts both sad and weary
Open unto such as these,
With moments sweet and cheery.
In all thy fleeting, lifelong days
Strive burdens to make lighter,
Let loving deeds and pleasant ways
Make every day glow brighter.

Warmth of the sunny hours
Give blossoms their bright beauty,
And love of the higher powers
Delight our souls with duty;
Beauties of the world below,
Dear angel souls are viewing
And urging us in realms aglow,
To constant strive in doing.

Work earnest on the cloudy days,
And faithful as the sunny,
Angels all shall sing thy praise
If you labor less for money;
When your labor is for love,
The joyous world is moving,
The records in the books above
Show angels are approving.

No day can ever seem so sad,
That's filled with glowing beauty,
No heart can ever be more glad
Than when overflown with duty!
Love fondly lingers everywhere,
A soul is stricken in blindness,
And joy is close akin to care
As love to deeds of kindness.

The gift of goodness is greater far
Than all the gifts of gold,
And the glisten of the gleaming sta
Not fairer to behold
Than gentle deeds and loving ways,
For kindness leads the light,
And blessed are those happy days
That make the world more bright.

Washington, D. C. J. W. NIGH.

WAR IN RUSSIA.

Retribution Following Perfidy, Oppression and Inhumanity.

The full doom of Russia is not yet at hand; yet retribution has never followed more swiftly or in more overwhelming force upon a nation guilty of perfidy, oppression and inhumanity.

The czar of all the Russians, the head of the church, the autocrat, lives in dread of violent death. His kindred and chief officials have been assassinated in his own capital. His armies are beaten in the field and his navies go down before the fleets of an enemy which he despises.

Murder and riot are rife in his realm. The provinces which he has held with an iron hand are breaking away from his authority, their people maddened to the point of desperation, not hesitating to try, all unarmed and undisciplined as they are, to give battle to his troops already affected with sedition.

People are driven to desperation by the characteristic arrogance and inhumanity of military autocrats, born to high station and who arrogate to themselves supreme power over the lives and fortunes of the Russians.

There is scant sympathy for the government of the Czar. Sympathy properly goes out to the people who have suffered long and bitterly for generations.

It is not our part to applaud the actions of murderers and rioters; but most assuredly we can find nothing to admire in the savage Cossacks whose barbarities in all parts of the empire have brought matters to this crisis.

Russia is the most tyrannical, cruel, despotic nation on earth—chiefly attributable to the effects of faith in "holy bible"; in its bloody narratives and devotion to Jehovah, god of wrath, god of war.

Russia is thoroughly Christianized, and its awful, bloody record is compatible with Christianity, founded on a case of murder, whose history since the days of Constantine shows what it is and has been in its practical effects upon Christian nations.

A. H. NICHOLAS.

Summerland, Cal.

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Neighbors, but Not Spirits.

Some Interesting Facts and Queries by Charles Dawbarn.

There is something fascinating as one watches the ever-changing forms evolved by the turning kaleidoscope, from its pieces of colored glass. A brilliant shape appears and then disappears. It seems a lesson in creation followed by dissolution, but of form only, for the raw material remains unchanged. It is really but a simple lesson in optics for the schoolboy, a lesson gathered through one of his five senses.

The philosopher presently drops the instrument and constructs a mental kaleidoscope that works outside and beyond his mortal sense limit. He calls his raw material "ether," and as he watches he discovers that, like the child's toy, if it is kept moving forms will appear and then disappear, leaving the ether absolutely unchanged by the process. He has neither sense nor instrument by which he can reduce the whirl in the ether to a cold-blooded scientific fact, but, all the same, his mental manhood is almost unlimited in its power, so he constructs for himself a deductive universe, and that is how the "unit" happened to be born.

Nobody ever saw, or ever will see a unit with his mortal eye. Still that unit is wanted so badly that science accepts him as an illegitimate child of Nature, and therefore not really entitled to be called a "fact" but capable of being brought up and trained to be useful round the house. The poor little unit is presently placed out to board in a molecule family, and thereby becomes a fairly respectable citizen of the scientific universe. And there I am going to leave him, for this is not going to be an essay on "the art of creating units out of the ether, and the consequences thereof." I just wanted an excuse to go on and be as deductive as I had a mind to, so if the scientist objects I shall just say "unit" whereupon he will subside.

The unit is accepted to-day because, if you are really smart, you can imagine him as doing almost anything you want him to do. He dances, or he would not be a unit. A unit who does not whirl about has gone to his own funeral. But if it's a slow dance he is quite a different unit to what he is when he starts a hornpipe. Every unit is a bundle of energy with a light fantastic toe of his own, and according to the dance the scientist christens him light, or heat, or magnetism, etc. And in these later days a very great scientist, watching him through his mental microscope, declares that every unit is a center of force, and just dancing himself down into a speck of solid matter. All of which is "deduction" with a vengeance, and I could not do any worse if I tried to—at least I think not—but I am going to try to,real hard.

We all know now-a-days that every mortal sense has its rigid limit. What we have not known, or thought much about, is that the mind has its limits too. And just as mortal sense is perpetually getting into trouble through its own limitations so we find "mind sense" getting itself twisted, distorted, colored and suggested as it tries to tell its tale through mortal brain. And just now I am thinking a great deal about these physical and mental sense limitations because thereby, seem, to me, to hang tales of interest to every reader.

If we start with the "unit" we can know, even by thought, no more about it than our mortal brain can express. But when it has become a piece of molecule we begin to recognize it, and give it names. No matter whether we christen it carbon, hydrogen, oxygen, or even radium, we perceive it is the foundation fact of substance. And herein is my text. I claim there is necessarily a great deal more to substance than our most learned scientist can discover, and prove as a scientific fact.

Here lies a piece of mineral. We can measure, weigh and analyze it to our heart's content. Its form is very definite to our eye and touch, and the schoolboy will tell us it's only a bit of rock, and good to throw at a dog or a bird. In fact we all recognize it as a piece of our planet, a chip off our Mother Earth. Some one presently notices that it pulls or pushes a needle suspended a few inches away. Yet he puts his finger between them and declares there is nothing there by which that rock can produce any effect at a distance. So we call that piece of solid rock "lodestone," and the effect it produces "magnetism." The trouble is that names don't explain anything. We have discovered a fact, a most wonderful fact. We even put the discovery to practical use, and evolve the mariner's compass.

We learn, after a time, that everything is a magnet, and, without any fingers, reaches out and touches something else at a distance, although with some forms there is much less of this effect than with others. Where there is a very great effect or power manifested we now call it "radio-activity," and in its extreme power where suns and planets act upon each other we call it "the attraction of gravitation." We presently discover the same mysterious fact everywhere around us.

Just as the supposed whirl in the ether resulted in substance, so we have learned to make a whirl in our atmosphere which results in thoughts flashing around the world, and the whirring wheels of our growing civilization. Effect at a distance is an accepted fact to-day, and yet every scientist knows it is an impossible, even an absurd assumption. The practical man coins his dollars out of it. The scientist uses it in a thousand ways, yet both alike poohpooh every explanation of the mystery, because the cause is outside the limit of moftal sense and scientific proof.

The solution of this mystery seems to me to be to-day within our grasp. Once acknowledge and realize the rigid limitation of mortal sense, and form loses its old boundary. That lump of mineral is very much larger than our mortal sense can grasp. It moves the needle simply because its own outmost touches the outmost of the needle. There is no gap between. The earth and the moon affect each other because they touch. And our sun touches the giant sun Alcyone which holds him to his orbit. Mortal man cannot sense the outmost of any form, but he can, if he will, mentally grasp the truth and learn its lesson. And that is the object of this article.

Let us now turn back to the first outburst from the ether which the scientist calls "vortex" and which, as I have many times asserted, is like the universal and infinite ether itself, a blending of substance, energy and intelligence. That vortex is itself only mentally discerned, and as mind is limited by mortal brain, that vortex is composed of something man's mind can grasp, and of something more that remains outside the limit. This truth remains a fact in nature, for at every step in creation and evolution there is something man can grasp, and a great deal remaining that is beyond him. We keep this in mind, and when at last, after innumerable blendings, the scientist actually discerns matter, we must remember he is only watching that matter so far as his five senses and his instrument will permit. That is his limit, but as we have seen it is not the limit of matter. And when he discerns what he calls the beginning of life, he watches only so much of life as he can sense. Surely we have a right to ask at this point, what of the matter, the form, the life he cannot sense?

The lodestone has a form beside the one he sees—a form so intangible to him he calls it "magnetism," and pronounces it an effect proceeding from the center he holds in his hand. But all the same the student is compelled to acknowledge that that outside form is an actual part of the lodestone, coming into existence under the same creative impulse, and at the same time as the part we call solid. This must apply to speck and mass alike. There is a part of everything man can think about, and a part that is altogether beyond him. When we realize that this fact applies to everything, we begin to also realize something of what it means to man.

Man, like the lodestone, and everything else, is partly visible and tangible to mortal sense, and the rest of him outside the mortal limit. Unless the reader recognizes this as a natural fact, he will not be interested in what follows. And if he has never comprehended that every atom in nature is in motion, and that we can only sense so much of that motion as we can physically and psychologically follow, he is hardly ready to advance through this gateway into the mysteries beyond.

The student will carefully note that we are not entering the realm of spirit or spirit return, for we must try to follow that which is not, and never was mortal, and yet is man. Surely this is a path into an untrodden land. If part of manhood is within mortal life and the rest of manhood outside, we have a right to ask how much the twain are in touch? Nay, manhood is not twain, but one. There is no separation save that we lose touch with a portion of manhood's form. But the portion of him beyond our sense perception will necessarily have very different experience from that limited by earth life.

There is yet another view to be taken of this manhood existing inside and outside mortal sense limit. It does not follow that it is another part of the man we know. Take the unit as the first appearance from ether that we can mentally realize as possible. That very unit has, so to speak, a core, which, as it goes on gathering into molecular form, is step by step evolving the world and its myriad expressions which our senses realize to-day. But that unit, like everything else, had also an extension our senses could not grasp. And that extension must also have had its unsatisfied potencies, which would lead it to become a molecule, and evolve experiences of world life, and climb up, step by step, into manhood. But its experiences and powers would be very different from ours, because its conditions and surroundings would all be within different vibrations. It would surely have sense limits such as, in all probability, would almost prevent contact with us, and shut out, for the most part, any possible knowledge of our world and its life expressions.

Let us remember that that life, if it exist as manhood, will have no more relation to spirit than our life of to-day. It will not be a copy of ours. It will have grown into what it now is by its own experiences and mastery of its surroundings, just as we have. It is built up from precisely the same raw material, and will be really an attachment to our world, and to everything within that world. It will be subject to the laws of matter we recognize, and to the life forces we call evolution. It follows that, as with us, there will have grown up races and nations with vastly different capabilities, and individuals of varied mental capacities. But they will not be spirits, in our sense of the word, nor be included in anything we mean by spirit return. Yet we should expect there would be instances where one form of such earth life might impinge upon the other. But until such existences were at least acknowledged as possible and even probable, any such contact would be crudely classed as spirit return, or else counted as another of life's mysteries.

I believe this impingement or slight contact is an actual fact in our everyday life, and I expect this article will induce many to watch for it, and perhaps find cases more sensitive and better fitted for such intercourse than the one I am now about to place on record.

I have an old friend of rather marked individuality. He is rigidly truthful, and at the same time very slow of speech, indeed almost painfully so. He seems to have no imagination, and very limited powers of description. He has remained politically and religiously unchanged since boyhood. The worthy old gentleman began to have experiences a few years ago which he would discuss with me, and ask me to explain them for him. He would every now and then see people driving horses before wagons and carriages on roads that had no relation to ours, for these teams would travel right across open fields, and through orchards without apparently noticing them.

At first, and while thus appearing only at a distance, there was nothing very extraordinary in the vision save the indifference of the drivers to our roads. These visions, at that time, were always in the bright sunlight, and while he was busy in garden or orchard, and I fancied from his descriptions that they were hallucinations due to some effect of bright rays upon his weakening eyes. So far as he could then judge these teams, drivers and passengers might all have belonged to our everyday life, but for their indifference to our roads. It seemed to me, in those days, as merely an interesting hallucination, and only remarkable as being the experience of about the last man among my acquaintances likely to exhibit mental eccentricity. I may say here that the worthy old man has never taken any special interest in the phenomena of Modern Spiritualism.

There was for a long time a monotony to these visions that left nothing new for discussion, and I gradually lost my interest in them. In the last year there has come a decided change that has revived my interest, and impressed me as possibly, or probably visions of actual life experiences, closely related, though somewhat different from ours. I hear nothing more of those horses, carriages and drivers—all a little too far off to be seen in detail—for now men, women and children come and go, and at times almost touching him. As I have said, the old gentleman has almost no imagination, and his powers of description are the despair of a questioner. So I can give little but the impressions left on my mind after many conversations with him regarding these experiences.

The living beings he has so far seen have been only horses and humanity, all of which he describes as like, and yet unlike those of our life. I could not get many details. The women and children had loose and almost shapeless dresses, often in bright colors. The men seemed to have much less variety in that respect. He particularly noticed on one occasion that they all wore shoes. Their faces, he said, were different from ours. He thought they were longer. Their mouths were very large, and when they talked he could see their tongues and irregular teeth. One man saw and spoke to him on one occasion, but it was in a language he could not understand. On another occasion he saw two of these visitors carefully examining the front of the house. They had loose and dark outer garments, and after a time each put his hand to his side, when he at once rose in the air, and passed out of sight. This last hint at some instrument or force unknown to us was very striking as coming from an old man with almost no powers of imagination.

Since the above was written the old man has passed on, and his experience here recorded will only be of real interest if there are others with similar visions.

We may note that in view of our own sense limitations it is possible, we may say certain, that just beyond our powers of perception are realms inhabited by forms of life, like and yet unlike those we know. The student may well accept them as a fact, but must remember we are not dealing with spirits or a spirit world when we make these explorations. By "spirit" we mean human beings who have lived and died from mortal life like ours, and whose occasional visits we call "spirit return." But these NEIGHBORS have not died, so far as we can judge.

It is not to be presumed the astronomer will discover evidences of any such human life through his newly invented ultra-violet lens, any more than he will be able to see beyond the mortal of earth life. It is the man or woman with the mental kaleidoscope—the born sensitive to these special vibrations—through whom alone we can hope to learn anything of our "neighbors who are not Spirits," if such there be.

If there are such actual neighbors, then it will undoubtedly be found that our lives and theirs sometimes contact, and influence each other. It may also be that certain physical and mental phenomena are partly the work of NEIGHBORS, and partly of returning spirits. We cannot to-day be certain, but we can all seek more light, and thus aid in this very interesting investigation.

CHARLES DAWBARN.

San Leandro, Cal.

PRODUCING LIFE.

All Is Life, and All Life Has Intelligence.

We seem to be drawing closer and closer to an epoch of discoveries that will disprove many of the old dogmas built upon the Genesis according to that much worshiped fetish, the Bible, and it is fortunate that many types of scientific investigation have reached thus far.

In the experiments and demonstrations of the scientist, Dr. Littlefield we have presented to our thought powers a new line of investigation, even that of producing life by chemical relation. This is the secret of Nature, a secret that is clearly understood in the higher spheres and is being given to mortals whenever a brain can be found capable of receiving the vibrations that will carry the knowledge.

One mistake is made in the outset, however, and that is that life is "produced." Here lies a stumbling block. Life cannot be "produced," not in the general acceptation of the word. Life is self-existent, is in every atom, molecule or electron. Subdivide infinitesimally as you may, still you have life. All is life, and all life has intelligence, has thought activities. Chemical relation is thought relation. That which co-relates for better expression does so from its inhering intelligence, or instinct, if you like the word better—it is intelligence just the same. All the thoughts of man have chemical qualities and the same is true of all the particles of Cosmos, cosmic work being carried on by the intelligence of its component parts. This is the God work, for all the God there is is Cosmos at work.

To do this work in its infinite varieties there must be infinite supply and various qualities and kinds. Earths are crystallizations from the air. Ethers hold in solution all solids. When we seem to be using only solids, we can attract and do attract finer particles of related etheric substances, through the law of chemical affinity, and blend them in our work unconsciously, because they are too fine for the physical eye or most powerful lens to detect, only the highly refined spiritual intelligences are able to discern them, our low grade physical senses cannot. So when biologists produce new activities which they term producing life they have by their laboratorial efforts set up co-relation of substances that have brought into co-ordination some of these higher energies and made manifest the inhering forces in forms which are directly generated by the chemical affiliations, held in place by the governing principle expressed as cohesion, adhesion, selection, etc., all intelligent processes.

If so be that these relations continue, if they are according to the exact and immutable laws of Nature, they will continue in manifestation; if not, if there is anything wanting in the compound to make a complete conjunction, there will be disintegration.

It would seem as possible to relate substances in the laboratory as in the garden or the field for demonstration of existing energies in the form of crystallizations, because no walls can exclude the higher, finer elements necessary to all forms; they will feel by the law of vibration the work that calls upon them for combined effort to a specific purpose for use, and they will speed to the opportunity gladly.

Thus we see what may be arrived at when the mortal brain is developed to be able to receive the vibrations sent by those who can direct the work of disclosing Nature's secrets and disproving many of the fallacies of pseudo scientists and misled theologians, to the breaking of the shackles which bind to narrowness and bigotry the masses and the nations.

Hail! then to every step in the evolution of experimentation that will lead us to the wide plateaus of Truth in its own exactitude.

MRS. M. A. CONGDON.

Hood River, Ore.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

THE REALITY OF THE UNSEEN.

The Significance of the New Thought Movement.

My wish is that we together take into consideration a few thoughts along progressive lines. We are perfectly cognizant of the many important changes now taking place in the religious field of action and thought. It is most interesting to note the New Thought movement—also the slow awakening to higher and clearer conceptions of the future life in spirit—that is taking root amidst the Christian churches. If you will in thought go back forty years, you who have been in close harmony with the teachings at that time will at once recognize, through comparison, the advance that has been made. Those in spirit who are interested along the progressive lines never for one moment lose sight of the activities that tend to enlighten man along life's many avenues of expression. We believe it to be our mission, for the present at least, to devote our time to this work—not that we are any more spiritual, or that we consider ourselves to be all-wise. We simply have this advantage, being a medium, we are in closer rapport with people who have passed through the change called death; and too, we have made a study of the laws controlling spirit manifestations both in the body and out of the body, and we do know, as far as our experience has brought us, what this change is.

In the first place, it is sometimes singular how advanced a mind may be in one direction, and how behind the times in another. In viewing this subject from an impartial standpoint, all must look beyond the present conditions and consider the case in all its bearings.

The conservative mind considers any innovation which sets aside the old order of things as being contrary to the law of orderly progression, but if the opinions of the conservative minds were considered as final, there would be neither growth nor development, simply stagnation. You see, at the very outset of life, man is confronted by the greatest of all mysteries, the problem of good and evil.

The secret power lies in going to the very heart of things—to the soul—and working from within outward, thus developing love, faith and hope, and in that way becoming "magnetic," by imparting these qualities to others. Get a clear mental conception of what you wish to accomplish, and steadfastly adhere to it. The thought force that you generate around you, which envelopes you like the fogs in the valley, is oftentimes all our spirit friends and loved ones have to work with. We note with much interest the sensation the New Thought Movement is creating—it is the fad of the present time—and not to be conversant with its teachings is to be classed unpopular or unprogressive. It is bringing into action a long misunderstood power, but not a new power. The foundation upon which Spiritualism is builded is the selfsame power and force—it is an old thought under a new name—that is all. "It sounds better," some one will say. We, being Spiritualists, take the stand that at the heart of man's life is the Divine Ideal, which is eternally steadfast, which knows naught of anything save good, and that at some time it will blossom forth in the light that is new only to those who have been living in the dark.

The manifesting spirit in all phases of spirit life holds these thoughts as a truth. They know whereof they speak, for their experiences have taught them these facts. Our spirit teachers know that in the life of man there is a constant process of development, each stage being perfect within its limitations, just as the unripened fruit is perfect in so far as it has developed.

There is a tendency among our American people to be ever looking for a something new. That is good. I am in perfect sympathy with the New Thought movement—but I am not in sympathy with any ism or people who wish to snuff out all lights but their own—especially so when all these lights are an outgrowth of the great light that Spiritualism has kept trimmed and burning for ages. In soul development there is no competition but there must be co-operation. Anyone who seeks development for himself regardless of others, bars his own progress and stands in the light of others. Let us learn to be thoroughly consistent.

Spiritualism is the mother of all religions. The many isms and cults that are interesting the thinking people today are simply the children that have "been borned" years ago and are now just beginning to venture forth. Do you know, I often think that we grow away from so much that is beautiful, in our haste for a great thing—some wonderful, out-of-the-ordinary demonstration of some sort. You here to-day, who are now passing through the valley of sorrows, you who have kissed the closed eyelids of some one you loved better than life itself, you who watched daily and hourly the passing disease that is to take this one away from you, can testify that after they have passed through the Open Spirit Gateway you would give your life for one little, tiny rap. Just a simple demonstration that they are with us—that they did not go away. The sweet, simple things in everyday life are the most sacred. You who are here for the purpose of seeing the phenomena, that you may be brought to a realization of the truth of these demonstrations, when you go let your heart be full of confidence and hope—put out and away from you all suspicion and doubt. We little realize all our spirit friends can do for us, if we will but trust them and the instrument through which they work.

The atmosphere we personally carry into a seance room has much to do with what we may receive while there. Do not censure the medium wholly for any failure, but see to it that you are in the right spirit to receive. We, as investigators, have much to do; it is our duty to assist in lifting the thin veil between the spirit and material world, and not take the position of unjust criticism! Can we measure the service rendered by the true soul, simple in heart, who sings songs of hope and love, faith and heroism into the barren lives of our people to-day? No, but let us be free—free to speak—free to do for each other in all avenues of life. Is it not something to have sent into some soul courage, resolution and enthusiasm for noble ideals, while teaching love, gentleness, nobility and faithfulness?

The poet of the people, dear Ella Wheeler Wilcox, preaches to millions of earth's children, and sings her words into the souls from generation to generation in a way which bears fruit and makes for progress, rightness and a freer life. These clearer minds open the eyes of the people to the beauty of life and make them lovers of the best wherever it is found. There are new demands, new possibilities—the questions of to-day; the home life about us, the struggles, the hopes, the fears of the present, the glorious promise of the future—all these invite our attention. The men who labor are coming to the front. The army of the poor is struggling up. We are gaining more sympathy. Our conception of these unseen forces is clearer to-day than ever before. We Spiritualists need more workers in the field. The world wants to be told of these things. The heart chord of this age will vibrate as those gone before, if we but find it.

The man with trained powers can control the untrained mass and use it for his own gain. This mighty influence is not only found here, but in the after life—there are to be found just as many schemes in the spirit land as there are here. Why? Because the two, the spirit and material are not separated in their relationship—one is a part of the other, and just so long as there is the great maddening craze for the almighty dollars, just so long will the soul passing out at that time of failure or success, at once turn about, and take up his interests again just where he left off before the little change called death took place. How does he do this? By getting in close touch with material workers and through them reaching the position he desires. You see, spirit has the advantage of being able to get at the workings of the mind of his subject, and through that channel he accomplishes much, while we in the body are obliged to guess at much that is not made clear to us. There are people, who, having passed out, take a much deeper interest in material things than when in the body. I know how difficult it is to grasp the reality of that which we cannot see with our physical eyes. It is very hard for us to realize how very partial our sight is—to understand that we are living in a vast world of which we see only a tiny part. We are, as it were, shut up in a tower and our senses are tiny windows opening out in certain directions—in many other directions we are entirely shut in—but clairvoyance opens for us one or two additional windows, and so enlarges our prospect and spreads before us a new and wider world which is yet part of the old one—though before we did not know it.

Our belief in another life is going to make all the difference in the world as to how we live in this one—it touches our ideals, our methods of thought, the aims and ends which we shall have in view—anything which promises us renewed certainty concerning another life is the most important thing that can be brought before the consideration of men. There comes a time to us all, when we need the protection of Spiritualism's sheltering wing—when the heart is quivering with sorrow, and with eyes dim with tears we look into the eyes of one who is dearer than life itself, and we see this one pass out and away into the great unknown, we turn in our anguish to Mother Spiritualism, who opens these gates not only for our loved ones to pass through, but this Mother assures us that these gates swing both ways and as she gathers us close in her embrace whispers, "Not lost, only gone before."

We as Spiritualists know that this life is only preparation and prelude to that which is to follow. So let us try to be patient and loving, and tender and true—try to bear, try to wait, try to consecrate ourselves; so that when we do wake up and see the results, we shall be glad with a great thanksgiving.

"May the manifestations of peace be always with you."—Phebe.

ADELAIDE K. BROOKS.

Los Angeles, Cal.

DR. W. P. PHELON.

Some Interesting Incidents Recalled.

Two interesting facts are recalled in connection with the late Dr. W. P. Phelon, of the Hermetic Brotherhood, who recently passed to the higher life in San Francisco, whither he had gone to establish a branch of the Brotherhood, and where he concluded to remain, though he had been a continuous resident of Chicago for a great many years previously—indeed, a lifetime, as lives usually are measured.

Dr. Phelon organized a circle something like thirty years ago, say about the middle or the latter part of the seventies, and of this circle he persuaded Mrs. H. S. Slosson to become a member. She was at that time a member of the Methodist church, and was fearful that the manifestations, which had begun to come to and through her, were the works of the devil, as claimed by her father. But in a supreme moment she broke over the barriers, and joined the circle. While everything was in an unsettled and primitive state, as far as manifestations were concerned, Dr. Phelon, when under control, predicted great things in Mrs. Slosson's career, telling her she would become one of the best and most famous mediums or psychics in the country. She paid very little attention to it at the time, and believed little or nothing in it. But events proved the Doctor to have been right. It will be remembered that when W. T. Stead was in Chicago ten or a dozen years ago, he had several sittings with her, and declared her to be "one of the best psychics or mediums he had seen in this country."

The other fact is, that in this same circle, a famous French physician, whose name I do not now recall, made the prediction through Dr. Phelon that a new religion would spring into life in a few years, which would claim to do healing, and would do it in some instances, and would have some kind of a scientific name. A few years later Mrs. Eddy promulgated her Christian Science, and among its converts later in her life was Mrs. Phelon herself, who claimed to do a great deal of her healing by means of it.

It may not be out of place for me to mention another prediction made through Dr. Phelon during the continuation of this circle. He stated that during the latter years of the nineteenth century and the beginning of the twentieth there would be four great wars, in one of which the United States would be engaged, and in another Great Britain would be a participant. We had the Spanish war, Great Britain had the Boer war, and then followed the war between China and Japan, and the fourth is the present war between Japan and Russia.

These predictions and verifications were certainly remarkable.

A little incident that happened during Dr. Phelon's residence in Chicago showed a lovely phase of his character.

A friend of his, unknown to him, had got into financial troubles, and was in danger of having her furniture taken by an installment house because of an unpaid balance of a hundred dollars. She had spent the morning in tears, expecting every moment that the furniture would be taken. Suddenly she stopped crying, and declared she would not shed another tear, no matter what happened. Fifteen minutes later the bell rang, and when she went to the door Mrs. Phelon was there.

"Well," she said, "I guess Gray Eagle (Dr. Phelon's control) was mistaken this time. He said that you were in tears, and that you were in danger of losing your furniture, and nothing but a hundred shines would stop it. You don't seem to be in tears, and—but is there anything in it?"

She soon found there was, and that Gray Eagle was right.

"He told me to bring the money," concluded Mrs. Phelon, "and there it is."

EARL MARBLE.

SOME POINTS EXPLAINED

To Persons of Opposite Mental States and Views.

A gentleman asked this question to-wit: If Jesus figured as chieftain of the creative Masters of this eternity, or as others put it, the Tutelary Spirit of this planet, why was he so weak at the time of his trials, when a manifested spiritual or physical strength would have established his claim beyond any future controversy?

Answer: The weakness of Jesus the Christ referred to was a governed condition from the spirit side of life, because his mission required submission to worldly rule which was thus to be brought under divine rule.

Moreover, as to personality, he was not the Mighty Chieftain in his fullness, only a detached part of him was incorporated in him, that is, in the physical form of Jesus of Nazareth, to thus represent on earth the love, power and goodness of the chieftain referred to.

The processes of such incorporations of soul powers and principles for such specific works need long and careful preparations which, in time, will be fully explained so as to qualify and make clear the differences and meaning of such expressions as re-embodiment, rebirth, etc. For the present this suffices.

After filling his earth mission and being re-united to his full system constituency, he was and is no longer weak but mighty. His armor is truth and all who are with him are true and faithful.

He has sent forth floods of infinite love and pity for all earth's afflicted and enslaved ones, and those who are receptive to this higher light and influx are thus strongly worked upon to aid their fellow brothers and sisters and help them to regain the necessary system poise, to lead lives and do works worthy of promotion to more elevated planes of co-operative usefulness and happiness.

Another asked, Why is it that there is so much stress laid in Spiritualism and in all new thought upon vibrations and thought, etc? Give us please, some form of procedure which we may better understand.

Answer: We could not, by any words of explanation cause you to understand these whys rightly until your own mental and spiritual attainments make such understanding possible, and will therefore simply say that good and evil desires and thoughts go from you in vibrations out into space, passing many vibratory lines and circuits, and mark themselves all the way, hence, are ever and always traceable and can never be erased. This is part of each individual's record upon which future delights or miseries depend. Therefore the stress laid upon thought.

Most certainly all desire and thought are also marked on each one's being, more exclusively on the brain, but it is a strange anomaly between what is meditated and marked on the individual and on the vibratory lines as said, and what is acted and spoken, and the troubles realized on earth and hereafter are traced to this misit in human reciprocity of thought and conduct mostly. Let your thoughts be pure and your words few and express your thoughts, be they what they may, then you are on the lines of your own circuits of an interactive life, and right, so far as in the unfoldment of your own consciousness you can comprehend right and wrong. As you advance to higher planes of thought and consciousness of life's great import, you can then see that past limitations were and are ever governed by each one's own conditions which form their environments and change commensurate with true individual progress.

The gentleman then replied: "Your explanation strikes us as truth, it is helpful and appreciated, but we would be pleased to know why so many parts or phases of so-called Modern Spiritualism are so distasteful, some even silly and ridiculous."

Answer: Just because the real, natural continuation of life is and has to be thus demonstrated. Mortals who, in their turns become returning spirits, are all assigned in the onward life, according to their own fitness. They speak from their own planes or viewpoints and as they may be able to use a physical instrument or medium, and what you are pleased to call silly and ridiculous, conveys the stern truth that change of planes of life's expressions does not change the real individual, the self is there free from masks and pretensions which on earth often lent dignity to otherwise shallow people.

The gentleman answered: "Well, this may be true. Thank you for your time and explanation."

MRS. M. KLEIN.

Van Wert, Ohio.

PROF. L. M. LYDY.

A Tribute to an Arisen Brother.

Memorial service was held in West Side Spiritual Church, McDowell street, Columbus, Ohio, Sunday evening, July 23, in memory of our esteemed brother and co-worker, Prof. Levy M. Lydy, whose transition took place July 13, 1905, at his home, 203 S. Third street, after a very brief illness, at the age of 77 years. Prof Lydy was highly esteemed and dearly beloved by a large circle of cultured citizens, not only Spiritualists but of all denominations. But it was as a teacher of spiritual truth from a biblical standpoint that he was in his element and at his best.

Prof. Lydy was a teacher in some of the best schools in different sections of the country for over forty years, and endeared himself to both young and old by his earnest, zealous way of transmitting his knowledge to others. He was a frequent visitor to many of our homes and we shall miss him.

The speakers in his memorial service were his esteemed friends, Dr. C. S. Carr, Prof. W. P. Seymour and Rev. H. E. Boerstler. The church was beautifully decorated with blooming plants and cut flowers and a large and appreciative audience assembled to pay tribute to our arisen brother, and solemnly listened to the eulogies as they fell from the lips of our gifted speakers. Many were the tears that were shed and many words of comfort, for we know Brother Lydy still lives. We now see as "through a glass darkly, but by and by we shall see him face to face. Brother Lydy was an honorary member of the West Side Church for the past four years and a devoted and earnest worker in the cause of truth.

MRS. HATTIE G. WEBSTER.

Columbus, Ohio.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two-cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CLARY, St. Louis, Mo.

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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year..... $1 00
Six Months..... 50cts
Thirteen Weeks..... 25cts
Single Copy..... 5cts

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SATURDAY, ANGUST 5, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Physical Immortality.

Thus far in the history of man it has been found an unsolvable problem to permanently defeat Death. Whether an eternity of existence in flesh and blood form, on this ball of earth, were really desirable, even if practicable, is quite doubtful, if not entirely out of the question.

In view of the unlimited amount of human perversity and general "cussedness" exhibited by the human race, from Adam's time till the present, and still prevalent in variant manifestations, we surmise that old Adam himself, if he were living today, and however much he might have progressed intellectually, morally, physically and spiritually, would be tired of earth life, and long to be translated to higher, purer and more spiritual realms, where his freedom of growth would not be impeded by the clogging environments incident to earthly existence.

So when Prof. Albert P. Matthews of the University of Chicago, offers us everlasting life in the flesh if we will accept and adhere to the scientific system of dietetics now being worked out, we can only look askance at the offered gift, as of doubtful value at the best. For, we ask, would our best good be accomplished if we really possessed the offered fleshly immortality?

There is one thing that appears to be overlooked in the scheme of those who are working out the scientific system of dietetics that is to insure our earthly immortality. Will the exact observance of the perfected scientific rules of diet, render us immune not only from disease and bodily decay, such as now results from the wearing out of the bodily organs, and old age, but also bring us exemption from death by accident—such, for instance, as by drowning, a railway crash, the buliet of a burglar or other thug?

No doubt much may be done by judicious dietetic rules, etc., to conserve health and prolong life; but the whole analogy of nature, as we observe it in this present existence, indicates that the earthly body of man was never intended to become immortal nor will it ever become so.

And so we may as well come to the conclusion that instead of striving to make our bodies immortal, it were better that we exercise ourselves to the end of making our spiritual natures worthy of immortality.

A Test That Is a Test.

Rev. J. W. Stokes, down there in Dublin, Georgia, preached a sermon the other day, showing who were Christians. He made the following quotation to establish his point:

"Hereby know we that we dwell in Him, and He in us, because He hath given us of His spirit."—I. John 4:13.

That is a test for the Christian himself, but proves nothing to an outsider. If experience had not demonstrated that men can lie we might accept their statements that they "dwell in God, and God in them;" but in this age of the world it will not do to accept such interested evidence.

Jesus is represented as having given a test that is clear, pointed, and is probably reliable. It can be applied by any one, at any time, and anywhere. It should be convincing to saints and sinners alike. See Mark 16:17, 18:

"These signs shall follow them that believe, * * * They shall take up serpents; and if they drink any deadly thing, it shall not hurt them."

There is a test from Jesus himself that leaves no possible chance for mistaking who are Christians. Try them with a solution of corrosive sublimate, a deadly dose of prussic acid, or carbolic acid, and if it "shall not hurt them" they are believers we can trust! If they die will it not prove that Jesus was a false teacher, one whose instructions it is fatal to follow?

We commend this text to Rev. Stokes. It will be most valuable when applied to missionaries in heathen countries in distinguishing between the genuine and the pretender.

Rev. Charles William Pearson.

We learn from a press dispatch that the Rev. Charles William Pearson, formerly of Northwestern University, who three years ago achieved notoriety by declaring that the authenticity of the bible as an inspired work was doubtful, died in a London hospital while on a European trip a few days ago.

The late minister was pastor of the Unitarian Church of Quincy, Ill., and left that city for Europe a month ago. He was connected with Northwestern University for thirty years as professor of English literature.

His expression concerning the bible was the cause of his forced resignation in 1902. Subsequently he devoted himself to literature and poetry.

It will probably be said by the "goody goodies" and "holy" ones of the orthodox faith "God, in his infinite wisdom, removed this obstacle to the church, from earth for his heretical utterances."

By the way, this office has kept tab on this clerical gentleman and his "heretical utterances," as it aims to do upon the acts of all brave "men of the cloth" who have the courage of their convictions, and drop into these "heretical" inspirations, and from our "piled-for-reference" pile of clippings drag the following interesting bits of quotations which caused the church to criticise the Professor, and which was the real cause of his "requested resignation," and retirement from the professorship of the Northwestern University and the Methodist Church. The excerpt from our file says:

"As a parting shot to his orthodox critics who have taken him to task for his recent declaration that miracles of the bible are myths and legends, he also denied the divinity of Christ, and pronounced himself to be more in accord with the doctrines of Unitarianism than of Methodism.

"'I have decided to abandon the chair of English literature, which I now occupy at Northwestern University,' said Professor Pearson, 'and I will also quit the Methodist church. I love the Methodist church, but my views upon the bible are more in accord with those of the Unitarian church. I do not think I should be affiliated with the Methodist church any longer.'"

The real cause for his resignation was that he had studied and reasoned himself out of the orthodox idea of the "Divinity of Christ," and in the discussion of that question he spoke thus:

"Christ, like John Wesley, Martin Luther and John Knox, was a prophet of his race, but he was no more divine than these men. In the sense of His having performed good deeds which lived after Him He was divine, but I do not believe that portion of the bible which declares that He was the son of God.

"I believe in Christ just as I believe in King Arthur. I believe there was such a man as Christ because history tells us that there was, and I believe there was such a man as the chivalrous King of the Britons for the same reason. But I am compelled by reason to disbelieve the incredible stories of the miracles of Christ just as I am compelled to disbelieve the myths of King Arthur and his Knights of the Round Table."

But it was the work published by the Professor entitled "The Carpenter Prophet," that pulled away the hoodwink of Christ's divinity and led up to the resolutions of "ousiment."

Although he never before openly avowed himself as disbelieving the divinity of Christ, he came dangerously near it upon several occasions. In a pamphlet issued entitled "Creed and Practice" he says:

"As Bacon would rather believe all the fables in the Koran than not believe in God, so many people are so drawn to Christ that they compel themselves to believe anything rather than be cut off from the church.

"The religious atmosphere of the Methodist church has already been been cleansed, and I am now content to submit to the injury that has been done to my reputation for the cause of the right. Many prominent Methodists have already come to me and expressed the belief that the doctrines of the infallibility of the Holy Writ are incompatible with the good of the church."

Professor Pearson attended the prayer meeting just previous to his departure from the college and bade farewell to the students and faculty, when he arose to "testify," and in part said:

"This may be the last time I shall have an opportunity of addressing you, and I desire to make a few remarks at this time.

"I want you all to understand that I believe in Christ, I believe in prayer and I believe in the Holy Ghost, and everything I have said is for the benefit of the Christian religion which I love."

He paused a moment and bowed his head as though in prayer. When he attempted to resume his address his eyes filled with tears. His voice trembled. It was with difficulty that he continued.

"I think my statements have done good. I do not care to retract anything, and I regret nothing that I have written. God bless you all."

When the professor had concluded he turned and again resumed his place upon the platform with the faculty.

Professor Pearson received the same treatment imposed upon every brave, progressive man who has dared to raise his voice against the "iron-bound bucket, the moss-covered bucket" that has hung in the well of orthodoxy since its inception.

Not only has this been true of the Methodists, but of all other denominations, and no matter how advanced become the doctrines of the pulpits, the creeds and the "original doctrines" must not be tampered with or assailed by so direct a criticism as a doubt of the special divinity of Christ. It invariably lands the doubter in the middle of the road, on the outside of the fold.

It will be noticed in the first clipping—the late one—that Mr. Pearson was pastor of the Unitarian church of Quincy, Ill., and had gone to Europe.

Spiritualism has opened its welcoming arms to the reception of more Unitarian ministers than to any other members of the profession. This seems almost the preparatory school for Spiritualist speakers, and many now holding pastorships in the Unitarian church are preaching Spiritualism pure and simple, and none deny the great underlying principles of the spiritual philosophy.

We extend a glad "hand of fellowship," ever and always to the brave and true who dare to think and do.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.

Where Is Heaven?

The above question has racked the brains of genius for ages. For thousands of years heaven was located immediately above the cerulean vault which bounds vision. There God dwelt in his New Jerusalem to which the good would resort after a last judgment, which was to occur at the end of time. It was described as a gorgeous city, somewhat populous; its streets paved with gold, with God seated on an ivory throne, around whom the multitude gathered and sang holy, holy through a wasteless eternity.

When science came to the front with its telescope this heaven above the clouds proved to be an intellectual mirage, an optical delusion, based on a diseased imagination.

The location of hell was discovered by a sea captain on the Mediterranean. He swore in an English court in the 16th century that he was sailing past one of the active volcanoes then emitting flame, when he saw the devil with a sinner in his arms flying through the air and dive into the crater. That affidavit of course fixed the exact location of the home of the damned. Catholic priests, well posted in such matters, corroborated the captain's oath, historians telling us priests were in the habit of taking their congregations on important occasions to the mouth of a burning crater, and there, aided by their visual organs, they made them fully conscious of the misery awaiting those who wavered in their faith. By such methods the uncultured rabble were convinced Jesus was born of an immaculate virgin.

But locating hell does not solve the problem, Where is heaven? It remained for the editor of a secular paper coming under our observation the other day, in an obituary, to supply the desired information. He said:

"The good woman has gone to her home in heaven, beyond the stars."

He did not tell in what direction she went, but it was "beyond the stars." It was Boutwell, if we remember correctly, on the impeachment trial of President Johnson in 1868, who said: "Astronomers tell us there is a hole in the heavens, obstructed by no wilderness of worlds, through which a passage can be made to the most distant star." He then proposed to hurl the President through that opening, little dreaming he would throw him into heaven.

But heaven is a long distance from us, if the journalist's idea is correct. "Sirius," says the British Encyclopedia, " is nearest of the fixed stars, and is 2,000,000,000,000 miles from our earth." It adds: "A cannon ball, continuing the same velocity it acquired when discharged, would spend almost seven hundred thousand years in reaching that distant orb." The most distant star, "beyond which is heaven," is still many times more remote. Is it probable a spirit will ever return to earth after having made such a distant journey?

We apprehend the journalist is as much mistaken in his location of heaven as were the early Christians who placed it just above the "firmament," whatever is meant by that.

Heaven, the home of the spirits, is interblended within and all around us. Spirits are invisible to our normal senses; they are creatures of greatly refined matter, duplicates of ourselves. Says Milton:

"All heart they live, all head, all eye, all ear,
All intellect, all sense; and, as they please,
They limb themselves, and color, shape, or size,
Assume, as likes them best, condense or rare."

We are content to accept Milton's views as to the character of a spirit, and do not deem it necessary to go very far away to find its home, or heaven.

Trials Refresh Heathen Faith.

"From letters received by the Church Missionary Society from Japan, it seems the severe trial through which the island empire is passing is finding expression in greater earnestness in the performance of heathen rites."

We find the above floating through the secular press without credit. Where it originated we cannot guess, but in strict harmony with views expressed in these columns recently, it is given a place, because it doubtless relates a fact. It was a Christian nation whose aggressive acts led to the war in the Orient; and it was this so-called "heathen people" who have most signally triumphed over their Christian foe. It demonstrates it is not the religious faith of a nation, the God they worship, or the prayers they offer to him, that win great battles; but it is the unflagging bravery of the men behind the guns who believe they are in the right, and do not hesitate to lay down their lives in its defense.

The article designates the Japs as "a heathen people." Christians are in the habit of characterizing all persons and all nations who do not worship their junior God, as heathen, without regard to their virtues or vices.

Buddhism was introduced into Japan, from Korea, in A. D. 552. In process of ages this system of religious faith became mingled with the Confucianism of China. Shintoism seems but a merging of these two sects into a common faith, and the ambition of the believer is to attain absolute perfection. It may be questioned whether this modified religious faith is not better adapted to those people than is Christianity. Certain it is, it has built up a great nation until within the last fifty years remote from western civilization with its depressing vices. Call them heathen if it is necessary, and if because they discard the barbarism of the Old Testament Jehovah they are called atheists, no one should object; but remember they, like the Chinese, adore their ancestors and believe the spirits of such ancestors hover over and near them through life, and assist in individual and national advancement.

False Teaching.

To deny that the Lord set aside the seventh day of the week to be observed through all time as a day of rest is to deny the Bible as inspiration. Constantine, during the fore part of the fourth century, commanded the observance of the first day of the week as a day of rest, and the Christian world accept that decree as superior to the command of God. They wholly ignore the divine authority, and repudiate his requirement as inferior to that of a Roman emperor. Worse than all, the Christian clergy cite the command of the Lord, "Remember the Sabbath day to keep it holy," and apply it to Constantine's Sunday—the day of the sun—as if that was the day God wanted kept holy. How grossly unreasonable and false our Christian teachers!

Another Object Lesson.

There is nothing that so impresses the average Spiritualist as a Well Defined Object Lesson; and this one lucidly presents the Great Service The Progressive Thinker has been to the Cause of Truth, and it should be rewarded by each one sending a new subscriber. Read what follows About Mrs. Mabel Jackman, and you will consider it an Object Lesson of Great Importance, and will appreciate more than ever the great service The Progressive Thinker has been to Pure Spiritualism. It is a Friend to the True and a Foe to the Fraud.

MABEL ABER JACKMAN.

Her Sudden and Unexpected Departure From the City—Her Exposure Here in Chicago Entitles The Progressive Thinker to the Gratitude of Every Honest Spiritualist.

Members of the Scientific Church of Christianity, Indiana avenue and Thirty-seventh street, are becoming alarmed over the absence of their spiritual head, Mrs. Mabel Aber Jackman, who was care-taker over about $300,000 worth of property belonging to members of her congregation besides being the possessor of valuable realty and stock holdings.

According to Dr. J. R. Price, 5519 Indiana avenue, the friend and adviser of Mrs. Jackman, she has gone to San Francisco with her husband. It is reported that she went away with large sums of money entrusted to her care, but members of the flock refuse to discuss the report. Many admit, however, that they are much worried.

Is Treasurer of Church.

Mrs. Jackman is treasurer of the church of which she is also the head and it is said that $50,000 that had been donated to the church vanished when she did. It is said that Mrs. Lydia A. Simmons is complaining of the disappearance of $10,000 of her money. Mrs. Simmons is the mother of the young woman who was taken out of Mrs. Jackman's care to the county hospital.

Neighbors of the "divine healer" also say that when she left Chicago the express wagon which hauled away her baggage contained six trunks of prodigious size and that those trunks contained much church property, including vestments, hangings, the famous canary birds and the apparatus with which Mrs. Jackman claimed to work her cures.

Services at Mrs. Jackman's temple have not been discontinued because of her absence, however, and Sunday night Dr. Moore had charge of a prayer meeting there. No reference was made to Mrs. Jackman's absence during the service, but after the benediction was pronounced members of the church freely expressed their wonder and alarm at the continued absence of the "healer."

The Scientific Church of Christianity is a flourishing institution and recently Mrs. Jackman's congregation vacated the ruins of Trinity church, at Twenty-fourth street and Indiana avenue, and moved to its present fine quarters farther south. This despite the fact that the police had made a sensational raid on her religious establishment.

The raid, it will be remembered, resulted from the healing treatment accorded to the daughter of Mrs. Simmons, who was later taken to the hospital. The neighbors told the police that they were much alarmed by screams that emanated from the house from time to time, and investigation by the authorities revealed the fact that the girl was slowly dying. The girl recovered at the hospital, however, and returned to Mrs. Jackman.—Chicago Chronicle, July 25, 1905.

The above is from the Chicago Chronicle of July 25, another illustration of the remarkable career of this notorious woman. At one time she was prominent as a medium and a frequent contributor to The Progressive Thinker. For a while she resided at Spring Hill, Kansas, where under the auspices of the venerable Mr. Pratt, remarkable spirit manifestations are said to have occurred. Many accounts thereof were presented to the public. Later on we published startling descriptions of her materializations; but finally she was exposed in this city. Her confederate, a woman, was detected in the act of representing herself as the materialized son of one of the sitters present—a cruel deception!

As a medium she did not then sit in the cabinet, but was a living active factor on the outside, directing the circle and welcoming the spirits. The exposure on this occasion was complete.

The Progressive Thinker has made no mistake in its battle against the fake element that has afflicted our Cause so long. Through its large circulation and commanding influence, it has set Spiritualists to thinking as never before, and the angel world is rejoicing in consequence.

Opposed to Mediums.

At the time Mrs. Jackman's bogus materializations were exposed, the cry was raised in Chicago by the rotten fake element, that The Progressive Thinker is opposed to mediums! Mrs. Jackman railed against The Progressive Thinker, raising that cry from the rostrum where she held her meetings, and her ardent admirers took up the refrain, until the whole land heard the cry, and every medium who is exposed unites with Mabel Aber Jackman in saying, "The editor of The Progressive Thinker is opposed to mediumship." On the contrary, we who have had visions and seen spirits ever since our childhood (what the world calls a medium) are THE ARDENT ADMIRER AND CHAMPION OF ALL HONEST MEDIUMS. Bear that in mind, and impress it upon every one you meet. We are, however, unqualifiedly opposed to those materializing mediums who use false whiskers, wigs, illuminated drapery, dresses and head gear to represent your spirit friends. We make this explanation so you can know how this charge originated, and those mediums who utter it, YOU MAY SET DOWN AS MISERABLE FAKES, AND DRIVE THEM FROM YOUR PRESENCE.

The Service to True Spiritualism.

It has been of PRICELESS VALUE to Spiritualists. You all can now realize the great service that The Progressive Thinker has been to the CAUSE OF TRUTH by exposing the materializing methods of Mrs. Jackman. Had not this been done she would probably have been at the head of the movement today in Chicago, her ardent admirers and friends having stolen the name of the Illinois State Spiritualist Association, and commenced doing business, and had it not been for The Progressive Thinker, and Dr. G. B. Warne, who carried the case into court, and after years of litigation had the miscreants enjoined from the use of the name, our Cause would have lost the respect of all honest Spiritualists.

Dr. Warne's great struggle in suppressing that fraudulent state institution entitles him to the commendation and gratitude of all Spiritualists throughout the land. Ever since then, he, as well as the editor of this paper has heard the cry, "They are opposed to mediums!" originating, as we have said before, with Mabel Aber Jackman and the rotten gang who actually stole the name of the Illinois State Spiritualist Association.

Supposing Dr. Warne and the editor had listened to the plaintive cry of a few misguided Spiritualists, "Don't say "anything about fraud! Let it alone! "Don't stir up anything that is unclean! "Do as the churches do—don't give publicity to any rascality in our ranks! "Let Mabel Aber Jackman alone! Let "the gang go on peacefully with their "nefarious work in connection with the "stolen name—the Illinois State Spiritualist Association!"

Supposing we had heeded that cry what would have been the result? Rottenness would have prevailed in our ranks to such an extent that the angels of heaven would weep. For that one service to the Cause of Truth Dr. Warne stands forth as the unqualified champion of honest mediumship, and no one in the whole ranks of Spiritualism is entitled to greater praise than he is.

We make this explanation so that honest Spiritualists may be able to discern the fake element when you hear their denunciations.

Note From Mrs. Bliss-Green.

To the Editor:—I demand space in your paper to say to the public that Geo. B. Warne or anyone else never sent to me asking for my version of the so-called expose. I remained in Chicago until July 22. Up to the time of my departure for Chesterfield to the present time nothing has come from Geo. B. Warne relative to question, until the appearance of the story of my so-called exposure in the last issue of The Progressive Thinker. In conclusion, permit me to say that I am still a medium and intend to remain such until I pass to spirit life.

MRS. BLISS-GREEN.
Chesterfield Camp, Ind.

Mrs. Bliss-Green says that when she returns to Chicago she will have something to say in self-defense. We will be pleased to publish anything she may write showing that the exposure was not as stated by those present. She must confine herself to strictly answering the charges made, taking up each in detail. Nothing extraneous thereto will be permitted in our columns. All our readers want are the absolute facts in reference to that one seance. We shall take pleasure in having Mrs. Bliss-Green present evidence that she is entirely innocent of the charges made.

NOTE FROM DR. WARNE.

The Documents Were Sent, as Stated.

In compliance with request of Bro. Wm. Nordsted I forwarded Mrs. Bliss-Green an exact copy of the Belmont avenue seance report which The Progressive Thinker published in its last issue. I also retained a copy of my own words which accompanied same, being as follows:

"4203 Evans Avenue, Chicago,
"July 13, 1905.

"Mrs. C. Bliss-Green:—Enclosed is copy of a statement forwarded me as an officer of the Ill. S. S. A. You are invited to send your version of the Belmont avenue seance, so that both sides may be considered at the same time by the public. I am told The Progressive Thinker refused to print this matter until your side was at hand. Kindly give this prompt attention.

"Yours truly,
"GEORGE B. WARNE."

Both papers were enclosed in an envelope plainly addressed to "Mrs. C. Bliss Green, 3156 Indiana avenue, City," and were delivered at that number by the postal authorities. Mrs. Green admits she was in Chicago nine days after the letter was sent her, or until July 22, ample time within which to have made answer.

GEORGE B. WARNE.

Gems of Thought.

So far as I am concerned, I have made up my mind that no organization, secular or religious, shall be my master. I have made up my mind that no necessity of bread, or roof, or raiment shall ever put a padlock on my lips.—Ingersoll.

In the beginning the woman sits down and waits for a husband; in the end she sits up and waits for him.—Life.

It is a right reflection that if a man is full of the present moment to glorify it, he is with eternity and infinity; for he has all there is.—Blake.

Good nature is the very air of a good mind, the sign of a large and generous soul, and the peculiar soil in which virtue prospers.—Goodman.

"In My Father's House Are Many Mansions."

Next week we will publish an excellent Funeral Discourse by Mrs. Cora L. V. Richmond. It is brilliant with soul-elevating thought, and was delivered at the funeral of Samuel Hoyt, at Minneapolis, Minn.

Extraordinary Manifestation.

A Passenger, Yet a Spirit Direct From the Celestial Regions, as Related in "Metapsychical Phenomena," Lately Translated.

Professor Richet narrates that he was staying at Carqueiranne, in October, 1900, when he received an extraordinary letter from a lady of his acquaintance who had only very lately come to live in Paris. This lady, whom he calls Mme. X., had lived up to that time a retired life in a convent, and had only known Professor Richet for a few months. In none of their conversations had the professor told her intimate details of his life, and she was wholly unacquainted with his private history.

The letter of Mme. X. stated that she had left Paris for a month in the forest of Fontainbleau, and that during the railway journey a strange event had befallen her. At the station of Melun it seemed to her that the door of her carriage opened, that a strange man entered it, and, sitting opposite to her, immediately began to talk of Professor Richet. She appeared to have been aware through it all that she was listening to the words of a ghost, but she experienced neither horror nor fear, and listened patiently to what the apparition had to say. He told her that he had been in his lifetime a great friend of Professor Richet, whom he had called "Carlos" and by whom he had always been called "Tony," and further told her that he was very well acquainted with Fontainbleau, and would accompany her in all her walks through the forest.

This was as much as the first letter told, but the letters which followed it quickly, one after another, revealed to Professor Richet a strange and moving story. A few of the passages given in the English version of Mme. X.'s letters are as follows:

"Tony showed me a tree today on which were engraved the letters A. B. and a date 1880 or 1883—the last figure was indistinct. Under the letters A. B. was the name Jucie. * * * He says he collaborated with you in some work. He says that when he was dead you went into his death chamber and kissed him on the forehead. He had not been previously ill—a feeling of suffocation in the chest, and that was all. He was only 30 or 32 years old when he died. * * * He adored Lucie, who seems to have been very charming, for Antonio (Tony) shows me her portrait—a medallion or a locket, which he used to wear—in which she seemed to have beautiful dark eyes and hair.

"I think Antoine lived a long time with Lucie at Fontainebleau; they were sadly happy there. The house they stayed at is no longer inhabited. It was a red and white cottage, quite close to the forest, which was just behind it. * * * The house stood alone; a tramway passes by there today.

"Tony also speaks about his father. His father loved his own fireside. He once lost a lot of money, when Antoine was grown up. * * * A short time before he died—a Wednesday—you and he were at a banquet together and drank each other's health. Tony then told you that he had not been feeling well and that he was in great need of a holiday. * * * Antoine told me again today that he loved Lucie dearly, 'and,' he said, 'I still watch over her, even now. Tell her no evil will ever befall her."

Such is a very brief and hasty summary of the revelations made to a solemn lady from a French convent by a spirit walking in the forest of Fontainebleau. For those of us who read them they have the color of romance—the pleasant, eerie feeling of a fireside ghost story. But for Professor Richet, the brilliant French physiologist and a member of the Academy of Medicine, they have an interest not only scientific, but one poignantly human and real.

He tells us that he had a friend whose name was Antoine B., and he says: "I am particularly anxious to point out a fact of which I am absolutely certain, which is that I had never pronounced the name of my friend Antoine B. in the presence of Mme. X."

Professor Richet found out, to his own surprise, that he and Antoine B. had been to Fontainebleau together in the year 1883.

"It is quite true," he tells us, "that, alone among all my friends, Antoine called me Carlos, and that I, on my side, called him Tony. This is a fact known only to me. It is also perfectly correct—and I am not aware of having related this fact to any person whatsoever—that when Antoine died, stricken to death in a few hours by a disease of the heart, I went into his death chamber and kissed him on the brow.

"He was 32 years old when he died, and his death was almost instantaneous. It would be impossible to describe his death more correctly than Mme. X. does in the words, 'A feeling of suffocation in the chest, and that was all.' In fact, toward 11 o'clock in the night he was seized by a thoracic oppression which made such rapid progress that he expired at 4 o'clock in the morning."

Regarding the "Lucie" of Mme. X.'s visions, Professor Richet tells us that the name of Antoine's wife was Marie, but that Tony freuently used to say to her, "What a pity you are not called Lucie!" It was his favorite name. The description of this Lucie, says Professor Richet, is exact.

The story related by Mme. X.'s ghost, in fact, is so wonderfully like the truth known to Professor Richet that we need not trouble to relate further similarities. But the story is incomplete—since the chief interest of it is Mme. X.—without the following postcript to the narration of Professor Richet: "One evening in May, 1903," he wrote, "I was dining with Mme X. and her family. * * Toward the close of the evening, shortly before I left, Mme. X. pronounced the following words—words which I wrote down among my notes as soon as I reached home: 'I see a woman standing near me. She has gray hair, she is about 50 years of age, but looks older than she really is. Her hair is quite gray. I believe it is Mme B. (Antoine's widow, though I am not quite sure yet. I see the figure 7 with her, which probably means that she will die in seven months or on the 7th of some near month.'

"Mme. B.," continues our professor, "died within seven weeks after Mme. X.'s prediction, on Tuesday, June 30, 1903.

"Mme. B. had black hair. I, who knew her well, had never noticed any gray in her hair; I did not know she was gray. Now, a few days before her illness took a serious turn, one of the members of my family, who had just been paying Mme. B. a visit, said to me: 'Mme. B. does not dye her hair any longer, so that one can now see how very gray she is!' Here," says the professor, "is a veritable premonition."

Of course, the whole interest centers in Mme. X. In some way, science thinks, she must have enjoyed the use of faculties, howbeit unconsciously, of which the normal mind has no knowledge. Psychical science both in England and France, is endeavoring to discover what those faculties are. But in France the ghost is not admitted. The spirit does not return to speak and show itself to human sense. In ourselves, in the undiscovered uses and powers of the amazing human mind, are all the ghosts and apparitions which have ever affrighted the children of men.—Chicago Inter Ocean.

He Is Simply Ignorant.

"The man who denies the Phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."—T. J. Hudson, "Law of Psychic Phenomena," p. 206.

MRS. NETTIE HOWELL

Highly Honored at the Mineral Park Camp.

Bright and beautiful as is almost every day in balmy California, dawned the Socialists' Day at the camp. The many friends of Mrs. Nettie Howell, the soul of the camp, had a special matter in hand, as it had been learned that to-day marked another milestone in the mortal pilgrimage of the good sister. For some days secret plans had been working and to-day they must be culminated; great care must be taken for Mrs. Howell is everywhere present attending to the needs of the camp and the comfort of the campers. After the evening meal the dining room was transformed into a reception and banquet hall, a large table was spread and loaded with good things to eat, ferns and flowers—a profusion of pansies—brightened every corner magically touched by the deft hands of Mrs. Adelaide K. Brooks. A host of the friends arrived and by a pretext of business Mrs. Howell was brought to the room, escorted to the seat of honor made beautiful with a profusion of flowers, as all arose and greeted her, "Who are we. Look and see. We are the happy Spiritualists, don't you see." Mr. John W. Ring then accused Mrs. Howell of many things, such as doing good, promulgating Spiritualism, running camp-meetings and in a thousand ways making the world bright and beautiful and people happy. Mr. J. L. Dryden of San Diego, was the first to offer defense. Mrs. Ada S. Horman, Mrs. Augusta Armstrong, Mrs. Kate Hoskins, Mrs. R. Cowell of Oakland, and others endeavored to defend Mrs. Howell, but rather proved her "guilty" of every accusation. The court decided that since Mrs. Howell was "guilty" of every charge preferred, that she should be "tagged," and with impressive words, Mrs. R. Cowell "tagged" Mrs. Howell with a gold badge pin on the front of which was inscribed "Spiritualist Camp-meeting, California, July 18, 1905," and on the back, "Presented to Mrs. Nettie Howell as a token of appreciation for her devotion to Spiritualism." Mrs. Howell was very much moved but responded very gracefully in her own inimitable way. Refreshments were served and a most delightful evening was spent. J. W. RING.
Mineral Park Spiritualist Camp, July 18, 1905.

The world is about in a mood to look upon further bloodshed as a crime against humanity.—Washington Post.

"The Present Age and Inner Life," Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

Working During Sleep.

Some men have done their best mental work while "asleep." Condillac states that while writing his "Course of Studies," he was frequently compelled to leave a chapter incomplete and retire to bed, and that on awaking he found it, on more than one occasion, finished in his head. In like manner, Condoreet would sometimes leave his complicated calculations unfinished, and after retiring to rest would find their results unfolded to him in his dreams. La Fontaine and Voltaire both composed verses in their sleep which they could not repeat on awaking. Samuel Johnson relates that he once in a dream had a contest of wit with some other person, and that he was very mortified by imagining that his antagonist had the better of him.

The work done partakes in many cases more of the nature of imaginative composition than of scientific calculation. Thus, a stanza of excellent verse is in print, which Sir John Herschel is said to have composed while asleep, and to have recollected when he awoke. Goethe often set down on paper during the day thoughts and ideas which had presented themselves to him during sleep on the preceding night. Coleridge is said to have composed his fragment of Kubla Khan during sleep.

He had one evening been reading Purchas's Pilgrim; some of the romantic incidents struck his fancy; he went to sleep, and his busy mind composed Kubla Khan. When he awoke in the morning, he wrote out what his mind had invented in sleep, until interrupted by a visitor, with whom he conversed for an hour on business matters; but, alas! he could never again recall the thread of the story, and Kubla Khan remains a fragment.

Still more curious, however, are those instances in which the sleeper, after composing or speculating, gets up in a state of somnambulism, writes the words on paper, goes to bed and to sleep again, and knows nothing about it when he awakes. Such cases, the authenticity of which is beyond dispute, point to an activity of muscles as well as of brain, and to a correctness of movement which is marvelous when we consider that the eyes are generally closed under these circumstances. The late Rev. Mr. Spurgeon in his sleep prepared a sermon which he preached the next day, and he declared that if was not inferior to his usual productions. Mr. Spurgeon's intellectual work on the night referred to was done without that particular consciousness which was suspended when he went to sleep, and which returned when he awoke.

Many men have performed some of their greatest intellectual feats while they were asleep. Zeno recommended an examination of dreams as a means of acquiring knowledge of the true self. Although dreams are often, indeed in most cases probably, as Dryden says, but "a medley of disjointed things," they sometimes show evidence of intellectual capacity which surprises the waking self. Mathematicians while asleep have dreamed the correct solution of problems that had baffled them while awake, and authors have been in dreams directed to authorities which they had vainly sought to find when regularly engaged in their work.

Dr. Gregory states that ideas and phraseology occurred to him in dreams which were so apt that he made use of them in giving lectures before his college classes; and Sir Thomas Browne composed comedies in his dreams, which amused him greatly when he awoke. The dreamer often sees beautiful pictures, hears melodious strains of music, and feels, as it seems, the presence of departed or distant friends, as strongly and as vividly as if the external organs were in active exercise. Taste and smell are in a like manner excited in sleep.

The facts show that the activity of the organs of sense is not necessary to excite those impressions which were originally received through the senses, showing, too, that what is perceived is not the external object, but the effect which the object has produced upon the mind—a symbolical representation in consciousness, mental in its nature, of the externality. And thus, when the avenues of the body are closed, the impressions may be as vivid as when the senses are alive to the outward world; and, what is more wonderful, the imagination may, during this time, indulge in flights of fancy, the reasoning powers may be exerted in solving the most abstruse problems, or memory may be exercised in recalling from the dim past some long-forgotten incident.

Where there is thought there is consciousness. How can the mind prepare a sermon, or work out a mathematical problem, without being conscious of the process? The fact that it does not come into the ordinary chain of mental operations, would seem to imply that there is a deeper or a higher consciousness which is active even when the conscious life, as it is known to us, is suspended in sleep. The ordinary consciousness may be but a phase of a larger life, the more superficial aspects of which only come above the threshold of the "waking state" into ordinary thought and conduct.

Is not every person largely influenced by the so-called unconscious thinking that is done in sleep and in the waking state? How many great discoveries, wonderful inventions, profound conceptions, and deeds of sacrifice and heroism may be, to a considerable extent, attributable to the subliminal processes of the mind? In some cases, the individual but carries out unconsciously what was started in a conscious or semi-conscious state, as was probably the case with Mr. Spurgeon, who says that on going to the table he "felt a train of thought come back" to him with the notes, and that a "glimmering consciousness of the truth [of what had occurred] dawned upon" him.

In the depths of human consciousness are powers and potentialities of which people generally take no note. They are manifested in a way to attract attention only rarely, because perhaps such manifestation requires peculiar conditions that rarely exist. The conditions must be such as to admit of the exercise of a power which perhaps all men and women possess potentially, but with nearly all of whom it remains in a latent condition through life, only here and there, now and then, flashing into common consciousness.

B. F. UNDERWOOD.

"That Undiscovered Country."

It is a common impression among the laity that the oft-repeated expression, "That undiscovered country from whose bourne no traveler returns," is from the Bible and therefore that fact or supposed fact settles the question of spirit return in the negative.

It is well to correct the erroneous impression of the source of this quotation. It is from the immortal Shakspeare, instead of the Bible. But Shakspeare, however great, did not "know it all." He was not infallible. There are some things that even his philosophy did not grasp or dream of. While we know as yet comparatively little about "that country," it has been discovered, and its denizens are surely opening up communication with this.

The above mentioned quotation from Shakspeare is altogether out of harmony with other portions of his Hamlet, which certainly suggests the possibility at least, of the "return of travelers" from that country.

But, granting that the quotation is Biblical in its origin, it would not be rendered any more true or correct in consequence, for we now know that not even the Bible is infallible.

H. V. SWERINGEN.

Buelah Camp, Ohio.

Central Ohio Spiritual Camp Association closed a very successful season, June 25. All speakers and mediums filled their engagements according to programme, and harmony prevailed throughout the meeting. Buelah camp was a success, both spiritually and financially. Since closing, Prof. L. M. Lydy, our worthy vice-president has been called to the higher life, he having arisen July 13, 1905. Much of the success of our meeting was due to his official work. The officers extend hearty thanks to all the co-workers in the camp and to the editors of the Spiritual and local press who have so generously assisted in the work of the camp.

MRS. HATTIE G. WEBSTER, Secretary.
Columbus, Ohio.

Onset Camp, Mass.

Notwithstanding it was a rainy day, Onset opened its meeting before two large audiences, July 23. Dr. Geo. A. Fuller spoke in the morning. Mrs. N. J. Willis was the speaker in the afternoon. There were three band concerts. Mr. A. J. Maxham was the vocalist.

There are more people here than is usual at the opening. Everything looks like a successful season. HATCH.

LAKE BRADY CAMP, OHIO.

Brief Account of the Work and Workers

July 23 saw the largest crowd the new camp ever had. Besides the speaker of the day, Mrs. Morrill of Grand Rapids, Mich., we had present Mrs. Mattie E. Hull of Whitewater, Wis., and Mrs. Nina D. Challen of Toledo, Ohio, to help with the exercises of the day. In the absence of Mr. Hunger, our worthy president, Mrs. Holles acted as chairman, in which capacity she is very efficient. Mrs. Mattie Hull opened the morning session with an earnest invocation, Mrs. Flora Russell followed by rendering a solo, "Where the Roses Never Fade," in her usual pleasing manner, after which Mrs. Morrill was entranced by Robert Ingersoll, as had been previously announced. He took for his subject "The Advancement of Religion," beginning by outlining the religion of the ancients and describing the evolution from the old creed-bound belief to the present liberal ideas. He held the large audience from start to finish with his flow of eloquence and logical reasoning. Several in the audience who had heard the great agnostic before his transition, said they recognized his style of reasoning and forcible delivery.

The lecture was followed by Mrs. Challen with a few remarks and messages. She also opened the afternoon session with an invocation. By request of Mrs. Morrill, Mrs. Russell sang "Passing But Once This Way." Mrs. Morrill's guides took for their topic "The Reformation," telling of the wonful changes from 1450 to 1550 in the religious world then touching upon the various important points down to the present time. After the lecture she gave a number of messages which were as usual very convincing. She goes from here to Maple Dell camp for one week.

MARY L. BETTES,
Cuyahoga Falls, Ohio.

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Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J.H. Dye, 154 Lewis Block, Buffalo, N. Y., and he will send you postpaid, his wonderful book which tells how to give birth to happy, healthy children, absolutely without pain; also, how to cure sterility. Do not delay, but write to-day.

Scintillations From The Pilgrim's Pen.

In War Paint and with Raised Tomahawk, Figuratively Considered, Dr. Peebles writes of Durgha Prasad, of Hindu Castes, the Bubonic Plague, Hindu Speakers at Camp Meetings, Animal Flesh-Eating, the Unity of Races, Etc.

It may be well to here reiterate, that while the pages of The Progressive Thinker are invitingly open to materialists, Spiritualists, scientists and moral philosophers of every type, believing as we do in the potency of truth—believing that truth never suffers from the most crucial investigation; yet we must be held responsible for only such words as we personally indite, quoting in the meantime as applicable these words of Herbert Spencer: "Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. He, with all his aspirations and beliefs, is not an accident, but a product of the time. He must remember that while he is a descendant of the past, he is a parent of the future; and that his thoughts are as children born to him, which he may not carelessly let die. He, like every other man, may properly consider himself as one of the myriad agencies through whom works the unknown cause, and when the unknown cause produces in him a certain belief, he is thereby authorized to profess and speak and act out that belief. The highest truth he sees he will fearlessly utter; knowing that, let what may come out of it, he is there playing his part in the world—the right of intellectual independence."—Editor.

In a most interesting letter just received from that eminent Hindu writer, author and editor, Durgha Prasad, residing in the Punjab, India, I am informed through him, and more especially through an exhaustive pamphlet, that a number of learned Brahmins of Bombay, Calcutta and other of India's cities, have combined to probe to the bottom, and expose the theosophy introduced into India by Madam Blavatsky and Col. Olcott; its origin in a Spiritualist family; its Blavatsky miracles; its pretensions; its inner-circle teachings; its misstatements; its internal contentions; its ignorance of the Sanscrit and of true Hinduism itself. One of these Brahmanic pamphlets, while dignified and erudite, is severely scorching in language. It lies before me. Truth is fearless.

The Bubonic Plague.

This Hindu Prasad further says that the plague is again in some parts of India on the increase, and that the official report of the British secretary states that since 1901, 1,022,290 have died of this disease. What a shocking statement! This disease, like the small-pox, is the child of filth, unfit diet and impure air—in a word, non-sanitation. It affects mostly the poorer classes. All efforts to check it by vaccinating, inoculation of serums, have proved a stupendous failure. The real remedy is cleanliness, hygiene, plenty of pure, fresh air and cheerful spirits.

In the correspondence with this Hindu Vedantist, he considers it questionable if ever a "genuine Brahmin, Nada Brahma, from the loins of a Brahmin family, ever visited America." If so, they lose their caste. Here are his verbatim words: "Brahmins who go to Europe or America are out-casted by the Hindus in almost every province of India; and if returning they have to undergo a ceremony, or series of ceremonies, to regain their caste. It is to bathe in the Ganges, etc. It is an established rule that our countrymen returning from England and coming to the Punjab, break their journey at Hardwar to get purified."

When Dr. Dunn and myself visited Benares, we went down very early one morning to bathe in the Ganges, and while bathing we saw the corpses of two adult persons and three children floating down the stream. We felt none the cleaner for our baths. Thirty years may have worked great changes, however, in Hindu lands, a vast region peopled with nearly 300,000 000 of human beings. It gratifies me to say that I have met many admirable Hindu characters. They are our elder brothers—Aryan brothers.

Hindu Speakers at Camp-Meetings.

It has been a sort of "fad" in the past years to get a Hindu speaker (Ritambharaprajna—truth-supporting) togged up in Oriental attire, to expound and exploit the Madhubhumibay (second stage of the Yoga) to occupy camp-meeting platforms where they relieve themselves of a mountain of long-suppressed volubility; and some of our sisters and weak-minded brothers will look up and exclaim in sweet lute-like tones, "How lovely!" Wasn't he just lovely!" Shades of Wright, Lockwood and Colville, where are you? Is it extravagant to say that there is more wisdom excreted from the perspiring armpits of Hudson Tuttle, Lyman C. Howe, Dean Clarke and others, than flows from the mouths of these gaudily-decorated, word-painting Sannyasins?

Meeting an American-traveled Hindu in a London vegetarian restaurant, we had an hour of straightforward conversation about India, America, their religions, their institutions, their customs, and their future. He pronounced "Spiritualism a superstition that India had outgrown hundreds of years ago." All mediums, he affirmed and re-affirmed, who "were not impostors were self-hypnotized," and the phenomena were "nothing but black magic, and old in India." Of course, our talk was spicy and pointed, if not bordering a bit at times upon the psychological bitterness of sarcasm. We agreed, however, that vegetables, and grains, and nuts, and fruits were better foods than the corpses of murdered animals, such as trichina-affected hogs, or tuberculosis-infected cows. The longer an animal has been dead, the less vitality—less life-force, there is in its corpse-carcass. I use smoothe, mild language, so as to give no unnecessary offense—but actually, I have seen hanging in meat-market, dead birds, fowls, meats, fly-specked, turning blue with decaying rottenness. All of you who eat this meat-market putrefying food, raise your hands!

What Swami Abhedananda Thinks and Writes of Spiritualism.

There is food for serious thought in a book (pages 11-14) by Swami Abhedananda, published by the Vedantic Society, (See London Light, Sept. 24). This Swami, who has figured extensively at Spiritualist camp-meetings, writes:

"Having spent some time with the mediums of all kinds that exist in America, I wish to say a few words regarding my experience. I have been invited by the Spiritualists to speak for them, and to attend their seances. I have accepted their invitations with great pleasure, in order to make some investigations for my own satisfaction. I have not found a single spirit in any seance nor a single medium, who could answer my questions satisfactorily.

"I have asked them about the life after death, the origin of the soul, the true nature of the soul, its relation to the Universal Spirit, etc.; such questions, however, have never been answered by them; on the contrary, on many occasions they have confessed their ignorance. * * * On another occasion I had a long talk with a spirit, and asked her many questions regarding the mode of living in the spirit world, and her answers to my questions were perfectly idiotic. The spirit said she went to school and studied books. I asked her, 'What books do you read? Can you mention the name of any book you read?' 'No,' she said, 'I do not know the names.'

"Supposing all the phenomena of Spiritism to be true and genuine, what have the Spiritualists gained by those communications, outside of the satisfaction of their idle curiosity? Have they learned any of the higher truths? Have they understood any of the laws that govern the spiritual nature of man? Have they known why human beings come to this earth, and why they go away suddenly? I have asked many of the mediums, as well as their spirit guides, and have found that they do not know anything regarding the origin of the soul. Therefore, how can we expect to know the absolute truth from these Spiritualists whose controls and guides themselves are ignorant, deceitful, and not wiser than the mediums? Vain is the hope of these Spiritualists who expect to know the absolute truth through communications from earth-bound spirits."

Spiritualists, how do you enjoy being told by a Hindu that your Spiritualism is "superstition," or "black magic," and that your spirit guides are "ignorant" or "deceitful"? What do certain camp-meeting committees pay this class of Hindu speakers? How many of them would it take to convert all intelligent Americans to Spiritualism and its germane truths?

Do not charge me with injustice to Aryan progenitors. Neither country nor color carry weight with those who are influenced more by the spirit than the flesh. I am no bigot. Some Brahmins have whiter, clearer skins than some American brunettes, New England born. Neither accuse me of prejudice against the Hindus or any of the genuine Swamis of India—Swami means Master, and is quite generally self-prefixed, as is "Prof." or "Rev." in this country.

As a whole, I hold not only Vedantists, but the Hindu characters in high esteem, and many, I am proud to confess, are my personal friends, who summer and winter under those Indian skies. Briefly, unblushingly stated, I am a Vedantist, and lifted up out of the mire of ecclesiasticism, and all theological superstitions, Vedantism, Spiritualism, and the illumined Christianities of the Christ and of the Buddha, constitute a trinity in unity. They are all good. The Veda, the Tri-Pitake and the New Testament are all inspired because their writers were, yet occupying different planes of consciousness. All tribes, nations and races are one in origin, and during the ceaseless cycles of the ages, destined I believe to be one in destiny. The great words of to-day are brotherhood, arbitration, fusion—fusion in thought and deed for the common good.

J. M. PEEBLES, M. D.
Battle Creek, Mich.

OUR GOVERNMENT.

The Essential Feminine Qualities Are Lacking in Our Government.

Henry B. Blackwell of Boston, in his address at the annual convention of the National Woman Suffrage movement, which has just closed in Portland, Ore., gave some sound reasons why women should be given a voice in governmental affairs. He said in part:

"A purely masculine government does not fully represent the people. The feminine qualities are lacking. It is a maxim among political thinkers that every class that votes makes itself felt in the government. Women as a class, differ more widely from men than any other class of men differ from any other. To give the ballot to merchants and lawyers and deny it to farmers would be class legislation, which is always wise and unjust. But there is no class legislation so complete as an aristocracy of sex. Men have qualities in which they are superior to women; women have qualities in which they are superior to men. Both are needed. Women are less belligerent than men, more peaceable, temperate, chaste, economical and law-abiding, with a higher standard of morals and a deeper sense of religious obligations. And these are the very qualities we need to add to the aggressive and impulsive qualities of men.

"Now the primary object of government is to keep the peace. War is the greatest curse that afflicts humanity. A purely masculine government never did and never will keep the peace. A government of men and women is needed in order to establish international courts of arbitration, and so make war and bloodshed forever unnecessary. A battleship lasts only fifteen years, costs more than all the land, buildings and equipments of Harvard University, Hampton and Tuskegee Colleges combined.

"We need an extended suffrage to check the growing corrupt use of money by trusts and corporate monopolies to control legislation. We must create a voting constituency too numerous to be bribed or coerced or manipulated in order to rescue our people from the encroachments of the money power."

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Sundry Interesting Topics Discussed.

An Old Worker Visited—"No Frauds Need Apply"—The "Shepherdess of Paradise" Missing.

I found opportunity recently for a pleasant call upon Wm. Longhurst, who is now one of the two hundred and fifty-seven inmates of the "Home" under Episcopalian watchcare at the corner of Ellis avenue and Fifty-fifth street, Chicago.

This veteran brother, now in his eighty-third year, was long identified with the activities of South Side Spiritualism in our city, especially at No. 77 Thirty-first street during the presidency at that center of Brother Druliner and his predecessor, Brother Seckner.

Brother Longhurst is known to all his acquaintances as an outspoken Spiritualist of radical ideas. The truth of control by outside intelligences has been many times demonstrated through his own personality by strong Indian forces, as well as by an inspirational one understood to be that of Thomas Paine. I recall some very sudden, forcible and amusing seizures of his organism at gatherings in my own home and also in conference meetings. He was powerless to withstand the wave when it burst upon him with a cyclonic force, which sometimes shocked the nerves of his auditors, while any of them still accepting established orthodox views were often sorely tried by the criticisms of those ideas voiced through him. He seems to have enlisted for life service in the battle for Spiritualism, for a letter written about fifty years ago published in Emma Hardinge's Modern American Spiritualism, says of him:

"Mr. William Longhurst, formerly of Buffalo, a good speaking medium, now resides at Dubuque, Iowa, and has succeeded in getting up quite an interest."

As juror on a murder case in the latter city he saved from prison, if not from a severer penalty, an unfortunate young woman charged with the death of her own offspring, by insisting upon his right to question several of the witnesses himself, bringing out vital information not reached by lawyers for both prosecution and defense. He was led by an insistent impression to leave important business as an architect and journey two hundred miles and upon his arrival in Dubuque was just in time to be summoned for service on that jury.

The February number of the Occidental Mystic, published by Arthur S. Howe every month at No. 6 Cottage Row, San Francisco, recently came into my hands bringing a refreshing and commendable breeze of conviction in these words:

"Reputable mediums can secure advertising space by addressing the publisher. No others need apply. We can not conscientiously stand for truth in our editorial columns and at the same time advertise fraud." The moral heroism of such an utterance should save that publication from the graveyard of failure where several California predecessors in the advocacy of Spiritualism have been entombed in recent years. Brother Howe is a member of the official board of the California S. S. A., and should have the financial support of every honest Spiritualist on the entire Pacific Coast.

President Barrett recently went before the city council of Los Angeles upon the question of charging mediums a license fee, and urged that body to strike from the existing ordinance the words "clairvoyants, clairaudients, mediums and prophets," exempting those workers from the tax just as the Catholic, Protestant and Liberal clergymen go unburdened, while our own are left on the level of the saloon keepers and subjected to police domination.

Note the reply he received: "SEVERAL MEMBERS OF THE CITY COUNCIL ASSURED ME THEY HAD NO WISH TO DEAL UNJUSTLY BY OUR PEOPLE, AND THAT IF WE WOULD CLEAN OUR OWN HOUSE NONE OF OUR TRUE AND WORTHY PEOPLE WOULD BE TROUBLED."

Here is a lesson for Spiritualists the country over. Counterfeit mediums want the license tax because it will lessen competition from genuine psychics, who can not afford to pay it, while they will also have a greater measure of freedom from prosecution by city officials for getting money under false pretenses. Their confidence game will then have the sanction of the municipal law makers.

Attention, members of the Illinois State Spiritualists' Association! A sad loss and a sore bereavement has befallen a sister sect of our state. Chicago dailies announce that the "Church of Scientific Christianity," of Chicago, cannot find its "Shepherdess of Paradise," Mabel Aber Jackman. Coincidently Edward E. Jackman is also lost. In addition, $50,000 is reported to have dematerialized. As a token of fraternal sympathy with the new denomination in its darkest hours, you are hereby urged to hang crape upon your door knobs, clothe yourselves in sackcloth and ashes and forward resolutions of condolence to the Light of Truth for the ensuing thirty days. Has that publication's office been searched for its seraphic protege? God save Australia!

GEORGE B. WARNE.

THE LATEST REVIEW.

Not Exactly in the Line of the "Higher Criticism."

In hunting for bright lessons in ancient literature, one often comes across many ridiculous things. Let us take the "Lord's Prayer" for instance, where the early Roman, who manufactured said prayer, feared and revered a mangod like many of their followers do today. They claimed it was a "him," that he lived in heaven, while at the same time they claimed that he was omnipresent; and that he was their father, which left them in the same predicament as Paddy's goat about his father, as they had never seen him, nor had they ever heard of any one else who had, except Moses, and he was no Christian.

Now if their presumed father was the owner (not a squatter or pre-empter, of it all, and it was his undisputed kingdom, why did they pray for his kingdom to come?

If his will was not done, it was his own fault, as he was considered almighty.

"As it is in heaven" is added. Well, if the work in heaven is exemplary, then the "Psychological Crime" and Brother Peebles' late works must be unconstitutional.

"Give us this day our daily bread," is their next desire. Why don't they work for it like honest men? After a while they may want butter also, and ice cream. If they expected to get what they prayed for, and being good providers, they ought to have added, and give us bread enough for to-morrow, or enough to last over Sunday.

"Forgive us our trespasses as we forgive those who trespass against us." This part must have been of late manufacture, as the herder of Egypt and Southern Europe had no fences, and in consequence no fence law, and there could be no trespass. If the sentence was written "sin," as in the German and Scandinavian languages, instead of trespass, those early Romans had many; two of which are very prominent, namely, one great sin in writing this prayer, and the other, by putting long skirts on women to designate the mark of servility, which disgrace is charged up against them to this day.

"Lead us not into temptation." This must have been a prayer to their devil, as he, poor fellow, their imagination's creation, is claimed to be their tempter from Adam to Paddy Rourke. (The said Paddy took no blame to himself; he said it was bad whisky.)

"But free us from evil" is added to the sentence. The greatest evil a Romanist fears is ghosts—the holy ghost included; and it seems useless to offer such a prayer, as millions of their own tribe have become ghosts since the monks manufactured this prayer; and then they strew laurel, lilies and adoration as a finishing touch, just like an artisan ends his frugal meal in a Chinese restaurant with ice cream and pie.

C. J. JOHNSON.

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AS WE GROW OLD.

As we grow old—as all must do—
And life takes on a sweeter hue,
Things long forgotten come to cheer
The burden of each passing year,
And, as they one by one unfold,
Give recompense for growing old.

Our happy childhood days of yore
Unlock themselves from memory's store,
And once again we know the joys
We had when little girls and boys,
Without the after-sorrows rolled,
But put away when we grow old.

Again as merry tots we play,
And in the daisy meadows stray,
And bake our mud pies in the sun,
And home from school delighted run;
Again the fairy tales are told—
We all grow young when we grow old.

Kneeling before our cribs we see
Ourselves in child's simplicity
Lisping our "Now I lay me," while
Dear mother, with her loving smile,
Bestows her good-night kiss to hold
More sacred still when we grow old.

Again we're in our childhood's home,
Without a wish to ever roam;
The dear old pictures and the clock,
The chair in which we loved to rock
While mother held us, we behold
With eager eyes when we grow old.

Once more we hear the birds that sung
Around our door when we were young,
And see the garden, yes, and smell
Its flowers. At the dear old well
We quaff its crystal water cold
With added thirst when we grow old.

Once more up in our high-chair seat
We feast on mush and milk so sweet,
And taste the cookies mother made.
Again, by her dear hands arrayed,
We march to Sunday-school inscrolled
Upon our hearts when we grow old.

As we grow old—as all must do—
Our childhood pleasures we review,
And in those happy days we seem
To live again all in a dream;
But 'tis a dream most sweet to hold—
When we grow young by growing old.

—H. C. Dodge.

TRUE CHARITY.

I gave a beggar from my little store
Of well earned gold. He spent the shining ore
And came again, and yet again, still cold
And hungry as before.

I gave a thought; and through that thought of mine
He found himself, the man, supreme, divine,
Fed, clothed and crowned with blessings manifold
And now he begs no more.

—Ella Wheeler Wilcox.

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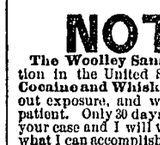
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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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Each is building his world from within; thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title-page.

The above books are beautifully bound in gray-green raised cloth, stamped in deep old-green and gold, with gilt top. Price, $1.25. For sale at this office.

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The cultivation of personal beauty, based on Hygiene and Health Culture, by twenty physicians and specialists, and edited by Albert Turner. A valuable book for women and therefore for the whole world. Price in elegant cloth binding, $1.00. For sale at this office.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

W. V. Nicum writes: "A few of the leading citizens of Dayton, Ohio have organized an association called 'Unity League,' which does not represent or adhere in strict accord to any particular church or ism in the world and yet represents all of them in so far as they obtain truth. Meetings will be held every Sunday evening. Various speakers will be presented throughout the year and a variety of topics of interest will be discussed and thus if possible disseminate truth wherever it may be found without conflicting with any religious views. The following is clipped from the Dayton Journal: "A very successful and interesting meeting of the Unity League was held last night at their new hall, 201 North Williams street. Mr. W. V. Nicum occupied the platform, and there was complete harmony between the speaker and his audience. Mr. Nicum's address was an earnest plea for and promise of individual freedom, for all who have the courage to stand upon their own feet in matters of morals and ethics. He gave strong emphasis to the idea upon which the league has been formed, assuring the utmost liberty of thought and expression of all phases of opinion upon the broadest lines. The general feeling was that the new league had been very successfully launched, with bright prospects for the future. Another meeting will be held at the same place next Sunday night to which the public is cordially invited.'"

O. Merritt writes: "It has been customary for our association to hold public meetings once a month, but the present month we were without a speaker with whom we wished to appear in public, so we concluded to hold a parlor meeting with home talent. Mr. and Mrs. Danstrong kindly gave us the use of their parlors, as they have done many times before, in the past fifteen years, where were congregated about forty ladies and gentlemen. Brother Robert Smuce, of Rockford, Ill., delivered the lecture, this being his first attempt outside his home circle. He did exceedingly well. Everyone was well pleased, so much so that we have had many inquiries as to when he will be here again. Mrs. West, of Elgin, was message bearer; she seemed at her best. All messages being recognized, and all receiving messages were pleased. The secret of our grand good meeting was—perfect harmony. Harmony always brings good results."

A. A. Averill writes from Lynn, Mass: "The visit of Rev. May S. Pepper to Unity Camp created a revival of interest in our midst. The wonderful manifestation of spirit power given through the method of reading sealed letters, and the astonishing accuracy of the messages given by Mrs. Pepper converts skeptics into believers wherever she goes. On July 9, a very large audience gathered, but on the 16th the largest number of people that ever visited the Camp on any Sunday, was present. President Caird made a short address before the lecture, stating that it was the desire of the association to erect an enclosed auditorium, with comfortable seats, and asked the co-operation of the public to that end, which appeal met with a very liberal response, resulting in a contribution, started with a generous sum by Mrs. Pepper, of $165, for that purpose. The popularity of this resort increases every season, the attendance this season being the largest we ever had, and we feel the need of a larger auditorium, one that shall be more protection in case of rain or very cold weather, and strong efforts are being made to collect the necessary funds to build such a one. Mrs. S. C. Cunningham, of Cambridge, another one of our most popular test mediums, was with us on July 23, and although it was a very cold, unpleasant day, the seats were more than filled, proving the esteem in which Mrs. Cunningham is held by the people of Massachusetts. She will be followed by Miss Harlow on the 30th; Mr. and Mrs. Kates, August 6, and 13, and Mrs. Richmond, of Chicago, the 20th and 27th."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

PROF. LOCKWOOD AT LILY DALE.—The many friends of Prof. Lockwood may be glad to learn that he is at Lily Dale giving a free course of lectures on "The Spiritual Hypothesis of Nature. These discourses are claimed by all who hear them to be among the most instructive and interesting of any given. The friends are invited to come to Lily Dale and hear them.

HELEN STUART RICHINGS, who has been in the far Northwest for several years, is returning to the lecture platform, and desires to correspond with societies wishing the services of an inspirational lecturer, psychometrist and dramatic artist. Terms most reasonable, especially for long engagements. Address P. O. Box 115, Seattle, Wash.

James R. Coutts writes from Butte, Montana: "The organized Spiritualists of Butte (and we are the only society chartered under the State Spiritualist Association in this city), wish to express through the columns of The Progressive Thinker our approval of the way in which Rev. Harry J. Moore and Mrs. Eva McCoy conduct their meetings. The efforts of these two indefatigable workers have been fraught with much good to Spiritualists in general, and to our local society in particular and we look forward with enthusiasm to their return during the month of August."

Mrs. Hamilton Gill, the well-known test medium, 522 W. Monroe street, Chicago, has gone to Grand Ledge camp for one week. Mrs. Gill will then spend the following three or four weeks at Island Lake camp, Michigan.

Mrs. L. D. Everett writes from Milwaukee, Wis.: "We have Mr. and Mrs. Noyes, of Utica, N. Y., with us for the month of July. The audiences were large and some of the best people of the city were present. Their work has given entire satisfaction. Mr. Noyes is a forcible speaker, and Mrs. Noyes is a fine message bearer. They will close with us July 30, and go for a short time to Wonewoc camp."

Dr. and Mrs. Gee write from Centreville, Mich.: "We have had five days of unalloyed pleasure with our spirit friends. We had the pleasure of entertaining Frank McKinley of Toledo, O., in our home. If anyone has a doubt of life after what we call death, let them send for him. Furnish him with harmonious conditions, and his band of controls will do the rest. One evening at Mr. Akey's, we formed a circle. We had two trumpets. Five voices talked at once so loud one could hear every word in the next room. They told us the conditions were so harmonious they were talking without the trumpet."

Mrs. C. Kirchner writes: "The members of the Rising Sun Mission were very much gratified at the reception they received at the social given by Sister Darby at her home on Saturday evening, July 22, for the benefit of the temple fund. Short talks were indulged in, after which Sister Darby gave some very interesting character readings from the handwriting of each one present. It is a new feature in test giving and proved very accurate and instructive to all present. Luncheon was served, which is one of the main features at all our socials, and to say the least everybody enjoyed themselves and ate and drank heartily. Our next social, which will be in connection with a lawn party, will be held on Saturday evening, August 12, at the home of Sister Trafton, 1245 Wilcox avenue. A number of interesting features have been arranged for this occasion, so lay all cares aside on that evening, and come out and have a good time."

Prof. Lockwood is now at Lily Dale, N. Y., where he can be addressed. He writes: "Mrs. Richmond is here and has given us two very fine lectures out of the three allotted to her. She leaves Friday. Clegg Wright is the presiding star at the present time and attracts as usual great interest."

Dr. Beverly writes: "Our annual picnic will take place Thursday, August 10, on Wooded Island, Jackson Park. Go to the end of Jackson Park or 63rd street car line and walk to the island. We shall have a big time, and all are invited to come and enjoy the day, beginning at 2 p. m., till you are satisfied. We shall have music, by Madame Holton's orchestra; games, races, auto riding, lemonade, ice cream, etc. Free test for all. All bring lunch, and don't forget a chicken for the preacher. Our meetings are largely attended, and many visiting mediums gladly help in the work so all get a test to convince them of this occult power. Many are joining our society to get the benefit of the free daily treatments by the success circle. It is wonderful. Miss Rice has special music every Sunday from 3 to 10 p. m."

Eva L. Stewart writes: "The Hyde Park Occult Society had a very interesting meeting last Sunday evening. Miss Burgess gave us some new ideas in regard to the Indians, especially the Apache tribe and the Carlisle Indian School with which she had been connected for a number of years. Her brother, Dr. C. A. Burgess, as well as Mrs. Weaver, Mrs. Thomper and Mrs. Lichtig, gave messages which were all recognized. We wish to thank those who assisted us that evening, and hope to have them with us again. The Shadow Social and dance was a grand success financially as well as socially. Mr. W. H. Lundie gave us a vocal selection as well as music for the dancing. Miss Francis Letter, who has not entered her teens as yet, rendered some fine selections on the piano, and received hearty applause from the audience. The bidding on the shadows of the ladies was quite interesting. All seemed well pleased with the purchases made by the gentlemen. We give another one on August 30. For August 6, we have engaged Dr. Carlos Montezuma, an Apache Indian, to speak for us. He is well known here in the city, and all who have heard him, speak very highly of him and are anxious to hear him again, and now is an opportunity."

Mrs. Hamilton Gill of 522 West Monroe street, Chicago, spent a couple of weeks pleasantly in Indiana. She spent several days in Warsaw, and then visited Richmond, where she was given a hearty reception by old-time Spiritualist friends.

Will C. Hodge writes from Edgewood Camp, on the Interurban line, 27 miles from Seattle and 9 miles from Tacoma, Sunday, July 23: "The 26th of June I met with the severest and most painful accident of my life. Fortunately no bones were broken, but the whole left side of my head and face was fearfully bruised by a fall. I am getting along nicely. I have been in camp since Monday, on which day I landed from the S. F. steamer. Lotions and the healing power in the hands of Mrs. Nicholson are gradually restoring normal conditions, and I hope to be ready for my work when camp opens. When thinking of the poor fellows on the ill-fated Bennington in San Diego harbor, I think I got off cheaply after all."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, August 6, 1905, S. E. 58, "The Sunflower and Its Lessons."

Gem of Thought:—

"As the Sunflower turns its face to the light of the sun, so Spiritualism turns the face of Humanity to the Light of Truth."

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

O. M. AMBLER WRITES FROM STRATFORD, N. Y.: "'FRAGMENTS OF TRUTH,' FROM THAT ADVANCED THINKER, HENRY MORRISON TEFFT, IS A 'STUNNER.' I NEVER SAW SO MUCH TRUTH CONDENSED IN SO SMALL A SPACE. EVERY SENTENCE IS A TRUTH—A FACT—THAT IS SELF-EVIDENT TO ANY UNPREJUDICED, UNBIASED MIND. THEN THE ARTICLE BY A. H. NICHOLAS IS REPLETE WITH TRUTH—IN FACT THE WHOLE EIGHT PAGES ARE BRISTLING WITH DIAMOND POINTS OF TRUTH—A VERITABLE EDUCATIONAL NUMBER. YOU SHOULD HAVE A SUBSCRIPTION LIST OF AT LEAST 100,000, AND HOW ANY ONE THAT PRETENDS TO BELIEVE IN SPIRITUALISM CAN AFFORD TO DO WITHOUT THE PAPER IS BEYOND MY COMPREHENSION. I AM AN OLD MAN OF 75 YEARS, AND OF COURSE HAVE BUT A SHORT TIME TO STAY ON THIS SIDE, BUT I HAD RATHER GO BAREFOOT THROUGH THE SUMMER, TO SAVE THE DOLLAR—IF THERE WAS NO OTHER LEGITIMATE WAY—THAN TO BE DEPRIVED OF THE PAPER. YOURS FOR TRUTH, HONESTY AND SPIRITUALITY."

L. E. Beal writes from Lewiston, Me.: "The last number of The Progressive Thinker is a gem."

Mr. Thomas Grimshaw has returned to this country from his three months' trip to England. He has had a splendid time among English Spiritualists, and is returning much improved in health, and filled with new courage to press on with the good fight for clean educational Spiritualism in America. He will act as chairman at Vicksburg camp, after which he will return to his charge in St. Louis, where he will find a host of friends to greet him.

Will J. Erwood was in the city last week, on his way to his home in La Crosse, Wisconsin. He had just concluded a successful two months' engagement at St. Louis. He speaks in flattering terms of the Spiritualists there, and the good work they are doing.

Rev. R. Heber Newton says: "Mesmerism was duly laughed out of court at the opening of our century, and, lo, it is back again, in good standing, under the alias of 'hypnotism.' So one may run on through a list of strange, unaccountable, mysterious and most unbelievable powers of man leading up to that nightmare of the dogmatic scientist, spiritism. The belief in the existence of unseen spirits and of their power of communication with us in the flesh is one of the oldest, most widespread and most insistent beliefs of man, and it has revived strangely in our day. For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud and every possible hypothesis of interpretation, they have been driven up to the ultimate solution of the problem—the belief in the actual communication of the spirits of those whom we call dead, with the living."

Maurgerite Mac writes: "Last evening being the last Thursday evening in the month, Mrs. M. A. Burland held her regular monthly social. Four or five mediums being present, all enjoyed the messages and tests given by the different psychics, Mrs. Jacobs, Mrs. Davenport, Mrs. McArthur and Miss Bell, a young medium, and Mrs. Maggie Henry, the palmist. All contributed toward the evening's entertainment. Our hostess served ice cream, cake and coffee, and Violet, Mrs. Burland's little Indian control did her part in the way of tests and messages. Hope to have the pleasure of meeting them at the next social, held on the 31st of August."

Mrs. Isa Wilson Kayner is in Kansas. She speaks highly of the Winfield camp-meeting.

Mrs. Clara Wagner of Defiance, O., is now holding parlor meetings, the society having given up the hall during hot weather.

Onset Camp, Mass.

The first week of the camp-meeting has passed and it was a success in every particular. All the meetings have been well attended. The weather has been fine.

Monday a conference was held in the auditorium, and many speakers took part. The subject for discussion was "Obsession."

Tuesday, Mrs. C. Fannie Allyn was the speaker and as usual gave a fine address.

Wednesday, another conference was held.

Thursday, Mrs. Carrie F. Loring was the speaker. Her subject was "The Cultivation of Our Possibilities," and was very interesting.

Friday, Mrs. Annie Knowlton Hinman was the speaker and took for her subject, "Thought," and gave a fine address. Her audience was large. Mrs. Hinman should be heard in the west. She would be a great success among the thinking people.

Friday evening a successful seance was held in the Arcade, before a good-sized audience, Mrs. Carrie L. Loring was the medium.

Saturday afternoon, the Veteran Spiritualist Union held their meeting in the auditorium before a good-sized audience. Many speakers and mediums took part in the exercises.

Wednesday afternoon at 4 o'clock the children's lyceum opened its session for the season and had a large school. They held another session Friday afternoon. They will be held every Tuesday and Friday afternoon during the camp. Mrs. C. Fannie Allyn is in charge.

Saturday morning the lyceum held an outing in one of the groves, and the children enjoyed themselves.

Sunday the speaker will be Mrs. Kate R. Stiles in the morning, Mr. W. J. Colville followed by Mrs. Katie Ham in the afternoon, and a seance in the Arcade in the evening, Mrs. Ham as the medium.

The Bridgewater Band give three concerts every Sunday.

While at the camp, don't forget to visit the bookstore and subscribe for The Progressive Thinker.

HATCH.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, a marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 15 cents.

Operations in a New Field of Work.

To the Editor:—As a matter of news I send you the following account of a summer trip across Lake Michigan, where within a radius of ten miles of Benton Harbor there is a little group of people who have been meeting at each others' homes for the past few years, to enable the outside world to gain some knowledge of what Spiritualists have to offer as a substitute for ignorance, bigotry and superstition.

On invitation of Mr. and Mrs. Oscar Damon, Dr. J. H. Randall and wife and Mr. W. B. Aitken and wife, of the Kenwood Spiritual Church, spent some time, enjoying farm life, fishing, looking over the country and teaching spiritual truths.

On Sunday, July 9, we held a meeting in the morning and one in afternoon, both of which were well attended. Dr. Randall delivered a very interesting and instructive lecture at both meetings, followed by tests by Mrs. Grace Aitken. Although Mrs. Aitken was a stranger to all present, the angel world used her so efficiently she was endeared to all who were present. Mr. I. K. Shimer presided at the meetings. Mrs. Oscar Damon led the singing, assisted by Mr. and Mrs. McKee.

These meetings were held in the new grove laid out and owned by Mr. Henry King, who has built a good and substantial hall, called Woodland Hall, suitable to hold meetings at all seasons of the year, at his own expense. It is located in the center of a large sugar grove, and on the line of a projected electric street railway. They have a society, with Mr. I. K. Shimer president; Mr. McKee, secretary; Mr. Merrifield, treasurer, and Miss Cuba King, corresponding secretary, and they hold their meetings in the above grove which is located near Twelve Corners, Michigan.

We held another meeting, Thursday evening, July 13, at Riverside, Mich., which was well attended. On Sunday, July 16, Mr. and Mrs. Sprague, missionaries of the N. S. A., held a meeting at Woodland Hall, and we had the pleasure of attending. Dr. Randall offered up the opening prayer, followed by a talk by Mr. Sprague, who used up his time in presenting the claims of the N. S. A., in a very vigorous manner, and showing their efforts to rid the ranks of public workers of fakes. There was considerable dissatisfaction expressed by those present, as they had expected a discourse on the line of spiritual truths.

This little society is laying the foundation for a great growth in Spiritualism in their district, and now have a meeting place which would make a very beautiful camp grounds.

WILLIAM BARR.

IOWA SPIRITUALISTS.

Mid-Summer Meeting of State Board.

A mid-summer board meeting of the State Spiritualists Association of Iowa, was held in the city of DesMoines, July 15. Business of importance was transacted. The entire board was present except the vice-president who was out of the state, and Annie E. Foster of Oskaloosa, first trustees, who sent Mr. Adlow in her place. Those present were, John D. Vail of Marshalltown, president; Dora C. Crosby, secretary; S. A. Garber, treasurer; B. A. Bean, trustee, all of DesMoines; Jennie V. Shaffer of Ottumwa and C. O. Kempster of Council Bluffs, trustees.

The enthusiastic meeting proved that Iowa Spiritualists are very much alive, and intend to push the work in the right direction. One important feature of the meeting was to decide where our next annual convention should be held; this matter being being left in the hands of the board, the vote was unanimous in favor of DesMoines. Notice of date will appear later. Harmony and good will prevail in our association.

DORA C. CROSBY,
Secretary.

A WHOLE BIBLE IN ITSELF.

A Commendation of Nora Batchelor's Address in Last Week's Progressive Thinker, Illustrating the Great Good the Paper Is Doing.

To the Editor:—I have read with great delight the article in your last issue by Nora Batchelor. It is in my judgment one of the finest things that I have ever read anywhere. It is, in fact, A WHOLE BIBLE IN ITSELF. I desire to ask what would be the probable cost per thousand to have it printed in a little brochure just large enough to be carried conveniently in one's pocket? The article is so fine, so elevating in its tendencies, and so instructive in every way that it ought to be found in every home in this land of ours.

If it can be published at a moderate cost I would buy them by the thousand for general distribution. Would go out among the people with it, use it as a theme for a lecture and strive in every way to give it a wide circulation. It should be called "Nora Batchelor's American Bible." Nothing better has ever been given to the world.

It beats all the old style of Bibles that have ever been printed since the early boyhood days of old Adam.

Please give me a price per thousand, on good, clear, strong paper in the form that I have mentioned.

PAUL DESTEN,
Chinese Inspector's Office,
Cleveland, Ohio.

Wonewoc Camp, Wis.

As president of the Wonewoc, Wisconsin, camp, I would like to call attention to the splendid program arranged for this year's meeting, which is to be held in Unity Park, Wonewoc, August 5 to 27 inclusive. We are to have one of the best camps in our history, and no one will make a mistake by coming to visit us.

Among our speakers and mediums are to be found Rev. Moses Hull, Dr. B. F. Austin, Mrs. Amanda Coffman, Francis Wheeler, Mrs. J. P. Whitwell and many others. Those interested should write to the secretary, Mr. M. M. Blish, Wonewoc, for a program.

This camp is on the main line of the Chicago & Northwestern railroad, and is only six hours' ride from Chicago. It is easily available from all points. There are good hotels within a few feet of the camp grounds. A new auditorium will afford opportunity for holding camp entertainments and dances.

We cordially invite all who desire a good time, to come to us. We will treat you well, and you will find reliable workers to give you the spiritual food required.

Remember the dates, August 5 to 27, inclusive. WILL J. ERWOOD.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price 25 cents.

WINFIELD CAMP, KANSAS.

Good Words From a Good, Earnest Worker.

To the Editor:—The writer has just returned from a visit to the Winfield, Kansas, camp-meeting, and would like to express his appreciation of the treatment accorded him while there. It is not too much to say that this was one of the most harmonious camps I have ever attended, and that much good has resulted from the meetings is a foregone conclusion. The meeting was well attended throughout, and the weather seemed made to order.

Many workers were present as visitors and participants in the program, and all are of one opinion as to the delightful aspects of Winfield. Mrs. Isa Wilson Kayner was there as one of the chief attractions, and did much splendid work, winding up her interesting labors with her wonderful fire test. She is a sterling worker, always ready to step into the harness and speak a word for the good cause in which she and her illustrious father have labored so well and faithfully.

The camp was favored with the presence of Mrs. Laura B. Payne of Fort Worth, Texas, and Mrs. Bessie Bellman, also Mrs. Virginia Bryan and Mrs. Jaquet formerly of Chicago. Mrs. Payne was paying her first visit to the Winfield camp, but she came a stranger only to make her way into the esteem of the people with a bound. Keen and logical were her discourses, and not one of them failed to elicit the heartiest approval. Her poems and songs, all of which were original, and rendered in the most approved manner, combined with her splendid lectures, made her place in the esteem of the Winfield people secure from the very first; one of the signs of the times shows that she will be with them again.

Mrs. Bessie Bellman is a Kansas worker; her friends there are proud of her work, and indeed they may well be. Her discourses were to the point and gave evidence of deep thought somewhere—whether in Sister Bellman's mind, or that of an excarnate being matters not; the thought was there and was expressed by Mrs. Bellman. She will be heard from later, and camps will not make a mistake when they put her on their program. Our lady speakers gave thoughts that should—and did—bring the blush of shame to some of the masculine fraternity who have been guilty of the assertion that women lacked continuity of thought, etc.

Mrs. Bryan and Mrs. Jaquet were present as visitors—but were prevailed upon to assist in the work on one or two occasions, and it is needless to say they are both highly gifted and capable workers. They speak fearlessly for the truth. Max Hoffman was also one of the workers; he greatly interested many of the Winfield people, but as he and his work are well known there is no need of comment by me. W. W. Aber was the materializing medium.

There were many other workers there, but as this is written "on the wing," as it were, time will not permit me to mention them all in detail. Suffice it to say that this was a fine camp, and the writer was glad to have been there. Mrs. Addie McAllister was president, and Mrs. Maud Gates, secretary; to their earnest efforts, and those of their able assistants is due the success of the camp. Mrs. McAllister and Mrs. Gates are still in office, though they have traded offices for the coming year.

WILL J. ERWOOD.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life, July 23, 1905, from accidental drowning, at Pine Lake, Mich., Harold Cornyn, aged two years and eight months. May the knowledge of Spiritualism comfort them in this their hour of affliction. Services conducted by Rev. Nellie S. Baade of Detroit, Mich.

Clara Griffen Hopkins, beloved wife of Dr. Edwin Howard Hopkins of Hillyard, Washington, passed away on July 11, 1905, after a brief illness. Mrs. Hopkins was the eldest daughter of Alonzo M. and Ella S. Griffen, of Chicago. Besides her husband she leaves a beautiful baby boy.

Mr and Mrs. Griffen are both prominent Spiritualists, and while they deplore the loss of their lovely daughter, they realize that she is in a grander and more beautiful plane of life, and will be able to act as guardian angel for her baby boy, and also keep in close touch with them.

She died as she had lived,
Serene and sweetly fair;
Though young in years of earth
Her life was rich and rare;
Among the stars in that serener clime
Her spirit dwells in love and truth sublime.

Left the mortal and joined the immortals, at Rockford, Ill., July 20, Mrs. Almira Sprague Brearly, aged 83 years. Mrs. Brearly had been an active, consistent and exemplary Spiritualist for more than fifty years. No one in Rockford was better or more favorably known among Spiritualists, or was more beloved by all who knew her than she. Mrs. B. had a smile and kind word for all she met, and possessed considerable mediumistic power, only employed in private circles. B.

July 8, at early dawn, Ellen Jones, sister of the late "Golden Rule Mayor of Toledo, Ohio," departed this life to join her illustrious brother in the higher field of activity, where they two who worked for the good of man on earth, will continue their loving service together in spirit spheres Though raised in the Presbyterian faith, both entertained the broadest views of religion and by their lives proved their belief to be that the highest worship of God is best exemplified in the service of our fellow-men.

ELIZABETH SCHAUSS.
O. S. A. Missionary.

Herman T. Holden ascended to the higher life July 18. In accordance with his wishes, Rev. Elizabeth Schauss of Toledo, Ohio, conducted the funeral service, assisted by the G. A. R. posts from Ashtabula and Geneva, to which latter the arisen brother belonged. He was also a member of the Spiritualist society of Ashtabula. Spiritual truth was the staff of his comfort, and the rod on which he rested. A knowledge of Spiritualism comforts the bereaved wife.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

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(THE KOLA COMPOUND)
The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that

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Mr. W. H. Kelley, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalya, after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 25th had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Clesses, 132 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist, of Abilene, Texas, writes April 16th, 1905, I never lose an opportunity to recommend Himalya, as it cured me of Hay-Fever and Asthma, and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1162 Broadway, New York.

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20th Century Guide TO PALMISTRY

This is the simplest, clearest and yet the most exhaustive presentation this interesting science has yet received. All of the discoveries, investigations and researches of centuries are summed up in this practical, fascinating treatise on Palmistry.

There is no trait, no characteristic, no inherited tendency, that is not marked on the palm of the hand and can be traced with unerring accuracy by following the principles enforced by the presented in this. Price, paper, 25 cents; cloth, $1.

Review of Passing Events.

Several correspondents have sent letters in which they express great tribulation over the matter of frauds which have recently been exposed. One highly esteemed Spiritualist regrets that so much publicity has been given the matter. He thinks that if people are convinced by frauds, it is so much gained. The converts will go on and hold fast by the truths they receive.

Another thinks it would be best to do as the churches do—hush the matter, and let those who are credulous be undeceived.

Another takes occasion to berate the N. S. A. for its inactivity, and especially is severe in his criticisms on this office for not waging war on all fakirs. This letter is antidoted by another warning letter is antidoted by another warning tion, and the editor to express no opinion concerning exposed frauds!

To the Editor-at-Large there is nothing in this world more dear and sacred than Spiritualism. Knowingly he would make no expression to its detriment, yet he does not believe in silence when great interests and principles are at issue. It is true the churches "hush up" the derelictions of their members and clergy. You will not find in a religious newspaper in this country that several thousand gospel ministers and church members in the past five years have been criminals, or that 17 are at present confined in the penitentiary of Ohio. In fact religious papers never publish news derogatory to the churches. If they did the organizations they represent would go to pieces, and they would have few, or no subscribers. If Spiritualism has to support itself by acceptance of fraud, the sooner it perishes the better. IT HAS NOT PERISHED BECAUSE FRAUD FORMS NO PART OF IT.

We need not feel discouraged at the deception we meet, or fear the present upheaval will leave nothing stable. There is no more fraud now than years before, but there is a more thorough awakening to the importance of having each and every manifestation proven before admitted.

If there was a gang of counterfeiters in every town and they were left undisturbed for years, until at last the people were aroused, and exposed and brought them to justice, would this show that crime was on the increase? Rather would it not show that the moral sense of the community was awakened and demanded public purification? NO ONE WOULD FEEL THE LEAST ALARM THAT GOOD MONEY WOULD LOSE ITS CHARACTER, OR THE MINT BE ACCUSED OF SUCH CRIME.

The government is passing through an ordeal of exposures of crimes, SO MANY AND VARIOUS THAT THE PRESUMPTION OF THE SUPERFICIAL WOULD BE THAT THE WHOLE FABRIC WAS SO EATEN THROUGH AND THROUGH WITH CORRUPTION THAT ITS RUIN IS CERTAIN. BRIBERY, SELLING INFORMATION, CONSPIRACY TO DEFRAUD, THE MULTITUDINOUS FORMS OF PECULATION WHICH MAY BE SUMMED UP IN THE SUGGESTIVE WORD "GRAFT" ARE MET WITH IN ALL DEPARTMENTS.

Is the situation unusual and alarming?

It appears that such practices are of long standing and have come to be view by officials with leniency. The public have aroused to the situation—that is all, and resolved to have a clean house. It is THE CLEANSING PROCESS THAT SHOWS THE DIRT.

Such an exposure requires strong men and a strong backing to be successful.

Spiritualism has there and the fundamental truth, otherwise it could not successfully pass this ordeal, when it seems that its friends become its enemies.

There is not a religious sect in the world that could bear the limelight that is now being poured on Spiritualism; not one that would not go to nothingness if an exposure was made of all the shortcomings of its leaders.

You will never see in the "religious newspapers" of the escapades of gospel ministers or shortcomings of the laity. Rarely do you see such news in the dailies, for they are careful not to offend their church readers. THE CRIMINALITY EXISTS, AND PUBLICITY MAKES IT NO MORE NOR LESS.

It is not the duty of the National Association to expose every fakir who claims to be a medium. It should assure the public that its endorsement is a guarantee of truthfulness.

Those who have opposed organization, and criticised the measures of the National Association, have now to thank that organization that there is something tangible to which Spiritualists may appeal, as representing their belief with greater force than the conflicting egotism of individuals.

Every one must have opinions, and when great principles are at stake, must, if honest and true to his convictions, express them. I do not know as Spiritualists are to allow themselves to be BLACKMAILED into silence. We should be careful and charitable, but for those who are known to trade in the holiest and most sacred feelings and hopes of mankind, can charity be asked?

To-day Spiritualism before the world is judged by two representatives, one the fakirs, fortune tellers, and advertising "commercial mediums," who to-day expose, and to-morrow will claim to be genuine; they bring the cause to ridicule and disgrace and make it a burdensome cross to say one is a Spiritualist.

The other representative is the National Association. It has united Spiritualists, and has thus become a power. It has not reached the influence it should, because of assertive, carping individualism, which has played dog-in-the manger, and thus been a brake on advance. It represents all spiritual organic movement now in existence, and should be made the consensus of all believers. It may not be the ideal of all its members. Each must yield something to gain others. The individual who thinks he is infallible has no place in organization, except as a disturbing element. Like the "sanctified" church member he should pass on to a sphere where there are no mortal limitations.

Organized Power.

What this consolidation means, the growing, gathering strength of this union may be learned from the Official Register of National, State and Local Spiritualist Associations, Lyceums, Camp-meeting and Mediums," for 1905, compiled and published by that indefatigable worker, Laura G. Fixen. It is a work carefully compiled and exhaustive, and reflects great credit on its author.

From it we learn that there are state associations in California, Colorado, Connecticut, Delaware, (seven local societies and a lyceum in the District of Columbia), Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, New Hampshire, New York, Ohio, Oregon, Pennsylvania, Rhode Island, Tennessee, Texas, Vermont, Washington and Wisconsin.

The local societies of Utah, Virginia, West Virginia, Wyoming and Canada have not yet formed central organizations, but affiliate with the National.

There are vigorous local societies and lyceums represented by these state organizations.

There will be held over the wide field from Maine to California between 35 and 40 camp-meetings. The attendance of some of these has rcached ten thousand on the best days, and probably the attendance at the smallest and least pretentious camp during its holding will reach twenty thousand. An incalculable work in propagating spiritual philosophy, and bringing the phenomena and facts before the public is being done by these meetings. A class of people hear and learn, that otherwise would not be reached. They come from curiosity, with skeptical sneering, to go away interested, converted, to pursue investigation and study at their homes.

To those who have maintained that Spiritualism was on the decline; that its societies and lyceums were becoming less and less, and its laity joining the ranks of other denominations, the "Official Register," for the current year gives a stinging rebuke. Never before could anything like such a report have been made. Never before was there as many public meetings, as many lecturers and mediums. Never before as deep interest. Never before such promise given of the future.

The National Spiritualists Association represents the strength of all the state societies, as the latter represents their local membership. It stands before the world as the representative and exponent of Spiritualism. Its need is the assistance of every true Spiritualist. As individuals we are weak, united we are strong—and having the truth for our defensive armor we are invincible.

The question before those who are Spiritualists or Liberalists, is exceedingly plain: Will you unite as drawn by spiritual fraternity, in the light of the peaceful day, and become so strong that your rights will be respected; or will you wait in supine faith that somehow the truth will triumph, until amidst the storm of disaster you will be driven into union for self-defense, and to prevent the destruction of everything you hold dear?

I speak more freely, because I have never had anything to do in shaping the course of the National Association. While there may have been shortcomings, I feel that the beneficent good has a thousand times surpassed them. The farmer does not cast away the sheaf for a shrunken kernel. He blesses the harvest that gives him so much, and knows the screen will cast the defective away.

For me has been to stand on the picket line and gather information from the hostile camps—to reply to sharpshooters, and do what I humbly can to silence annoying batteries, and meet guerrilla attacks.

In this labor I have had the assistance of many interested workers, who have aided by pointing out what was to be done, by suggestions, and even more by the strength given by their words of appreciation.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

TO SARA A. UNDERWOOD.

On Her Birthday (And Mine), July 21.

Heaven-made friend, this is your birthday!
I am glad it is mine, too;
That July day we arrived here
This old world got two things new!
We were not then educated,
Just knew how to squall and eat,
But I dare say our four parents
Thought we never could be beat!

Well, I feel great satisfaction
That July the twenty-first,
Full of fire, and growth and action,
Made us two,—well, not the worst;
And when we were warmly welcomed
By our kin, that hot time,
Not a soul knew we were little
Peach-pink wads of prose and rhyme.

But we were, and other mixtures,
Made to bind our winglets down
Were put in;—a good idea!—
Give me sense and keep your crown!
We would not combine ballooning
With our zig-zag trip on earth;
Flying's nice for birds and angels;
Flying women have small worth.

We have had no time for gewgaws
Climbing up Mount Use. Indeed,
Our heads had other business
Than to magnify our needs.
Doubtless we've our own opinions,
And can put our business through,
Managing our own dominions,—
That's the way July folks do!

True our friends and plenty of them;
Finding blessings everywhere,
We are having a fine journey
To the Homeland over there.
Friend, I thank you for your friendship,
Strengthening my highest thought;
Reach your hand, beloved soul-sister,
Take this rhyme. It counteth naught.

EMMA ROOD TUTTLE.
Berlin Heights, Ohio.

AN HONEST INVESTIGATOR.

He Is Seeking a Satisfactory Test, and in Due Time Will Receive It, No Doubt.

To the Editor:—For several years I have been a seeker after the truth of spirit return, or communication. While my opportunities for investigation have been limited, I have availed myself of every reasonable one for investigation. I take great delight in reading The Progressive Thinker, and eagerly look for it each week. I would not be without it, and you can consider me a subscriber for life.

I will give any reasonable sum to any person who will give me a test that will settle all doubts. I presume you will say impossible, for there can always be a doubt, but I put it, all reasonable doubt. We have a medium who has given some excellent tests, but being so well acquainted with me and my family history it is difficult for her to convince one that she is not using her subjective mind, etc. I do wish some of the good mediums would write me a letter or have one written for me from the spirit world, and if it would indicate who from, and state some circumstances in life, I know to be true, I would feel satisfied; it coming from a medium whom I have never seen or who never saw me, I would consider it a good test. I notice in The Progressive Thinker from time to time that such letters have been received. If any medium who sees this will send or give me such a test, I certainly will reimburse them for all trouble, time, etc.

I am an honest investigator, and the comfort I would receive by being thoroughly grounded in the belief would be worth worlds to me.

Madison, Kans. S. F. WICKER.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

Spirit Messages.

Through the Mediumship of Mrs. Nellie Davis, Kewanee, Illinois.

I am constantly receiving messages from the spirit world, while sitting alone in my little room, and I have decided to publish some of them in the dear old Progressive Thinker, and it is my wish that those on the mundane sphere of life who recognize the messages of their spirit friends will verify them by informing me of the fact, as I am a new medium; all I ask is to know I am getting the truth.

MRS. NELLIE DAVIS.
Kewanee, Ill.

Message From Dr. Hovey.

To All Earthly Friends:—I am pleased to identify myself here this evening through this medium. Although I do not return as the general run of people, that are strangers to the phenomena and philosophy and trying to reach personal friends, I wish to come in this evening to unite my voice, and also to give the authorities and friends of The Progressive Thinker my co-operation and assistance, and may it bring us closer together.

I have been very much interested of late in the progress that Spiritualism is making in the world at large, and I want to congratulate the editor and his staff on the position they have taken in their standard of elevating humanity, and trying to rid their ranks of all fraud. It seems now that the time is arriving for every true Spiritualist in the land to be aware that the spirit of truth is near them and that the spirits of the disembodied ones are in co-operation, with more determination than ever. It brings me back in memory to years ago, when we as individuals had the moral courage to demonstrate immortality of the soul, and the true demonstration of spirit manifestation; and what it cost us, God and the angels and ourselves only knew, but the spirit of truth was established, and with all the adversities, with all the many, many things that have been raised against it, it yet stands and it is firmer today than ever before.

I cannot say all I desire to, for time will not allow; neither can I hold this instrument as strongly as I should like, to demonstrate all I would like.

I find that it is time that each one is up and doing. It makes no difference whether we are fighting theology, or ignorance, or whether we are fighting Spiritualists in ignorance, for we must understand the phenomena to comprehend the laws that govern spirit manifestation; each one must first study the philosophy and truth and educate themselves to know when they receive the truth. I wish to co-operate with every true Spiritualist or medium and will help sustain their mediumship and keep it spotless and above reproach, for I wish to say to all earthly friends, it makes no difference where they live, whether in Boston or California, wherever the true instrument is, the spirit will demonstrate itself.

I will not take up too much time this evening, but you will hear from me again. Give my best wishes and respect to all; tell them that Old Doc was not disappointed, as many thought I would be. And I hope some of my old friends will read this, so they may know that I still live. My dear companions and children are with me. Please say that Dr. E. Hovey was here, and I passed away at Springfield, Mo., a number of years ago.

Mary French.

To my dear ones still struggling with earth life: I am so glad to find this gateway open and we are all made welcome here. I know you will all be glad to hear from me, although I have been out of the body a long time, but it makes no difference whether we have been gone days or years, they are always glad to get good news from us.

I know when people in earth life grow older they need our assistance more. I want them to know that I am assisting them, and I see that while they believe in Spiritualism, in one sense, they are not satised in another. I want to tell them that I found things much as I expected, and all the loved ones are with me, all anxious to say a word.

Now I did not come to find fault with anyone, for you all do as near right as you know how. There is one very dear to me, that is not well, and he has worried so much, I want to tell him that as I look from the spirit side of life I can see that all will come out all right in due time. He often thinks it is wrong for the spirits to let the mortals suffer if they can prevent it. But sometimes the disembodied spirits cannot prevent circumstances in earth life. So just say, all is well and will end well. Please keep your mind easy and I will impress you what to do. I see no cause for worrying so much. I speak of these things for they belong to earth life and I do not wish to make it personal—they will understand what I mean.

Oh, I cannot tell you what a load has been lifted from my mind to think I have been able to voice a few of my own thoughts.

I think now I must go. I feel the old conditions coming back. I hope to be able to come again. I will see how this is received.

I passed away at Cambridge, Vermont, in 1890, where I will be well remembered. I wish you could all see my beautiful spirit home, and I now have all the music I wish, and you know nothing makes me happier than that.

James Howard.

Oh! how glad I am to come here and see if I can reach my dear wife Hattie, who I see still needs my advice, and only last evening I heard her say: "Oh, if Jim were only here I would know better what to do."

Dear Hattie, I was there by your side and I did try so hard to make you know it. Yes, my dear, I understand all, but my advice to you would be, Don't sell the property now, for you could find no investment that could be as paying as that, and Harry can get along without the money. I know you love the place, still you feel it your duty to keep Harry. Of course, that is like a mother, but you must look out for yourself, and you are getting feeble, and I see that some I thought were our friends, are trying to take advantage of your weakened condition, and I want them to know I understand their motive.

Some who read this will say: I think when they get to spirit life they should let earthly matters alone. But just as long as any of our loved ones remain, we feel the same interest in earth life we always did, and we are ever ready to assist and help them in every way possible. I wish if this message should reach the eyes of any of my friends, they will please tell my wife, so she will know what I think. I am so glad to find an avenue to reach her, and all are made welcome here. I thank all who assisted me, for it is all new to me. I did not know anything about Spiritualism before passing away. I left the body twenty-one years ago, Chicago, Ill., Halsted street.

Benjamin Franklin Gard.

Please say that Benjamin Franklin Gard is here, and I left the old body about six years ago, as I can remember, at Volmia, Mich., where I will be well remembered, and all my friends live there. Well, I would like to send out a few words of encouragement this evening, for I know there have been many changes as the years roll by. I cannot say as some that everything has been pleasing to me, for it has not, and so often when I visit the old home my heart is quite sad, and I wish I could make them know that I was there. I have waited and watched for a long time to find an avenue open to reach my friends, but of course I know this is not the place to bring in one's personal affairs. But if they will give me an opportunity in private I have much to say, and I know I can help them. I was so pleased when the guide said I could come, and what a blessing it is to have an avenue open without charge for there are so many hearts that are aching to reach these loved ones, that I feel guilty now taking up the time when there are so many anxious to send out a word. I hope this message will reach the ones it is intended for, so they may know I am neither dead nor sleeping. I thank you all so much, and I will come again.

B. F. GARD.

GRAND LEDGE CAMP, MICH.

The Camp Session Opens Auspiciously.

The seventh annual session of the Grand Ledge Spiritualist Association is now in progress. The camp-meeting promises to be well attended and good results are expected. The first meeting was held on Sunday, July 23, at 10:30 a. m. Pdesident J. W. Ewing opened the exercises with a brief address in which he introduced Oscar Edgerly as permanent chairman for the present session. Mr. Edgerly then introduced Mrs. Abbie E. Sheets as the lecturer for the morning and afternoon services. In his address he referred to the lecturer as one of the pioneers in the cause and added her well known ability as a medium and lecturer rendered further eulogies superfluous. It might be added that Mrs. Sheets was for a number of years president and chairman of the Grand Ledge camp-meeting. Failing in health she resigned her work and two years ago Mr. J. W. Ewing a well known business man of Grand Ledge, was elected as president.

The lectures by Mrs. Sheets on the opening day were the principal features of the day's exercises. She spoke with her old-time earnestness, dealing with the practical side of Spiritualism in a way that was at once instructive and entertaining. It is sincerely desired that Mrs. Sheets may regain her health and once more take her place in the ranks of that band of noble workers who are pleading for a higher standard of Spiritualism.

Chairman Edgerly is doing excellent work this week—presiding at all the meetings besides lecturing every afternoon. The subject for his lecture yesterday afternoon, "The Crisis in the East, and Its Ultimate Effect Upon the Evolution of the Race," gave his guides ample scope for a masterful discourse—to present facts and logic in such a way as to leave upon the minds of his auditors an impression to be remembered. A synopsis of this lecture would fail to do it justice—suffice to say that it was logical, eloquent and comprehensive—in short, a lecture to arouse dormant Spiritualists to a realization of the worth and importance of the fundamental principles of our cause. The world needs more lecturers of this order.

D. A. Herrick of Grand Rapids, began his engagement July 23, closing Aug. 3.

B. F. Austin's engagement begins August 4, closing August 9. He delivers two lectures on Sunday, August 6.

Miss Laura Matlock, the secretary, being unable to attend on account of illness in her family, Miss Rena Chapman has been chosen to fill the position. Miss Chapman is secretary of the Michigan state association.

Wm. R. Devine is camp manager. Mr. Devine has been associated with the camp management for several years.

A weekly dance and entertainments will be features of camp life here. The camp ground is located on the bluffs of Grand River, and the scenery hereabouts is wild and interesting. It is doubtful if there is a place in this section of Michigan where nature has been more lavish in the matter of picturesqueness than she has been in this immediate vicinity.

J. A. W.

SPONTANEOUS PHENOMENA

A Spirit Seen in a Graveyard.

When I was a little child, six years old, in 1846, my two little sisters and self were in the habit of visiting a little graveyard, just above our home, on a hillside; we nearly always chose to ramble here, it being so quiet and picturesque, with the beautiful autumn tints, on every tree and shrub.

We were about starting for home, when suddenly we saw the form of a little child about seven years old, floating or skimming just on the tops of the timothy grass, which was dry and blown about by a gentle wind. She looked pleased and carried in her left hand a large open book, with two leaves standing up, one straight up, and the other not quite so erect. She was dressed in a little white robe, which swept gracefully over the grass. She partly turned round and beckoned us to follow her, which we did, and suddenly she dissolved like a cloud.

We hastened home and told mother what we had seen. She spoke of it as though it was perfectly natural for little girls to float in that manner, thinking we would be frightened if she told us what it was that we had seen.

Since I have become a Spiritualist I know what it was. I know it was a spirit.

In about six weeks my youngest sister, about eight years old, died of scarlet fever, and we buried her in the little graveyard on the hillside. We then moved from Milwaukee to Buffalo, N. Y., and the other sister, in a few weeks died. She was the other leaf of the book which the little spirit held in her hand in the hillside graveyard.

MRS. MARGARET HUFSTADER.
Cattaraugus, N. Y.

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MINERAL PARK CAMP-MEETING.

Interesting Particulars From This Place of Resort.

The Mineral Park camp-meeting has come and gone. It has been very interesting and pleasant.

I was glad indeed to hear and see Brother Harrison D. Barrett, president of the N. S. A. I am firmly convinced that in the Spiritualistic ranks of to-day he has not a peer. While he is not a strong man physically, mentally he is a giant. He has learned a good deal on his visit here to our city. While at one time I questioned the wisdom of his visit here, yet after all he has seen for himself the length to which those of "fraud Spiritualism" will go.

The newspapers had interviews with Mr. Barrett, and he very strongly, positively, but truthfully spoke of the cause of dissension, and the slow progress as a whole Spiritualism is making, and it was very humorous after the interviews, that a few of the wise-heads of the know-it-all stripe, got up a petition and had it signed by almost a hundred or more, and presented it, by a committee, to the managers of the camp, and demanded that Harrison D. Barrett, president of the N. S. A., be put off the grounds and not allowed to speak any more.

Such petition was ignored by Mrs. Nellie Howell, manager of the camp. While his language was strong, it was true, that this camp should be run honestly; but if said petitioners did not like the way she was running it, and the way Mr. Barrett was doing, because she fully concurred in what he had said and done, and it had been fully demonstrated, those not satisfied could leave the camp.

The action of the frauds in the Spiritualist ranks here and elsewhere is a stench in the nostrils of all good-minded people. We have on the camp grounds every day of the session a detective who has reported so far that things have been carried on with the best intent in the management.

I was glad to hear the lectures by Mr. Barrett and John W. Ring of Texas, whom we have christened as Honest John Ring, who is always earnest and ever stands for truth. He is a diamond in any position you may place him for truth, and that alone is his watch-word.

I had the pleasure of listening to Rev. W. C. Bowman of our city, a hard, honest worker, who always stands for the right as he knows it.

I have often wondered why the camp-meetings will send off to foreign states for speakers and lecturers, when we have just as good talent, just as clean, just as noble men and women in our own vicinity. However, that is their business, not mine.

I take this as an opportune time, Mr. Editor, to state to your numerous readers, that I have received letters from practically all over our land, stating what is known of the physical phenomena, particularly materialization. Now let me say to those, and to others, to test the truth of this so-called phenomenon. Place your medium under a mosquito-bar (not a trick one); have it securely fastened to the floor, and have the tacks securely sealed; be careful and have confederates out of the seance room. Have said seance held in a room that the medium has no access to, except on said occasions; and having all those things carefully guarded, then you can sing, "Nearer, My God, to Thee," until daylight, and you will never have a materialized spirit. I wish to emphasize now, I mean a materialization, not an etherealization. I believe, as Bro. Hudson Tuttle says in his answer to Judge Dunn in the Winans case, that his expose has been the strongest blow to the truth of spirit return, that has been struck by medium or layman.

I believe in that scriptural injunction now more than ever: "To prove all things and hold fast to that which is true." Be not gullibles, my friends. Demand truth at whatever cast, for truth will last longer than deception; for, as the scripture says, "Deception is sweet unto any man, but afterwards he finds that his mouth has been filled with gravel." So guard against gravel. Far better have a little whisper at any time than a wagon load of deceptive junk.

We have many good, honest and true mediums in our city. The one I would particularly refer to is Prof. John McClane, a Scotchman, who has been watched, carefully guarded, and we, the Anti-Faker Association, of this city, can vouch for him. I have known him personally for the last five years, watched his daily life, and he has been approached to test the valor of his manhood, in the way of bogus tests being sent to him through the mail and otherwise. He is a bricklayer by occupation; always has his tools ready to go to work at his trade, but will never stoop to deceive any mortal.

ROBERT T. HALE.
Los Angeles, Cal.

Lincoln a Spiritualist.

To the Editor:—A few weeks ago some one asked Hudson Tuttle what evidence there was that Abraham Lincoln was a Spiritualist, and he referred the inquirer to Mrs. Nettie Maynard's book. I know of other evidence which I can give, but I have forgotten the name of the man who gave me the evidence. It was before the commencement of the rebellion. This man was at my house several times. I then lived at 123 Eagle W. street, Buffalo, N. Y. I have been trying for several weeks to think of his name. I will state a circumstance connected with his business which may enable some old Spiritualist to give his name. This man had a large factory for the manufacture of rubber goods. His sales were almost exclusively in the Southern states. A medium by the name of Chancy Barnes called on him and advised him to sell out his rubber business, saying that if he did not sell, he would lose it. This Barnes was an uneducated man but very mediumistic. He was a fisherman from New Bedford. It was but a few days before Barnes came the second time and urged this man by all means to sell. Barnes had no money to pay his fare home, and the man gave it to him. In a very short time Barnes was back again and urged him stronger than ever to see, saying he would lose it if he did not sell. He did finally take his advice. Very soon thereafter the rebellion commenced, and, as Barnes said, he would have lost everything. This man whose name I cannot recall was the first one to introduce Spiritualism to Lincoln. There was a girl 12 years old in Washington, and he invited Lincoln to attend one of this girl's circles. The spirits gave almost their whole attention to Lincoln. He said it was wonderful the amount that was given him. He attended this girl's circles nightly until Mrs. Maynard came to the White House. This man told me that if he had not sold his business, as Barnes advised him, he would have lost not less than $100,000.

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(Continued from No. 818.)

As love is an attribute of soul and is deathless, so also is it the lever which lifts the shadowed spirit from out evil, for the blackest spirit has a mother whose eternal love will reach far down to his sphere and resurrect him. Oh, the tears that spirit mother has shed! The divine love and patience that every mother has had while her erring son served his time in the shadowed purgatory, for every "demon" has a loving parent; the darkest one has lain in his mother's arms, has been beloved by her, has been touched and sanctified by a love that is deathless, and she has put her mark upon him and he can never be "lost"; forevermore is he linked to her; she will reach her own in the blackest corner of the spiritual spheres and reclaim him.

Thus the proof is, good friends, that there is more power in the spirit world for the salvation of the shadowed ones, than there is for their continued bondage.

It does not follow because a shadowed spirit presents himself to a mortal, that he is obsessing him. True, he might come and swear, why? Is not profanity rampant in earth life, and if the spirit is obsessed by earth conditions, why should he not swear? Does he come to threaten, also? Why not? Threats and profanity go hand in hand and since he is obsessed by the denizens of earth, he must do as they do and swear and threaten. Does he come to ask for drink? Why not? His obsessing father left to him the heritage of the sot and he can do no less than follow in his footsteps until he has worked out the sot vibration in his shadowland. In due time the rays of the God-sun will penetrate it and he will perceive the light and rise.

These shadowed ones come often to let you know their condition in the spiritual world; to let you know the results of their wrong-doing on earth; they come to observe and study your aura and to receive a lesson from you if you can give it. In some cases it might be absolutely necessary for them to again touch spheres with the mortal, ere they can emerge from the shadow and rise above it. I know that when darkened spirits are allowed to return to earth, it is often to enable them to work out a vibration which prevents them from rising in the scale of spiritual progression.

There are obsessing mortals whose vibrations attract and hold the spirit and in some cases it is unable to break away. In one instance a spirit was thoroughly obsessed by his parents, both of whom lived lives of enjoyment and ease wholly in the external; each day of the gestative period was spent by the prospective mother in the pursuit of pleasure, aided by the father who possessed unlimited wealth. After birth, during childhood, and at adult age, the son flung discretion to the winds and entered upon life's pleasures. At death he was unable to break the earthly conditions which held him to the mortal plane; he belonged more to earth than to spirit, and, attracted to a mortal who obsessed and held him to his sphere, he lived as a part of that mortal for years, until he had worked out the earthly vibration and was free to enter spirit life.

Not long ago there was an epidemic of suicides in a certain city simply because a noted lecturer had declared that it was not culpable in a man to commit suicide. First, an alderman of the city who had attended the lecture, took his life; next, a number of residents who had been obsessed by the words of the lecturer, committed suicide. During the Salem witchcraft, as soon as it was declared that evil spirits were the cause, numberless others, obsessed by the declaration, begun to twitch and howl. A belief in demonology and the great fear it brought to these people, caused obsession, not by evil spirits, but by a belief in them. When you make obsession the bugbear of Spiritualism, remember that it belongs no more to Spiritualism than it does to any other "ism"; it belongs to the world at large. If a darkened spirit comes to you and swears, he cannot hurt you, but you may be of use to him and the source of benefit; so let him swear until he has worked out the profane vibration, then he will leave, and begin to arise; meet his profanity with kindness and earnest words of advice; the blackest spirit cannot long withstand that mode of treatment for its power for goodness is positive to overcome his negative evil. The higher powers and spirit guides often bring a shadowed spirit to earth, for his regeneration.

But, you will say, "I have read and have been told that there are evil spirits who are spirits of hate and who do nothing but hate, ever hating mortals and hurting them by that hate." You are obsessed by writers who are in turn obsessed by the prevailing belief and fear in evil ones, that is held by the people of earth. What are the facts concerning the fetish of these spiritual haters? The eternal law of retribution steps in which says, "Just as you mete out to others, so shall it be meted out to you." If you send forth good thoughts they return in blessings; if you send forth hatred it returns in curses; powerless to harm, the arrows of hate glance back to the one who sent them; it is the law of spiritual life in the spheres; shadowed spirits can not hurt you by their hate if they bore it.

"But," you say, "I still fear. I have heard there are unlimited bad spirits dogging the footsteps of mortals, for their ruin." Even if it was so, there are billions of good spirits—there are millions of loving mothers, fathers, brothers, sisters; the love of pure little children; the tender care of spirit guardians, reaching forth to save you, and they are full of power.

There are shadowed spirits, those who are spiritually ill, who are morally ill. A spirit who is shadowed and who comes to mortals to swear and thus work out an earthly vibration, is not of necessity, evil, but he is taking the first step toward salvation—he has begun the path toward progression—God speed him on the way! And thank the divine powers that there is salvation for all.

Oh, ye of earth! the grand Over-Soul and the spiritual Grace are like tides which spread to every atom of the universe, inundating all things, reaching all spiritual states; illumining the penitent Magdalen and pointing to her the way upward—touching the shadowed murderer with its white rays and bidding him come up higher; the All-Powerful Good, and divine compassion are the balm which shall heal every sorrow of the soul and shed over it the light of gladness; love is an attribute of spirit and love dominates the spiritual spheres—not hate. The dark spirits even, bear a message to your earth, thus all works for good. The power of love and good are over all, and it is so dominant that it can conquer all the imps of hades; it can swallow all the demons of fear, even Satan himself; it can pierce the darkness of the deepest pit and let the sunshine of soul in. There is not a spirit lurking in the shadow but can be reached with the God-light in the course of time and be brought into the kingdom of soul. Thus good is forever growing and shadow (evil) is ever lessening and all is activity and progression.

So, if you philosophize a little you will understand that this matter of "evil spirits," is not beyond help.

When the obsessed spirit, after trying to work out its earthly vibration, is unable to free itself from the mortal, the latter should employ the services of a wise and spiritual healer and medium who will be able to sever the connection between spirit and mortal. I say wise because there are many such who pose as exorcisors simply for gain, and who are loud-mouthed in telling the deeds of wonder they have performed in getting rid of dark spirits. The latter may present themselves in the guise of good and noble spirits, pretending that they are personages of high spiritual rank, such as Jesus, Mary, his mother, Socrates, etc.

Many Spiritualists will remember one of your most noted lady lecturers who disappeared for years from your midst, on the plea that Christ had promised her that he would some day be able to materialized by her side in the broad light of day; she gave up all, to isolate herself; the spiritual field lost one of its best workers; the years passed on, the promise unfulfilled in earth life.

When a so-called medium tells you that he saw the Nazarene, that he is a frequent visitor in his home, you may consider the statement for some time before accepting it as true. I have known earth-bound spirits to personate Christ simply to make mediums believe that it was the higher forces who were manifesting, instead of the lower. Mediums who are vain, conceited, and who love sensational phases and who court notoriety, and who want it reported that they have wonderful personages as controls, draw mischievous spirits who pretend to be the Nazarene, or St. John the Baptist. Had they said Ananias it would be nearer the truth.

The thought-waves of mortals seem laden with anxiety concerning the dangers of mediumship, an agitation due to the matter expressed in this open arena.

I must say that mediumistic people are more prone than others to the persistency of the earth-bound spirits in entering their aura for the purpose of working out an earthly vibration, and these should be prudent in the matter of their development. What can the Spiritualist expect when he looks the field over and sees the hosts of those who are rampant in desiring—in accomplishing one aim, one object, namely, that of posing before the world as a wonderful phenomenon, a miracle-worker who will attract the gaping crowds and get some of its dollars? Many mediums of the fortune-telling type are responsible for the annoyance caused by earth-bound spirits, for in their zeal to give their sitter an equivalent for his money, they tell him that he has the making of a wonderful medium in him, and portray in glowing colors the great development he will obtain if he seeks the services of some itinerant developer; to place himself in the power of such, is sure to bring its evil consequences, for there are people who take up the profession simply to fill their pockets; they know nothing of the system of development required by their patrons, but they humor him in his conceit and project upon him the sordidness and selfishness which characterizes their efforts, and when too late, he will find that all he has developed is a condition inviting the approach of earth-bound spirits. There are not dollars enough in the world to buy mediumship or develop it where its elements do not exist. It can not be bought, it must be inherent in the one who aspires to it—MEDIUMS ARE BORN AND NOT MADE.

There are some forms of mediumship which it takes a life-time to develop, and even then the fruition may take place in spirit life and not on earth. The higher forms of mediumship, and those embodying some spheres of inspiration are only developed through earthly conditions and experiences employing years of time; they require, not a human "developer," but the action of certain states and conditions upon their spiritual natures before their gifts can be unfolded, and money can not buy it—only these states and experiences can develop it. Spiritual teachers and guides, those who feel they have a mission to perform with humanity, first look the field over and after due forethought choose an instrument who will be adapted for their use; they then direct and unfold her in such a manner as shall conduce to their work. These instruments are not liable to be overcome by the insistency of earth-bound spirits, for they are under the especial guidance of spiritual preceptors who protect them.

Again, there are some forms of mediumship which unfold under the ministrations of a well-balanced developing medium.

There are many Spiritualists who start out, alone, imbued with conceit and vanity to make mediums of themselves; they have not the slightest idea what, if any, their inherent gift may be; they think they can compel or force mediumship to come; they imagine they can have whatever gift they desire and they "sit" for materialization when they have not a particle of its composing elements in them; or for ballot-reading, and testgiving when, probably they are adapted for inspirational mediumship only. The result is they attract to themselves earthbound forces. If the people of earth open the avenues to these spirits they will come. It is usually known to a chosen instrument when the spiritual guides have selected her for development; she will feel the vibrations and magnetic currents they have set in operation around her, or she will be given the knowledge in some way. Many would-be mediums may feel that they are called, or imagine that they can persuade a spirit control from the spirit spheres, but the safest rule to follow is to WAIT UNTIL YOU ARE CHOSEN! You will then have the protection that a wise spirit band can give, and one which you may be sure is fully adapted to your unfoldment and requirements.

There is no danger in wise, intelligent mediumship, from earth-bound spirits, but there is in illegitimate and ignorant mediumship. There is danger in making yourself negative to the world of spirit and trusting yourself so wholly to it as to say, "Here I am, spirits, come and take me and make of me a medium, do with me as you will." The sure safeguard, in mediumship, is to preserve your mental balance and thus protect yourself from earth-bound spirits. No mediumship can possibly be forced. When you find that you have been chosen for the work, you can best be developed by living up to the highest revelation of truth and righteousness and demanding the same in the disembodied spirits who would approach you. You will know them by their works; "try them" under the light of your own intuition. Earth-bound spirits cannot harm you when your mediumship is characterized by reason and good judgment, although they may enter your aura and let you know that they are there; secure in your own integrity you need not fear them; when they have performed their mission they will depart.

(To be continued.)

LETTER FROM ROCKFORD, ILL.

The Work of the Spiritual Science Society.

I thought I would write a line or two, to let you know how things are progressing in this part of the state.

The Spiritual Science Society held their election of officers last January, which resulted in the election of A. Booth, president, Mrs. A. Pierce, vice-president, J. L. Everett, secretary, Mr. M. Blacker, Mrs. F. C. Cramer and Mrs. Valentine as trustees. During the meantime we have had to lose both ladies as trustees; Mrs. Valentine removing to a farm in the country, and later, Mrs. F. C. Cramer, with her husband, have gone to the Pacific coast, and is located in Los Angeles. We are very sorry indeed, to have lost these two members, who were always faithful and ever ready to give a helping hand in the cause they loved so dearly.

At the beginning of the present term the new officers had a rather difficult task before them, things had got into a letnargy, and interest on the wane, and at the first board meeting I asked each one to pledge fidelity to the cause, and then the society, so that we could work with a will and better conditions. Everyone accepted the burden cheerfully, and we started out to present the cause of Spiritualism to the people of Rockford as it never had been presented before. We secured the very best talent we possibly could, and before the month of March had set in we realized that we were on the right track.

Our attendance commenced to increase Sunday by Sunday, until we filled our hall to overflowing, several times people were obliged to stand all through the meeting, and many going away on account of not being able to obtain a seat. To make a fair estimate, we had an average attendance, from May, 1904 to the end of January, 1904, of fifty-eight; since the end of January, to the end of June, we have had an average attendance of one hundred and twenty-five, so you see we have made some progress.

The first medium we had was the old tried and faithful worker, Madame Brunswick, of Dixon. We think that Madam Brunswick is the best test medium in Northern Illinois. Her work is thorough and convincing, and she holds her audiences spell-bound from beginning to end. Madam Brunswick served the society in February, one Sunday, all of April, and two Sundays in June.

The next medium was Mrs. Frances Wheeler, late of La Crosse, Wis. Of Mrs. Wheeler's work we can say that every time she comes to Rockford there is always a kind reception for her. Her trance lectures are very instructive to the audience, she having a guide who tries to make clear to people the principles of Spiritualism. Her test work is very fine, and many times she stays by the skeptics until she makes them recognize the test given them. We consider that Wisconsin has something to be proud of in the person of Mrs. Wheeler, who is so gifted as to be able to present the cause of Spiritualism in these two elegant phases. Mrs. Wheeler served the society four Sundays, one in February and three in March.

The next medium was Mr. G. H. Brooks, of Wheaton, Ill., who served us all of May and one Sunday in June. We find in brother Brooks an earnest and energetic worker, speaking from topics selected by the audiencees and handling them in a thorough manner. The lectures were forceful, logical and comprehensive; to those who had made an advance study of Spiritualism it was a rare treat to listen to him. His psychometric readings were listened to with deep interest, and favorable comments were heard on all sides. As Brother Brooks was a new speaker here he created a favorable impression, and many have expressed a desire to hear him at some future time. The society wishes and hopes to be able to continue the good work that it started out with. What we lack is the variety of foreign talent, and we should very much like to hear from good test mediums who are willing to serve a small society and thus awaken more interest in our cause at a reasonable cost to us.

A. BOOTH, Pres.

Rockford, Ill.

The Progressive Thinker.

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The above is the title of a highly important illustrated work, gotten up with painstaking care, by Mrs. Laura G. Fixen, the efficient vice-president of the Illinois State Spiritualist Association, 1047 Carmen Avenue, Chicago. It contains 100 pages and will prove of great value to those who wish to get information in regard to the different societies located in various parts of the country. It is gotten up in a most beautifully artistic style, and reflects great credit on its compiler. This long needed work will impress the casual observer with the extensive following we have, and the dignity due to the grandest and most important philosophy now before the whole civilized world. It leads off with a magnificent photo-engraving of Mrs. Abby Louise Pettengill, president of the "City of Light" Assembly, Lily Dale, N. Y., who is a prominent factor in the education process now going on in our ranks. This Official Register can be obtained by addressing this office. Price $1.

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CHESTERFIELD CAMP.

The Work, the Workers, and Some Opinions.

It is a pleasure to live at Chesterfield camp. The social life of the camp would remind one of a great happy family, more than anything else.

We have many mediums here, of all phases, and contrary to the usual opinion, there exists none of the jealousies supposed to mar the harmony of camp life. There is a spirit of brotherly and sisterly love between the mediums especially, which of itself is doing a great work toward furthering the cause of Spiritualism with those who are still neophytes in our ranks.

On Saturday we had our lawn fete and flag raising, led by our loved sister, Mrs. Anna Gillespie, who is without a peer in the way of conducting entertainments and social functions.

On Sunday, Rev. B. F. Austin lectured in the morning to a very appreciative audience; he was followed by Mr. Frank Ripley, who gave many tests and messages to those hungry for some word from the loved ones passed beyond. At the close of his work he was enthusiastically applauded.

The afternoon services were opened with a lecture by Bro. E. W. Sprague. His subject was "The Mysteries of Life," which he handled as only a master can.

We always have good and appropriate singing and music at all meetings in the auditorium, and a fact which I consider worthy of note is, that all our best talent is from our own ranks; indeed our mediums here are able to furnish the most classical music, vocal and instrumental. Our mediums who have taken part in the services in the past two weeks are ladies and gentlemen of culture and refinement, and are persons whom any one would be glad and proud to welcome into the most sacred precincts of home life. I think we as Spiritualist should look with pride on this, since we can say, "These are our jewels," and they shine as bright as the brightest stars in any of the contemporary religious movements of to-day.

On Sunday, our sister, Mrs. Elizabeth Reeziger of Chicago, sang a solo, and Mrs. DeLoux, one of Chicago's noted mediums, sang two solos, which caused the audience to break into applause at the close. Mrs. Lucile DeLoux, has, by her genial and lovable disposition and her willingness to assist in all things, become a camp favorite. She is doing very well in her mediumship, and has given satisfaction so far in her work.

Mr. G. H. Walser and wife, of Lincoln, Neb., authors and mediums, publishers of a book of poems entitled "The Bouquet," have just left the camp for another field of work. They are very good mediums and it was with regret that the campers bid them God-speed yesterday.

Tuesday, Mr. E. W. Sprague addressed the mediums on their duties to Spiritualism and the state and National associations of Spiritualists, explaining the advantages of united effort and what the objects of the N. S. A. are, and denying the false ideas that have been fostered by a certain element, saying that the N. S. A. was not opposed to mediums of any phase, and that no one man was the association, and it should not be blamed for the utterances of any individual. Mr. Sprague prefaced his remarks by saying that he was getting very sorely tired of the continual harping on the fraud question, believing that it was hurting both mediums and Spiritualism," and hoped that the subject would not be given so prominent a place hereafter in the discussions of the leaders in the spiritual work. And right along this line I wish to say: I have found among some persons a false impression of the attitude of The Progressive Thinker toward mediums. This opinion is held by some who have never seen the paper or read it. Who has given this as the attitude of the paper I am not now prepared to say. However, I do wish to say, most emphatically, as a life-long friend of the editor of The Progressive Thinker and as one who has read every copy of The Progressive Thinker since its first inception, THAT IT IS NOT, NEVER HAS BEEN, AND NEVER WILL BE OPPOSED TO MEDIUMS OF ANY PHASE, AND ALL THAT IS ASKED IS A FAIR READING OF THE PAPER TO CONVINCE ANYONE OF THE FACT. I FIND IN MY CANVASS OF THE PEOPLE THAT THE PROGRESSIVE THINKER HAS A HOST OF FRIENDS. I am sending by separate mail several subscriptions, and expect to do better next week. H. B.

THE GREATEST EDUCATOR.

Some Comments in Regard to Existing Conditions.

I consider The Progressive Thinker the greatest educator in the world in its special line.

I wish I was competent to contribute my personal experiences to its columns; but the master minds are doing it for me, in many instances, it is amusing to read the pros and cons from the pens of our leading spiritual writers, through the Open Court, and now again through the Court of Inquiry, regarding the acknowledged bare-faced trickery of Winans. Is it not evidence enough when a prisoner admits his guilt, and his false robes were found in his possession, without alluding any more to his unconsciousness in trance—or out of trance? While outside of his cabinet is he supposed to be traveling from place to place in a trance state of mind, evil spirits to the contrary?

It would take a fine microscope to find any justifiable ground for his defense.

Guilty is any Spiritualist medium who carries about their person masks of any kind, and palms the same off on the public in the name of a ghost of some one's beloved.

Is there not evidence enough to be found in the different phases of mediumship, without resorting to imitation, or such tomfoolery?

I have any amount of evidence to satisfy all my five senses that materialization is as true and as tangible to the touch and to the eye as clairvoyance is to the soul sense or seeing; and without going to materializing seances, and sometimes without special conditions or preparations of any kind.

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"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

LIST OF CAMP-MEETINGS.

Send in Your Dates and Name of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates can be made.

MT. PLEASANT PARK, CLINTON, IA.

The twenty-third annual camp-meeting at Mt. Pleasant Park, opens July 30 and closes August 27. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

ONSET CAMP.

Onset camp commences its twenty-ninth annual meeting, July 23, and closes August 27. For full programs address the secretary, Onset, Mass.

CHESTERFIELD, CAMP.

Begins July 15 and ends August 27. Mrs. Lydia Jessup, secretary, Anderson, Ind.

SUNAPEE LAKE CAMP, N. H.

Sunapee Lake Spiritualist Camp commences July 30 and closes August 27. Address Thomas Burpee, Sutton, N. H., or the secretary, Lorenza Worthen, Hillsboro Br., N. H.

VICKSBURG, CAMP.

Vicksburg camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeannette Fraser, Vicksburg, Mich.

NEW ERA CAMP-MEETING.

The New Era camp-meeting begins July 9, and continues over four Sundays. Address Rev. G. C. Love, president, 354 College street, Portland, Oregon.

EDGEWOOD CAMP, WASH.

Commences July 30 and ends August 20. For full particulars address Geo. E. Knowlden, Tacoma, Wash.

GRAND LEDGE CAMP, MICH.

The Grand Ledge Spiritualist Camp-meeting opens July 21, 1905, and closes Aug. 21, 1905, with Mr. Oscar A. Edgerly as presiding chairman. For full information address J. W. Ewing or W. R. Divine of Grand Ledge, Mich.

THE ASHLEY, OHIO, CAMP.

This camp opens August 6 and closes August 27. For further particulars address Will Randolph, secretary, Ashley, Ohio.

UNITY CAMP, MASS.

Opens on Sunday, June 4, and continues every Sunday until the last of September.

VERONA PARK CAMP.

The Verona Park camp-meeting, Me., will open Aug. 13 and close Aug. 27. A. F. Smith, president, Bangor Me.; F. W. Smith, secretary, Rockland, Me.

MANTUA CAMP, OHIO.

This camp located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, Secretary, Mantua Station, Ohio.

LAKE BRADY, OHIO.

The fourteenth annual session of this camp will be held during the months of July and August. For full particulars address A. G. Keck, Akron, Ohio.

FOREST HOME CAMP, MICH.

Forest Home Spiritualist camp-meeting begins July 30, and closes Aug. 20. For full particulars address the secretary, Mrs. Ruth Eastman, P. O. Box 69, Mancelona, Mich.

ISLAND LAKE CAMP.

Island Lake Camp, Mich., opens Sunday, July 23, extending until August 28. For programs of information write or call on the secretary, H. R. LaGrange, Brighton, Mich., Island Lake Box.

NIANTIC CAMP, CONN.

The Connecticut Spiritualist Camp-meeting Association, at Niantic Camp Ground, Niantic, Conn; season of 1905, commencing June 12 and continuing until September 11. For full particulars address George Hatch, South Windham, Conn.

WONEWOC CAMP-MEETING.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis. Aug. 5 to 27 inclusive. For particulars and programs write M. M. Blish, secretary, Wonewoc, Wis.

HARMONY GROVE CAMP.

Harmony Grove Camp-meeting Association will hold its annual camp, Aug. 6 to 20. This camp is located three and one-half miles from Escondido, Cal. For further particulars in regard to the camp address T. J. McFeron, secretary, 528 Fir street, San Diego, Cal.

CITY OF LIGHT ASSEMBLY.

The season opens at Lily Dale, N. Y., July 14, and closes September 3. For programmes, address E. Evstaphieve, secretary.

OTTAWA CAMP.

Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, September 15 to 25 inclusive. Write for programmes, H. W. Henderson, president, Lawrence, Kans.; Jacob Hey, secretary, Overbrook, Kans.

FRANKLIN CAMP, NEB.

The Franklin Spiritualist Camp-meeting Association will hold its tenth annual camp-meeting commencing September 1, and closing September 17. D. L. Haines, secretary, Franklin, Neb.

HASLETT PARK, MICH.

The twenty-third annual assembly of Spiritualists at Haslett Park, Mich., commences Aug. 6, and continuing to September 3. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

DELPHOS (KANS.) CAMP.

Beginning August 11, and closing on the 27th. I. N. Richardson, president; Lettie Richardson, secretary.

SUMMERLAND, CAL., CAMP.

The Summerland Spiritualist Association will hold its annual camp-meeting at Summerland, Santa Barbara county, Cal., commencing on second Sunday in September and closing on the following Sunday. The association has engaged celebrated speakers and mediums and is endeavoring to make this meeting especially attractive to visitors. A restaurant at hall to accommodate all visitors during camp-meeting. Inquiries for rooms and other information, address W. G. Hendricks, secretary Summerland Spiritualist Association, Summerland, Cal.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price $1.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price $1.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32 CHICAGO, ILL., AUGUST 12, 1905. NO. 820

HELP IN TIME OF NEED.

Remarkable Case of Healing Through Spirit Control.

Several years ago I heard a gentleman describing some wonderful psychic phenomena which he had witnessed, that of a young lady who had no knowledge of music, but who, when under control, could play the most difficult classical music; and in conclusion the gentleman said, "I tell you, friends, there is a power that can almost raise the dead."

I have since found there is such power, and that we are wonderfully complex creatures, full of inner powers and soul forces that we know not of.

When I was but a child I was conscious of an invisible influence over me. Then, as I grew older my spiritual powers developed, and one phase after another developed so rapidly that I could not classify my mediumship, and at last I was obliged to give up all but one. My mother said if I had had proper conditions for development I could have become a successful healing medium.

A short time after that, I had a remarkable test of this healing power, and I believe the time will come when this latent power in man shall be understood and practiced to such an extent that drugs will be but little used.

One night when my baby was about eighteen months old, I awoke from a sound sleep and found him suffering from croup. Oh, that awful barking cough, and rattling and gasping for breath! I treated him with all the simple home remedies that I knew of, and worked hard to bring him relief. But nothing seemed to do him any good; indeed, he seemed to be getting worse. I was in a terrible situation, for I was alone in the house, there were no neighbors to call in, and I dared not leave him alone and go for help, and in my despair I cried, "Oh, what shall I do?" Just then I heard a voice clearly and distinctly say, "Emma, you can heal baby; I will help you."

How eagerly I caught those words—they were my only hope! I answered, "O, yes, mother, I am ready."

In a few moments my right arm became rigid with a wonderful controlling power. It seemed as if my arm was transferred to some other person's shoulder, for I could not move my arm of my own volition. Then my hand made many rapid picking and throwing motions above the child's throat, and I heard the voice say, "Emma, I can pass matter through matter and you cannot see it done."

In a few moments I could see the child was feeling relief. Pretty soon my arm dropped to my side—the power was gone—the baby was saved. No more rattling, coughing and choking. His respirations were regular and easy, and the little fellow slept sweetly and soundly until morning. All the following day I watched for signs of croup, but he was completely cured and I was a very thankful woman.

When I hear skeptics say, "What good does Spiritualism do?" and "What is the use of developing spiritual power," I feel sorry for them, because they do not know. So many times have I been saved from trouble, danger and death. If I could not hear her speak, I would feel strongly impressed to do or not do a thing; or, of I could feel no impression, something would impel me to get my pencil and then she would come and give me loving counsel and advice, and her advice never once proved wrong.

I have had so much positive proof of my mother's presence, individuality and love, there is no room left in my mind for doubt.

Oh, I wish every one could have a high, sweet, spirit friend to help him through life.

One morning mother came to me and said, "Emma, Caroline —— is here, happy in her spirit home, and when she gets rested from the cares of life she is going to work for God."

I said, "What is she going to do?"

She answered, "Whatever her hands find to do."

I said, "When did she pass out?"

She replied, "Last night."

After that, I went out to call upon my sister and the first thing my sister said was, "Caroline —— died last night."

I said, "Yes, so mother just told me; the first I had heard of it."

This Caroline and my mother were great friends in life and thought much of each other.

Now, dear readers, have I not had abundant proof of life after death of the body? Some one has said, "One heartfelt thankful thought to God is the most fervent prayer," and sometimes my heart does go out in silent, wordless thanks for His wondrous love and works. I am sure I want to live in this dear old world of pleasure and pain as long as I can, and learn all I can, and do all the good I can, and when I can stay no longer I shall gladly turn to that blessed reality of which this life is but the shadow.

EMMA GLOVER BROOKS.

Orient, N. Y.

SPIRIT MANIFESTATIONS.

A Lady Relates Some Experiences.

On June 1, I had just come home from town when a spirit friend compelled me to write a letter to her mother who was at Conway visiting.

On June 13, at night, while the lamp was burning brightly, I heard a voice talking to me, and on June 15, I heard more than one voice talking—there seemed to be two or three.

On June 20, at night, while I had the lamp lit, and it was shining brightly, I was preparing the dough, so I could bake bread the next day. I happened to get the dough too thin, so I took the pail to the sack and put more flour in it. Then I went back to the table to set the pail on it, when it was taken from me and set on the table. I thought I had dropped it, and I said to myself, "My goodness; it is lucky I was so close to the table!" Just then a spirit told me it took it away from me.

On July 3, in the afternoon, I was sitting at the sewing machine sewing. It was cloudy and raining, and about 5 o'clock a neighbor lady came to see me. When she left I was still trying to thread the machine needle. I couldn't get it threaded. Just then there appeared a bright light on the east wall, just north of the window. It extended over to the machine and so lit up the eye of the needle that I could see to thread it.

On July 5, at night, just as soon as I had got the children to bed, I went to see a lady, a Spiritualist, to talk about Spiritualism. After I came home, I had a fine feeling come over me. I could feel love coming out of my heart, and it was flowing all over the world. I felt as if I could forgive all my enemies, and I did, and I cannot express the feeling I had.

On July 2, at half-past 12, just before we had dinner, I was sitting down, talking to my husband, when somebody or some spirit, put its hand on the side of my face; commencing on my right cheek, it went to the top of my head; then laid its hand flat on my head and face. When I got up to get dinner it was 15 minutes of 1 o'clock, by the clock, and when we sat down to eat our dinner it was 15 minutes of four o'clock, and when we got up from the table, it was 20 minutes of 1 o'clock again.

MRS. WM. T. LAMBERT.

Bedford, Iowa.

A SEANCE PRAYER.

Come, sweet angel band,
Come, and around us stand;
Throw your sweet influence over us;
Let us feel your comforting power.
Fill our hearts with Love's fondest dreams;
Lead us in paths of right; guard,
Guide our footsteps wherever we may go,
And make us worthy of your great love.
Come from your spirit home
To this mortal plane below,
To help us hold sweet communion
With those we adore. Amen.

—Mary Bell.

What is birth to a man if it be a stain to his dead ancestors to have left such an offspring?—Sir P. Sidney.

The best thing which we derive from history is the enthusiasm that it raises in us.—Goethe.

Free will is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done.—G. Macdonald.

TRAVELS IN THE SPIRIT REALMS.

Mrs. Besant Claims to Talk With the Dead—Leader of Theosophists Disclaims Supernatural Power, But Declares She Can Span the Chasm Between Life here and Life Beyond—Vegetarian Diet Necessary to Astral Phenomena—Illustrating the Fact That Spirit Phenomena Exist In All Departments of Life.

A white haired, white clad, stately woman, with deep gray eyes and a wonderful smile—such was the picture presented by Mrs. Annie Besant, the most famous of English mystics and leader of the world's Theosophists, says the Chicago Inter Ocean.

Round her gathered the Theosophists of the West yesterday—Frenchmen, Germans, Spaniards, Italians, Norwegians, Danes, and Americans, men and women representing what they call the Theosophic thought of the old and new worlds, at the great congress of Theosophists now being held in London. All were eager to exchange a words or two with the wonderful woman who had journeyed from Benares to preside over their meeting.

Eleven years under the Indian sun have not spoiled Mrs. Besant's complexion. Her expression, is sad, is serene. She greeted her followers in many languages.

On the lawn of an unoccupied mansion in Kensington, which the Theosophists have taken for an exhibition of mystic art, she talked of some of the wonders of Theosophy.

That any one can suspend animation and project his astral spirit into space, bridge the gulf between the life here and the life beyond—in a word, walk with the dead—was the startling theory quietly propounded in matter of fact tones by Mrs. Annie Besant.

Declares She Can Talk With Dead.

"I dislike to talk of astral phenomena and my own astral experiences," said the Theosophical leader. "But this I will say, as I have said many times before: I can project my astral spirit where I will, I can communicate with those of my friends who are dead.

"Don't think that I am claiming supernatural power. It is a case of simply using a law of nature not commonly understood.

"When I say that anyone can do this I mean anyone who will develop the power within him. A person who wants to be a great mathematician will devote long and arduous study to mathematics. So with what you call astral phenomena.

"Some Theosophists have this power, but comparatively few people have so studied and so worked as to be able to exercise it.

"Observe the difference between astral phenomena and Spiritualism; they are exactly the opposite. In Spiritualism the spirit returns to this plane; in the other the astral spirit of the living man or woman goes out of its own free will to meet the spirit which has passed.

"What happens to the body meanwhile? Sometimes it is in a trance, sometimes a sleep. Have you ever thought of what becomes of you when your body sleeps? We know.

"No; it is not easy to attain command of the astral body." Annie Besant smiled at the question. "It means when you are traveling over the world as I do sometimes I must half starve, because I cannot get the kind of food that is necessary.

Pure Life Necessary to Astral Spirit.

"Long years of study and pure life are necessary if the astral spirit is to have power to leave the material body; but, dieting, too, enters into the preparation. A strictly vegetarian diet, though milk may be allowed, must be resorted to. I myself have not touched flesh foods for sixteen years."

Mrs. Besant, however, warmly repudiated the suggestion that insufficient food was in any way responsible for astral phenomena. The diet may be sufficient, but it must be pure.

From astral subjects the leader of Theosophists passed to that other plank of the Theosophic platform, the doctrine of reincarnation. She herself, it will be remembered, claims, in that other existence in which she so firmly believes, to have been a Brahmin woman.

"The Theosophic idea that there has been another existence for us, an existence which some of us can even remember at times, once scoffed at, is beginning to be believed.

"Not every one remembers this previous existence, but there are many hundreds indeed, and not by any means all of them Theosophists, who do."

Theosophy has a great deal connected with it that is common to Spiritualism. Astral flights to the regions celestial are common in our ranks—so common as to cause but little comment.

ASTRAL.

WIT AND WISDOM.

"Beware When the Great God Lets Loose a Thinker on this Planet. Then All Things Are at Risk."

Men pay more for wit than they do for wisdom;—more for luxuries than necessities. One man saves his ideas,—another dissipates them. One man utilizes his experiences, coins them into money, literature, art,—another throws them away without realizing anything upon the knowledge gained. Some people have a natural refinement, which is seen in their language, manner and habit, others acquire it by education, but the great mass remain crude, coarse, and barbaric.

There are many persons—light souls, who have no deep experiences; they know neither joy nor sorrow. A noble thought, a tender feeling, a beautiful sentiment falls dead upon their minds. Among such the deeply serious nature meets with no response. The thoughts of the masses are shallow, frivolous, and unappreciative. You might as well undertake to make a lasting monument of sand, or write history upon the waves of the sea, as to make an abiding impression upon the hearts of the multitude. They sorrow only for a day.

There is no equality in life—no sameness in nature. There cannot be. Everything is diversified, changeable and unstable. If the earth was a dead level no water would run; if the temperature remained even no breeze would blow, no water fall.

Neither nature nor life produces duplicates. Each individual experience stands separate and distinct from any other. Every person carries his character in his style, manner, walk and in every muscle of his face;—they all bear testimony to his inheritance and acquirements. If we were thoroughly acquainted with the laws of our being, in the very sound of our voice could be read the mental and moral powers of the mind. The fruit of the vineyard is flavored with the soil.

A man's business or profession stamps itself upon his life. Habit in time becomes a part of self; it moulds the form, controls the thought and governs the actions of men. The love and practice of truth leads to purity of character and purpose. Whatever is false, is vulgar. Show, pretense, and unreality can only abide with the crude and ignorant. Ruskin says, "* * a woman of feeling would not wear false jewels * * * the using of them is just as downright and inexcusable as a lie * * it is an imposition, a vulgarity, an impertinence, and a lie."

Neither virtue nor vice can long dissimulate. No individual can change his nature. Education and environment may modify but not eradicate its original tendency. "Can the miser forget his gold, the ambitious his fame, the philosopher his thought?" Professions of faith only change the outward appearance, not the inward man.

Compare the life, the teachings, the practice and the words of Christ, with the life, teachings and practices of his professed and most influential followers to-day—and was ever contrast more flagrant? Neither in words nor deeds is there identity or likeness. The church has never led in a reform movement against any social or political evil that has beset mankind. Robert G. Ingersoll is quoted as saying, "Frederick Douglass told me that he had lectured upon the subject of Freedom for twenty years before he was permitted to set his foot in a church."

Christianity does not consist in forms, liturgy and ceremony. The silent worship of awe, reverence and adoration is more acceptable service than the worship of words. Words are too weak to express the feelings of the soul in its most extreme needs.

"Ah, deep is silence—deep as human souls,—
Aye! deep as life, beyond all lead and line;
And words are but the broken shells that shine
Along the shore by which the ocean rolls."

You take away some people's ignorance and superstition and they would be surprised to see how little remained of their mental and spiritual make-up. The reverence for holy books, the creeds of the church, the pictures of saints, the bones of martyrs and pieces of the true cross—are all the product of ignorance and superstition. Every truth is a divine revelation. The habit of mankind is to read only such literature and listen only to such teachings as agree with their preconceived opinions.

When an old edifice is being repaired—it has to be propped and guarded at many points—else the structure would fall to the ground. With the multitude it is dangerous to radically change any long established belief. Men move in grooves and ruts. They reiterate, year after year, the same ideas, words and phrases. Sometimes a particular question, real or unreal, will take possession of the mind to the exclusion of everything else. As all roads lead to Rome, so every discussion finally leads up to the one topic. It is related of Senator [illegible] that he once visited a lunatic asylum and "the superintendent told him he must say cheerful things to the patients, and therefore when he saw a lunatic sitting astride of a table beating it with a whip and pretending to drive it with a pair of string lines, he walked up to him and said: 'That's a fine hobby you have there, my friend.' 'It isn't a hobby,' answered the lunatic, 'it's a horse.' 'What's the difference between a horse and a hobby?' suggested Mr. Evarts. The lunatic turned on him with an air of supreme contempt, and remarked, 'You blank fool, anybody can get off a horse, but nobody ever got off a hobby.'" The majority of people never consciously change their views on any of the great life questions.

Were it not for the oncoming generations, the continual pouring in of new and unstamped minds, thought would crystallize and become unchangeable. There are two things in life that a man is sure to be in thorough accord;—the doctrine of the church to which he belongs and the political party of which he is a member. His friends may be wrong, his family grieve him, but his church and his party are certainly right. No man, nor his belief can stand too near inspection. Few things will bear a close definition. We cannot explain God—we may not be able to define religion or life. Beecher once said that "the best commentary on the New Testament was a good Christian life, but the edition was limited."

The breaking up of old beliefs, of old institutions, is always attended with danger, but in time the world adjusts itself to the new conditions and moves on as before. Progress sometimes hesitates, apparently lies dormant, but it reappears again upon a higher and more exalted plain. Individuals, the same as governments and nations, either advance or recede.

But there is the reverse side to every question. Progression and retrogression go hand in hand. As society improves on one line it degenerates on another. Civilization, culture and refinement drive a people away from true democracy. It creates barriers and conditions which divide and alienate society. The very brevity of life spurs one on to arduous action. As the world moves, we knowingly or unknowingly move with it. An unconscious change is continually going on. Individually and collectively, we are no two days alike. A law may become inoperative before it is dropped from the statute book. While the creeds of the churches are rarely changed, a majority of the teachings have lost their power.

"For forms of faith let graceless zealots fight;
He can't be wrong whose life is in the right."

Our ideas change with the broadening of the mental vision. The person we despise to-day we may adore to-morrow. Things that are impossible for us to do at one time are easy at another. The state of one's health affects his views. No man can have a perfect mind without a perfect body; they both exist together. Age, environment, and mental moods have a bearing on our opinions. Hate is weakness—love is strength. Youth is optimistic—age is pessimistic. The young take every statement at par, or at a premium if necessary. Extremes meet along all the lines of life. The eagle takes in a whole province at a single flight, while the ground bird is contented to view the world from a bush or a stump.

Many of the fundamental principles governing our course are overlooked. Perfect fruition, complete realization of our hopes breeds weakness, unrest and dissatisfaction. Our strength lies in aspiration, expectation, and in intense desire. Perfection, in time would become tiresome and happiness would end in monotony. Man was made to struggle. His natural condition is unrest.

"In palaces are hearts that ask in discontent and pride,
Why life is such a dreary task, and all good things denied."

It needs all kinds of talent, religion, morals, and conditions of society to meet the requirements of the people. This is the history of the world up to date; what the future may develop is another story. The scavenger is as necessary a factor in community as the priest. The buzzard is protected by law as well as the robin. There is a reason and a purpose in every act of man and every movement of society. It is claimed that even the wild orgies and disorders of the elements are under supreme control. Law in the physical world and justice in the moral realm are balances that weigh impartially all questions that come within their domain. No prayer, no petition, no special providence, can change their course. Nature touches every chord from the highest to the lowest. With all our boasted knowledge no one is able to say that good could exist without evil or that the meanest worm that crawls beneath our feet is not as necessary in the Creator's mind as the most civilized man.

We despise that which we cannot understand. Climate, position and age determine a man's physical, mental, and spiritual condition. There are the universal men—poets, prophets, philosophers,—great souls that learn in dreams, see in visions, and speak in prophecy,—men who touch a universal chord of hope, of fear, of salvation,—that vibrates more or less distinct in every human heart. The world recognizes them, believes in them, follows them.

Students and scholars are continually pressing upon the frontiers of knowledge. All dogmas, however venerable with age, all books, however sacred and holy, are passing under microscopic investigation. Every belief, rite, and ceremony, is traced back to its source. The very citadel of the soul is questioned and asked to give up its secret. The expression of the Psalmist, "What is man, that thou art mindful of him?" is growing in significance under the searching eye of scientific criticism. And the end is not yet. But somewhere there must be a perfect revelation of man's destiny. Somewhere there must be an altar around which all mankind can worship—else the universe is a lie, truth a phantom, and life a mockery.

"What though all creeds be torn and tempest driven?
They are but the outward form
'Ound which, unruffled by the wildest storm,
Still lives the Faith Supreme for which all faith hath striven."

HENRY MORRISON TEFFT.

Norwich, N. Y.

A USEFUL PUBLICATION.

"An Official Register of the National, State and Local Spiritualists' Associations, Lyceums, Camp-meetings and Mediums."

There has recently reached The Banner of Light, a recent publication, bearing the somewhat cumbersome title of "An Official Register of National, State and Local Spiritualists' Associations, Lyceums, Camp-meetings and Mediums," which comprehensively describes the character and scope of the book.

This work has been compiled by that energetic and capable western worker, Mrs. Laura G. Fixen, and from a somewhat hasty perusal the painstaking and far-reaching nature of her inquiries are plainly made manifest. The information presented covers thirty-five states, extending from Maine in the east to Florida in the south; California in the west to Oregon in the northwest, with other states included in the area bounded by those mentioned.

It is satisfactory to find that in the states enumerated, there are to be found in all 505 meeting-places devoted to our cause. This does not, of course, mean that there are altogether that number of legally organized societies, as, in numerous cases, the meetings are not of that character, although doing their part in the general work. The spread of state associations is making steady progress and Mrs. Fixen reports the existence of twenty-one such bodies, which leaves twelve states without such bodies. With reference to the number of lyceums the Register states the number of lyceums throughout the country as thirty-four. On that head, no doubt, National Superintendent Ring will be able to corroborate the figures given.

In nineteen of the states, one or more camp-meetings are held, the total being, it appears, thirty-six. We are sure Mrs. Fixen will pardon us for drawing her attention to a detail which may have been necessarily omitted, that is, her failure to present any intimation as to whether a society is in affiliation with the N. S. A. The information is not given, as far as we can see, in connection with either state or local organizations.

At the end of the book fourteen pages of double column matter is devoted to a list of lecturers, test and message mediums, healers, astrologers, materializing mediums, physical mediums, mediums for spirit pictures, writers and singers, with their addresses appended. This should prove an exceedingly useful feature to the secretaries of societies.

The Register has a finely executed portrait of Mrs. Abby Louise Pettingill, president of the City of Light Assembly. For a frontispiece, there is a capital reproduction of the portrait of J. R. Francis, the editor of The Progressive Thinker, and in the preface Mrs. Fixen accords her thanks to the editor of this journal, and his various contemporaries, for assistance rendered her in the compilation of the Register.

We congratulate Mrs. Fixen upon the care she has exhibited in her work and also in the neat and attractive appearance the printer has imparted to the publication.—Banner of Light.

The above useful work can be obtained by addressing this office. Price, $1. It is gotten up in fine style, and is chockful of valuable statistics.

To obtain the remission of his sins a Christian should feel a hearty sorrow for actions he possibly took great pleasure in committing. An act of contrition suffices to make one's peace with God, which is very convenient for Christians who, in spite of their contrition, have no intention of mending their ways.—Voltaire.

The light which we have gained was given us, not to be ever staring on, but by it to discover other things more remote from our knowledge.—Milton.

If good intentions could only be used for paving, what a reduction might be effected in the tax rate.—Detroit Free Press.

Method is the very hinge of business, and there is no method without punctuality.—Cecil.

AN IMPRESSIVE SERMON.

Presenting Soul-Elevating Thoughts and Suggestions.

The Sabbath was made for man and not man for the Sabbath.—Mark 2:27.

That was probably the first scientific statement of the law of the Sabbath that had ever fallen on Jewish ears. It is the final word on the whole question of the observance of a day of rest. The moral obligation to rest on one day in seven cannot rest upon the code given by Moses, neither can it rest upon the custom of the churches. Moral obligations are not created by laws. The authority of every code must lie in some necessity, some law written in the constitution of man, and it must be supported by some evidence of benefits received from its observance.

Man needs this day of rest; that fact alone gives force to this law. Experience demonstrates the necessity of the Sunday and the advantage of its rest. The law of the Sabbath is given not to protect a day but to protect the race. The day is sacred not because the Almighty stole it from man's measure of time and kept it for himself, but because it is reserved, set aside, saved from man's selfishness for his highest service. It is desecrated not in that men steal it from heaven but in that they despoil it of its possibilities for themselves.

The Sabbath is not an institution so much as an opportunity. It is not an idol, a fetich, a something to be served or to be kept in a glass cabinet. It is rather a tool or a servant, a day of rest for the body, to turn the eye from its long downward looking that it might glance up, to straighten the bent back, and the bowed heart to uplift.

This day was made a separate day for man, not for his money but for himself. It is the little space, the break in the walls of daily grind when the soul may assert itself, when a man may pause long enough to remember that he has a right to say, with upward look, "Our Father," that he is more than a cog in this world machine, more than one slave driven by another.

The Sabbath was made for man, but not for his misery. Nowhere is its loving law more flagrantly violated than when the religionist would make it a day of gloom, when men are taught to put on the garb of mourning, and children learn by harsh repression to dread its dawn, and to delight at its darkening.

How then shall one keep this day? By making it a delight, the happiest and most helpful of all the week. Whatever makes a better, clearer, stronger, more valuable man is good for the day; Whatever weakens, degrades, cultivates selfishness or corrupts the heart is its desecration. An orgy of church may be a desecration as truly —though not as disastrously—as an orgy of pleasure. The day is to be judged by its fruits on the morrow. That is a worthy Sabbath that leaves a larger heart, a clearer head, a nobler spirit, and a deeper love for man, for this fair world, and for all good things.

It must be a day when the finer qualities come into play, when the inner life, the better self has a chance. The whole man is rested, refreshed as, in the course of his upward climbing, he comes to those plateaux of vision. They permit of deep breaths, larger outlooks, cheering retrospects, and bracing prospects.

This spirit of observation cultivates care for others. Every benefit that comes to one that one will seek to keep for all. It is a day of opportunity to brush the cobwebs from some hearts, to brighten faces and homes with good cheer, to cultivate happiness all round. It will surely then be a happy day for ourselves. It is better to keep the day merry than to let it get mildewed.—Chicago Tribune.

It is the infidels outside the church who make the people progress—the people inside do not believe anything—they only think they do.—Elbert Hubbard.

A rogue is a roundabout fool.—Coleridge.

A CLOSE CALL.

J. Madison Allen Depicts His Recent Experience.

To the Editor:—Your readers will, no doubt be glad to learn that I have mostly recovered from the severe electric shock received from the lightning some weeks ago.

We were experiencing that night a most terrific thunder storm, accompanied by floods of rain—one of the most fierce and furious displays of electrical energy I have ever witnessed. At last, in the final wind-up, there was an incessant deafening roar and rattle crash-bang of thunder peals—claps so frequent, so close, heavy and sharp, it seemed like the very flood-gates of the electrical heavens had been unhinged, the power house engineer had gone crazy, and that a monster sky-orchestra with ten thousand snare drums and cymbals, anvils, horns, double basses, squawking and screeching clarionettes, etc., had been set going in a perfect frenzy of discord, chaos and confusion.

I was strangely affected. My brain was in a whirl; my nerves were on fire; strange and fantastic scenes and forms or beings, human and sub-human flitted before my vision, all in constant motion. The beings seemed to be mostly wading in a sort of sea of thin yellowish mud! Next day and the following I lay in a strange stupor much of the time; then excruciating pains would suddenly take possession.

After some days I began to improve. The brain became nearly normal. The fantastic imagery gave way largely to my usual legitimate clairvoyance. The bodily functions however, still gave me severe pains, and I saw before me a long period of physical suffering.

But help was at hand in the nick of time. Kind angels above brought to our home a good brother, a recent arrival in this city, who possesses a very abundant and powerful vital magnetism of his own and who is also attended by a superior band of spirit healers. He had not heard of my illness, and knew no special reason for calling, but said he felt strongly impressed to come and finally yielded to the prompting. Before leaving he held my hands in his. Soon my body and brain seemed filled with a new life, the pains had left me, the lightning had vacated the premises. I was relieved, renewed, felt myself again.

I shall ever feel grateful to our good Brother Higgins. His influences and methods remind me of those of the celebrated Dr. J. R. Newton, in the good old days of forty-five years ago. May he meet ever with the encouragement and appreciation which he so richly deserves.

In this connection it is proper to remark that the writer does not feel ready yet to lay down the spiritual work in which he has been so long engaged as a teacher and representative of the Spiritual Philosophy and movement. Almost or quite a half century ago I began to realize an unseen presence and guidance. In 1860 I gave myself up unreservedly to the process of development. Attaining speedily the conscious trance state, with spirit vision and hearing, etc., my life, my energies and efforts, my heart's deepest devotion, were solemnly dedicated and consecrated to the work of the spirit, for the welfare, progress and happiness, the spiritualization, harmonization and unification of the human race "seen and unseen."

The longer I live the more do I rejoice that I have been able to keep myself in such constant touch, such sympathetic connectedness or "at-one-ment" with the guiding light, in which abide the celestial originators of the Spiritual movement.

I cast my thoughts upward, in earnest aspiration to the high heavens and to the world's noblest workers and reformers, of ancient and modern times—who have labored and struggled in behalf of liberty, justice, peace and progress, and for the practical realization of the noblest ideals of which the human mind has been capable; and there descends upon me (like the gentle dew-drops upon the thirsty lawn) responsive inspirational waves of light, life and love, which fill my brain and diffuse themselves throughout my inner being and deepest consciousness, and I am lifted up to where no earthly griefs or wrongs can dwell.

Oh! how beautiful is life,
When free from pain and strife!
How smooth the moments roll
Within th' enraptured soul,
And joy and peace and love,
Fresh from bright realms above,
Make happy and sweet each day,
As we tread life's earthly way!

J. MADISON ALLEN.

Springfield, Mo.

TO A SLEEPING CHILD.

Little child, lying so still and sweet,
Clothed in snowy white from head to feet,
Soft brown curls 'round thy rosy face,
Half hidden in folds of frosty lace;
Who sent thee from Babyland?
Who fashioned thee with skillful hand?
What secrets held within thy breast?
Thou sleeping one, in sheltered nest.

Didst thou come from land of sun beams,
Or from drowsy shore of day dreams,
Where poppies sway their scarlet heads,
And lily with purple violet weds?
How came thou here, on clouds of white
Pushed o'er the rainbow bridge of light?
Or did an angel, with strong deep breath,
Blow thee to this land of death?

No answer comes, but 'cross thy face
A smile first flits, then gives place
To frowns and tears. Doth by-gone days
Torment thee with memories of evil ways?
Didst thou once fill another mold,
And didst thou live alone for gold?
Or didst thou do no man a wrong,
And all thy days be days of song?

Smile, thou sleeping one! Now thou art here
I'll make thy present life, a pleasure dear.
Though storms shall surge about thy nest,
I'll shield thee, love, safe on my breast.
And if life's stones shall bruise thy feet,
I'll hold thee high about them, sweet.
Or if you falter or with pain shall cry,
I'll answer sob for sob, and cry for cry.

MARGUERITE MILLER.

Rochester, Ind.

Sow good services; sweet remembrances will grow from them.—Mme. de Stael.

LIFE OF A CARMELITE NUN.

All Save an Hour of the Day Spent in Silence—Much of the Time They Fast, and Their Food is Coarse and Scanty.

An instance of superstition run to seed is afforded by the Romish order of Carmelite nuns. As an example of effort to secure saintliness of character by means of a practically worthless life, a life of no use to the world, a life of drear devotion to a really selfish purpose, in the guise of unselfish denial of the natural and proper desires pertaining to human beings, their exhibition is of value. It is an object lesson in the habits of sickly thought generated and cultivated by Romanism.

No sane and healthy mind can view otherwise than with abhorrence the idea of attaining spiritual growth by starving body and mind, stunting mentality, and practicing painful privations, and denials of the things that, pure and good in themselves, go to make life on earth happy and useful.

The following account from the New York Sun shows to what abnormal lives religious miseducation can lead weak minds. J. C. UNDERHILL.

Hammond, Ind.

The Roman Catholic churches in New York celebrated last Sunday the feast of Mount Carmel and the foundation of the order of Carmelite nuns, the most rigid religious order in the world. The celebration in this diocese was of especial interest this year owing to the project to establish a branch of the Carmelites in New York. There is already a house of the Carmelite fathers here, but their rules and obligations are much more secular.

Little of the life of a Carmelite nun is known to the world this side the bars. Imagine eleven women entirely cut off from the world outside living 365 days in every years of their lives in almost in every year of their lives in almost absolute silence, penance, fast and much of the night spent in oft-repeated prayer, with no food except the coarsest; wearing rough woolen clothing next their skins winter and summer, frequently adding to this discomfort sharp instruments of torture.

The order still retains the term "discalced," which was applied in the early days when the nuns went barefooted. However, Saint Teresa, on an occasion when she was traveling, overheard a compliment of a young cavalier on her well turned ankle, and thenceforth she ordained that the members of her order should wear stockings. These are made of rough wool, and are fashioned in a loose bag-like form. The dress of the Carmelite is of coarse wool, with a brown scapular, which reaches from the throat to the hem of the garment. Over white bands which frame the face is worn a long black veil.

The Carmelite is received into the order robed in white like a bride, symbolic of a spouse of Christ. Her bridal robes are then discarded, and with them all intimacy with the world.

The day of the Carmelite nun begins long before the world outside her cloister is astir. The fast is broken at 5 o'clock with black coffee and bread eaten in silence. Before the plate as an only ornament in their refectory is a human skull, reminding them to prepare for death. They abstain from meat except in case of sickness, and fast rigidly eight months in the year.

Following the morning repast, the black robed nuns go to the chapel and continue their long office of prayer. The morning hours are filled with work on vestments and scapulars. These nuns are noted throughout the world for their exquisite needlework. One of their strictest rules is that no one of them shall ever be idle and even when they are ill, some bit of sewing is ever at their side.

The noonday meal of a Carmelite consists of two boiled vegetables, bread and tea and sometimes codfish. Then, and in the afternoon hours of prayer and labor, no word of conversation is spoken. The evening meal and the night prayer close the day, and with the exception of a little hour before retirement when the nuns are allowed to talk, the day of silence passes into a night of even greater solitude.

The sleeping apartment of a Carmelite is not much larger than a grave. The bed is composed of two pine boards laid across two wooden benches, a coarse tick filled with straw, a straw pillow, sheets of Saxony wool, winter and summer, and a brown woolen blanket. Above the head of the bed is hung a wooden cross without an image to remind the Carmelite that she herself must be attached to the cross of Christ. A plain table, sometimes a rough box turned on end, a wooden chair without cushion and a picture representing some saint or event in the life of Christ complete the appointments of the cell.

After the last chant between 9 and 11 o'clock at night, the nun makes a strict examination of her conscience, closing her night supplication with an act of contrition. There is an hour of vigil kept on Thursday night in memory of the Savior's agony in the garden of Olives. In the silence of midnight the veiled nun glides down the dark passage to the chapel and there in the dim light of the sanctuary lamp, prostrates herself in the long hour of prayer.

When a Carmelite consecrates herself to the cloister by solemn vows to God she prostrates herself upon the earth under a black pall as dead to the world. The habit she wears is also her shroud and she is laid to her final rest with feet all bare, as having followed Christ in the path of poverty. When dying, white roses are strewn over her virgin couch and in death she is crowned with flowers.

THE CHURCH IS PROGRESSING.

The Word "Obey" Is Omitted From the Marriage Ceremony.

A wedding vow minus the word "obey," special prayers for Advent, Christmas day, Easter and Good Friday, and other features which in days of yore would probably have been condemned by Presbyterians, are incorporated in a new prayer book and form of worship which soon will be introduced into several Chicago Presbyterian churches.

The volume, called the "Book of Common Worship," is prepared by a committee of ministers and elders of the Presbyterian church.

"The treasury of Prayer," prayers for the services at the burial of the dead, and a petition for "fellowship with the saints," find places in the volume. There is a form for the celebration of the communion services in which provision is made for the laying on of hands on the plate and the cup, a proceeding which will be considered equivalent to direct consecration.

Bride Need Not Say "Obey."

Neither bride nor groom will repeat the word "obey" if they marry according to the new rites. The marriage vow will be as follows:

"I * * * take thee * * * to be my wedded husband; and I do promise and covenant, before God and these witnesses, to be thy loving and faithful wife, in plenty and in want, in joy and in sorrow, and in sickness and health, as long as we both shall live."

Great Question Calmly Considered.

The Octogenarian Philosopher, J. S. Loveland, of Los Angeles, Cal., Occupies The Progressive Thinker Rostrum This Week, in Which He Analyzes Most Thoroughly the Fraud That Permeates the Very Life of This Republic in Every Branch of Industry, Illustrating Also, Its Connection With Spirit Phenomena in the Present and in the Past. Every Truth He Mentions in Connection With Fraud in Spiritualism Is as Unsavory, Nauseating, Startling, and Unclean as It Is When Mentioned in Conjunction With Fraud in Food, in Medicine, in Municipal Government or in National Affairs, and should Equally Be Condemned. His Views Assist in Making Up the History of One of the Grandest Truths —Spirit Return—that Ever Blessed the World.

IF THE PROFESSED SPIRITUALISTS WERE ENGAGED IN CARRYING OUT THE PURPOSE OF THE SPIRIT WORLD THERE WOULD BE NO CHANCE FOR THE PERPETRATION OF FRAUD. THAT PURPOSE WAS THE OVERTHROW OF THE OLD SUPERSTITIOUS RELIGION—THE DESPOTIC AND PARTIALISTIC GOVERNMENTS BUILT THEREON, AND THE ESTABLISHMENT OF UNIVERSAL BROTHERHOOD—THE CO-OPERATIVE COMMONWEALTH, OR IN THE LANGUAGE OF AUGUST COMTE, THE RELIGION OF HUMANITY. IF WE HAD ONLY ATTAINED TO THAT ALTRUISTIC UPLIFT OF PRACTICAL BROTHERHOOD, THE BURNING ENTHUSIASM THEREOF WOULD UNITE US IN SUCH A UNITED AND CONTINUOUS EFFORT TO OVERTHROW THE OLD AND CONSTRUCT THE NEW THAT THE VISION OF FRAUD WOULD DISAPPEAR. OUR ZEAL WOULD BURN IT UP. IT IS ONLY OUR NARROW, INDIVIDUALISTIC SELFISM, WHICH REVELS IN MERE SENTIMENTALISM, THAT MAKES IT POSSIBLE FOR THE FRAUD ELEMENT TO HANG ON TO OUR SKIRTS AND DRAGGLE THEM IN THE MUD. INSPIRED BY THE LOFTY SPIRIT OF ALTRUISTIC FRATERNALISM, WE SHOULD BECOME SO POSITIVE AS TO REPEL ALL POSSIBLE APPROACH OF THE VILE AND WRONG. THE SERRIED RANKS OF CO-OPERATING ANGELS, RADIANT IN THE SUNLIGHT OF TRUTH, WOULD BE OUR EVERY-DAY ATTENDANTS IN OUR NOBLE WORK.

At first view, it would seem that every person would at once condemn fraud, and as a general proposition such would be the fact. But while this is true, it is also true that nearly all the contemners of fraud utter their condemnation with a mental reservation. They are rank opposers of all forms of dishonesty except the one they themselves practice. And, in many instances, the self-knowledge of personal crookedness seals the lips from denunciation of others. But the wide range of the discussion in the spiritual ranks of the question of fraud on the part of professed mediums, and the prevalence of somewhat bitter antagonism in feeling seems to render a calm review of the subject an imperative necessity. And, as I have been personally familiar with the experience of the Spiritualistic movement from the commencement till the present, I may be able to throw some light upon the subject. I have never been in the confidence of the tricksters. They have always disliked and opposed me, hence, what I have learned has been from my own observation.

WRONG-DOING PREVALENT.

1. But, in discussing this subject, it is well to bear in mind that Spiritualism is not the exclusive field of fraud. Nor is fraud more common there than elsewhere. Just now it appears so because of the intense rebellion on the part of the friends of honesty against the dishonest fakerism in their ranks. They are determined to have the devils cast out. This precipitates the war, and the important problem is, will they be successful by their present methods? Are they not in some respects aiding the frauds? Must we not institute other means, and those more in accordance with the mission of Modern Spiritualism?

PERMEATES OUR SOCIAL STRUCTURE.

2. Now, in answer to the above questions, I submit (1) in the first place that dishonesty—fraud permeates our entire social structure, and is practically endorsed by church and state. It has been demonstrated by rigid, chemical analysis that our manufactured foods—meats—vegetables and fruits are poisoned or adulterated in the process. The exceptions to this wholesale swindling are rare. And the worst feature of it is the fact that Congress persistently refuses to pass any law for the punishment of the crime. THUS THE WHOLE NATION STANDS SELF-CONFESSED AS THE ENDORSER OF FRAUD. The Los Angeles Examiner says:

"Do you know, for instance, that the United States Senate, the highest power in this country, actually is owned by the food adulterators? A pure food bill has been beaten in the Senate and will continue to be beaten in the Senate. In that body sit as disreputable a gang of public thieves, betrayers of the people and all-around national crooks as the world has ever seen."

What is true of the food is equally true of the medicines administered to the sick—made sick by poisoned food and then treated with adulterated and poisoned drugs. "An official report to the State Board of Pharmacy" (New York) "showed that in the drug business swindling and adulteration are counted among the fine arts. There were honest druggists to be found—but they were interesting curiosities." It would occupy a whole page of this paper to enumerate the adulteration of food products alone. And these frauds implicate a large per cent of the people.

FRAUDULENT THROUGHOUT.

Then take our financial system—fraudulent throughout. We are also a nation of gamblers. The stock boards in our great cities are wholesale gambling establishments. All forms of speculation and "money making" are common forms of fraud. The nation is money-mad. It is one vast insane asylum, without enough sane ones to control the raving mass. Spiritualists are part of this seething mass of lunatics; and hence, we might reasonably expect that the contagion should affect them more or less. But from the heated discussion of the present, one might infer that the introduction of fakerism was a recent thing, and that up to a recent period our ranks were clear of dishonest commercialism. THIS IS A GREAT MISTAKE, and it is doubtful if there is more fraudulent pretenders to mediumship now than there was in the very early periods. There is more said about it now than there was then. Investigation has been forced upon us by the repeated discoveries of trickery by investigators and by honest and upright Spiritualists. And the frauds then as well as now were found among the most popular public workers.

FORMS OF FRAUD IN EARLY DAYS.

The reader will pardon me if I detail some of the forms of fraud in the early days. A man by the name of Hulms came into Boston and vicinity, and for a while astonished the people with his marvelous tests. But a Malden lady pricked the bubble by finding in his overcoat pocket a small book full of obituary notices clipped from the local newspapers which he had repeated the evening before as spirit tests. And in Boston his spirit music was found to be a mouth harmonicon which he blew under the bed clothes after he had retired. He sponged his living for some years out of the credulous Spiritualists.

At a convention of Spiritualists held at old Plymouth, Mass., A. E. Newton was the speaker one afternoon. I was the presiding president for that day. Brother Newton gave an exceptionally able discourse with more than his usual energy. At the close one of the public speakers and test mediums suggested to me that Brother Newton had outdone himself. I remarked jocosely that he had had a very beautiful woman manipulating his head that morning. He very eagerly replied, "Who is she? Point her out to me." Without any suspicion I pointed her out in the audience. He immediately left the platform and went down among the people. Soon after reaching our boarding place Mrs. Shaw, the lady medium, who had manipulated Brother Newton's head for a severe headache, came in greatly elated at the test she had received from the platform lecturer, who had seen a spirit beside her who told her all about her curing Newton's headache. But he became a very popular medium all over the country in later years. And I have been told of similar performances on his part. But he was not the only performer. There was a Von Vleck, a Fay, Davenport Brothers and others reaping a harvest from popular credulity.

One Paine used to pull up a board in the floor of his room and arrange a lever with wire points, one to come up under one leg of the table and another his foot so he could have tippings at his pleasure. He was very strict as to conditions, and VERY PIOUS ALSO, opening his seances with prayer."

I once saw a Unitarian deacon count out over one hundred dollars in gold coin, and put it in the hands of an adopted daughter of La Roy Sunderland for the purpose of her traveling and giving spirit manifestations. She was one of the first rapping mediums in the city of Boston. This money was given by the pretended request of her spirit mother, rapped out with loud knocks. What was the sequel? In a few days she ran away with a brother of the notorious Dr. Hatch. That was the last ever heard of her posing as a medium.

DID NOT HESITATE TO EXPOSE THEM.

All these instances were in the early days of our movement, and we did not hesitate to expose them when discovered. The old Spiritualists of New York City tore up the floor in Paine's rented room and found his lever and wires, and that ended his mediumistic career. Fay and Von Vleck were shown up so thoroughly as to be obliged eventually to give up their performances, though they were very persistent.

With this array of fraud in the early period of our history, and its wide prevalence at the present time, it might seem to some that Spiritualism was the special field of fraud. This is a mistake, though we must admit that the CREDULITY OF THE MASS OF PROFESSED SPIRITUALISTS MAKES THE PERPETRATION OF FRAUD AN EASY THING FOR THE TRICKSTERS. Then again, the latent superstition, inherited from the old church, renders the work of fraud vastly easier. It is very difficult for many to get rid of the feeling of reverential awe when they think a spirit is present. Spirit manifestation, to them, is a very sacred affair, and they approach it with the same feeling that they do when they engage in secret prayer. It is very easy for the fraud to deceive such persons.

MEDIUMS LIKE OTHER CLASSES.

Judging from the general aspect of mediums there is nothing indicative of exemption from fraudulent practice on their part above that of any other class of people. Taking them as a class they evince no moral superiority over the average mass of people.

THEY ARE NO BETTER, AND NO WORSE MORALLY THAN THEIR FELLOWS.

Mediumship does not elevate them in the moral scale. And, if we understood the science of mediumship we should not expect any ethical improvement as the result of ordinary mediumistic experiences. When we can lay aside our old superstition and look upon mediumship as an imperfect mode of conversing with men and women, on the whole, not much wiser than ourselves, and still imperfect in knowledge and development we shall cease to expect any special holiness on the part of mediums, or exemption on their part, from the infirmities common to our poor human nature.

Taking a comprehensive view we shall find that incentives to fraud are money and fame. The money incentive is what induces the great mass of non-mediumistic pretenders, while the love of fame or notoriety captures not a few real mediums. They are anxious to excel others and indulge in pretentious manifestations to win the plaudits of their fellows. The love of approbation is a powerful motive for pretentious manifestations. In some instances, the love of fame and money may rule in the same person, and notoriety be a winning card for the acquisition of the shekels.

IN THE MIDST OF A FRAUD CARNIVAL.

We are in the midst of this fraud carnival and the question of overwhelming importance is how shall we free ourselves from this incubus? The answers to this question have plunged us into a vehemently quarrelsome controversy, which threatens more injury than the frauds themselves! It really seems impossible to discuss the question in an amicable spirit. But jealousy and personalities can settle no question aright. We must approach all questions in a calm and philosophic spirit, or we shall make things worse instead of better. Denunciation of a detected fraud will not cure the evil. Nor will denunciation of fraud in general prevent its perpetration in special instances. EXPOSURES OF INDIVIDUAL TRICKSTERS ARE, COMPARATIVE FAILURES, AND WILL CONTINUE TO BE SO, SO LONG AS A LARGE PERCENTAGE OF THE PEOPLE ARE INCAPABLE OF DISTINGUISHING THE SPURIOUS FROM THE REAL.

PROPER FUNCTION OF MEDIUMSHIP.

That is really the greatest difficulty in the way and the one most formidable to overcome. And this incapacity is but another term affirming the general ignorance of the people concerning what constitutes mediumship. And I, therefore, submit this proposition, that the first step toward the elimination of fraud from our ranks, is the scientific teaching of the true nature, and proper function of mediumship. Until this is done fraud will run rampant in spite of all the exposures and denunciations from press and platform. I am not opposing these exposures. I approve them, but I know they are only partial efforts. We must go to the bottom of this great difficulty. And that means comprehension of the science of mediumship. I have endeavored for many years to induce Spiritualists and mediums to make a profound study of this fundamental question of our movement, but my success has been limited, the majority preferring ignorance and credulous superstition to positive knowledge.

ONE OF THE SUPERSTITIONS.

One of the superstitions is, that mediumship is a gift from some outside personality.

Who is it? God, Devil, or Angel?

What is given?

Is it something foreign to our common human nature? If this be granted, it must be confessed that these bestowers of gifts have extraordinary tastes or judgment in their bestowals. Another common notion is that spirits select all the mediums. That certain persons, like the Fox girls, were selected by the spirits as mediums will, no doubt, be admitted by all Spiritualists. But any careful observer is well aware that scores of persons have thrust themselves into that position. Scores of persons susceptible to magnetic influence have imagined that they were mediums, and their imaginings have been shared by credulous ignoramuses, and as a result they have essayed the role of mediumship. They have been innocent because ignorant frauds. But some have taken advantage of their psychometric and telepathic powers to perpetrate known fraud. And the general ignorance as to the possibilities of psychometry and telepathy gives them an immense advantage in hoodwinking the public.

A PHYSIOLOGICAL CONDITION.

An approximate comprehension of the real character of mediumship must be possessed before fraud can be eliminated from our ranks. It must be understood thoroughly that mediumship, so far as the medium is concerned, IS PURELY AND ONLY A PHYSIOLOGICAL CONDITION. IT IS NO MORE A GIFT THAN IS THE SUSCEPTIBILITY TO THE MESMERIC OR HYPNOTIC CONDITION. It is analogous, to some extent to both of them, as it involves the same physiological conditions. The same may be said of natural sleep and dreaming, as the same conditions of the physical organization exist in all of them. Hence, the mental or moral development of the person has no more to do with the exercise of mediumistic power than it has with the susceptibility to hypnotic or mesmeric influence, or even of going to sleep. Hence, we should not expect any more honesty on the part of mediums than from any other class of people. They are simply more susceptible to a certain form of mental influence.

THE MEDIUM AS AN INSTRUMENT.

Another wild mistake respecting mediumship is, that it is a condition of subjugation to the domination of certain spirits who are termed "controls." The medium is an "instrument," a tool used by some outside personality. The desirable condition sought is one of pure negative passivity—selfhood is resigned and complete abnegation of will is assumed to be the most perfect condition of mediumship. Thus we have the old superstition of magic revived and taught as a part of Spiritualistic philosophy. Now, as complete control of one person by another is impossible, as hypnotism proves, we can readily see how the latent impulsions and ideas of the medium might mingle with spirit impressions, entirely changing their character or entirely superseding their utterance. But this supposed condition of absolute control relieves the mediumistic performer of all responsibility and imposes it upon supposed spirits. And there is no escape from this position if the mediumistic condition is one of control. It is this notion which makes the old superstition of obsession so fearful to many persons, for, according to the teachings of the master teacher the most noble and moral persons are liable to be seized unawares and made to curse and use the vilest language, and act accordingly. If these positions are true there can be no more damnable work performed than to induce any person to practice mediumship. But this whole theory and practice of negativeness and control is all abominably false. Genuine spirit mediumship is intelligent co-operation between spirits and mediums. Neither is controlled by the other. They work harmoniously together. Without exception, I think, you will find the frauds the loudest in attributing all their performances to the controlling spirits. That pretense catches the credulous class. Hence, when we contact with that profession of being controlled—of being a mere "instrument" in the hands of the spirits, we should be on the alert, and expect either intentional fraud, or some worthless common-place utterances. The important thing to learn is that genuine mediumship is intelligent co-operation between spirits in and out of the body, working harmoniously together for a common purpose. One is no more an instrument than the other. And no high minded spirit could ever be induced to control or make a tool of another.

PHENOMENA AND THE PUBLIC PLATFORM.

Another most essential means for the suppression of fraud is ceasing to present the phenomena on the public platform. In the palmy days, when Spiritualism was making its most rapid progress, we had no platform mediums. The home or neighborhood circle was where people sought messages from the departed. I came to California in 1870, and had never seen any platform work, and did not for thirteen years, until I went back east to dedicate the Mount Pleasant Park camp ground, did I see any platform phenomena. But that work has paid, and has created a great temptation to the fraudulently inclined. And the more mediumship has been pushed upon the platform the greater has been the decrease of private and family circles—A POOR EXCHANGE!

In the many communications in the spiritual press there is often found the phrase "commercial mediumship." This means that persons make mediumship a business—in other words, a profession the same as the lawyer, teacher or physician. It is plausibly urged that the mediums cannot afford to give their time for nothing. This is very true. But the question is as to the duty of anyone proposing to spend their time for such a purpose. And is not the family and neighborhood circle all that is necessary for furnishing all the tests that are necessary? I think so as a general rule. And if there should occasionally be an exceptional medium like Mrs. Piper and one or two others, let them be supported by the Spiritualists and paid a regular salary for their time. Let the Spiritualists cease to patronize commercial mediumship and fraud would die out for lack of patronage. So we have it in our own hands to extinguish fraud in a very simple manner. This might work temporary hardship to some mediums, it is true. But no great social wrong was ever righted without some one suffering.

The problem is before us and, as I look at it can be solved in no other way than as I have indicated. Will we solve it or continue to struggle under the load of oblouy now resting upon us?

Before closing this article I must submit one more proposition bearing upon the question of fraud and the progress of the Spiritualist movement. It is this: If the professed Spiritualists were engaged in carrying out the purpose of the spirit world there would be no chance for the perpetration of fraud. THAT PURPOSE WAS THE OVERTHROW OF THE OLD SUPERSTITIOUS RELIGION—the despotic and partialistic governments built thereon, and the establishment of universal brotherhood—the co-operative commonwealth, or in the language of August Comte, the Religion of Humanity. If we had only attained to that altruistic uplift of practical brotherhood, the burning enthusiasm thereof would unite us in such a united and continuous effort to overthrow the old and construct the new that the vision of fraud would disappear. Our zeal would burn it up. It is only our narrow, individualistic selfism, which revels in mere sentimentalism, that makes it possible for the fraud element to hang on to our skirts and draggle them in the mud. Inspired by the lofty spirit of altruistic fraternalism we should become so positive as to repel all possible approach of the vile and wrong. The serried ranks of co-operating angels, radiant in the sunlight of truth, would be our every-day attendants in our noble work.

J. S. LOVELAND.

Los Angeles, Cal.

THE PREVALENCE OF CRIME.

The prevalence of crime in the world to-day has attained such dimensions, that in every department of life a continual struggle against it must be made. It requires an army of detectives on the part of our government, to hold in abeyance the counterfeiters of our currency, and, too, continual activity on the part of Spiritualists is required to suppress the tricksters who have invaded our ranks with their artificial toggery, to deceive the public. Crime has become so rampant that a system has been adopted whereby the identity of criminals can be made known. Special persons are required to take "finger prints," and before they can assume that position, they must be able to answer the following questions, at a salary of $1,000 a year:

1. What is an ulnar loop?
2. What is a radial loop?
3. What is a whorl?
4. What are composites? And how are they subdivided?
5. What are arches, and tented arches?
6. Why are the four fingers of the right hand taken simultaneously just after the rolled impressions of same together with the thumb are taken?
7. Why is the impression of the index or fore-finger taken immediately before the signature of the prisoner is obtained?
8. Which have numerical value in primary classification, whorls or loops?
9. In primary classification, how are lateral pockets, twinned loops, central pockets and accidentals classified?
10. In primary classification, how are arches, loops and tented arches classified?
11. In sub-classification, when are capital letters used, and when are small letters used?
12. What effect do whorls have when when they appear in the index fingers?
13. When whorls appear in both index fingers, how are they classified?
14. When whorls appear in either of the index fingers, how are they classified?
15. What effect has a capital T, or A, and all small letters a, t and r, when they appear in an impression slip in subclassification?
16. When is a loop in the index finger marked 1 and when 0?
17. When is a loop in the middle fingers marked the same way?
18. In subclassifying, what fingers are considered?
19. What is done when a loop appears in the right little finger?
20. Who devised the system of classification by which the prints can be filed away?

Who among all the Spiritualists can answer the above questions? There is one continual fight going on between the good and bad, and every Spiritualist should ally himself with the former. The world was never more corrupt than to-day, and there should be purifying action all along the line, in every creed or cult, whatever its kind, Spiritualism no exception. OPTIMIST.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. Price 10 cents.

Jottings From Chesterfield Camp.

It seem strange to me to have to begin backward in writing my report of the camp this past week, but the materialization of our most esteemed Brother Moses Hull, of Whitewater, Wis., compels me to do so. I recognized the venerable defender of Spiritualism as he came into the conference this morning. Upon the chairman's announcement that Moses Hull was present, the audience were only too glad to give their time to him, and he spoke for twenty minutes, taking for his subject, "Thoughts Are Things."

Our third Sunday opened with the services of the lyceum conducted by Anna L. Gillespie, followed by the conference which is always interesting, which was closed by tests and messages by Brother Frank T. Ripley. Bro. Ripley has given some very remarkable tests this past week. These tests are not of the "Mary and John" sort, but were clear-cut and right to the point.

Sunday afternoon Marion Carpenter of Detroit, opened the meeting with her first lecture to the camp. Mrs. Carpenter is an exceedingly able lecturer and a very good medium for rostrum work.

The Mendenhalls are here and they are doing very good work considering the awful physical afflictions Mrs. Mendenhall is suffering. She is going blind, and suffers greatly. Mr. Mendenhall, despite his 80 years, preserves his mental activity in all its power, proving that age does not affect the mind if it is only kept active.

I would notice also our restaurant here on the camp, as I believe those who ably perform the very arduous duties of supplying the physical man with the necessaries of his existence should receive their praise, as well as those who give us the mental good things. Mr. Oscar Boggs and Mr. Frank Pierce, chef and cook respectively, are certainly past masters in the art of providing cooking for us here. They are supplying the table in style equal to any three-dollar a day house in the country. They are both Spiritualists, and Mr. Pierce is the son of the venerable medium, Mrs. Sarah E. Pierce. Mrs. Frank Pierce has charge of the dining room, where she presides to the entire satisfaction of the immense Sunday crowds. There are sometimes 300 people at dinner, all striving to get seats at once, so one can imagine the task a lady would have to please so great a number in one short hour of dinner.

Wednesday we are to have our Old Folks' Concert, and it will be an entertainment well worth seeing, as the rehearsals have convinced me. H. B.

WHAT IS A CHRISTIAN?

A Comprehensive Answer to the question.

What is a Christian? That question, I'll confess, gave me, at one time, a great deal of concern. It was just after I had been converted, and I feared that I was not living up to the tenets of the Presbyterian faith. I went to my mother for counsel and relief. I shall never forget her reply. It was this: "It does not make much difference what you believe, so that you live right. Be a good boy, and I am sure it will all come out right in the end." And I am sure I may be pardoned when I say that I wish now to send a message in the spirit to the good old mother, as she sits in her home in Southern Ohio, this Sabbath morning, a message thanking her for the early inspiration she gave me to be governed by the law of right than which there should be no other.

According to the orthodox belief, a Christian is one who believes in a God who believes in the imputation of sin from Adam to mankind; one who believes in the vicarious atonement of the Savior; who believes in the miraculous conception of the Virgin Mary; who believes in the future punishment of sin; one who is a member of some church, attends church regular, and is a regular contributor to the cause; one who keeps his domestic, social, and business life above, at least, the outward signs of suspicion and reproach, and who places creed above a spotless life, and faith above the saving grace of works.

But to my mind there is a conception of a Christian that is nobler, truer, wider that this. I do not mean to say that I claim for myself all or any of the virtues that should accompany the name of Christian of which I enumerate below. Nor do I say that many such can be found who measure true to the standard which exists, perhaps, more in the ideal than the real sense.

A true Christian, I should say is one who believes, first of all that a Supreme Intelligence, of which the God within us is a part, rules and controls the destinies of men; who believes that Jesus is the elder brother of the human race, and whose spirit is an ever-present guide to all mortals here below; who believes that he must atone for every wrong he does his fellow-man, either here or elsewhere, in that eternal scheme of even and exact justice with the world is ruled.

A Christian is one who feeds the hungry, clothes the naked, visits the sick and comforts the dying; one whose eye and ear are ever keen to heed the cry of anguish and pain with which the world is filled; one whose feet are ever swift to run to the succor of those who are in distress and need; one who pays his debts, meets his obligations, and keeps his word; one who will not allow the grasping greed of gain to cause him to take advantage of his fellow man; one who will not by one unkind thought or harsh and cruel word add one jot or tittle to his fellow creature's misery and woe; one who subtracts from instead of adds to the sum total of human wretchedness and despair; one who is mindful of the duty he owes to every living thing, and will not purposely cause a pang of pain to rack the nerves of man or beast; one who protests against the needless killing of animals and the terrible butchery of men whether by the red and bloody sword of war or by the noiseless though fatal current of the electric chair; one who is kind to his family and faithful to his friends; one whose tongue is not poisoned by the venom of slander; one who takes each man's censure but reserves his judgment and when he is reviled, reviles not again.

Lastly, I believe a true Christian is a person whose mercy for the unfortunate and afflicted, whose sympathy for the oppressed and, down-trodden and whose charity for the weaknesses of woman and the sins of man, partakes of the Infinite Compassion of the Savior. One who places love in the human heart above all man-made creed. This, to my mind, fulfills in heaped and rounded measure the true conception of a Christian man or woman.

Toledo, Ohio. L. P. SMITH.

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Man Still a Barbarian.

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Man began his career a savage. Some types of men are savages still. But some have reached that stage of development which is properly termed barbarism. The next stage of development will be justly styled civilized.

It has been seen that the savage man, like the brute, is governed by his selfish faculties; his intellectual faculties being used wholly in the interest of his selfish. He, as a recent writer, W. A. Vrooman, says, did not have the physical weapons of the brute, horns, claws, etc., hence, he was obliged to use his superior intelligence to circumvent his foes. This writer says further:

"The brutish selfishness in human nature is evidence of blood relationship with the jungle. Whether man has acquired this by a fall from primeval goodness or finds it as an evidence of his pedigree; whether orthodoxy or evolution gives the true explanation the ugly fact remains."

An item that is going the round of the world in newspapers says that the Emperor William the Second in the course of his valuable career has destroyed 42,676 separate pieces of game.

The achievement of the Emperor in depriving these helpless birds, and beasts of their lives is regarded with admiration.

The Emperor did not need for food any of the things he slew; so that he had none of the excuse of the primitive man for slaughter.

Each of them had the same sense of enjoyment of life, within the limits of its much smaller brain, that the Emperor has and the same right to live.

But the Emperor has killed 42,676 of them merely to gratify an appetite for slaughter. He has it—a great many other men have it. They come by it honestly enough, no doubt. Did you ever think how? They get it straight from the days when we were tusked and clawed things creeping through the forests hunting for our dinners. It is the reminder in the human race of the ascent from the swamps and the seas. It is the remaining trace of the tiger and the dinosaurus. It is the bestial sense that delights in bloodshed and cruelty just as the first naked savages used to delight—the keen, bestial delight in killing something, of seeing bloodshed and causing suffering.

Some years ago a delegation of American Indians asked me to address a committee of Congress, in opposition to a bill to unjustly deprive their tribe of a large tract of land. On concluding my speech the Chairman of the Committee, Hon. Wm. Springer of Illinois, said, "Dr., your talk is very pretty, your speech would read well in a Sunday School book; but your views are not practical. Civilization is bound to ride rough-shod over barbarism."

"Mr. Springer, where is there any civilization?"

"I give it up," he replied.

"If you had said that barbarism would ride rough-shod over savagery, I should agree with you. But we claim to be a civilized nation, and you are in a position to make that claim good."

The policy pursued by the Anglo-Saxon, in their dealings with the African and Indian races, has been a policy of barbarous injustice and selfish cruelty. This superior race has been governed by the faculties of acquisitiveness, destructiveness, etc., its superiority being apparent chiefly in the ability to outwit in council and defeat in battle those less intelligent people. It is a common belief in this country, that barbarous brute force is an essential element in civilizing the Indian.

The fact that his method has proved a disastrous failure, while that of the Quakers was a decided success, does not convince us that we have been in the wrong.

Had the Anglo-Saxons who settled America, been a civilized people, that is a people whose selfish faculties were controlled by their moral faculties, and guided by their intellectual faculties, they would have been entirely successful in civilizing the children of the forest, for strange as it may seem, those simple people show a degree of moral consciousness, and a responsiveness to kindness, that often put our people to the blush.

It is a fact, in the history written by their foes, that they have never been the first to break a treaty. Gen. Miles said to me, some years ago, "In every war between the two races, the Indian has been in the right and the whites in the wrong."

The policy of the whites was directly calculated to rouse resentment in the Indians, for they are a proud race. Dignity is a chief characteristic of the representative Red Man. Memories of Massasoit, King Phillip, Powhattan, Red Jacket, Tecumseh, and many other great Indians will live in the annals of America while history survives.

Modern Monopoly Barbaric.

In 1869 there were less than a dozen millionaires in New York city, now there are about five thousand of those financial Barons. I used the word, Baron, advisedly, for these men wield the power now, that the Feudal Barons did a few centuries ago. Those ancient Barons had their serfs. The feudal serfs were called retainers, the modern serfs are styled wage men. The ancient serf tilled the soil of his Lord's Baronial estate, and was allowed a tithe of the product of his labor, sufficient to feed and clothe him, in the poorest fashion, and the lordly Baron lived in luxury and barbaric splendor, by appropriating to himself nine-tenths of the products of the soil, produced by the combined toil of his serfs; the modern wage man is allowed enough from the product of his labor to enable him to live in very poor fashion, while, his lordly employer lives in a style that would put to shame the feudal Baron of the barbarous middle ages. The modern Baron has this advantage over his ancient prototype. The ancient Baron owned the soil and got his wealth from the products of agriculture; pursued in a very primitive way. The modern Baron, without nominal ownership of the soil, secures a large part of its products through a monopoly of the machinery of production, transportation and distribution; he owns the mines that furnish the iron and fuel, the factories that make the machinery, the railroads that carry the products of labor to the different points of distribution, and he controls the prices of those products through a combination of his systems of manufacturing, transportation and distribution.

Prof. H. C. Adams, of the University of Michigan, in a paper on "The Ancient Feudal Baron, and the Modern Commercial Baron," read in the parlor of the author, in Washington, D. C., in 1890, showed clearly that the difference between the two is simply a difference of conditions then and now, and he brought out and empnasized the fact, that the feudal serf was treated more justly and humanely than the modern wage serf. The Feudal Baron was a patriarchal Land Lord, who regarded his serfs as his children. They were bound to his estate and owed him service, but they were entitled to a home, and a living on the land that he owned, and they tilled not only while they could labor, but as long as they lived. He could not turn them out to perish from hunger and nakedness after they were disabled by age or disease.

"The modern Baron works his serfs till from age or disease they cease to be profitable to him, and then turns them out to become tramps or paupers. The serfs of France arose in rebellion against the Barons soon after the American Revolution closed so auspiciously. A reign of terror, such as Europe had never before seen, was inaugurated. The oppressive nobles and their priestly allies and beneficiaries were slain by the sword or the guillotine, and their Baronial estates confiscated. The serfs could destroy the old barbaric system, but they were not able to establish in its stead a civilized system. They attempted to erect a Communal state, on the ruins of the old Monarchy, but Communism is a civilized form of government, and the leaders, as well as the rank and file of the revolutionists were as barbarous as the King and Nobles and Priests they had conquered and slain. Their idea of Communism was a barbarous idea, formulated by intellectual faculties controlled by the selfish instincts instead of by the moral sentiments. The few civilized citizens of whom Madame Roland was a conspicuous example, shared the bloody fate of the King and nobility. They were crucified between the thieves of the old and the new regime, represented by Louis XVI., and Robespierre, the Jacobin dictator. Napoleon Bonaparte was a true and brilliant representative of the average French Revolutionist of that period. He was a legitimate, evolutionary product of the age, the embodiment of the barbarism of France.

"The average American is much farther removed from absolute barbarism than was the average Frenchman of a century ago. But the Americans are very far from being a truly civilized people. The communistic idea is rapidly growing in this country, under the name of socialism. But it is founded on the theories of Karl Marx, whose splendid intellect has not been fully emancipated from the dominion of selfishness, and consecrated to the service of Benevolence, and the other organs of moral consciousness. Neither that great doctrinaire nor the rank and file of his followers are capable of organizing a state whose fundamental law shall be the 'Golden Rule,' and then live up to the grand altruistic doctrine involved in that Magna Charta of a Divine Civilization.

"The signs of the times point to a revolution in this country, which will overthrow the Baronial Plutocracy which has been founded by the Lords of the bank, the railroad, the mines, the factories and other great institutions, and that revolution cannot be long delayed. It may come through the peaceful method of civilization, the ballot. I sincerely hope it may. But whether by the ballot, or the bullet, it will come, and come quickly. Would that we were ready for it; that we were wise enough, i. e., civilized enough to establish a government which being founded upon Justice will do right to all, grant privileges to none, and then administer that government by the rules of absolute righteousness, so that being so founded, and so administered, it would endure forever.

Our Criminal Laws Are Barbarous.

"The criminal code of this New World is a transcript of the criminal code of England, and that is founded upon the Hebrew law, of 'an eye for an eye, and a life for a life.'

"It is not reformatory but punitive It is the law of vengeance. To call it brutal would be to slander the brutes, for they do not take revenge, or seek to retaliate. They punish offenders against their rights, but while destitute of the sentiment of Justice, they act on the law of Justice, and not of revenge. Mr. Combe, in his 'Constitution of Man,' says, 'The animals are endowed with propensities impelling them to act, and a degree of intellect enabling them to perceive the consequences of their actions. These faculties prompt them to inflict punishment upon each other for infringement of their rights, although they possess no sentiments pointing out the moral guilt of such conduct. For example, dogs have acquisitiveness, which gives them the sense of property; when one is in possession of a bone, and another attempts to steal it, this act instantly excites the organs of Combativeness and Destructiveness of the owner of the bone, and he proceeds to worry the assailant. Or a cock on a dunghill finds a rival intruding on his domain, and under the instinctive inspiration of Combativeness and Self-Esteem he attacks him and drives him off. I call this inflicting animal punishment. It is not supposed that the aggressors in these cases possess moral faculties intimating that their trespass is wrong. I view them as inspired by their propensities, and rushing blindly to their gratification. Nevertheless, in the effect which the aggression produces upon the propensities of the animal assailed, we perceive an arrangement instituted by the Creator, for checking outrage, and arresting its progress.

"Before the penalty inflicted could be viewed by man as just in such cases, it would be necessary to perceive that it was instituted for the benefit of the aggressors themselves. If all dogs neglected to seek homes and devoted themselves to stealing; and if cocks, in general, deserted their domains, and gave themselves up to felonious inroads, it is evident the races of these animals would soon become extinct. Or if any individual among them should habitually abandon himself to such transgressions, he would soon lose his life by violence or starvation. If then it is beneficial for the race, and also for the individual, to be arrested in his progress, his punishment is both benevolent and just.

"It is interesting to observe that provisions are made under the animal law, for bringing about substantial justice, even in creatures destitute of conscientiousness. The lower animals make perfectly sure of only the real offender, for he must be caught in the act, otherwise he is not visited by their resentment. It appears also to be the general rule of animal nature, that unless the offender has carried his inroad to an extreme extent, the punishment is relaxed the moment he desists, that is to say, the master of the bone, or dunghill is generally satisfied with simple defense, and rarely pursues the offender for the sake of revenge."

This great philosopher, proceeds to show that animals do not inquire into the cause of crime, or the effect of punishment, because they do not possess the faculties that inquire into causes, and trace moral consequences, or those moral consequences which desire the reform of others; but are purely selfish in all acts. He then proceeds to say that man possesses the same animal propensities as those of the lower creatures, and that under their influence he inflicts punishment on the same principles. He shows that criminal laws of the most civilized nations are framed, and executed on the same principles of the animal code. He illustrates his point, thus, "A thief breaks into a house and steals. The reflective faculties are employed to find him, and also find evidence of his guilt. Judge and jury assemble to determine whether the evidence is sufficient; and if they find it to be so, the culprit is ordered to be imprisoned, or hanged. We are apt to think that there is something moral in the trial. But the sole object of it is to ascertain that a crime has been committed, and that the accused is the real offender. The dog and cock make equally certain of both points; for they never punish except when the individual is caught in the act. The dog attacks and worries the criminal, and then lets him go; while man scourges his back, or makes him mount the steps of a treadmill, and then turns him adrift. If the offender has been very pertinacious in his aggression, the dog sometimes, although rarely, threatens him outright; and man, in similar circumstances very generally strangles him with a rope. The dog makes no inquiry into the causes that led to the crime, or into the effect upon the offender of the punishment which he inflicts. In this also he is imitated by the human race. Man inflicts his vengeance with as little inquiry into the causes that led to the crime, and then turns the culprit adrift upon the world after he has been punished, with as little concern about what shall befall him next, as is shown by his canine prototype. The dog acts in this way because he is inspired by animal propensities, and higher faculties have been denied him. Man imitates him because he, too, has animal faculties and because, although he possesses, in addition to them, moral sentiments, and reflecting intellect, he has not yet discovered the practical application of these to the subject of criminal legislation and jurisprudence."

These observations were writen and published three quarters of a century ago, and they have been read by millions of people, yet our criminal code remains substantially the same. No radical reform of a practical character has been effected. This barbarous fact can be accounted for only on one hypothesis. Politicians do not read such books as Combe's Constitution of Man, and politicians make our laws, as legislators, and administer them as judges.

I have been deeply interested in this subject for fifty years, and I have made it a point to talk with law makers and judges when opportunity offered, and I have rarely found one of either class who knew much about the matter, or who manifested any considerable desire to know. Penology has attracted great attention among philanthropists, but it has been pursued chiefly with reference to prison reform, and to the mitigation of punishments for crime. It is a benevolent rather than a scientific, philosophical and judicial reform that has been inaugurated by our good men and women.

When man becomes fully civilized there will be no revenge in his nature; he will not resent insult or resist evil, but overcome evil with good and conquer by love. Then his system of criminal jurisprudence will have two purposes, to prevent crime, and reform the criminal. The criminal will be regarded and treated as an unfortunate brother or sister, unfortunate in having inherited a brain in which the organs of the animal propensities are unduly large, and the organs of the moral sentiments are too small, and whose environments have been unfavorable to the development of his moral organs, and the control of his selfish. He will be put into an institution where he will have no opportunity to steal, or murder or commit any other offense or injury against his fellow-men, and where his higher nature can be developed and his lower subdued, and where his intellectual faculties can be educated, and where, also, he can earn an honest living by some form of work. He will be put into a reformatory which shall be worthy of its title. And he will be put in that institution for an indefinite period, until in the opinion of his teachers, he has been reformed and would be a fairly good law-abiding and useful member of general society, or if incorrigible, until physical death shall kindly release him from his unfortunate organization.

The plan here suggested for the protection of society against criminals and for their reformation, is the same as that already in operation, in the case of insane people and idiots. Insane people have diseased brains, while idiots have developed brains. The majority of insane persons are monomaniacs, that is, only a part of the brain, and not the whole of it, is deranged.

A large majority of criminals may properly be classed as mono-idiots; persons whose intellectual organs are well developed, but whose moral organs are not. One of the most talented men I ever met, was a moral idiot. He was a brilliant lawyer, but he had no conception of the abstract principles of justice. He would take the largest fee he could get to prosecute or defend any cause without the least regard for the right or wrong involved in it. He was a politician and a member of Congress, first of the House, and then of the Senate, and although his salary was never over five thousand dollars a year, yet when he died his estate was estimated at about ten millions of dollars. That he took large bribes, goes without saying. If the state he resided in, had been a fully civilized Commonwealth, that man would have been sent to a reformatory instead of to Congress, both for his own good and the best interests of his fellow citizens.

Plato, who was a prophecy of what a civilized man and philosopher will be, said that, "Philosophers should make the laws and govern the state," and he defined a philosopher as a man whose moral sense controls his intellect and suppresses his animal passions. Wendell Phillips, in a public lecture some forty years ago, said "It is impossible for a statesman to become President of the United States, for the reason that the politicians who control political parties will not permit it."

Did Mr. Phillips live on earth now, he would probably say that the great monopolists of the country, would co-operate with the politicians in preventing the nomination of a man for President by a party strong enough to be able to elect him, who could not be controlled by them.

T. A. BLAND, M. D.

SEVEN JAPANESE RULES.

That Are Very Comprehensive and Impressive in Their Nature.

We are informed that the following rules are read to every company of Japanese troops after roll call each morning, and that the soldiers repeat them in concert:

1. To be sincere and loyal and guard against untruthfulness.
2. To respect superiors, keep true to comrades, and guard against lawlessness and insolence.
3. To obey the command of superiors, irrespective of its nature, and never to resist or disregard it.
4. To prize bravery and courage and be diligent in the performance of duties, and guard against cowardice and timidity.
5. To boast not of brutal courage, and neither quarrel with nor insult others, which will incite general hatred.
6. To cultivate virtue and practice frugality and guard against extravagance and effeminacy.
7. To prize reputation and honor and guard against vulgarity and greed.

These precepts were formulated by the emperor of Japan many years ago. Their inculcation and practical application may be responsible in a measure for the remarkable success that has attended the Japanese in the present struggle with Russia. However it requires something more than rules to win success of the highest grade. In these days of graft it may not be amiss to recommend the seventh rule—to prize reputation and honor and guard against vulgarity and greed—to all who are in positions of responsibility and trust. The man who puts his own character above mere lucre is quite likely not to be false to any trust committed to him—Epworth Herald.

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Very Impressive Phenomena.

The World Over Spirit Phenomena Is Occurring—That Which Is Spontaneous Is the Most Startling and the Most Convincing—Never Before in the History of the World Has There Been so Many Genuine Spontaneous Spirit Manifestations.

As the psychical phenomena that I recorded in Light of December 17, under the title of "Some Unique Pheiomena," attracted considerable attention and interest, it might be of value to students in psychical research to learn further particulars of these strange manifestations, which have continued at intervals since I last wrote up to the present time. It may be remembered that the principal manifestations consisted in the turning on and off of the electric lights by some unseen, inexplicable agency; the ringing noise of bells where there were no bells, and the materialization of spirits. I then mentioned that we had established a code of communication with the unseen Intelligences by means of electric light flashes and the ringing of the invisible bells, after the same method as used in "table tilting and rapping," and had thus discovered the identity of those who were telegraphing to us from the unseen realms in such a unique manner.

The manifestations have been moved from the drawing-room, where they had occurred nightly for six weeks, to the billiard-room, where we now have new evidences of spirit power in the removal of the billiard balls from the table, the handling of cues by unseen hands, the violent projection of articles across the room, the moving of furniture, direct spirit writing, etc.

The electric lights are switched on and off as usual, and often when we are playing billiards the lights are suddenly turned off and on so as to render play impossible, and then, whether we like it or not, these extraordinary phenomena occur. Over and over again the billiard balls have vanished off the table, though where and how they go we have not been able to determine, and perhaps five to ten minutes after their disappearance they suddenly drop on to the floor out of the air—generally in a part of the room where there is no one.

The other evening I placed my cigarette case, open, on the table and laughingly offered the spirit a cigarette, and to our astonishment, a few seconds after, one of the cigarettes vanished from the case, and five minutes later was dropped onto the other end of the table, apparently from the ceiling.

The "spirit bell" we now have in the billiard-room is quite different from the two bells which used to ring in the salon, having a clear musical tone—soft and silvery—whilst those in the salon made a harsh, metallic, "whirring" noise, and were deafening at times. One of those "bell" sounds proceeded apparently from the middle of a small wooden table (which had been thoroughly examined by skeptical persons, without any result), and the other "bell" rang high up on the wall, at the other side of the room, where there certainly was no bell, and no mechanical contrivance could possibly have been concealed without our soon discovering it. That these "bell" sounds were produced by an intelligent being is evident from the fact that our questions, mental and verbal, were readily and clearly answered by the method described in my last article, viz., short, sharp rings—one for "no," two for "yes" and when the alphabet was called over the letters required to form words were indicated by a short ring. The other evening a French doctor asked for the name of a spirit, who was described by a clairvoyant as standing near him, and the bell at once spelled out the peculiar name of "Atou," which the doctor said was quite correct, being the name of an old schoolfellow of his who had been dead for many years.

It was quite impossible that anyone could have known of the name, or guessed it, and the description by the clairvoyant was also perfectly correct.

Last night the three billiard balls disappeared suddenly off the table (no one being near the table at the time), and a few minutes later one was dropped on to the table, apparently from the ceiling, and the other two on to the floor, at each end of the room. This was done in the full light, and was witnessed by all who were present. An invisible hand took up a piece of chalk and marked various figures and symbolical signs on the green cloth of the table. Cues were also taken from the rack, carried across the room, and handed to some of those looking on. A lady's fur cape was taken off a chair on which it was lying, and gently placed around the shoulders of one of the ladies.

One evening (I had evidently displeased our unseen friends, as they mischievously threw various articles at me), a hassock was taken off the floor, at the other side of the room, and hurled at me, as also were pieces of chalk, a book and paper rolled up into balls, etc.

Materialized forms of spirits have often been seen, and we have often felt their hands upon us. This is all the more extraordinary as we do not hold regular seances and hardly know who is the medium for these phenomena. At one time it was thought that I was the medium, but the manifestations have occurred when I was not in the room. I fancy that several of our party are mediums (as our spirit friends assert), and that it is the combination of our forces which enables the unseen intelligences to produce these striking phenomena. At one time a band of mischievous spirits were at work, and put out all the lights in the establishment—in the bedrooms, corridors, and salons—and when candles were lighted they were snuffed out by unseen hands, right before our eyes. All sorts of tricks were played upon us then, and it became rather alarming; but for weeks we have had no recurrence of that sort of thing. One lady had her arm gently taken hold of and the next morning she found the marks of fingers clearly outlined in blue on the flesh!

A French gentleman had an uncanny experience. One night he awoke with a start, and saw standing by his bed a young man, whom he recognized as an old friend of his who had been dead for years. He was rather frightened at first, but the feeling soon wore off, and his spirit friend had a conversation with him lasting half an hour. Curiously enough, the apparition did not say anything about the spirit world and his condition there, but talked solely about electricity and telegraphy. He had been an electrical engineer in his life on this planet and was evidently still greatly interested in his old vocation, which had ever been of absorbing interest to him. He was looking much the same as when "in the body," and wore clothes of a similar kind to those he used to work in. He vanished suddenly, without a word of adieu, right in the middle of a sentence. This was no optical illusion—no trick of the imagination, or dream—but an absolute fact, happening to a practical, unimaginative man who was wide awake, and in full possession of his senses at the time. This incident occurred here a few weeks ago. The seer, I may state, is a strong medium, though he knows nothing about Spiritualism or occult sciences.

The phenomena may appear trivial and purposeless to the outsider who knows nothing about Spiritualism, but to the student in psychical research they are replete with interest and significance, especially as they have been more or less spontaneous, and not evoked in the ordinary orthodox way. It is not our intention to consider the cui bono of these occurrences, but merely to observe and record what actually takes place, as further evidence of the power of spirit over matter and the ability of intelligent beings in another phase of existence to carry on communication with beings on this more material plane, and to advance, as far as possible, the extension of research into the hitherto unknown, unseen spheres of our wonderful universe, of which the God of Love and Wisdom is the omniscient and all-pervading influence and ruler.

Mentone, South of France. REGINALD B. SPAN.

DREAM THAT CAME TRUE.

W. A. Crown Has Vision of Being Robbed and Finds It Reality.

"Do dreams come true?" is a question that W. A. Crown, 598 LaSalle avenue, says he will lecture on as soon as his voice is in condition to do so if he receives an offer from some local theater.

He told Lieutenant Heidelmeier of the Larrabee street station last night that he went to Lincoln park yesterday afternoon to inhale the fresh air and in doing so dropped to sleep on a bench. In his slumbers he dreamed that he was being robbed by a man whose description he gave to the police.

He found when he woke up that his watch and $13 had vanished when he went to reach for his timepiece and found it missing. The same feeling came over him when he felt in his pocket for car fare and found out that $13 which he had was also missing.—Chicago Chronicle.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

THE JESUITS AT WORK.

Elsie Reynolds Pronounced an Excellent Medium, and Controlled by Catholic Spirits Who Repeatedly Expose Her, Illustrating the Important Fact That Spiritualism is a Fruitful Source for Theories, and That Each One Should Exercise His Own Judgment All the Time, Independent of What Any Spirit Says or Pretends to Be—Do Your Own Thinking—An Open Letter to All From Lois Waisbrooker.

Neither will I or Brother Edson ever sit in her seances again, not for the reason you give, but because her band were Catholics while on the earth plane, and the fact that they control a medium makes them none the less so now. She is one of the best of mediums, but not a philosopher. There are too many persons who have seen under test conditions exhibitions of her wonderful powers to question that, no matter what testimony to the contrary.

Strange that Spiritualists cannot see the, to me, self-evident fact that a medium who can be used for such manifestations as I have seen in Elsie's circles, can also be used to perpetrate fraud, if spirits who are opposed to Spiritualism get control. I do not question but that all sorts of evidence can be produced to show her a fraud, but she is simply the tool.

Again, no spirit friend of Spiritualism will say through mortal mediumship: "Through the stench of a degraded influence called materialization, so many individuals in the spiritual ranks have been attracted to that stench, the odor seems to agree with their olfactories."

How can one help seeing the ears of the Jesuits sticking through the communication. No, I do not implicate the medium. He doubtless is honest, but prejudiced against materialization, but the inference is plainly carried that all claims in that line are fraudulent, when there are those who see the principle, the natural law upon which, materialization is based, exhibitions of which have been temporarily made, and which will become as permanent as the holders of such bodies choose when the right conditions can be had.

But before the fullness of the at-one-ment can come this Jesuitical power, and all else that stands across the path of progress will disappear before the rising sun of truth.

LOIS WAISBROOKER.

WONEWOC CAMP, WIS.

Its Favorable Location, Prospects and Advantages.

As I am a resident of Wisconsin I am naturally interested in all it does in a spiritual line. I have wondered whether Spiritualists generally know that we, of "the Badger State" have a camp-meeting, and that it will compare favorably in about every respect with the other Spiritualist camps in the country. Many of our western Spiritualists, and even some from Wisconsin, travel long distances to camp-meetings, perhaps not knowing or not realizing that there is at Wonewoc, in the southwestern part of Wisconsin, a camp which in most points quite equals the eastern camps. The Wonewoc camp this year begins August 5, and ends August 28. In point of beauty, and in the healthfulness of its location this camp is unexcelled by any camp in America.

Wonewoc is a beautiful town of about 1,200 inhabitants, located in the Baraboo Valley, on the Chicago & Northwestern railroad in southwestern Wisconsin. Unity Park, the place where the meetings are held, is owned by the Spiritualists. It is located on a bluff overlooking the city. On these grounds an auditorium has been erected within the last few months. From this park the Baraboo Valley is a perfect amphitheatre. The valley and river can be seen for miles up and down. The air in the park is as pure as the airs of heaven can be imagined to be. The water on the grounds is as pure and clear as crystal, and as cold as anybody should ever drink.

The hotels, stores and other business places of the city seem to vie with each other in trying to make the Spiritualists feel at home among them during the camping season. The talent employed by this camp is equal to that used in any other camp.

That young Boanerges, Will J. Erwood, the president of the Spiritualist State Association, is the president of and one of the principal workers in the camp. Mr. M. M. Blish, who, I believe is, and has been for some years, principal of the Wonewoc public schools, is the secretary, and in that place no better person could be found. Those employed as speakers, mediums and entertainers are as good as can be found anywhere. Besides those already mentioned, I would call over the following names on the list: Mrs. Amanda Coffman, Rev. B. F. Austin, Moses Hull, Mrs. Frances Wheeler, Mrs. J. P. Whitwell, Eugene Cooper the boy orator and biblical scholar, and graduate of the Morris Pratt school, Miss Agnes Chaffee, a graduate of, and now a teacher in the Morris Pratt School, and others, among whom one of Moses Hull's daughters is expected.

Special programs are arranged for special days, among which may be mentioned the Morris Pratt School Day, Wonewoc Day, State Spiritualist Association Day, Memorial Day, etc.

Many of the Spiritualists of Wisconsin, Minnesota and northeastern Iowa, it is believed would, if they could realize what this camp is doing, pay it at least one visit, and as it is believed that one visit to this camp would lead to other visits I feel to urge the Spiritualists of this part of the country to at least make one visit to the camp. Come out and let us have a time long to be remembered.

MOSES HULL.

Sunapee Lake Camp, N. H.

Sunapee Lake Camp-meeting opened its twenty-eighth annual meeting, at Blodgett's Landing, N. H., July 30, with a down-pouring rain, which was needed very much for it was very dry here. At 10:45 a. m., the meeting was called to order by the president, John Gage, who made a few remarks, and presented Mrs. Sadie L. Hand, who is a favorite of Massachusetts and New Hampshire as a speaker of the truth of Spiritualism, and she gave a few tests after her lecture and all were recognized.

At 2:30 p. m., with a pouring rain, Mrs. Hand read a poem entitled "Not Understood." The audience gave good attention and was well pleased with the lecture which closed with a few tests which gave good satisfaction.

The music was under the direction of Mrs. Bond. This closed the first day of Sunapee Lake camp.

LORENZO WORTHEN,
Secretary.

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Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, AUGUST 12, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Old Methods Won't Do.

Rev. Wm. J. Dawson, one of the most distinguished pulpiteers of London, recently doing evangelical work in America, but lately returned to England, made some damaging statements as to the prosperity of his faith before taking his departure. He said:

"There is no denying the fact that many of the churches are nearly empty. The old methods won't do. The preachers must go to work on new lines."

During an interview with a reporter, Rev. Dawson added:

"On the recent Sunday I made the rounds of a number of churches in New York of different denominations, to see for myself the condition of affairs. In some of the noted ones, with seats for 2,000 or more people, I found from 300 to 400. Others were nearly empty. The two or three filled were those making a specialty of high ritual and fine music."

But note again what this learned divine said to his interviewer:

"I heard last Sunday in one of the largest churches in New York, one of a denomination supposed to present powerful preachers who can read the souls of the people. I heard an essay delivered from the pulpit that was childish, like a lesson from a primer; its line of reasoning was like a shoestring. It drove me out in five minutes. In other churches I heard delivered essays that interested no one."

What Rev. Dawson found in New York is common to all churches. Pointless essays on the one hand, shilly shally on the other. The clerics were educated for the pulpit. They have no other means of support. The bottom has fallen out of theology, and the pulpit orator is imitating the lawyer who wastes his time in attempted oratory while his client is out searching for witnesses. Anything will do for purpose of procrastination.

A Terrible Record.

The State Board of Control of Charitable Institutions in Kansas, has just made an official report, showing that the counties in that state where lengthy religious revivals have been held during the last year, the number of insane persons sent to the state asylum bear a far higher proportion than in counties where such inviting causes do not prevail. H. C. Bowman, a member of the Board, says:

"Insanity seems to have followed the religious revivals like an epidemic. Reno county, where there was a protracted revival early last year, has sent 32 insane persons to the state asylum in Topeka, in twelve months. I find this epidemic of insanity has also followed the revivals which were held in Topeka, Arkansas City, Winfield, Wichita and other places."

The Progressive Thinker, on numerous occasions, has stated this result was incidental to revivals, and the preaching of the damnable dogmas of the dominant religion. The statement was founded on the editor's personal observation through many years; but here comes an official confirmation of those statements, which cannot be controverted.

Should such consequences flow from the teaching of Spiritualism there would be a powerful movement made to suppress it, instead of special and class legislation in its interests.

HELLO BOXES ARE WICKED.

Old German Baptists Decide That No Member Shall Use a Telephone—All Must Come Out.

Flora, Ind.—No more telephones will be used by the old German Baptist brethren under pain of the displeasure of the church. At the national conference, held here, Foreman Michael Montgomery decided that telephones are wicked, and their use was forbidden members.

"Psychic Research and the Future Life."

The Progressive Thinker is constantly scintillating with articles that are impressive, interesting, instructive and soul-elevating. Next week a Celebrated Light in the Scientific and Literary World, will give extended views on "Psychical Research and the Future Life."

How Miracles Are Wrought.

That the days of miracles are not past, at least in the Catholic church, is evident from the report that comes from New York City, wherein it is said to be rumored about the church of St. Jean Baptiste, where the relic of St. Ann is being exposed to sufferers during a novena, that a blind man has been cured.

According to the story, the blind man was led into the church during the afternoon by a boy. He said he had been blind for years, and he had great faith in the power of the relic of St. Ann to restore his sight.

The relic, a bone, reposes on the altar. The blind man knelt before it in prayer for ten minutes or more. As he prayed he swayed with emotion, and when he had finished he bowed over the relic and kissed it fervently.

Then, it is said, he opened his eyes and beheld the crowd. With an exclamation of joy, he rushed into the street, and was dazzled by his first glimpse of daylight in many years. It is further stated that thousands of cripples and other sufferers have visited the church, and wonderful cures have been reported. At one side of the altar is a heap of crutches and bandages that have been cast aside by cripples, who said the holy relic cured them.

Of course the good Catholics will believe these cures are proof of the soundness of the claims of the Catholic church as being a divinely appointed institution, and teacher of the true faith.

By the same sort of reasoning can be demonstrated the same sort of claims for Spiritualism with its cases of spirit healing.

Now, while it need not be denied that genuine spirit power may be exerted in these Catholic miracles of healing, such healing does not in the least establish the Catholic assumptions of the church's truth, authority or supremacy in matters of faith and doctrine.

These reputed Catholic miracles may all be explained and accounted for, on good grounds, without resorting to miraculous interference in any degree or manner The principle of Suggestion and Auto-Suggestion, so well understood and practiced by mental healers, solves the whole matter, in accordance with established laws pertaining to mind and its relations to the human body and its functions.

This principle is clearly to be seen in the case of the blind man. The elements of the sense of sight were in existence in this man's case If the eyes had been destroyed, there could have been no cure effected. It was a case wherein what the man already possessed might be roused into activity—being strengthened and reinvigorated and functional activity induced.

This was effected by the strong desire and faith and the resultant Suggestion and Auto-Suggestion, whereby the sleeping functional organs of sight were excited, refreshed and stirred into operative life again.

If the "relic" were a piece of wood, or any other old bone than St. Ann's, the cure would have resulted just the same, provided the blind man believed it was a relic of St. Ann and possessed miraculous virtue. Such is the power of Suggestion and Auto-Suggestion.

Prof. Lodge Believes in Fraud Hunting, But Not in Fraud Hiding.

Eight years ago Prof. Oliver Lodge, the eminent scientist of England, and a president of the Psychical Research Society of London, in an address before the Spiritualist Alliance of that city, gave expression to the following thoughts upon conditions so prevalent in the United States at the present time as to make them doubly applicable here and now:

"And besides this liability to unconscious, or only semi-conscious fraud, there is another MORE DIABOLICAL DANGER, VIZ., THE PRESENCE OF IMPOSTORS—the real and genuine unbelievers, who perceiving, as they think, a set of credulous fools, set themselves to earn their coin by performances of the most barefaced and organized duplicity. I marvel sometimes at the patience and gentleness accorded to these wolves, on the principle, I suppose of the wheat and the tares, and the difficulty of discrimination, they are allowed to remain and mislead ignorant persons in security; but they have a most deadly effect all round, and it seems to me that at any cost an effort should be made to root them out. I wonder if you will permit me to ask whether, as a body, just now you are not somewhat supine—more supine than your fathers were, who tolled and suffered somewhat in the good cause? YOU HAVE A TRUTH WHICH THE WORLD HAS NOT RECEIVED; YOU ARE THE TRUSTEES OF IT; ARE YOU BEING FAITHFUL TO YOUR TRUST?

"It is not for me, or for any outsider, to answer that question. By placid contemplation and letting it pass nothing will be accomplished towards introducing this new truth to mankind. It might be possible for your Alliance, if it was worth while, to devise some practical system adapted to guard inquirers against known impostors, AND TO GUARD YOURSELVES FROM BEING THOUGHT TO BELIEVE IN PERSONS WHO PRETEND TO POSSESS WHAT THEY HAVE NOT GOT."

An Incorrect Bible Definition.

Faith is the substance of things hoped for, the evidence of things not seen.—Hebrews 11:1.

Such a passage of the Bible is read without thought, and is accepted as the voice of inspiration. What is faith? It is something believed; a statement made by another in which confidence is placed. It may be false, but if accepted as truth then he who believes in it has faith in the narration, and nothing more. It is not a "substance," as Paul alleged. Substance is material matter, not an idea.

Then the good Paul instructs us that "faith is evidence of things not seen." Faith evidences nothing. We may believe, or have faith in the declaration that the moon is but a large cheese, but faith in that assertion evidences, or, in other words, proves nothing. The critical reader notices such errors in statement in the Bible, while the general reader passes on, giving it no thought.

The Difference.

Standard Christian literature if read intelligently everywhere betrays its pagan origin, though learned writers labor to prove this so-called heathen faith was engrafted upon Christianity, instead of being its parent. The Encyclopedia of Religious Knowledge, a work of some 1,300 pages, which made large drafts on Henderson, Watson, Buck, and a host of scholarly Christian authors in its compilation, perhaps unintentionally, reveals many facts in the direction indicated. The work is an old one, and is found in libraries of the ablest clergymen.

In the Encyclopedia's article, under the head of "Preaching," may be found the following:

"The apostles being dead * * * the whole Christian system underwent a miserable change; preaching shared the fate of other institutions, and this glory of the primitive church was now generally degenerated. Those writers whom we call the Fathers, however held up to view by some as models of imitation, do not deserve that indiscriminate praise ascribed to them. Christianity, it is true, is found in their writings; but how sadly, incorporated with Pagan philosophy and Jewish allegory."

The author goes on to say: "Christianity was * * * under gradual decay, during the first three centuries."

Those "first three centuries" we apprehend, were several centuries later than is generally supposed; but they embraced that period when Roman and Grecian mythology was breaking away from its ancient faith; the people had become too intelligent to worship a host of inferior gods and goddesses, and her men of brains were merging the entire brood into a new character possessing the peculiar characteristics of all of them; and the feminine branch was merged into the Madonna whom Catholics adore as the "Mother of God, the Queen of heaven."

These suggestions are for the thoughtful; but they account for the disappearance of the multitude of lesser gods—many of whom now appear in the Catholic calendar of saints—as can be done in no other way.

The difference between us and Protestants in this matter is: They claim Paganism was engrafted on Christianity; whereas we maintain Christianity had its rise in Paganism. Which is correct?

United States Far From a Republic.

Mrs. Ida Husted Harper in her address at the annual convention of the National Woman Suffrage Association, which has just closed in Portland, Ore., gave some facts which do not redound to the glory of our so-called great Republic. She said in part:

"There are forty-two reasons why women cannot vote in the United States. The first and greatest lies in the National Constitution; the other forty-one are found in the Constitutions of the different states. In these revered documents one little word of four letters, 'male,' is all that stands between 16,000,000 women and the suffrage.

"The religious, the property, the educational and the color qualifications have been swept away; but in the constitutions of all the states except four this word 'male' still remains in the suffrage clause, absolutely prohibiting to all women a voice in the government. Such is the situation to-day in the country which poses before the world as the greatest and most perfect Republic that ever existed; which exults over all the nations of the earth as the only land of equal rights; which declares that its foundation, its corner-stone, the keystone of its arch, is individual representation. The irony of it. The injustice, the tyranny, the disgrace of it.

"In no monarchy is there such arbitrary discrimination against one-half the people. There is not another country having an elected representative body, where this body itself may not extend the suffrage. Australia, by an act of its Parliament, enfranchised 850,000 women. The Parliament of New Zealand, by a single act, conferred the suffrage on 150,000. The Parliament of Great Britain has absolute power to grant the franchise to its millions of women. This is true of all the legislative bodies on the continent of Europe. But the government of the United States, in its overpowering desire to vest all authority in the people themselves, has placed one-half of the people in complete and helpless subjection to the other half."

Thus Saith the Lord.

According to Bible authority, every whim and caprice of Moses was based on a "Thus Saith the Lord." In modern times God does not communicate so freely and so often with mortals. Late Associated Press dispatches have a recent case in which it is claimed God has revived his old-time custom. One C. L. Melvin, of Iola, Kansas, says God himself told him twenty-three years ago, in a vision, that he was to strike the rum power a blow, from the effects of which it would never recover. Acting on that authority Melvin is now charged with wrecking three saloons with dynamite, causing damage estimated at $100,000.

The Progressive Thinker takes no stock in such interferences of Eternal Justice in the affairs of men. A Booth, a Guiteau, or a Czolgosz may claim divine authority for murdering presidents, but we know such claim is false, as baseless as was Moses' claim that his acts of infamy, slaughtering all that breathed, was false. The lightning, claimed by churchmen as one of God's agents for executing his vengeance, and destroying great temples erected in which to worship him, are not directed by an Almighty arm, but are obedient to laws fixed and immutable countless millions of years before man had a being, or houses of worship were ever thought of. It is blasphemy to credit the devilish actions of devilish men to God, just as it is to charge the immortals with crime. The damnable priesthood had what they claimed was authority from God for burning witches and heretics, but it was the promptings of their own vile natures.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price $1.

Harmony With Natural Law.

Sir William Crookes' Provisional Explanation of Telepathy—Harmony With Natural Law.

Mr Crookes, when elected president of the British Association for the Advancement of Science, said in his remarkable address that all of the phenomena of this universe are presumably continuous waves and vibrations we trace in everything, and we have good evidence that they extend from one vibration to two thousand trillions per second, thus varying in their frequency and also in their velocity. "As a starting point," he said, "I will take a pendulum beating seconds in air. If I keep on doubling I get a series of steps as follows:

Starting Point.		Vibrations per Second.	
Step	1	2	
"	2	4	
"	3	8	
"	4	16	
"	5	32	Sound
"	6	64	
"	7	128	
"	8	256	
"	9	512	
"	10	1024	
"	15	32768	
"	20	1,048576	Electrical Rays
"	25	33,554432	
"	30	1073,741824	
"	35	34359,738368	
"	40	1,099511,627776	Unknown
"	45	35,184372,088832	
"	50	1125,899906,842624	Heat, Light — Rays
"	55	36028,797018,963968	
"	56	72057,594037,927936	Unknown
"	57	144115,188075,855872	
"	58	288220,376151,711744	
"	59	576440,752303,423488	
"	60	1,152881,504606,846976	Roentgen or X-Rays (?)
"	61	2,305763,009213,693952	
"	62	4,611526,018427,387904	Radium Rays (?)
"	63	9,223052,036854,775808	

"It will be seen by the above that at the fifth step from unity, at 32 vibrations per second, we reach the region where atmospheric vibration reveals itself to us as sound. At 32,768 per second, to the average human ear the region of sound ends, but certain more highly endowed animals probably hear sounds too acute for our organs, that is, sounds which vibrate at a higher rate."

After the thirty-second step, vibrations increase rapidly, giving us electric waves, light waves at an unthinkable number of vibrations per second, until we reach the X-ray and finally to us the radium-ray. The rays of radium are the results of quintillions of vibrations per second, and are so subtle that they pass through all solids.

It may be that the X-waves and the radium-waves are only at the threshold of the wonders of the unseen universe. May it not be that thought waves, waves by which spirits communicate, be continuous with the waves that begin with sound, and light, and radium, and that the spirit body, which like Christ's resurrected body passed through solid matter, be but continuous with the physical bodies which we have in this world, raised to an indescribable number of vibrations? If communications of spirits are through vibrations in ether or in some still more subtile substance, we should have in this a possible explanation of telepathy.

Professor Crookes continues:

"It seems to me that in these rays we may have a possible mode of transmitting intelligence, which with a few reasonable postulates, may supply a key to much that is obscure in psychical research. Let it be assumed that rays, or rays even of higher frequency, can pass into the brain and act on some nervous center there. Let it be conceived that the brain contains a center which uses these rays as the vocal chords use sound vibrations (both being under the command of intelligence), and sends them out, with the velocity of light, to impinge on the receiving ganglion of another brain. In this way some, at least, of the phenomena of telepathy, and the transmission of intelligence from one sensitive to another through long distances, seem to come into the domain of law, and can be grasped. A sensitive may be one who possesses the telepathic transmitting or receiving ganglion in an advanced state of development, or who, by constant practice, is rendered more sensitive to these high frequency waves. Experience seems to show that the receiving and transmiting ganglions are not equally developed; one may be active, while the other, like the pineal eye in man, may be only vestigal. By such a hypothesis no physical laws are violated, neither is it necessary to invoke what is commonly called the supernatural.

Is it inconceivable that intense thought concentrated towards a sensitive with whom the thinker is in close sympathy may induce a telepathic chain of brain waves, along which the message of thought can go straight to its goal without the loss of energy due to distance? And is it also inconceivable that our mundane ideas of space and distance may be superseded in these subtle regions of unsubstantial thought where 'near' and 'far' may lose their usual meaning?"—From the Widow's Mite and Other Psychic Phenomena, by Dr. Funk.

As the Dewdrop to the Rose.

BY DR. T. WILKINS.

Ah! I know a little fellow, bless his little baby toes,
Who has come into my being as a dewdrop to a rose.
It is true, he's just a baby, with his baby ways, but then,
He's a precious little darling, is this little Robert Glenn.

Yes, his name is Robert Glenn, and we call him Bobbie, too,
Just "for short," you know, for babies must be babies through and through,
And he grows more cute and dearer as the more he grows and knows,
And to me he brings the freshness of the dewdrop to the rose.

I'm a lover of sweet babies, and most all are sweet to me;
They are sweet and cute and cunning, with their meanness yet to be,
But this little Glenn is sweeter, as he more precious grows,
And he brings my soul the richness of the dewdrop to the rose.

I am aging some in body—though I still am strong and spry—
And I know, as with all others, who are passing on and by,
That my spirit must be loosened from the form, but as it goes
It will bear this baby's sweetness of the dewdrop to the rose.

When my spirit passes over, if his spirit still remains,
I should like to guard and guide him, free from all degrading stains,
Or secure a holy angel from whose spirit sweetness flows,
To become his living sponsor, as the dewdrop to the rose.

If his grandma should precede him to the land of soul, I know
That his sweet, unfolding spirit would be guarded from each foe,
For she guards him from the dangers with a love that ever glows
For his future life's unfoldment, as the dewdrop to the rose.

A Suggestive Essay.

The Progressive Thinker feels like calling especial attention to the very able and philosophical discussion anent the fraud question, in this issue, by our valued contributor, J. S. Loveland.

There can be no doubt that he strikes the very base of the mediumistic fraud business, as part and parcel of the general system on which our "economics," political and financial affairs and commercial business are based.

The rampant rottenness prevalent, disclosed in schemes of "graft" of various kinds, and in multitudinous cunning ways to thrive on robbery of men by men, plainly indicate ignorance and disregard of moral law, permeating society in general.

The trickery of pretended mediums is only one phase, one branch of a system whose basis is human selfishness degenerated into human greed, that ignores fine moral principles of right and justice.

The revelations of the "Equitable Life" society, and other noted affairs of the same general nature, are but surface indications of a deep disease afflicting the body public.

Nevertheless, this prevalence of wrong-doing does not properly serve as a foil or shield to protect fake mediums from condemnation. It cannot be used to excuse or defend the burglar, the counterfeiter, the forger, the murderer, nor any other criminal against justice and the rights of humanity.

A mediumistic swindler cannot excuse his dishonest performances on the plea of the general dishonesty of the public.

The general prevalence of wrong, throughout the social economic system may palliate to an extent the offenses of individuals, but it cannot wholly, justly, cover their derelictions from justice.

A thief is not excused because other thieves steal.

The rottenness in high places and low does not and cannot justify crime.

The good name of Spiritualism is smirched to-day because of the trickery of pretended mediums. A great wrong is inflicted on our cause by dishonest practices of persons claiming to be mediums. Good and true mediums are scandalized and injured because of the treacherous work of tricksters, and the whole cause is brought into disrepute. A great wrong is done to Spiritualism, to Spiritualists and to humanity.

Those who inflict this wrong should be—what?

Suffered to go on with their work, without hindrance; or, curbed in their evil career?

There can be but one honest and honorable answer to the question.

The work of purification, of reformation, in a general sense must be evolutionary. It must be wrought by education, education of the moral sense of mankind to higher and finer conceptions of right and wrong and moral responsibility—responsibility to society, and to one's own spiritual nature and selfhood.

There must be a building upward, into the spiritual realm, and not downward into the grosser selfish desires and passions. The things of the spiritual life must come to be viewed as the principal thing, and not the getting of money, money, money.

In this purifying, reformatory work Spiritualism and Spiritualists have an important part to bear.

To purify our ranks of fraud, deception, trickery, is a part of the great work of raising the world to a higher and purer plane. While others are working in their special organizations and lines, we must work in our own field, and while helping others, also help ourselves, and keep abreast if not in advance of the army of progress and reform.

While contemning fraud and robbery in financial "trusts" and "combines," we must not ignore phases of moral rottenness on the part of the derelicts of Spiritualism. To do so would argue hypocrisy before the world.

We must not wait till the world shall have become reformed from its derelictions, before we take up the needed reformatory work in our own ranks. To do so would be detrimental to our own cause and to the world.

Divorced Church and State.

The Chamber of Deputies of France, acting on the bill for the separation of church and state, balloted on July 4, resulting in the decisive vote of 341 for, and 233 against repeal. The bill was introduced into the Lower House, March 22. No fewer than 250 amendments were offered during the long time the bill has ben pending.

The famous—should be known as the infamous—concordat, was signed by Pius VII. and Napoleon in 1801, during which all the intermediate period the church and the government of France have been in partnership, as they had been until the short period of the revolution. The title of all church property in France under the action of this bill, if it shall become a law, will be vested in the state, and may be used as the state shall direct.

Supplementary Report of Mediums' Relief Fund.

To the Editor:—The following sums have been received at the N. S. A. office to be added to the amount recently collected for the Mediums' Relief Fund. The sincere thanks and appreciation of this association and its beneficiaries are extended to each of the kindly donors:

W. O. Purvis, $5; Mrs. A. Chidester, $2; From a Friend, $3; John Buswell, $1; Mrs. Agness Dell, $1; Mrs. M. C. Dudley (omitted from last list) $1. The following sums received from Mrs. Virginie Barrett, the persons mentioned having received from her, each, a copy of the song "Katydid," for their contributions: Mrs. Weever, Mr. Leslie, Mrs. Knowlow and Dr. Hardcastle, each ten cents.

With kindest greeting and good will to all.

MARY T. LONGLEY,
N. S. A. Secretary.

Slander is the revenge of a coward and dissimulation his defense.—Johnson.

It is hard for a haughty man ever to forgive one who has caught him at fault.—Bruyere.

No soul is desolate as long as there is a human being for whom it can feel trust and reverence.—George Eliot.

Humanitarian Work.

Denver Jurist to Employ Mesmerism in Courtroom as Remedy for Crime—Magistrate Expects by Will Power to Lure Young Offenders from Evil Ways.

Humanitarians and sociologists will watch with great interest an experiment about to be inaugurated by Judge Lindsey of the Juvenile court of Denver, Colorado, as stated in the Chicago Record-Herald. Experiments made along the line of effecting reformation of bad habits, by capable and proper hypnotists, have been said to have proved eminently successful in correcting evil propensities in young persons.

Successful experiments of this kind go to prove that hypnotism is a force in nature, which, while it may, like any other force in nature, be misused and perverted to evil, may also be used to help and bless humanity.

If, as all may hope, Judge Lindsey's plan shall prove even reasonably successful after fair trial, it will mark a distinct and important advance in social science as applied to reformatory effort in molding mental and moral habits and principles along lines conducive to the welfare of individuals and society.

And why may not the benefits of the suggestive treatment be extended so as to include others, of older years, who need reformation?

Although more successful, perhaps, in the case of youthful persons, who are more susceptible to the influence, there is reason to believe that very many older persons may be greatly benefited, more especially those who feel a genuine desire to reform, and who would willingly co-operate to that end with any effort to help them into better lines of thought and conduct.

The suggestive plan seems to open up a new era in reformatory humanitarian effort.

Every true friend of humanity will wish most satisfactory success to Judge Lindsey in his effort.

Denver, Aug. 1.—Mystic forces of the unseen world—strange powers by the use of which the mind of one person may control and mold that of another—will be enrolled in the cause of justice and made to do its work of mercy and uplifting by Judge Ben. B. Lindsey in the Juvenile Court of this city.

The whip, the cell and the reform school having failed in many cases to perform their work of converting into sane and moral youth unfortunates born to a heritage of crime and evil habits, Judge Lindsey has determined to act not only as jurist, but as an agent of reform. He hopes to do this in court by hypnotizing young incorrigibles and by the force of mesmeric suggestion work wonderful changes for good in the character of his charges.

Novel Sight in Court.

The spectacle of a judge gravely making the "passes" of a hypnotist—a sight probably never seen in any court—first will be witnessed next month, when the September term of court opens. Judge Lindsey already has selected the first case upon which he will operate—that of a young boy addicted since the earliest youth to the excessive use of cigarettes.

Judge Lindsey has mastered the art of hypnotism—or so much of the art as is known—and few men have better than he an understanding of the influence of mind over mind. While the judge lays no claims to comprehension of the mysteries of the psychic phenomena through which he hopes to work his reforms, he is an enthusiastic believer in the efficacy of hypnotism, properly employed, as a corrective agent.

He believes that by this power he can shape and mold the bent and twisted brains of those who never have had a fair chance—boys and girls born with their moral senses perverted and reared into evil habits without the ability to distinguish right from wrong.

Will Awaken Now Senses.

Judge Lindsey will take the place of father and mother, pastor and teacher in the lives of his small charges from now on and will attempt to will them into better ways of living, into powers of seeing the right and being able to perform it.

Great encouragement has been given the judge by his fellow scientists, who say the magistrate possesses hypnotic power to a high degree and expect great good to come from the experiments.

The first actual test will be made at the opening of the next term of court. In selecting a boy addicted to smoking cigarettes as the first subject, Judge Lindsey will have the opportunity of testing his ability to assuage physical cravings, as well as to work mental reformation.

The judge recently returned from the convention of the bureau of charities and corrections, where he met many phrenologists, most of whom advised him to attempt hypnotic experiments in the Juvenile Court.

Judge Lindsey is exceedingly sanguine, and believes he will duplicate his former success in the Juvenile Court, only that hypnotism will be more far-reaching in importance than anything he has attempted.

Judge Is Optimistic.

He described his plans as follows:

"My intention is to practice so that I may become as proficient as possible. I shall also have other workers study the subject, and shall endeavor when I am away to secure the services of prominent hypnotists to take my place in dealing with the children. When I take it up, as I have now determined to do, I shall go into it for all that it is worth.

"I have long believed in the influence of mind over matter. I am not inclined to Christian Science beliefs, but study has convinced me that mind is greater than matter and has a correspondingly greater influence. A weak minded person who is led, though he may have no bad tendencies, will become bad just because somebody who is evil minded wills that this shall be.

"My dealings with children have shown me how true this is. For instance, there are some boys to whom cigarette smoke is decidedly offensive. But others who smoke tell these that they will never be manly unless they acquire the art of smoking.

Influence the Agent.

"In this manner boys are led into the most injurious practice known to the modern science—not through inclination—merely through influence.

"Now, if this is true, as it undoubtedly is, why should not it be possible for some one to study and use this influence in precisely the opposite direction?

"This was the question which first set me to thinking, and the more I thought of it the more feasible the idea seemed to be. I bought books on the subject and talked with well-known authorities. Each step I took in this direction convinced me more and more thoroughly that hypnotism if rightly used might be a made a power of good.

"Now I have decided to try it, and give it a good trial, too. Experts say that the drink habit, cigarette habit and gambling habit are all amenable to hypnotic suggestion. Why should not the 'bad' habit prove equally amenable? Anyway I'm going to see if I can not hypnotize my boys and girls into becoming really good—the kind of good that will stay with them."

Will Suggest Thought.

The mode of hypnotizing which will be used will be simple. The child will be placed in a high-backed chair vis-a-vis to Judge Lindsey, or whoever is operating, each of his hands in one of the hypnotist's and the knees and feet of both in contact. He will then be thrown into a state of sleep which will last from ten to fifteen minutes. During this time the operator will endeavor to impress his thought on the mind of the child. The thought with a cigarette smoker, for example, will be: "It is injurious for you to smoke, and therefore you must not do it. You do not care to anyway."

No one will be allowed to hypnotize who is not recognized as a man or woman of the best morals, or most lofty character, as the results from any other person might be the worst.

THE PSYCHIC CIRCLE.

To the Members of the Psychic Circle:—Will you kindly concentrate your minds with loving and healthful thoughts, on my baby Guy and myself, every Friday evening until we are well again? I am a member of the Psychic Circle. MRS. WM. T. LAMBERT.
Bedford, Iowa.

E. W. Brooks writes from Ellicottville, N. Y.: "I hope all can have The Progressive Thinker. I have taken it several years. Members of the Psychic Circle who can, might help those too poor, if any there be, or might send their own copy after reading. Hoping and believing the circle will be a grand success, I remain sincerely yours."

WORK FIT FOR MIND.

Thoughts Along Lines of Social and Mental Progress.

It is surely within the bounds of reason to say that the human brain, when developed to perfection, is capable of fully comprehending every fact in nature, and by devoting its energies to these higher realms of thought, will solve every problem which affects its destiny, as well as the origin of life itself.

In fact, it appears to me that everything in nature must be life in some degree of its development, from the dense condition of matter to conscious mind itself.

And we can readily conceive that every power which keeps in motion this great universe, must spring from an emotion of mind.

From the construction of the mud hut or the palace; from the ox cart to the ponderous engine; from the messenger boy to the noiseless telegraphy.

These wonderful advanced conditions are the thought emanating from the human brain, put in visible form, utilizing the silent forces of nature, in order that humanity might enjoy more fully the blessings of earth.

There must be a culminating object as life's great accomplishment, which, if we see it aright, has never been fully realized. Not that mind is not capable of solving this problem, but because it has been occupied by, and has used its wonderful energy in the accomplishment which related wholly to the protection of the body in finding means whereby the luxuries of life, that of time and opportunity to indulge those passions which brought momentary pleasure, and to such a degree did this effort extend and so monstrous was its effect upon the masses, that the struggle of life for existence alone has for centuries been a problem which not only chilled the blood of countless millions of individuals, but has defied the wisdom of government, apparently, to solve.

In this strife here in the most civilized portions of the earth the youth has been ingloriously neglected and allowed to grow up in tatters and rags roaming the streets of all great cities, living by guess and by God, depending upon chance and cunning in order to obtain a crust of bread, and a rude shelter from the wintry blasts.

Not even the innocence and purity of the maiden has been regarded. She in the last half century, has been forced by conditions over which she had no control, conditions which the government is responsible for, to sell her virtue and desecrate her body for the price of a meal.

Old age, too, has been kicked into the gutter, to end earthly life in a poorhouse or prison.

The matured youth and middle-aged man have become tramps or servants for others, notwithstanding the fact that the fertile valleys of America, alone, could, were the forces properly applied, support in luxury every human being of earth; and strange to say, the wisdom of this government neither offers nor suggests a remedy to rectify these monstrous evils, but devotes its entire attention, its entire energies, to the regulation of traffic between powerful combinations of capital.

And traffic, when simmered down to logical conclusions, is nothing more than legalized robbery, and the efforts to sustain it have been one of the primitive causes of human distress, and all the troubled conditions which contending armies, which have clashed in deadly assault for centuries, which have passed and are in operation at the present, are the legitimate child of this wonderful effort to regulate traffic, and this wonderful, intellectual force of energy, used in traffic, is propelled by selfish greed for gold.

A greed, too, that goes so far as to ignore every principle of civilization, which, in any way, hinders its efforts to enrich the power which created the trade.

Under these conditions, we do not wonder that no thought has been given to that wonderful subject of life's object, its final destiny.

And since the truth, which if known would add new luster to human achievement, can only be mirrored to that brain whose efforts of concentrated thought in this direction, have developed the power of mind necessary to comprehend it.

Every great fact which has been demonstrated to the human mind regarding the motion of heavenly bodies, has come as a result of wonderful intellectual energy, seeking their solution, until to-day we are more proficient in our knowledge of chemistry, of astronomy than we are in the rearing of children or the necessary action of individuals toward each other, which will make a higher and more exalted condition of human achievement possible, whereby the standard of civilization will be raised to such an exalted condition that every luxury of earth, whereby human happiness is created, will be the common inheritance of every soul of earth.

If the youth has been educated at all, if he developed a well-trained mind by his mental efforts, it was for the purpose of using this superior strength so that he could more readily, and without physical toil, obtain the necessities of life, not realizing the fact, which must be true, that superior mental power when used to produce this effort, that the crime must be equally as great against the great law of exact justice as if he had used superior physical power to obtain the same result.

All governments have schools in order to educate the youth in the manual of arms, which has for its object the destruction of property and life and the subjugation of an inferior race. Yet none offer any advice or assistance to youth or old age, in poverty, which will enable them to fully utilize the opportunities to enjoy the blessings of life by becoming proficient in its virtues.

Few of the youth of our land could build the rudest kind of a dwelling, and but few of the maidens of our great country are familiar with all the details necessary to keep a home, as the civilization of this age should demand.

And on these great virtues no intellectual energy is bestowed in order that happy homes could be established and sustained, and if they were, there is no room on earth to sustain them, since the demands of the landlords are of such a character for its use, that life on the most fertile plains of America is but a mere existence under a tremendous strain to pay the rent.

Russia to-day boasting of her immense stores of gold in the vaults of the royal treasury, yet the inhabitants of that great country suffering every species of torture for the rudest necessities of life, and our own great country bordering upon the same condition—upwards of forty million of her population without a home and surrounded by conditions that it is next to impossible to obtain one.

Yet, with hundreds of car-loads of silver and gold lying idle in Uncle Sam's treasury, held as a sacred trust to sustain his dignity, he, too, like a monarchy, pays tribute to the most successful minds in the lines of traffic.

Who can deny these assertions, or who can fail to see the necessity of a higher and loftier object in life than the mere accumulation of wealth?

All objects that will bring us in touch with love for our fellow-man, a love, too, which will create conditions where we will willingly and graciously bestow all of our surplus strength in bettering the condition of every human being by making a home and a fireside, which he can call his own, possible, whereby the unison with the one he loves, children can be brought forth surrounded by the best conditions possible for their mental and physical unfoldment.

This earth must be the thought of a supreme mind made visible, the purpose of which must be to bring life through the various stages of its unfoldment, to conscious mind, and then, unfold that conscious mind on lines of truth and exact justice to purity itself, to God's presence, where clothed like Him in wisdom, power and majesty, it can command, and from the invisible elements of nature, produce a sphere like this.

We can only serve God acceptably by rendering all the assistance in our power in life propagation and unfoldment, and to do this, we must create conditions as a nation where a home is possible to all, regardless of birth or rank or wealth. We must open the avenues so that each and every one can nurse from the bosom of mother earth; can go to her store house, a fertile acre of land. Where energy is used, all of life's requirements can be produced and perfect, personal freedom be enjoyed.

These facts, we challenge the wisdom of this age to deny. How this can be effected, will constitute another chapter in our effort.

FRENCH HOLLINSHEAD.

Joliet, Ill.

"The New Life." By Leroy Berrier. Eminently suggestive along the lines of "new thought." Excellent in tone and tendencies. Price, cloth, $1.

The Dawn of Immortal Life.

Funeral Services of Samuel Hoyt, of Minneapolis, Minn., May 30, 1905, by Mrs. Cora L. V. Richmond.

"In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you and there shall be no more death." "We are born when we die, but we have died when we enter into human birth. Death is the greatest birth for it leads us unto God." A modern writer has said: "Death is the kindly messenger that opens the gateway of immortal life, setting the spirit free from the prison house of clay."

Into the house of the human life of our friend we have come to-day, dear friends, by the great invitation of nature and that angel miscalled "Death," to bear witness unto the transfiguration into the higher birth of our friend and brother, Samuel Hoyt. He had lived four score and ten years upon the earth. He was the last of the line of his family. Reared of New England parents in Canada, his life largely spent there, he nevertheless was of the good Puritan stock from which these liberties that you celebrate to-day (Decoration Day) have come. All those that remain of his household are his wife and three sons out of the seven born to him.

He has witnessed and looked with wonder in the measure of his lifetime, upon the many things that the century just past has revealed. He has seen the continent from east to west united by the great tie of the steam railways. The continents of Europe and America have been united by the lightning message-bearer, telegraphy. He has seen the steam horse sent forth to make the wilderness blossom as the rose; these vast prairies to yield of their abundance unto the laborer. He has seen that day by day and year by year the power of human intelligence has made the lightning man's message bearer; the steam horse and the electric horse his burden-bearer. He has seen that the rays of the sun can penetrate solid substances, revealing that which is within the human body, and those higher discoveries radium and wireless telegraphy.

What a privilege to live when creed and dogma are disappearing before the greater power of the perfect human religion!

What a privilege to live when the Congress of Religions brought to the Columbian Exposition representatives from all nations, and it was discovered that the religion of each had its foundation in the same principles: There is but one life and one religion; that is, Infinite Intelligence, called God, and the immortality of the spirit and the fraternity of souls.

Therefore it is not strange that in that great 19th century and this early part of the 20th century, the span has been made more and more complete that arches the stream of death; that the barriers have been removed between the two worlds through visions of the spirit and other manifestations.

It is not strange that with the breaking down of material barriers there should be added the knowledge of Psychic Research Societies, of England and America, who have taken up this theme and have declared through Dr. James and Dr. Hodgson and through the works of Frederic W. H. Myers, and through many and many a score of scientific minds, that there is evidence that can be demonstrated of the future life of man.

Religion in its highest sense has always demonstrated it, but the barrier of creeds and the many different paths by which people have sought to find that life, have been as stumbling-blocks in their way. It comes in a direct line that God is love, that we are all His children, and the immortal world is the great next step of life, and there ceases to be perplexity.

We know that our friend thought in passing from the human habitation that he was only taking the next step of life; that the body had worn out, like the branch upon the vine, like leaf upon the tree, which has gone to sleep having fulfilled its perfect work on earth, nor is it part of his thought nor is it that of his household, that this life is instantly transferred into perfection. The attributes and qualities of the mind that ripen here continue to grow and expand. No life is perfect; and any faults must be overcome hereafter if they are not overcome here and now. It was his thought that the greatest heritage that could be left to his children would be that the purest life, knowledge and intelligence that the mind contains here is at work in that larger, more extensive sphere of life.

As a pupil that has entered here in the primary degree, passes on to other degrees and finally graduates in that kind of learning to the larger school of human life, so the pupils of the human existence pass on with the experience, and the discipline that sorrow gives, to the added school of life above. How terrible it would be if all progress were stopped; if in the great divide of life people should never know anything more.

Even Rev. DeWitt Talmage, who never claimed to have a message from the spiritual world and did not believe anyone ever had, said: "The occupations in heaven were such as could be carried forward by human intelligence."

We do not know how he came into possession of this knowledge, since he does not claim to have had a message, but such as have the message know.

The astronomers will continue to work for added knowledge about the science of the planetary systems.

The chemist will continue to seek for added knowledge concerning the forces of life.

Those who pursue the subject of the higher thought will continue to inquire into the nature of the soul, and into the aspiration of the spirit, and when one enters into that new state and takes up that new thread of life of larger opportunities, the greater experience, the wider range of power must be there as witnessed here in its full measure before the decline of the physical powers.

He took up these elements, and thought and pondered upon them well and often, and believed that he could follow in the next step of life such pursuits as were adapted to him. And there is so much to do and need of it.

Tennyson said in his wonderful poem, "So many worlds, so much to do, such larger scope of human power." He also said in that beautiful poem dedicated to his friend Arthur Hallam, "In Memoriam":

"How pure in heart, how sound in head,
With what divine affections bold
Must be the man whose thought would hold
An hour's communion with the dead."

Longfellow, your own poet, who said,

"When the hours of day are numbered
And the voices of the night,
Wake the better soul that slumbered
To a holy calm delight,
Then the forms of the departed
Enter at my open door;
The beloved, the true hearted
Come to visit me once more."

John Wesley, who said, "But for this knowledge of the presence of our departed friends, our faith would seem unfounded," or Whitfield who bore forward the knowledge of immortal life by the visions of the ministering presence of those gone before. The testimony of all poets, and especially of the blind poet of Christianity, Milton, who said: "Myriads of spiritual beings walk the earth unseen both when we wake and when we sleep" are they not each speaking some added knowledge known unto the souls of men in all ages?

When Dr. Priestly discovered oxygen as an element of the atmosphere, it did not make the air any purer. People could not breathe any better, because he discovered oxygen, but they knew better the nature of the atmosphere and how to keep it pure. If your other eyes were opened and if you had a clearer vision, you could penetrate into this atmosphere of the spirit, and you could be made aware of the ministering presence of these invisible persons. You would know that they often turn off the danger and ward off the approach of shadow and darkness and shield from temptation.

What better protection could the young man have than that his spirit mother is caring and watching over him?

What stronger proof can you have than that those you love walk side by side, strong to assist in every great endeavor?

The next greater step of existence is that which comes when the body is cast aside, worn out, as something that by itself has become of no further use, and you take up the larger more perfect fields of activity in the spirit.

And so, at this hour, we come not into the house of mourning. We come not to those without comfort, but unto those who realize that the full measure of human life had been given to this friend; that he had lived the appointed time on earth, had gathered his harvest, and then he passed to the other side to the greater, purer life.

If the leaves did not fall, how could these springtime buds be all around you?

Had there been no harvest last year, how could the farmer be planting seed to-day?

The sowing is here. The ripening is for other, and greater and wider fields, and if the harvests that have been sown on earth shall be free from tares, and thistles, thorns and briars, how beautiful is the gathering for mind and spirit in that larger granary. It is a voice that you cannot afford to set aside. It is a voice that you cannot afford to pass.

When your children go to school, are examined and graduate, it is to fit them for their lives of usefulness. The school of daily life is hard to live. It is to fit the human lives for that larger usefulness of the life that is to come; for the greater school, that wonderful teaching, that grand graduation, and if these steps have been taken in the performance of duty, in the understanding of all that can be known, how much more will be the benefit in that larger University of Souls where the spirits are living on in their places and the great light of the fuller intelligence can pierce matter through and through. It is then that distance cannot limit thought. It is then that intelligence is greater than all the forces of nature. And so, when this intelligence is set free, when it is loosed into its native air, like a bird it soars, and seeks the wider range and source of its own power.

Let us then take benefit by this life with all its early struggles. Let us pass the faults and failings that are incident to human life, and let us understand that each individual works out his or her salvation with the knowledge of the truth which comes from within and above. Let us also remember that in the sweet glad springtime new power and new growth are here upon the earth, and it is necessary that the old form shall be cast aside and the great new life enter in.

We know his personal presence, and even the care you had for him in recent days and years will be missed. We know that ministering unto one who is dear is, in itself, a loss when it ceases, and we also know that those who are left in the household, and the near friends, will feel it strange not to see the familiar form, but there are others to welcome that life into the new existence.

You remember what the little girl said when she was asked, "How many are there of you," and she answered, "There are seven; five on earth, and two in heaven."

The larger home simply opens to receive another and another, and they are not lost, but take up the thread of life, and you are included.

Dear friends, even if you miss him for a while, there is one more hand to receive you when you pass on. One more in the great unknown life to welcome you into the fold.

And you of the household, the children, and childrens' children will one day tell them of his knowledge, of what he did in life, of what he understood, and that he, as the patriarch of the fireside forms the center for the family there as here. The scenes will remain of his early ventures and later successes, and his great grand-children will be taught to reverence his memory.

And one who sits here this day, who has walked the path of this life by his side, who feels more than words can tell at this hour, into whose heart we will not penetrate, but she knows she does not walk alone. He who was her companion here, side by side, for so many years cannot be taken from her. God does not divide lives that are united here. They are linked by the more holy ties of the spirit, when all the years have linked lives together, and the trials, and work, and joys have moulded them into one. How beautiful that in the larger habitation the family is united, is not lost in the great claims of the Universe.

Have you seen the morning dawn out here upon the prairies, and far in the distance, like the ocean have you seen the low grey shadow that rested there. Have you seen how dark it is just before the great dawn, and then have you seen the first ray as it shot upward, as it gradually spread and dispelled the mists of shadow, and at last the opening rays of the dawn; have you seen how soon the heralds of day come forth and the rays of light shoot towards the earth, awakening the soul of flowers, gilding the far hills, awakening the birds into song, until all the world is awake, and then at last the great glad anthem burst forth from myriads of throats, and the leaves on the trees clap their hands from joy because the day is born? Such was the dawn of immortal life unto him who is arisen.

ELWOOD, INDIANA.

Indications Point to Prosperous Work.

Mrs. L. V. Jackson, formerly of Michigan, came over from Camp Chesterfield and spoke for us at the Progressive Spiritualist hall, last Sunday night. Notwithstanding that the camp is in progress, other churches all over the city, and the hundreds of other places of entertainment, our hall was well filled, and all one had to do was to look in their faces and there read the lines of appreciation and enthusiasm that were depicted on each countenance. Sister Jackson clinched every argument produced. She remained over till Tuesday to get better acquainted with the people of Elwood, and requested that we meet her in our hall on Monday night. We gladly met her with ice cream and cake, and after a very sociable and enjoyable time she entertained us with a brief and pointed speech, followed by many convincing tests. She has agreed to attend our society for an indefinite time, which I hope will be for the best interests of Spiritualism generally.

There is no one that appreciates the genuine phenomena better than I, and our dear sister is continually giving out what she sees and hears, which are all very convincing, but she does not stop at that, but concludes with the philosophy, which is equally dear and precious to me. There is no use to argue the case, but where there is nothing but phenomena produced, it will only (create) or evolve phenomena seekers, and they are everlastingly seeking one more test. There are thousands and thousands of phenomena Spiritualists to-day that are hanging on to the bloody cross, and there are hundreds who are operating Punch and Judy shows at the expense of credulous phenomena seekers, thinking that they can perpetrate all kinds of damnableness, and at the last moment repent and be sorry (not for having practiced this deception, but for being caught) and then expect the blood of a persecuted and crucified being will save them. Oh! what ignorance!

Would I had the hand of some of our ready writers, I would spend my last breath at the desk writing and explaining to mankind the beauties and grandeur of our beautiful philosophy. Or had I the voice, eloquence and mental capacity of some of our speakers, I would mount the rostrum and would travel from pole to circumference.

It would make no difference as to what country or clime I was in when ready to pass into a higher life. It is so grand, and the more we know of it, the grander it becomes. I have but very little time to think of earthly affairs, really I am so interested and enthused with the beauties of Spiritualism that I am almost unable to attend to worldly affairs. I feel the forces of the spirit world working with me almost constantly. That is a great consolation to me. The words of my precious child that I heard on the street over two years ago are constantly with me. They were, "Papa, we will stand by you." I am quite sure this is all true because I so frequently feel their influences.

J. L. FOSTER.

Elwood, Ind.

"The Attainment of Womaly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. Price $1.

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MIRACULOUSLY CURED.

The Same is Credited to a Relic of Saint Anne, But is Probably Due to the Influence of Catholic Spirits, as They Hover Around the Church to Promote Its Interests Wherever They Can.

What her friends believe was a miraculous cure of a case of paralysis was effected on Lucille Walsh, 6 years old, daughter of P. J. Walsh, 5219 Union avenue, at the novena held at the St. Anne Roman Catholic church at Kankakee, Ill.

Hearing of the powers of the relic of St. Anne at the church the little cripple's mother and aunt took her to the saint's shrine for prayers, along with more than 1,000 other pilgrims from Chicago. Father P. T. Gelinas of the Church of St. John the Baptist, Fiftieth and Peoria streets, was in charge of the pilgrimage.

The day marked the close of the annual novena held at St. Joseph's church in honor of Saint Anne. Saint Joseph's is the depository of a relic of the healing saint, which was sought by thousands of persons. At the public veneration of the relic at 9 o'clock in the morning more than 3,000 persons offered devotions.

The pilgrims came and went all during the day, some to seek healing for themselves, some to pray for the cure of relatives or friends. Bottles of water, which flows in a grotto near the shrine of St. Anne, were carried back to persons unable to come to the church.

The influence of Catholic spirits impregnates the Catholic church from beginning to end, aiding to perpetuate its superstitions. It has recorded as marvelous spirit manifestations as ever occurred in the ranks of Spiritualism. Curious, is it not?

KANKAKEE.

MEDIUMISTIC PHENOMENA.

Counterfeit Manifestations Which Delude the People Should Be Exposed.

In the Washington (D. C.) Post there was published a part of my letter on "The Element of Fraud in Mediumship," but the omission of certain sentences left my meaning on one or two vital points open to misconstruction.

It will be asked, "How can you prove that fraud or legerdemain is employed by any alleged medium, and if you cannot prove trickery, are you not bound to accept the medium's statement that the phenomena are those of discarnate spirits?" As a matter of fact, public seances are usually given under such conditions that it is practically impossible to prove fraud, however clearly it may be indicated. The light is regulated by the medium or his assistant, and there is an implied obligation on the part of the sitters that they are not to disturb the performance by applying any tests not desired by the medium. To strike a light or to grasp and hold the alleged spook would, of course, be out of order.

It is obvious, however, that the burden of proof rests on the man who claims spirit agency for the phenomena. There are at least three possible hypotheses: (a) Spirit agency; (b) clairvoyance or other psychic power, (c) fraud or legerdemain. The phenomena are worthless as proof of either spirit presence or occult power unless all possibility if trickery is eliminated. For example, a medium sits in front of a cabinet with his hands concealed by a curtain. Behind him is a table within easy reach of his right hand, and on the table a musical instrument. The audience hears music proceeding from the cabinet and afterward the instrument appears above the curtain. The medium solemnly affirms that it is the work of spirits. Why should any one, no matter how credulous, accept his statement when it is so well known that the same results are produced on the stage by so-called magicians, who are honest enough to inform the audience that the manifestations are due entirely to sleight-of-hand and illusion?

There are genuine mediumistic phenomena, and it is to be hoped that the Society for Psychical Research and other scientific experts will before long arrive at some definite conclusions with reference to this class of facts. In the meantime, without intending any reflection on honest mediums, anyone is rendering a public service who lets in a little light on the counterfeit manifestations by which people are deluded and imposed upon.

The amateur investigator will save himself much time and trouble if he will read a few reliable and unbiased works on the history and methods of Spiritualism before attempting to investigate the phenomena for himself.

W. D. MACKENZIE.

VICKSBURG CAMP, MICH.

The Season Opens Auspiciously at This Camp.

It is with pleasure I greet you to-day from Vicksburg camp, Vicksburg, Mich. Sunday, July 30, was the opening day. It was glorious. All nature smiled upon us. Her smiles were only outdone by those upon the faces of the people whose hearts were made glad by the reunion with their friends, and by the benediction which seemed to be heaped upon them by nature, and by the beautiful inspiration from the spirit land.

Thomas Grimshaw, of St. Louis, Mo., our able chairman, having just returned from a visit to his old home in England, rich with reminiscence, and with the cause of Truth uppermost in his heart, is filling us all with new zeal to labor for this cause that is pushing its way into all avenues of life, and is undoing the shackles of superstition and ignorance on every hand. His opening address was full of interest, pointing out as he did the rapid strides Spiritualism has made in its few years of recognized existence; the decay of prejudice; and the planting of truth and establishing of spiritual temples upon the former battle grounds, where eggs of questionable character and age was the ammunition used by its professed Christian (?) antagonists.

It was a large and intelligent audience that gathered in the early afternoon to listen to the words of truth from the inspired lips and brain of Dr. B. F. Austin, Rochester, N. Y. His listeners were not to be disappointed, as with breathless attention every word was followed to the close, and we were loth to think that he had finished, and that we must again step out of the spiritual realm to which we had traveled with him, into the more mundane plane of existence. But so be it.

In the evening he again addressed us. The morning and afternoon sessions were followed with messages from the Summerland, through the instrumentality of Geo. A. Letford, North Carolina, many receiving convincing evidence that their loved ones whom the world calls dead, have but entered a larger life, and that their homes are indeed where their hearts are.

The beautiful music rendered by Mrs. Flora Russell of Alliance, Ohio, with Miss Amy Pellett of Vicksburg, as her able accompanist, formed an important part of the services of the day. Her sweet songs at times seemed almost to draw aside the veil between the two worlds, and enable us to look once more into the faces of the dear ones gone before.

Dr. Austin and Mr. Grimshaw are the speakers for the week, and we look forward in anticipation of the treat that is in store for us. Mr. Letford will also be present and follow the lectures with messages. The morning conference is a helpful and interesting feature of the camp. Harmony and good will reigns on every hand.

But what of the one at the helm? Who is responsible for all this? This report would not be complete did I not mention the little woman whose hand and brain and heart and soul is centered in this work; laboring from early morning till late at night, that all the wants of her people may be attended to. She seems to be omnipresent. Long may the hand of the angel world rest upon Miss Jeannette Fraser of Vicksburg, who has so nobly unfurled the banner of Spiritualism in her midst, and established its respect.

EMMA GIBBS.

Grand Rapids, Mich.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

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"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume.

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CANCER CURED

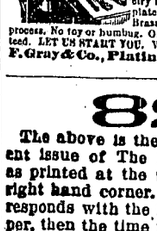
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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

To Camp Correspondents:—Notices of camp-meetings should reach this office not later than Friday afternoon to secure insertion in the next issue of The Progressive Thinker.

Dr. N. F. Ravlin has been engaged by the First Spiritual Church of Portland, Oregon, as pastor for the, balance of the year, till January 1, 1906, and has already entered upon his labors. Residence, 260½ Seventh street.

Annie J. Haight of Naponee, Ont., wants to correspond with some one who can help the Spiritualists there to organize a society.

Laura B. Payne, whose poetry and articles in The Progressive Thinker, are read with interest, is now at Springfield, Mo., and can be addressed there for engagements at 651 South Grant street.

Rev. R. Heber Newton says: "The middle ages also believed that saints received the imprint of the wounds of Jesus on their hands and feet—a beautiful superstition, said our scientists. Now medical scrutiny confesses that the stigmata are facts, though exceptional facts, to be explained naturally, of course, as every other marvel is to be explained. Clairvoyance was nothing but a will-o'-the-wisp, but it also is now a confessed power of certain organizations. Mollie Fancher, over in Brooklyn, has proved stronger than the incredulity of our savants. Read that charming picture of Joan of Arc by Mark Twain, and you will admit with him that this peasant girl, with her powers of clairaudience, hearing her mystic voices, is a fact which defies explanation by our knowledge up to date."

Wm. Fitch Ruffle is now on a visit to England.

Miss E. A. Hodge writes from Susquehanna, Pa.: "Mr. Williams says The Progressive Thinker is the best paper he reads. We think we will go without a square meal if we have to, rather than do without it. The paper seems to answer our needs in every way."

The Peoria (Ill.) friends have been holding a series of parlor meetings, for several weeks past, conducted by Mr. H. M. French, which have given general satisfaction. And they wish to heartily recommend him as an honest gentleman and a good test medium and lecturer.

A corporation has been organized in this city under the name of "The Searchers Publishing Co." "I, James A. Rose, secretary of the state of Illinois, by virtue of the power vested in and the duties imposed upon me by law, do hereby authorize, empower and license Max Gentzke, G. Schaff, Otto Georgi, P. Skupniewicz, Frank J. Kyas and Fritz Obrock, the persons whose names are signed to the before mentioned statement, as commissioners to open books for subscription to the capital stock of 'The Searchers Publishing Company,' such being the name of the proposed corporation, as contained in the statement, at such times and places as the said commissioners may determine."

D. G. Hill writes: "The increasing interest in the truth of Spiritualism is manifested by the increasing attendance at the Sunday evening meetings of the Golden Rule Spiritualist Society by an earnest and intelligent class of people, anxious to find something tangible on which to base their hopes of the hereafter. On Sunday evening, July 30, our speaker, Mrs. J. L. Fravel, delivered a most pleasing and instructive address, and her acquaintances are much pleased at the advancement she is making as she opens the door for the entrance of her spirit instructors. The messages were given by Mrs. Nellie Kusserow and Mr. H. M. French of Peoria, Ill.; both of these mediums are so capable and well known that no words of mine can add anything in praise of their work. O'Donnell College Hall, South Paulina street, between Washington Blvd and Park avenue. The coolest hall in the city. Open door. All welcome."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Mrs. May A. Price of Washington, D. C., is now at Lily Dale, enjoying the blessings of the camp and doing her own part of the work. She holds circles at the home of P. L. O. A. Keeler. She will be glad to arrange with other societies for work during the fall and winter as speaker and message bearer from the spirit world, and class work. Address her at Lily Dale, N. Y.

L. E. Johnson, secretary, writes from Grand Rapids, Mich.: "The Grand Rapids Spiritual Society has not been holding meetings for a month, but next Sunday we expect to have Virginia Barrett with us, and will hold out-door meetings on the lot we purchased to build a temple on, and hope much good will be done while she is with us. The Ladies' Aid are earnestly working for the temple fund, having put nearly $500 in the fund. Now harmony and good will prevail and our numbers are increasing."

Rev. G. C. Love writes: "The First Spiritual Religious Association of Clackamas county, Oregon, is holding one of the best and most beneficial camp-meetings ever held on its grounds. The board of officers in fixing dates for opening and closing the camp arranged to make the meeting one week longer than usual, but the attendance has been so great and lectures and tests so good the association by unanimous expression extended the date of closing one week beyond the date set by the board, and instead of closing July 30, the meeting will end on Sunday, August 6. The attendance is increasing day by day and greater enthusiasm is expected as the days go by. For lecturers, the association has had Harrison D. Barrett, president of the N. S. A., Harry J. Moore, Rev. G. C. Love, and others are expected before the meeting ends. Mediumship has been represented by Mrs. Eva McCoy, Mrs. Ladd-Finnican and others, and still they come, mediums and speakers from all directions until New Era has been blessed by workers as perhaps it never has been before. With kindly spirits hovering over us, and truth to guide us, we can truly say 'It is good to be here.'"

Mrs. C. Kirchner writes: "On Sunday, July 30, another large audience attended the services of the Rising Sun Mission, who were more than repaid for their visit in listening to the spiritual truths which were given out by Sister Schumacher, pastor of the Church of the Students of Nature. Her well delivered lecture on Spiritualism from a bible standpoint, and on the duties of Spiritualists, was commended by all present. Her remarks were soul stirring and a number of good thoughts were carried home by all who attended. After the excellent singing by our choir, a number of spirit messages were given by Sister Weaver, Sister Thompson and Brother Thompson, all of which were recognized. Quite a few skeptics were among the number, who received communications, and it no doubt, will be the means of bringing them into our ranks. We cordially invite all to attend our services which are held Sunday evening at 22 Jackson Place, between Jackson Blvd and Van Buren street, west of Hoyne avenue. Our speaker for August 13 will be Dr. J. H. Randall, Our next social and lawn party will be held Saturday, August 12, at Sister Trafton's, 1245 Wilcox avenue. All welcome."

Mary A. Ingalls writes: "Too much praise cannot be given Nora Batchelor for her able and fearless article in No. 818 of The Progressive Thinker, especially the part that relates to the education of the young in our public schools, on the subject that is of such vital importance to them. Surely she was inspired by the angel world to write it. For the last eight years I have thought much upon this subject, and I have talked with people upon the importance of teaching right living in the public schools. It is alarming the way our educational departments are overtaxing the mental capacities of the pupils. Some are graduating at the tender age of 15 years. In many cases their nerves are ruined, and their eyesight impaired by the time their school days are over. If the body could be educated along with the mind, and at a more moderate pace, it would be better for our children. Some way should be devised for compulsory education of the parents, if we would have an early improvement of the race. Only through a higher education can men know how to properly treat their wives during the period of gestation. If this is a work for Spiritualists to do, as Nora Batchelor says, then it should be taught in their schools. Let the Morris Pratt Institute take the lead and others will follow."

J. I. Mettler writes: "You are on the right track and are making satisfactory progress in driving the fraudulent element out of the Spiritualist ranks, which is, or ought to be, the desire of every Spiritualist."

Instead of the "woman in black," it is now the "man in white." Residents of Water street who sleep in hammocks these warm nights claim the pale spectre appears in the wee sma' hours of morning, taking giant strides up and down the street with head bowed as if in deep thought. The ghost appears barefooted and in snow white tights. Some of the older inhabitants are inclined to believe that the ghost is that of Blackhawk, the old Indian chief, who has returned from the happy hunting ground to observe what progress Warren has made since he left for brighter climes.—Freeport (Ill.) Bulletin.

C. M. Taylor, M. D., writes: "The Sunday evening meetings lately started by Brothers Ellis and Peters are well attended. Brother Peters in his lecture gives a most convincing proof of the immortality of the soul and after the lecture we had the pleasure of witnessing the work of Mr. Henry Ellis and his guides operating the telegraphic instrument. It clicks off one message after the other without the medium's hand touching the instrument. Here you can see the unseen power working in the bright light, and all the messages were recognized by those receiving them. This must be seen in order to be appreciated. Investigators and all others should pay a visit to these mediums in order to know the truth. They are located at 3250 Wabash avenue."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

HELEN STUART RICHINGS, who has been in the far Northwest for several years, is returning to the lecture platform, and desires to correspond with societies wishing the services of an inspirational lecturer, psychometrist and dramatic artist. Terms most reasonable, especially for long engagements. Address P. O. Box 115, Seattle, Wash.

Dr. Fisk of Dubuque, Iowa, was in the city last week attending to his professional business. He heard Mr. Bryan lecture at Clinton. He pronounced it "eloquent," but of little interest from a Spiritual standpoint. The Doctor is always prominent in all reformatory work, his wife being an excellent medium.

Leonora Romaldo, the wife of a farm hand at Villacienso, near Burgos, Spain, has awakened from a trance which has lasted thirty-one years. The case has been under the close observation of medical experts during the whole of that time, and by their instructions liquid food was regularly administered by a tube placed in the mouth of the sleeping woman. At times it was believed that the woman was waking, and various means were employed to restore her to consciousness, but they failed. She has now regained her senses, but cannot be persuaded that she has slept for years. A curious feature of the case is that she remembers the incidents of her girlhood up to the time that she fell into the trance. Her body is fairly well nourished, but her hair has turned white. On being shown a mirror the woman shrieked with horror and declared that the image it reflected was not her own.

G. Chafee writes: "I wish every person of mature age would read your paper one year. My oldest sister's youngest daughter has become a Spiritualist by reading your paper and she is happy."

S. H. Keech writes from Kansas City, Kans.: "The First Spiritualist Church held its regular services at Warwick Hall last Sunday evening, July 30, conducted by Mrs. Edward Connelly, one of our most influential speakers and ardent workers in the cause, assisted by Mrs. Alice Baker of Cleveland, Ohio. Much interest is being aroused in the cause among many of our best and leading citizens, and with the prospects of the coming fall and winter we hope to build up prosperous societies all over our city. If our mediums would work more harmoniously together it would be much better. There seems to be too much discord between them. Dr. Lucas, of the East, a great worker and eloquent speaker, spent a few days in our city last month, and delivered one of his masterly lectures on the evening of July 18, to a large audience. Subject, Man a Creature, and the Way Out; a Master and the Way In. All present were highly pleased with the masterly way he handled the subject. The proceeds of his lecture was given to Mrs. Ella Baldwin's School of Psychic Science of Chelcy Place. Mrs. Baldwin is one of our most ambitious and ardent workers, and is doing much to build up the cause of Spiritualism in Kansas City, Kansas."

Torrington, Conn.—The body of their daughter apparently lifeless and with the assurance of the attending physician that she had died, Mr. and Mrs. Sampson Blake, the parents of Miss Flossie Blake, set about to prepare for the burial of their only child. Three hours later, as the undertaker was about to put the girl into a shroud, signs of life became apparent and the physician was hastily summoned. Within an hour the girl was conscious and spoke to those gathered about her. Though still very feeble, the results of a long continued illness, hopes are entertained for her recovery. The parents are certain that their prayers restored her to life.

On the fourth day after moving into what is known as the Applegate property on East Maple street, Jeffersonville, Ind., Mrs. Belle Raymond and family bundled their belongings and sought another home, because they say they heard spooks. Asked about her sudden determination to move, Mrs. Raymond said she could not stay in a place that was haunted. The first night they were in the house they heard strange noises and were prevented from sleeping. The same thing occurred the next and following nights, and that was all the family could stand. They left Monday. George Cisco and family, who occupied the house several months ago, left because they heard and saw strange things, they said. The house was built by the father of George Applegate, the Louisville teamster, and both of his parents and two brothers died there. Aaron Applegate was fatally injured while a guard at the Prison South by Chub Carroll, a convict, striking him on the back of the head. A short time ago, John Applegate, a brother died there. The ghost of the brother is said to haunt the place.

A Boston scientist says that hypnotism can develop only natural instincts and that the best hypnotist in the world cannot make a really moral person do wrong. From experiments he has made he believes that 75 per cent of the human race, if unrestricted by family pride and other like considerations, would steal.

Mrs. O. A. Bishop, a most excellent trance, test and business medium, is now located in her own beautiful home, No. 3721 Forest avenue, where she can be consulted daily, Sundays excepted.

Mrs. Nettie Beals writes from Petosky, Mich.: "The many readers of The Progressive Thinker will be pleased to hear of the good work that is being pushed along at Snowflake camp, the only Spiritualist camp ground in Northern Michigan. July 31 Mr. and Mrs. E. W. Sprague greeted us with words of love and cheer. They are with us this week also. A. A. Finney, the well-trumpet medium, will be with us during camp, holding seances daily. Mrs. Nettie Beals and others helping with the good work and other mediums coming daily. Mrs. Cora Morrill will be with us next week. People wishing summer outings can find no more beautiful spot or beneficial climate. It is situated on one of the lovely lakes with which the northern country abounds. Lots are being leased, and cottages erected. Brother and Sister Sprague chose their lot, and expect to have their cottage next summer. Snowflake camp grounds near Central Lake and Belaire, on P. M. railroad.

Mrs. E. J. Jaquet writes from 910 S. Main street, Galena, Kansas: "This finds me at Sister Sara C. Scovell's, and I am being most cordially and royally entertained. My good little sister, Virginia Bryan was suddenly called to the sick bed of a loved father and daughter on the evening of the 24th of July, just as Camp Winfield closed its session. Our stay in Winfield was most enjoyable, and we were well treated by all. I regret very much my sister having to leave, but as she expects to join me at her earliest convenience, I will not mourn, but quietly rest with our good Sister and Brother Scovell. Mrs. Kayner wound up the camp exercises with her fire test, which was given to a large and very appreciative audience. Mrs. Bryan and myself are receiving letters from far and near, wanting our services and just as soon as Mrs. Bryan joins me we will start once more with banners unfurled and sing with the multitude of honest and earnest seekers, Hold the fort for we are coming; see our signal wave. Sister Scovell sends greetings with me to all friends in our home city."

Mrs. Virginia Bryan writes from Payne, Ohio: "Please permit me to say to your readers and my friends, that I have been called from my labor to the sick bed of my father who is critically ill from paralysis, and daughter just recovering from typhoid fever. How long I must remain with them I cannot tell, but hope to be able for duty soon."

A husky Iowa farmer now living near Letts, is the hero of John Hay's poem "Little Breeches." His name is Scoy, and he was about four years old when he became "embalmed in poesy." Scoy's father was driving a lively team near New Virginia, Ia., one day, and when he got out of the wagon for a minute the team dashed away, with the boy in the wagon. The horses went over ditches, fences and brush-piles. Finally the wagon was overturned and the little fellow was thrown head first into a drove of sheep. The father and friends, running frantically in an effort to catch the runaways, saw the accident to the boy. The father rushed to the spot, fearing to find the little fellow dead, but on the approach of his father the boy sat up and said, "Dad, give me a chaw of terbacker." That is the way Laren Talbott of Sioux City relates the incident which Hay improved into a rebuke to the angels for "loafing around the throne" instead of attending to rescue work.—Truth Seeker.

Mrs. Frances A. Koehler and Miss Grace Koehler are in Lily Dale, N. Y., where they will spend the season, after which they will visit relatives in western New York.

Mrs. S. E. Mackley writes from Ferndale, Cal.: "I am with you heart and soul in your warfare against fakes in mediumship. I cannot see how any one can pretend to find excuses for a self-confessed impostor."

Mrs. Garber writes from Des Moines, Iowa: "Dr. J. S. Allison of Kirksville, Mo., has lectured for the Psychic Research Society for the past two Sundays. He was educated for the ministry, but soon found himself out of line with orthodoxy, and severed his connection with the church, starting out on independent lines in keeping with his new attitude towards religion and scientific thought. Too much cannot be said in praise of him. He is an able inspirational speaker, being clairvoyant and clairaudient. He has a fine delivery and a charming personality. His subject for Sunday evening was 'The Origin of the Devil and His Destruction.' He handled it well, and should be heard to be appreciated. I think he should be in the lecture field as a Spiritualist missionary. We need just such men as he is, as he has a very commanding and convincing way of making people believe all he says. Mrs. De Wolf-Kiser has gone to Clinton Camp for the season, also Mrs. Martha B. Johnson, a worker for our cause, and Max Hoffmann. There have been no definite arrangements made as yet for the opening of our society for the fall and winter season."

Mrs. Laura G. Fixen, affectionately remembered in Australia, gave her platform in Chicago, U. S. A., one evening last March to Miss Elizabeth Harlow, when she lectured on "Woman and Her Future." It is so excellent an address that it is not surprising to read it was given "under the generous auspices of Mrs. Laura G. Fixen, vice-president of the Illinois State Spiritualist Association," as she would entirely endorse its ennobling sentiments.—Harbinger of Light, Australia.

J. H. Collins writes from Bardwell, Ky.: "Having had years of experience as public speaker in the ministry of the Methodist church, I have entered the field of Spiritualism and hang up my slate for calls to lecture. I will refer to Rev. B. F. Austin or Rev. E. W. Sprague. Address me at Indianapolis, Ind., or Bardwell, Ky."

Dr. L. H. Freedman, the Australian healer and physician, writes: "I desire to inform my friends and readers of The Progressive Thinker that this is the first time I have been in Chicago throughout a summer in seven years. I am satisfied that Chicago is the coolest place for a spiritual camp in all the states, and I am glad to say that my time is well taken up, and patients are doing well. I am in my old quarters, 3036 Indiana avenue. I may run over for two or three days to see how the friends are at Vicksburg camp this week."

Wm. Richmond writes: "Here we are at Maple Dell camp, Ohio. After leaving Corry, we went to Cuba, N. Y., where Mrs. Richmond spoke one Sunday in a little woody dell. From there we went to Lily Dale (Cassadaga) where she lectured three times, including Sunday, and gave a series of class lessons. We found Lily Dale much improved in some directions, although we missed many of the old-time faces, most of them having passed on to the higher life. We had the pleasure of meeting Lyman C. Howe and A. B. French while we were there. From there we went to Lake Brady, where Mrs. Richmond spoke last Sunday. Although the day was rainy and disagreeable there was a very large attendance at the meeting. From there we came here last Monday. Mrs. Richmond speaks Sunday; then we leave for Onset."

THE CARE-FREE LAND.

I dreamt I dwelt in a beautiful land
Where there rested no shadow of care,
Where no man was rich, no man was poor
But all had enough and to spare,
Where the tongue never uttered a word of guile
Nor winked there the eye of deceit,
But every one trusted his fellow men
With a confidence true and complete.
We often sing of that beautiful land
As a land that is far away,
But why not make it near at hand
And to live in every day?

J. M. Whitson.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $2. 10 cents.

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, August 13, 1905, S. E. 58: "Power."

Gem of Thought:—

"Self-reverence, self-knowledge and self-control, these three alone, lead to sovereign power."

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

WAKE UP! WAKE UP!

That Is What Is Asked of Minnesota Spiritualists.

As the time is rapidly approaching when the National Convention of Spiritualists will be held, I thought it would be well to inform you of the arrangements made for the entertainment of the delegates and friends who will be here.

The First Unitarian Church has been secured to hold the sessions of the convention. It is centrally located and is one of the prettiest churches in the city. The Zumbachs, the Ladies' Quartette of Minneapolis and other local talent have been secured to furnish the music.

The official headquarters will be at the Nicollet Hotel, one of the best in the city, where rooms can be engaged at the rate of $1 per day, each person, European plan.

It is greatly to be desired that the state of Minnesota be strongly represented at the National Convention, and to that end it is necessary for every local society to have a representative at the state convention held in Minneapolis, Sept. 7, 8, 9 and 10. It is a great honor to have Minneapolis chosen for the 13th annual convention of the National Spiritualists Association of the United States and the Dominion of Canada, and we hope that every society will show its appreciation by sending a delegate to the state convention.

It is the heartfelt wish and desire of the officers of the Minnesota S. S. A. that Minnesota shall have the privilege and honor of being the first state to thrown open the doors of the National Convention free to the public, as this organization was and is intended to do missionary work; and one way to do that work is to have the sessions free to all, as other religious bodies do. To do this it is necessary to raise the sum of $300 above hall rent and other incidental expenses. To help in this work the ladies of the different auxiliaries organized under the name of the Ladies' Entertainment Committee for the National S. S., and will serve dinners and suppers in the commodious dining room of the church. Another way will be badges. Are you interested in the success of the convention? If so send $1 to either J. S. Maxwell, president, or C. P. Follett, secretary of the Minnesota S. S. A., 1644 Hennepin avenue, for a badge, and we trust that every Spiritualist in the state will buy one as a souvenir of the 13th annual convention of the N. S. A.

I want to urge upon all the necessity of making an individual, as well as a united effort to have the National convention a grand success. It rests with each and every Spiritualist in the state to make it so. Wake up and prove to the world that you appreciate the opportunity that has been given to show what Minnesoteans can do. Make the delegates, speakers, mediums and friends, who come here from all parts of the United States and Canada, at their own expense, feel that they have been so welcome and appreciated that the remembrance of the 13th annual convention of the N. S. A. will always remain more than a red letter day.

J. S. MAXWELL.
President Minn. S. S. A.

Onset Camp Notes.

Another great week has passed and Onset has added another page to its history of success. Large crowds have arrived during the week, and at present there are more people here than at any time last year.

We have had some grand meetings this week, and the class work has been a special feature. Mr. W. J. Colville, who is making his farewell to America, has been very interesting and he has had large audiences at all his meetings. He spoke Sunday, Tuesday, Thursday and Friday, and his classes every morning.

Tuesday and Friday the children's lyceum holds meetings at the Arcade, in the afternoon, and Mrs. Allyn is having big success and has a large school. She is the right woman in the right place and ought to be the national lyceum organizer. Something ought to be done for the children, and she could do it. This is a suggestion.

Saturday is to be Massachusetts State Association Day, and a large program has been prepared. The secretary will send a report of the meeting later.

If you like this paper, why not subscribe for it and get your friends to do so also? You can do so at the bookstore, where you can get a single copy. Give us a call. H—.

ONLY ANOTHER FALSIFIER.

Pretending to Expose Spiritualism and Its Teachings.

To the Editor:—During the past few days there has been in Daytona a self-styled exposer and denouncer of Spiritualism, styling himself, "N. G. Buckley, D. D., Author and Lecturer."

His attempted expose consisted of a series of defamatory remarks and misstatements coupled with an exhibition of table moving, based on his personal opinion of its cause and effect, etc.

Individually I consider his attempted expose an insult to intelligence, and I cannot but feel my relation to the old saw that says a fool and his money are soon parted.

The learned D. D., claims Chicago as his home, and states that he has charge of a church in that community. To give the D. D. his due, I must say he is an entertainer, inasmuch as he contrives to amuse his audience.

He dubs himself a missionary in the cause of Christ, and in generalizing respecting Spiritualism sets forth the following as indisputable fact:

"Spiritualism teaches the doctrine of free love.

"It denies the existence of a God.

"Spiritualists are Atheists and are opposed to Sunday schools.

"One who poses as a medium is a liar and a fraud.

"There is that embodied in the faith that influences its exponents to offer eloquent prayers to his Satanic Majesty."

In making these and many similar statements he clinches them, or endeavors to, with the statement that there is not one elevating principle in Spiritualism.

He styles himself the only exposer of Spiritualism producing and explaining the phenomena practiced by Spiritualists, fakirs, and mediums.

He says he has challenged Spiritualists to meet him in public debate, but they invariably refused.

JOHN A. JEFFERYS.

Daytona, Fla.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price 25 cents

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents.

New Era Camp, Oregon.

The camp at New Era, Oregon, is now well under way, with attendance large, and much interest manifested on the part of all visitors. President Love is the right man in the right place, and is never so happy as when he is trying to make some home-sick stranger feel at ease in beautiful New Era. Mrs. Love is an able helpmeet to her husband, and her hands are never weary in well-doing.

Visitors have been with us from all parts of the nation—far-away Maine, the Lone Star State of Texas, Kansas, Missouri, and almost all of the states of the Union have sent their sons and daughters to New Era. No wonder they come here. The camp is a bower of beauty, and its very atmosphere is peace. Harmony prevails at all times, and every one is happy.

Rev. Harry J. Moore has been at his best in his excellent lectures and has risen to great heights in his splendid interpretation of doctrines Spiritualistic. President Love's addresses have also been excellent, always to the point, and for the best good of the cause.

Mrs. Dr. Espanto of St. Louis, has given us some excellent addresses, replete with earnest, logical thought, betokening a deep as well as an inspirational speaker. Her good husband, Dr. Espanto, the gifted Indian medium, is one of the best message bearers the writer has ever known, for the simple reason that the Doctor is honest, and his work perfectly genuine.

These words also apply to Mrs. Ladd-Finnican of Portland, Ore., and Mrs. Eva McCoy of Marshalltown, Iowa. A camp cannot fail to be successful when it presents genuine phenomena as forerunners of the lectures given by the various speakers upon the rostrum. These two ladies are favorites with all who meet them.

So great is the interest in the work of the camp that its management has extended its session one week, closing now August 6, instead of July 30. All Oregonians should patronize New Era camp. It is a spiritual place, as well as one of the most restful and inspiring spots on the face of the earth.

Come to New Era, oh, ye Spiritualists, and have a good time.

EVANGEL.

CLINTON CAMP, IOWA.

Notes of the Camp-meeting at Mt. Pleasant Park.

The first week of the Clinton camp-meeting is nearing its close, and it is with pardonable pride that the officers and members of the Mississippi Valley Spiritualists Association review the events of the week and estimate the results of the work done.

Mt. Pleasant Park was never so beautiful. Every year sees some improvement in the grounds and cottages, and the people who come here from other places are delighted with the beauty and restfulness of this ideal camp-ground.

The talent secured for the program is exceptionally fine. The hotel, tents and cottages are already thronged with interested visitors, and the camp promises to be the best in the history of the association.

Mrs. R. S. Lillie has just gone from us, after giving four lectures that greatly pleased all who heard them.

Mrs. Carrie E. S. Twing arrived today (Aug. 4) to fill an engagement for three lectures and an "Ichabod seance." The repeated engagement of Mrs. Twing by the association evidences her popularity with us.

Mrs. J. A. Murtha is our message medium for two weeks, and is doing excellent work.

Next Sunday morning President Peck will lecture on the subject, "Buddha and Christ, the Great Mediums," a theme suggested by Col. Bryan's lecture last Sunday on "The Prince of Peace." We always expect a treat when our good president speaks.

Among the prominent mediums on the grounds may be noted Mrs. De-Wolf-Kiser, well and favorably known throughout the west as a slate-writing medium; W. W. Aber and Dr. Rothermel, materializing mediums; Doctors Eskelson, Fred L. Mehrtens, Mrs. Crawford-Richards and Mrs. Gunnison, magnetic and spiritual healers. Other good mediums are here, whose names your correspondent has yet to learn.

The following extract from the report of last Sunday's meeting, given by the Clinton Herald, the foremost local newspaper of this city, will be of interest to many readers. The management of the Clinton camp-meeting is to be congratulated on the success which attended the meeting on "Bryan Day":

President Peck Introduces Bryan.

"The noted Nebraskan was introduced by President W. F. Peck of the Mississippi Valley Spiritualists' Association. Mr. Peck is a finished orator, and his introduction was very eloquent. The president of the Spiritualists' society anticipated, with the audience, he said, a great intellectual feast in the address of Mr. Bryan; and that neither the chairman of the meeting, nor the members of the vast audience, were disappointed is a foregone conclusion.

"It was a magnificent audience that heard Bryan Sunday. The great amphitheatre, which seats over 1,500 people, was simply jammed and many, unable to obtain seats, stood out on the hillside and listened to the address.

"Mr. Bryan spoke of a visit he once enjoyed with Tolstoi, who defines religion as the relation man fixes between himself and his God. The speaker remarked that he finds many who think they can outgrow religion, which is a good enough thing for the ignorant, to be put aside, however, when a certain point in intellectual development is attained. He had he said passed through a period of skepticism during his college days, as he supposed every man has. And he told of the manner in which he outgrew his doubts, and learned to assume that back of creatures is a Creator; back of designs a Designer. Mr. Bryan said he is not worried about the theories of creation provided they do not attack the doctrine 'In the beginning God created the world.'

"Regarding the performance of miracles the speaker said that God, who could make the world, can do anything He wants with it. No one can declare He cannot perform miracles without denying to Him the power of omnipotence."

If every week of the camp proves to be as satisfactory as this first week has been the association may write itself "Proud" on Aug. 27, when camp closes.

REBECCA WORTH.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

HAY-FEVER AND ASTHMA CAN BE CURED.



THE KOLA PLANT.

The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific. Mr. W. H. Kelly, 317 45th St., Newport News, Va., writes: Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma, by Himalya after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 25th: had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Dr. B. L. Chaves, 1128 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good but Himalya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya as it cured me of Hay-fever and Asthma and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to the Kola Importing Co., 1102 Broadway, New York.

OUR TWELVE PREMIUM BOOKS.

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They are neatly and substantially bound in cloth.

No other publishing house in the United States excels them in the mechanical work—binding, printing and paper.

The three volumes of the "Encyclopedia of Death, and Life in the Spirit World," contain more valuable data on Death and Spirit Life than can be dug up in all the libraries of the world.

Then comes the valuable work by Hudson Tuttle, "The Religion of Man and Ethics of Science."

Then the excellent work by Dr. J. M. Peebles, "The Seers of the Ages."

Then comes the "Great Debate Between Moses Hull and W. F. Jamieson. It will fill an important niche in your library.

Then follows "Ghost Land," "Art Magic," "The Next World Interviewed" and "A Wanderer in the Spirit Lands," and the "Occult Life of Jesus."

And lastly, our latest premium book, "Letters From the Spirit World," written through the mediumship of that remarkable medium, Cariyle Petersilea.

All these TWELVE PREMIUM BOOKS are furnished to our subscribers for $3.75 (postage prepaid)—a price never before known in ancient or modern times. Read over our premium list and then send for them. They will delight you. They will constitute a perennial fountain of knowledge for you and your family,—an achievement only accomplished by the Progressive Thinker—a miracle in modern business enterprise!

Longley's Choice Collection OF BEAUTIFUL SONGS.

Here is a book of songs for public meetings and the home that is full of music and poetry that reach the soul. The book is just the right size, neatly constructed, plainly printed on a splendid quality of paper, and contains 76 songs.

WORDS THAT ARE TRUE.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

John K. Visscher: Q. An orthodox minister of this city—Grand Rapids—says that every postoffice and bank in Japan are run by Christians, and that we are an independent nation is entirely owing to Christianity. Is this true?

A. There is as much truth in the statment that the Japanese banks and postoffices are run by Christians as that these institution in the United States are conducted by Buddhists. It is difficult to controvert an assertion like this, otherwise than by branding it with Ingersoll's designation, "an orthodox lie."

As for this country owing its freedom to Christianity, had puritanic Christianity had its way, had it not been for the efforts of Paine, Jefferson and others, and perhaps the influence of the liberty movement in France, this country would have been a theocracy, the most tyrannous and blighting form of government, the minister of the gospel riding with whip and spur, and no one daring to resist.

S. P. Clayton and others: The inquiry is for an explanation of the answer to Henry Voorhees in The Progressive Thinker, No. 817: Q. Must we not conclude that although we exist as spirits in the future, such existence has an end, in accordance with the laws of life exhibited here, in the life and death of living beings? If all living things existed always, the universe could not hold all entities for eternity.

The passage in the answer which has called forth inquiries is as follows:

Out of the seething cauldron of existence, there constantly arise the perfected spirits, while the yet imperfect sink back to be again and again assimilated; in each new form gaining strength and approaching the ideal type comparatively of all living beings only a minor part, an excessively small part, exist after the death of their physical bodies. There is no crowding in the spirit spheres, or prospect of the population becoming so.

No answer given during the many years since this department was introduced has called forth so many letters for further light, or in criticism.

As the answers are mostly given me by an intelligence independent of myself, it is difficult to take up such questions, after they have been disposed of. For myself unaided it is quite impossible. I know nothing—absolutely nothing—of spirit life or the spirit world, except what these spirit intelligences have given me. I have to interpret these communications just as others do, unless fortunately there is a recurrence of the same influence.

It is because of the deep interest expressed, that I break the rule that a question once answered in this department should not again be considered.

The answer which is a condensation of the philosophy expressed in the "Arcana of Spiritualism," is unsatisfactory because of its brevity. Perhaps its most complete statement is made in "Studies in Psychic Science," page 207, and in "Philosophy of Spirit." This passage from the latter:

"A spirit is not necessarily immortal, but can become gradually extinguished, like a lamp burning for an indefinite time and then going out. Such is the condition of the lowest races of mankind. They exist after death, but with them there is no progress, no desire for the immortal state, and slowly atom by atom they are absorbed into the universal spiritual substance as the spirit of the animal is immediately after death."

Again: "If it be asked at what age the spirit of man retains its identity (after the death of the body), it may be said in reply that no certain date can be given for that varies with the development of the parents."

Again quoting from Psychic Science: "We may regard the physical body as the scaffolding, and when it fails—as at death—the incomplete arch of intelligence—the spirit—built thereon, falls with it; but this arch becomes more and more perfect until in man it is perfected; and when the physical platform by which it has been constructed fails at death, the spiritual arch remains."

The phrase, "an exceedingly small part exist after death," must be taken comparatively. Civilized man as a whole has passed beyond the line of mortality. This portion, compared with the hosts of sentient beings which are below, is a small fraction. Yet it contains the sublimated essence of all lower forms.

Had the critics given closer attention they would not have rushed to the conclusion that only a small number of human beings were immortal, for the passage refers to all living beings from the lowest to man. In this light, is it not true that an excessively small part exist after death" of the physical body?

As this theory, a continuation of evolution—almost exclusively rests on the statments of spirits, it will be seen that it does not admit of argument.

The following propositions may be taken from these books, fundamental and forming an outline of the science of spirit, and spiritual things:

The evolution or organic forms is paralleled by the spiritual. The vast series from the protoplasmic cell to man has for its goal the individualization, and full expression of the cosmic mind, the spiritual in nature.

Step by step through lower forms it ascends and man—perfected—is its last physical term. Through man this spiritual individuality has received such completness, that it no longer depends for its expression on the physical body, but has a form of matter designated as substance, ethereal elements, which by its harmonious adjustment remains after the physical body has fallen away.

It follows as a corollary that: There must be a dividing line below which the imperfect spirit being perishes with the form through which it is expressed.

This line may not be sharply defined, and on the other side may be spiritual beings lingering for an indefinite period—to at last meet the "second death."

It has been said by a writer with mind illuminated: "Supposing the laws governing our spiritual natures operate similarly to those governing our physical, we must naturally infer that the spiritual forms of all parts of life, may be by those laws interpreted. If the spirit of an animal has not intelligence to obey and the spirit of man wilfully disobeys, will not the law eventually destroy such spirits? The idea that all ignorant and vile spirits, without aspirations for anything that is good, who glory in wickedness and persist in the violation of law, will become perfected, I regard as false, for such must go on in a career which ends in annihilation."

This writer is correct in results, but errs in the cause he assigns for continuous individuality of spiritual beings. He places it on moral grounds, making it dependent on moral aspirations, character and desires, whereas it is dependent on development.

The human being, after a certain stage of mental growth, receives a charter to eternal life which cannot be annulled, bearing with it all its infinite consequences and responsibilities.

Yet it may be observed that such beastly desires and uncontrolled passions may indicate a peryerted organization, a deterioration and degradation, showing that the tide line of spiritual continuity has not been reached.

I confess that standing on the coast of this infinite reach of spiritual being, I shrink in awe at its sublimity, and feel that any attempt at presentation by words, of its grand philosophy, must be scarcely more than failure.

WOMEN SHOULD VOTE.

Advance of Women Still Attracting Much Attention.

Mrs. Mary Costello, president of the Advisory Board of the Ladies' Benevolent Association, voices her opinion as follows:

"The subject of 'New Womanhood' has been engaging more of the attention of the Christian world the past half century than at any period of the world's history. In contrasting the position of the American woman of the twentieth century with her position some fifty years ago, we are forced to acknowledge that a wonderful process of evolution has been going on, which, however, has in no sense partaken of the nature of a revolution, but rather has been the result of the changing industrial, social and economical industries of the country.

"When the subjective and the dependent position of women at that period is understood, the most conservative of either sex will neither be surprised nor shocked at the aggressiveness of the movement led by Mrs. Stanton who defied public opinion and called the first woman's convention for the purpose of demanding rights to which she felt her sex justly entitled.

"The broad-minded men of this land have come to realize that wisdom, judgment and conscientiousness are not prerogatives of either sex, but are the result of the combined training of head and heart.

"I believe that the American man of to-day rejoices more in the advancement made by women of this country in the march of human progress in recent years than do the women themselves, and this he ought to do, if from a selfish standpoint only, for he must eventually share in the profits to accrue to mankind from a progressive womanhood.

"Therefore the idea that the highest interests of men and women ought to be identical is gaining ground.

"The greater the enlightenment and intelligence of the women of a community, the higher will be the standard of the men of that community."

SPIRITUALISTS INTERESTED

In Appeal Which Madame Montrose Will Make from Decision of Judge Murphy in Police Court.

Rochester Spiritualists are interested in the appeal made by W. H. Sullivan, as attorney for Madame Montrose, from the decision of Judge Murphy in police court yesterday by which the judge held that the "sittings" given by Madame Montrose came under the legal head of fortune tellings and placed her under bonds in the sum of 200 to refrain from such in the future. The appeal was taken to Judge Stephens of the county court yesterday afternoon, Assistant District Attorney Bechtold appearing in opposition.

It was claimed by the defense at the trial yesterday that Madame Montrose distinctly stated that she did not tell fortunes, but that she was a Spiritualist and could see into the future. Mr. Sullivan in his argument traced back the section of the penal code which the defendant was accused of violating and held that it was a survival of the old English law against gypsies, jugglers and wandering mountebanks. It is quite likely the case will be appealed to the highest courts.—Rochester (N. Y.) Union.

Trumpet Manifestations.

H. G. Burroughs, the trumpet medium, has been giving a series of circles to the Joplin people. We have one thousand or more Spiritualist believers, yet many outsiders are investigating the phenomena of spirit return. It is a great pleasure to have the departed loved ones speak to you in an audible voice through the trumpet, hence every sitting at most any circle, the seed of Spiritualism is planted, and in time will grow.

The writer has attended several of his meetings, the one held at the residence of E. J. Stiles, corner A and Joplin street, was well attended. Mr. Burroughs, at any circle, will invariably select some skeptic to sit next to him so they can realize that he is not moving about in the dark and producing fraudulent messages.

His phase is going into a trance, when his Indian guide, Blackhawk, greets the visitors; his trumpet guide Tim Murphy, in typical Irish dialect, then introduces the spirit speaker, for the invocation, known as Dr. Westlott, who appeals to his hearers in a most ardent manner and sincere spiritual thoughts.

The phenomena that took place were grand, the musical instrument was moved by the spirits present, wound up and set going, by request of one of the sitters. The former daughter of the house came and played on the guitar in harmony with the singing. Many other manifestations took place. The trumpet messages were good tests to those present. Every one present received a message from their departed loved ones and departed well pleased with what they heard and learned.

JOHN G. DINKELBIHLER.

Joplin, Mo.

The Sensitive.

As Impressively Presented by the Editor of the Harbinger of Light, Melbourne, Australia—All Geniuses Are Sensitives, But All Sensitives Are Not Geniuses.

In a recent number of The Age, appeared a reprint from The Saturday Review of an article on "The Sensitive," wherein the writer expresses his opinion that in a world where we must needs stand the buffetings of both friends and enemies, as is the case in the present conditions of society here, it is a misfortune to be born a sensitive. He describes the sins and follies of sensitives in their endeavor to hide their worldly weakness—and the picture is not much overdrawn—but his concluding remarks, which embody the advantages of sensitiveness, indicate that they far outweigh the disadvantages, nearly all of which are due to lack of moral stamina, the possession of which would lift the individual above the level of the petty matters which otherwise annoy and distress him. As a preliminary to the expression of our views on the subject, we present the bright side of the picture depicted by the writer:

"The artist is one whose sensitiveness is abnormally developed in some direction. He has made for himself an atmosphere in which he can live. In the world, as it exists, he is an abnormal product. In the world of art, as he has created it, sensitiveess is the normal condition. Here he can 'realize' himself in safety. Here the assuaging balm of sympathy is applied to his wounded feelings. It is this consciousness of 'another world' altogether than that we see, which gives to the artist that air of aloofness which baffles and enrages the uninitiated. To the rest of the world the sensitive is a constant source of surprise. Who knows to what heights of heroism and endurance he may rise albeit he shrinks so visibly from the mere sight of suffering and pain? From the ranks of the sensitive have come the doers of the great unexpected deeds. Once touch his sympathy and the considerations which have weight with other men will be thrown to the winds. He will go through with the enterprise at all hazards."

What is the sensitive? The one whose interior self is constantly coming to the surface; reaching out for some ideal, something in sympathy with its desires or cravings, but meeting as a rule with cold and unsympathetic response, retreats quiveringly into its abode, conveying its trouble to its citadel, the Brain. When this defeat is oft repeated the higher intellectual faculties become weakened and the basilar ones dominate, creating an inversion; then sensitiveness instead of being a blessing becomes a curse, but where the outreaching spirit finds some field for its aspiration in painting, sculpture, astronomy, horticulture, music, religion, or anything of a truly moral or ideal nature, it has something to hold on which gives it courage to hold its ground in the particular field it has occupied, and partake of compensatory joys for the trials and pains it may experience in other directions. Did parents understand this and apply themselves to seeking a natural outlet for the sensitive aspirations, there would be much fewer failures in the lives of such. Like delicate plants that under favorable circumstances produce the most beautiful flowers and foliage, but lose all their beauty by exposure to strong winds or burning sun, the sensitive requires protection from the buffetings of the worldly-minded. Unfortunately, too many parents, instead of strengthening the moral nature of their sensitive offspring to bear with fortitude or equanimity these unavoidable trials incidental to their constitution, encourage instead a feeling of resentment by blaming the persons or circumstances which pain them, and thus unthinkingly bring about the inversion we have referred to.

All geniuses are sensitives, but all sensitives are not geniuses; the genius is one who has sufficient intellectual force to concentrate his intuitional aspirations in one or more definite directions. Manifestations of power in any particular direction command respect and ward off attacks on his weaker parts, but the sensitive whose interior self is feebly reaching out in all directions for something responsive to its indefinite cravings is vulnerable at every point, and unless sustained by the influence of some stronger personality, retires within itself, broods over and magnifies its trials, and develops pessimism.

The writer we have quoted in his concluding lines accurately describes the heroism which is a trait of the sensitive. Place him in a witness box or on a platform before an audience, and although he may know they are sympathetic, he will be all of a tremor but let him be in real danger he will, as a rule, exhibit calmness and bravery beyond others. This arises from the concentration of his spiritual forces. Stimulated by a sense of duty the spirit has no fear, it dominates the physical, and intuitively asserts its supremacy, placing itself (unconsciously, perhaps) in relation to the great forces of the world of spirit. Yes; the cultured sensitive in his solitary moments, when undisturbed by mundane commotions, does live in "another world" and experiences emotions unknown to the commonality of mankind, that are compensatory to the frictions of the mundane plane. All sensitives are mediums, but those whose mental conformations are defective, are related only to the lower planes of spirit life, and there is danger in the cultivation of their mediumistic powers, for the spirits in those planes are unwise and (not infrequently) unscrupulous. Hence, unless they are guarded and guided by some stronger and more advanced intelligence—either in or out of the body—their mediumship will not be beneficial to themselves or others. It is a serious business and we would caution those who contemplate entering the mediumistic field to pause until they have studied the guide books of those who have travelled the path.

MY TIMES ARE IN THY HANDS.

I need not care;
If days to come be dark or fair,
If the sweet summer brings delight,
Or bitter winds chill the air.

No thought of mine
Can penetrate the deep design
That forms afar, through bud and bloom,
The purple cluster of the vine.

I do not know,
The subtlest secret of the snow,
That hides away the violets;
Till April teaches them to blow.

Enough for me,
Their tender lovelinessto see,
Assured that little things and large,
Do fill God's purpose equally.

How is this planned?
Or that? I may not understand;
I am content my God, to know,
That all my times are in thy hands.

Whatever share,
Of loss, or loneliness, or care,
Falls to my lot, it can not be
More than thy will for me to bear.

And none the less,
Whatever sweet things come to bless,
And gladden me, thou art its source,
The sender of my happiness.

And this to me;
With other gracious gifts so free,
That I may never turn my face
In an evil hour from thee,

Nor on the land,
Of shifting faith and feeling stand,
But wake or sleep, with equal trust,
Knowing my times are in thy hands.

SPIRIT ROBT. G. INGERSOLL.
Madame Grace, Medium.

To the Editor:—The above poem, supposedly from Robert G. Ingersoll, was given through the medium of Madame Grace, who has been visiting our town last week. She and her husband seemed to give good satisfaction here, and left many of our people thinking.

This poem was given me by automatic writing, and I know nothing further about it than this. I think it very pretty, at least, and if you want to publish it, do so. W. J. DURHAM.

Seymour, Ind.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large octavo, 339 pages. Price, $1.75.

Winfield Camp, Kansas.

Our camp was a success through the entire meeting. As most people know after a camp is opened, most everything lies with the talent employed; and they proved to be all that we could wish for. Each one was ready to do their part and only waiting their time to come. The officers of the camp greatly appreciated their interest and earnestness.

Will J. Erwood's lectures prove that he is one that has looked deeply into the soul realm; and his lectures were anxiously looked forward to.

Mrs. Bessie Bellman awakens one to the thought of what life really means, and arouses in each one a desire to strive harder than before.

Mrs. Payne's lectures and songs cause one to turn the hour glass upon self and lifts one above the environments of this life for the time being.

Max Hoffmann in his spirit messages has never been excelled on our platform yet. He brought the tears to many an eye, and glad tidings to all.

Mrs. Sallie W. Aber's messages, given through her guide, Red Feather, were fine and right to the point.

Peter Pearson's lecture on Harmony of color was simply grand, and I think there are but few of us up to his standard of thought vibration.

Mrs. Isa Wilson Kayners' spirit messages were given in such a sympathetic, motherly way that all were drawn to her. The last evening we made up a purse for her to give us a fire test seance, which was grand, and many think it was one of the most attractive features of our camp. She slowly passed a $20 bill through the blaze, a necktie, a silk handkerchief, and all came out uninjured. She also held her hands and arms in the blaze; she held the burning hot lamp flue against her face and chest and all this was done without injury to herself or mentioned articles. There as a committee of three appointed, who brought fresh water from the well and washed her hands, arms and face with soap before everyone, so there was no chance of her using any drugs.

Mr. W. W. Aber as a materializing medium, gave splendid satisfaction; which will long be remembered with reverence to the seance room. He sat under strictest test conditions in most of his seances, and the loved ones came just the same and gave their love greetings, proving they still lived and with a fuller realization than when encumbered by the physical expression.

MRS. MAUD K. GATES.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

INDIA AND ITS RELIGION.

Illustrating Certain Facts Not Generally Known, and Showing That Each nation is Formulated on a Different Plan.

Intricacies of caste among the servants prevent housekeeping from degenerating into a tame and monotonous occupation in India, according to Mrs. O. M. Eakins, whose husband was acting vice consul general at Calcutta under the last administration. Mrs. Eakins lived in Calcutta for twenty years recently.

"It reuired twenty-seven servants to perform the housework for my husband and myself," said she in discussing the subject. "The man who does the marketing will on no account carry the purchases home. The official cook of the establishment never cooks. He sits and directs some other persons who perform the actual labor. The man who serves the food at the table will never bring it from the kitchen, which is in a separate building in the compound. There must be a special servant for that. The man who did the chamber work and took care of the bathroom was specially unclean to all the rest of the servants. They would neither touch him nor any article which he touched. If a table were to be moved not one of the other twenty-six would lift one end of it if he had hold of the other end.

Special Servants Handle the Food.

"It is necessary to have a certain number of Mussulman servants to handle the food. No Hindoo servant will touch your food or wash your dishes. This is particularly the case with meat dishes. Some vegetables they do not mind. But the same trouble arises over pork with the Mussulman servants. One day my cook went on strike and a Mussulman helper offered to get the luncheon. I told him to fry some bacon, but he murmured apologetically that he couldn't touch pig. So I went and sliced the bacon for him and after that he slid it into it into the frying pan, and when it was cooked slid it upon the plate, and so served it without touching it.

"They are the most imperturbable people in the world. You may throw one down stairs or pat him on the back; he accepts both with exactly the same expression of countenance. The Indian's religion is at the bottom of all his acts, all his feelings. He eats, sleeps, moves and has his being according to the religious formulae. And his doctrine of reincarration forms his whole philosophy of life. The fact that you are the master now is due to the fact that you have been the servant in some previous reincarnation. He is the servant now and the only chance for him to be reborn in the master's position is to learn all the lessons of his present incarnation. He takes everything philosophically. It is all a part of the day's work.

Christian Servants Are Worse.

"No white woman in Calcutta will have a Christian Indian for a servant. I know the wife of a canon of the Church of England very well. The canon has charge of all the Church of England missions in India. But she will not have a Christian servant in her house. They have lost all the ethics of their own religion and not taken any of those of the new one. It may be the beginning of better things, but the present results are chaotic.

"Calcutta is the most cosmopolitan city in India. Conditions of life there are very similar to those in any European city. It is situated in the least attractive part of India, where the climatic conditions are bad. The natives of that region are looked down upon by other races of India. 'Dog of a Vengali' is a common expression throughout the country. 'Babu' really means 'Mr.,' but it is a term used in Calcutta to signify an English-speaking Indian. It is a perfectly common sight to see a babu walking the streets of Calcutta wearing patent leather shoes, no stockings, the native drapery wound about his upper limbs and his costume completed by the shirt of the white man, worn quite untrammeled. The babu prizes his patent-leather shoes above all other articles of attire, and when it rains will take them off and carry them. It is a common thing with white housewives, looking over their returned laundry, to exclaim: 'Well, this shirt has been rented out to a babu!' The laundryman turns many an honest penny renting the shirts of his customers out to babus who wish to make a smart toilet.

Lake Brady Camp, Ohio.

July 30 was Cleveland Day at Lake Brady, being under the management of the German Spiritual Society of that city. The spacious tent was well filled notwithstanding threatening weather all the morning and the rain which began just as the morning session opened. The exercises began with an instrumental selection by the Quintelfild quartette composed of George Quintelfild and his three sons, of Cleveland, followed by the congregation singing, "Nearer, My God, to Thee."

Our president, Mr. Hunger, then introduced Mrs. Cora L. V. Richmond, the speaker for the day. As she is so well known it is not necessary to eulogize her farther than to say the people who were fortunate enough to be present received the best she had to give. As her lectures are reported verbatim for publication, it is not necessary to makes notes of it here, as it can be read in full elsewhere. "Love for Humanity and Immortality" was the subject of an improvised poem.

The afternoon session was marred by frequent showers, but the best of order prevailed, although many had to stand. Dr. Haines of Bedford, made a few remarks relative to the dedication of the church in Cleveland the first Sunday in October, recently purchased by the Ladies' Temple Fund of that city. Mrs. Woodruff sang as a solo that beautiful song, "Only a Thin Veil Between us." After the fine lecture, such as only Mrs. Richmond can give, Mrs. Challen of Toledo, followed with messages.

Mrs. H. C. Ebertshauser of Sandusky, O., is located in her cottage here for the summer, giving readings daily to all who desire to investigate on her line of mediumship.

MARY L. BETTES.

Cuyahoga, Falls, Ohio.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. J. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

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BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

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Human Personality, and Its Survival of Bodily Death. By Frederic W. H. Myers. Edited by Richard Hodgson and Alice Johnson. Two volumes. Price $12.

Hypnotism. By Albert Moll. Price $1.50.

Hypnotism. By L. W. DeLaurence. Price, paper, 50 cents; cloth, $1.

Hypnotism and Suggestion. By C. Lloyd Tuckey. Price, $3.

Hypnotism. An Experimental Study. By Dr. R. von Krafft-Ebing. Price, $1.25.

Hypnotism, Its History and Present Development. By Fredrik Bjornstrom, M. D. Price 75 cents.

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In the World Celestial. A story of spirit life. By Dr. T. A. Bland. Cloth. Price, $1.

In Tune With the Infinite, or Fullness of Peace, Power and Plenty. By Ralph Waldo Trine. Price, $1.25.

Invisible Helpers. By C. W. Leadbeater. Written in the author's charming style. Cloth. Price, 55 cents.

Jim. A story for young people, teaching spirit guidance. By Carrie E. S. Twing. Price $1.

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(Continued from No. 819.)

To be fair in this arena, all sides of the question must be presented, the bright side, as well as the dark side; the higher powers want the Truth known and they will go out to meet it; favor to none, justice to all.

To those mortals obsessed by extreme fear as to the "demons" in spirit life, let me say that there are no worse spirits here than those you meet every day in earth life, and just as there is no state or condition in the mortal that may not be reached for its betterment, by some method and in good time, so also is there no state or depravity that cannot be reached, here, by the great moral principle.

I am glad to come here and voice my sentiments. I feel to thank my coworkers, Brother Pierpont and his medium, for the assistance they have given me in the past by transmitting my messages of advice and guidance to this child of mortality, before she was sufficiently advanced to respond to my own vibration. I thank Mrs. Longley for her unspoken kindly thought and sympathy, at this time—sent along the subtle cord souls use to transmit their voiceless messages. My charge and pupil has need of kindly thought and words of cheer—they are like balm to the earnest soul struggling to perfect its mission amid the adverse conditions of earth, and many a one falls by the wayside, alone and unaided, for lack of encouragement.

How I wish that I might here speak of the laws governing mediumship. Oh, there is such a lack of knowledge on the world's part, of these subtle laws and currents; of the vibrative powers which set in operation the wheels within wheels which act on mortals for the development of mediumship! Such a lack of mercy, of sympathy to those we have called from the mortal ranks of life to bear our message to the suffering world! If you only knew! If you only could see the internal lives many of our charges and mediums suffer! And the greater message they bear to the world—the greater problem—the most degraded condition they touch upon, the greater is their suffering. Spirit guides and teachers do not come to earth to speak of the best conditions there, for there is no need.

We must, perforce, turn our efforts to the depraved conditions for their betterment. We must call upon media who are especially adapted for our work, and wise spirits do not call them unless they are well assured that the media will be able to serve their purpose. The most degrading conditions spring from ignorance of the generative law; the deepest suffering on earth comes from careless parentage, parentage which is criminal because it begets depravity in posterity and entails a lifetime of misery upon it. The heart-rending conditions under which humanity is born—the wresting of the creative function from degradation and placing it on a higher plane, when gods may be born to grace the earth and bless it, instead of demons to curse it—these are the conditions we wish to reach on earth, but when the media under our guidance take up that line of work, immediately they are scored for touching upon what are termed tabooed subjects and unkind things are said by some, who, if the truth were known, are living lives of deceit, hypocrisy, which they endeavored to conceal by such a pretense of purity that they could not even bear to hear motherhood, gestation, or the functions relating to them mentioned. The media we have selected to do that work and bear our teachings to the world have suffered years of martyrdom, because they spoke upon these subjects—because they touched spheres with depraved creatures who were human, yet who had been dragged down into the degraded vortex of earth's conditions.

We must call upon media to assist us, we must develop and sustain them along the thorny path as best we may. Mortals may help us by being merciful and kind to our instruments. When you see a child of earth struggling amid adverse conditions to perfect a work—when you know that there must be something back of her utterances, although you may not understand what it is, do not call her crazy, foolish, or bad, even though you were her own sister, for if you have stirred up animosity or robbed her of a life-long friend through deceit and by condemning her, you have infringed on her right, and brought out the most angular side of her character, instead of the most angelic, for media are most sensitive to abusive condemnation and you should not judge them, for the time may come in another life when you will find that they stand higher than you, before the bar of spiritual justice, and that, while you have stood aloof and scoffed, they have done the work and suffered the pangs which have earned a crown. Spiritual guides cannot use media for this particular work whose natures are incapable of feeling and experiencing, physically, the degraded states which are to be reached.

The perceptive powers of the medium must come in equilibrium with those of the guide in order to transmit the teachings. Media living in the external realm of effect, are ignorant of causes, while those who exist in the internal realm are cognizant of them and make the best instruments for our work, therefore we are obliged to choose them. In development there are two batteries in use, one, the registering battery on the mortal side; and the reflecting battery on the spirit side. But before the guide can transmit his lesson to the world, years, perhaps, may ensue before the brain and nerves of his instrument can be made to vibrate in rapport with his own, which entails difficulty and patience; the guide must raise the ratio of vibration in the mortal brain up to his own, and this can only be done in this particular work by bringing the instrument to the very sphere of the depraved condition to be reached; nay, the instrument must be swept momentarily into the vortex and know and experience its degradation ere she can respond to the thought-waves of her spiritual preceptor; she must touch spheres with the spiritual Magdalen and listen to the protests of her anguished soul (and thus be blamed by the members of the community, who do not know that unseen powers are leading her along the way), for, oh, good friends, even the poor Magdalen can teach a lesson and her sorrowful story, told to our instruments, is of use in raising the ratio of vibration for our work.

Many have said that Spiritualism has broken up homes in the past, but it is not so. This dear one and others will tell you the same. The higher powers have never taken a medium from what was lawfully hers in the sphere of the domestic; if that has been done in any family, it was not the work of the higher powers, but it was the manifestation of another influence. The first lesson taught to our media is that of duty; duty to those depending on them; duty to the husband or the wife, the tender children, to all those embodied in the marriage relation; duty, well done, is the bright star in the crown of our media, and when our work conflicts with that duty, we withdraw our forces and wait patiently until the time comes when we can again resume it without infringing on the rights of anyone.

It is a work of time to embody the process of unfolding the brain of a mortal sufficiently to come in rapport with the force necessary to give our teachings, and it brings its suffering. To be sensitive to the point of crucifixion, to be able to feel and know the world's thoughts in regard to your work, to be cognizant of its secret scorn—this is what it means to be our media. But you should know something of the power back of them, by the worth of their utterances; none but brave, noble souls dare to lift their voices in protest against the evil done to offspring by men and women in wedlock, the baleful obsessions they cast over helpless humanity; we are trying to reach every deprayed condition on earth and we shall not rest until we have rescued the last Magdalen from the man-made system which robs the human race of its mothers and despoils the youth of the nation.

My boundless love and sympathy go forth to all true workers in the cause; this article is not for this paper alone but for all Spiritualistic papers which have space for it, as I wish to reach our media in the east and west.

All should join hands in this work of lifting the burden from obsessed humanity and these words are written for the world at large.

To the mature and noble scholar in the west who has striven so conscientiously to solve the problems of mortal existence I extend my greeting, and one day I shall meet him in my sphere of spiritual life and give him welcome; many of our deepest thinkers have their homes on the Pacific coast.

I send a word of cheer and brotherly love to my co-workers everywhere—tell them that Henry still regards them with fraternal blessing, that he is still engaged in the same old work of striving to bring human hearts to a conception of that era yet to dawn when man shall dwell in peace with man, and all the world clasp hands in harmony together. That time is to come, we believe, when all shall gain that plane of thought and advancement where love shall rule.

To mediums everywhere, I say, press on; do your best; speak the word and give the thought that shall in any way soften the hardship of life for others and bring conditions of harmony for that of warfare, of peace for that of discord, love for that of hate—for the whole world is kin and we are brothers and sisters all. And I would ask your kindly thought for this dear one of earth, to help create the conditions which shall assist her in bringing forth my work, the coming book. It costs nothing to voice a word of cheer, and it called upon to tread the wine-press alone; and all the dear ones whom this band of spiritual powers have called upon to do the work and teach the lesson of a more righteous generation, we send love and sympathy while they travail amid the unhappy conditions of earth and we promise them, that, as the pure white lily rises from the depths of the muddy pond, so also will their spirits one day arise above the black shadows now encompassing them and they shall taste the sweets of the spiritual glory and wear the laurel in the kingdom they have so ably earned.

THE AGREEMENT KEPT.

The Ghostly Apparition Appeared as Agreed.

A writer in the Record-Herald says: "Take the case of a mother or father dying many miles away from his or her family. As death approaches the mind is so strongly fastened upon the thought of the absent ones and the grief is so great at being away from them that there is created one of those strange phantoms that is instantly transmitted to the far-away ones. There is an instant's appearance to the living and then the specter disappears. It has carried out the dying wish and desire and has communicated with the loved ones. So you do not believe such things occur? Well, may you never be the recipient of such a grewsome message. I recall a case in my own life that will never be forgotten. My dearest friend at school was the sweetest boy I ever knew. We grew up together and separated after we became men. 'I must go to London,' he told me one day, 'and I will tell you good-bye. I desire that we shall make this agreement: if either of us should die the last thought is to be a message to the other.' I agreed, but with a laugh. We wrote to each other often and he was getting along well in Europe. One day there was a ghostly apparition appearing before me, and with it was the voice of Harry. 'I have been run over by a train in London,' it said, 'and I am dying. Good-bye.' The vision disappeared. A cable message the next day informed me that the vision was right, and that Harry had died about the hour I received the message. Was it telepathy or what?"

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Give Us the Truth, the Whole Truth, and Nothing but the Truth

LILY DALE, N. Y.

Notes of the City of Light Assembly.

Cora L. V. Richmond, J. Clegg Wright, Susie C. Clark and Thomas McClary—with such a quartette representing the different phases of scientific and spiritual thought to which each is specially adapted, what could one expect but a week brim-full of instruction, which to the receptive mind is an impetus toward higher thought and better living.

Miss Susie C. Clark's initial lecture was given on the subject, "Fetters that Bind," a practical, helpful discourse, full of sound sense as well as high spiritual thought. No one could listen to Miss Clark without being impressed with her deep earnestness in the cause of Spiritualism and along all lines of thought which tend toward the elevation of mankind to a higher plane of living.

Some of the fetters that bind as discussed by Miss Clark were, a misconception of God, or the belief in a personal God; this, combined with lack of the spirit of brotherhood in man, she claimed to be the greatest obstacle to the advancement of the race. Other human fetters she outlined to be: The prominence of the lower self; the love of self, as evidenced in envy, uncharitableness toward other selves; sectarian intolerance; intemperate habits of thought and of appetite; of worry and lack of aspiration for broader realization of spiritual truth.

An interesting incident in the week's doings at the City of Light was the flag-raising in Melrose Park, on the slight elevation just outside the entrance to the grounds. A large, handsome American flag was a gift to the association from W. H. Mix, of Sugar Grove, an ex-member of the board of directors and a pioneer worker at the City of Light when it was known as the Cassadaga Free Association of Spiritualism.

A. B. French, a venerable, yet powerful speaker, made the presentation speech to the waiting hundreds gathered at the scene of the flag-raising, and thrilled every heart with the touching eloquence of his inspirational thought. A most fitting and timely feature of the occasion (due to the tact and ability of chairman John Lillie to appreciate the "eternal fitness of things") was in having the flag hoisted by the hand of an old soldier of the civil war, F. C. Holcomb, of Chapin Post, No. 2, G. A. R., Buffalo, N. Y., a newly arrived guest at the City of Light that day, and who did himself proud at the post of honor given him by Chairman Lillie. Mr. Holcomb thoroughly appreciated the honor; he fought in the battle of Gettysburg, and carries in his pockets, on his lapels and has in his possession innumerable medals, badges and various tokens received from the government and other official sources, of which he is justly proud; one, a quaint portrait of Jennie Wade, the heroine of Gettysburg, as he says the boys called her, who baked bread for them all the first day of that bloody encounter, and who was shot down while in this service for the boys in blue. No wonder the old man was eager to grasp the rope with which he was to elevate the Stars and Stripes he loved. It was impressive scene and formed a beautiful picture. President Pettengill, ideal in the grace and dignity of her office; Chairman Lillie, his face beaming with enthusiasm; prominent speakers and teachers grouped about the venerable, white-haired master of ceremonies on the grassy knoll nature had furnished as a platform; hundreds of young and old with uncovered heads awaiting the signal from the Northwestern Band of Meadville, which we have with us always, and as the boys poured forth the strains of "The Star Spangled Banner," and the old hero of Gettysburg slowly and reverently hoisted and flung Old Glory to the breeze, as with one voice three cheers and a tiger were given which reverberated over the hills and through the glens of beautiful Lily Dale, it seemed as never before! Then "America" was sung by the great choir of people, and as Old Sol sank to rest, throwing the shades of purple and gold, shades of red, of white and of blue over the rippling waves of the lake, spirits of air, of light, of nature everywhere, seemed to re-echo the song, "Long may it wave o'er the land of the free and the home of the brave."

Thomas McClary, familiarly known as "The Western Chautauqua Orator," is said to have the learning of Wendell Phillips and the humor of Artemus Ward, and has the power to sway his audience to laughter or tears at will, with a magnetic personality he holds his audience to the end, and is ideal as an entertainment and instruction.

President Pettengill introduces special attractions almost every week, and, needless to say, they are of the very highest and best talent, literary, dramatic and musical.

MATILDA ORR HAYS.

SUMMERLAND, CAL., CAMP.

The Summerland Spiritualist Association will hold its annual camp-meeting at Summerland, Santa Barbara county, Cal., commencing on second Sunday in September and closing on the following Sunday. The association has engaged celebrated speakers and mediums and is endeavoring to make this meeting especially attractive to visitors. A restaurant at hall to accommodate all visitors during camp-meeting. Inquiries for rooms and other information, address W. G. Hendricks, secretary Summerland Spiritualist Association, Summerland, Cal.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

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This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

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Interesting Extracts.

By Sara A. Underwood, From Letters of Anna Gardner, the Nantucket Pioneer Suffragist.

Many of the earlier converts to Spiritualism in this country were identified with the Anti-Slavery and Woman's Suffrage movements as well, and to these among the readers of The Progressive Thinker the name and doubtless the personality of Anna Gardner, a native of Nantucket Island, a pioneer worker in behalf of her sex, one of the earliest teachers to give her services during the war in teaching the freedmen, and the first person to invite and encourage Frederick Douglass to address a public meeting in her native town where she was born of Quaker parentage—will be familiar. This is why in looking over many letters written to me personally during a number of years by this noble woman, I thought I ought to share some of her thought expressions on Spiritualism and other themes, with the editor and readers of The Progressive Thinker, before giving the originals to the flames.

I never met Anna Gardner face to face. She is one of a delightful group of thought friends made through the medium of the pen, but all dear and real to me as any I have gained otherwise. Miss Gardner was not an avowed Spiritualist, but was deeply interested in the subject. She was to the last a little doubtful, and these doubts I did my best to dispel. Her last letter was written with trembling hand but unshaken soul, in her last painful illness, a short time before she passed on to wider knowledge than my own, at the age of 86, on Feb. 18, 1901. I was happy in being the means of making her acquainted with another daughter of Nantucket of her own name, a Boston friend, Miss Eliza Drow Gardner, a teacher for thirty years in the Roxbury High School, who a few years before the death of Anna Gardner, bought a summer home in her native island Nantucket, from whence she also a year later passed on to the higher home for which they both longed while still doubtful of its possibility. It is to Eliza Drew Gardner that Anna Gardner refers in the following:

"Our mutual friend, E. D. G.—comes to her Nantucket home soon. I know how glad she will feel to receive all your messages. But I am afraid neither she nor I will be able to solace ourselves for enforced mutual separation in this life by the hope to meet in the world beyond, which hope or expectation is made so realistic by your facile pen on paper. We are both somewhat skeptical and desire 'a cloud of witnesses'—in the line of Spiritualism, she, much more than I."

In a later letter she writes: "Of course, my ideas, once bordering on materialism, have materially changed since being psychologically inclined; I am a Spiritualist—but I crave more personal experience to convince me of the truth of the continuity of existence. I have attended seances many times—but if I depended upon what I saw there to deepen my convictions I should lose faith altogether. I am influenced only by its reasonableness as an explanation of the mysteries of this phase of existence."

"In a paper before 'The Unity Club,' I gave 'Some Phases of Psychology,' as my subject a few weeks ago. It was received very much better than I expected. In fact it was very much applauded. It was written for 'Sorosis,' and the 'Unity' committee requested me to repeat it before their society. The name of S. A. U. figured in that paper."

Speaking of the vagaries of some writers on Spiritualism, she remarks: "Emma Hardinge Britten is a woman, I suppose of undoubted veracity—but while she cannot give the names of parties so that her strange story can be investigated, the skeptic would be likely to consider its absurdity to be in proportion to its marvelousness. Could there be downright undeniable proof of its truthfulness, to me, more than any manifestations I have ever heard of, it would be convincing. I think I should be clean gone over to a belief in Spiritualism. I perceive Elizabeth Cady Stanton is looking that way. Should she become a public advocate she would help the cause hugely. But I do not feel, as she seems to, any greater interest in the unseen, mysterious hereafter in consequence of verging toward it—being an octogenarian, I have felt all the interest possible on all subjects, in philosophy and science and humanity. Emotion could not augment my interest now that I am approaching the hereafter."

In August, 1900, she writes me: "My Dear Friend:—When I took up a late number of The Philosophical Journal and read your article on post-mortem experiences, I felt rebuked that so long a time had elapsed since my last communication with you—my last exchange of earth experiences—but I do not forget you. As my years increase I find it more onerous to wield the pen, but in order to earn a response I know I must make an effort. Telegraphy has already taken the place of letter-writing to a great extent, and telepathy, thought-transference will, I doubt not, to a much greater in the years to come. I see you are still interested in automatic writing. What a wonderful mystery it is! I have just finished reading M. J. Savage's late book, 'The Religion of To-Day.' I am a great admirer of Savage, and what he writes is very inspiring generally, as well as profitable, but I cannot always agree with him. It does not seem consistent with the law of evolution that a man born so many centuries ago as was Jesus, should be considered the greatest man who ever lived, even spiritually. Neither can I agree with him that the church as an institution has been the most helpful in promoting the progress of the world. Has it not been the most cruel, bloodthirsty, sanguinary power in history? Even now these terrible wars would never have been brought about if the church as a whole had been opposed to it.

"I read with great satisfaction Mr. Underwood's political speech in the Quincy Journal—responding to every point that I was capable of understanding. Is it discouraging for me to say that I do not see how in his lifetime such a man as your husband can ever reach the popular side? What a pity!"

In another letter she writes: "Yesterday while looking through a pile of pamphlets to find something I wanted, I came across one of Mr. Underwood's 'Progress of Evolutionary Thought'—though I had an engagement I couldn't help stopping to re-peruse it. It was an address that should be heard all over the land! I have very little knowledge of science, but when it is made as lucid as in that address—revealing so broad a scope of knowledge in various directions, accompanied by the most profound thought, it is so helpful to me that I can but wish it could have a wider circulation.

"You asked me to give my idea of the characteristics of some of the earlier pioneers of the Women's Right Movement, and when I commenced this letter I had it in my mind to do so, but it is so long drawn out I think I can only say that I entertain, as of course you do, the most exalted estimation of them all—without attempting analysis. But much as I think of them, I doubt whether any of them excels Ernestine L. Rose, the Polish lecturer on human rights. What a splendid example of humanity she was! In addition to her beauty and superb intellectuality, she manifested so great sweetness and poise of character. It seems lonesome to think how the world is bereft of nearly all who can recall her personality to memory—How I wish you could get from her some genuine spirit message.

"Were Miss Harriet Martineau living in these days I think she would become a student of Spiritualism. What a remarkable woman she was! The best masculine and feminine elements seemed to unite in her character! so strong—so deeply sympathetic! Only think of those letters she wrote on the brink of the grave! Marie Weston Chapman speaks of her as 'This greatest English woman!'

"I think to be as confident of continued existence as you seem to be, would be a solace, and I am so much of a Spiritualist that had I the same personal experience you have had, I would believe as you do. I intend if nothing prevents to attend the Free Religious meeting next May in Boston. How I wish I could meet you there! I should like to see you face to face before hearing the 'One clear call for me' to join the great majority. But as that time cannot be far distant it is hardly to be hoped that we shall meet on this terrestrial sphere."

This brave, loving, beautiful soul met the change we call death, serene and fearlessly. Eliza Drew Gardner, herself at the time an invalid with a like lingering painful disease, wrote me on Feb. 9, as follows: "I sent my housemaid down this afternoon to inquire how Miss Gardner was, and the report was in her own words: 'I am as well as can be expected under the circumstances.' She heard my Annie's voice in the hall and called her to come in. She was sitting up, and spoke, Annie said, in a strong voice, took, and held her hand some time, and gave her messages for me. They have moved her bed into the sitting-room, but she will not go to bed—says she shall not till the last moment. They say that no one has known of her disease until within a few days except one friend who was going to Europe whom she knew she would not meet again, and her doctor. I never knew such heroic conduct. She must have dressed the cancer herself all the time—and how she must have suffered."

One week later Eliza Drew Gardner sent me a postal card with notice of her death. In January of the next year the writer passed on to join her and my friend in as serene a frame of soul!

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life at the age of 55 years, from her home at Howard City, Mich., July 26, Mrs. Georgia King. She leaves a husband, two sons, a mother and a host of loving friends to miss her. She was a Spiritualist. She was ill and suffered for many months, and was ready and willing to go. The writer gave the funeral address at the home, and the ladies of the Eastern Star took charge at the grave.

MRS. AMANDA COFFMAN.

Mrs. Julia Johnson of Alma, Mich., wife of the late Theron Johnson, passed to the higher life July 22, at the age of 68, after a brief illness. She leaves eight children and a wide circle of warm friends to miss her physical presence. She was a staunch Spiritualist, a kind, good neighbor, a loving and devoted mother, loved by all that knew her. The casket was covered with choice flowers. Her sons were the pallbearers and the writer spoke the words of cheer and consolation at the burial service.

MRS. AMANDA COFFMAN.
Grand Rapids, Mich.

Sanford Niles of Minneapolis, Minn., after a painful illness, was quietly released July 8, aged 77 years and 10 months. His early life was spent in La Porte county, Ind. He removed to Minnesota in 1855. The work of his life was along educational lines as teacher, editor and author. Possessing a strong religious nature, he early became a student of the phenomena and philosophy of Spiritualism, and never failed to speak or write in its behalf as opportunity demanded.

Mr. Abner Wright left the home of his daughter at Otisco, Saturday, July 28, to join the friends in the higher life. He has been a Spiritualist fifty-seven years, loved and respected by all who knew him. He leaves two daughters and sons and many relatives and friends to mourn his loss. He was 89 years old. He made every preparation for the funeral, requesting that Mrs. Dunham of Ionia, speak. The large home of the daughter was filled with sympathetic friends. Mrs. Webster read an obituary notice, and some beautiful thoughts of her own, which were very fitting for the occasion.

MRS. J. H. DUNHAM.

Passed to spirit life at her home, Lona, N. Y., Mrs. Sabrina E. Reed, July 3, 1905, aged 75 years. She had been a life-long Spiritualist.

Edward Garnett, a member of Billings Psychic Club, passed to the higher life, June 25, 1905, while performing his duties as lineman, coming in contact with a live wire. Thus one more link is formed between this world and that to which our brother has gone.

MRS. CARRIE SMITH,
Sec'y First Spiritual Church Billings, Mont.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; Price $1.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

"The Infidelity of Ecclesiasticism." A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents.

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32. CHICAGO, ILL., AUGUST 19, 1905. NO. 821

MRS. PRIOR IN NEW ZEALAND.

Philosophical Reflections on the Mediumship of Mrs. Prior.

There are features in the objective representation of such mediumship as is so remarkably displayed by that amiable lady and faithful exponent of spiritual principles, Mrs. Lole F. Prior, calculated to suggest the profoundest reflection in the most philosophical mind.

Here in Wellington, although a stranger from the Great Republic, she plunged bravely into the turbulent waters of antagonistic skepticism, and breasted the waves, a credit to herself and an acquisition to the movement.

Cynics, with a slight smattering of psychological nomenclature, have whispered mental telepathy, collusion, hallucination, thought-forms controlled by illusory suggestion, but all these fine-spun theories pale their ineffectual fires before the absolute assurance of truth. The medium steps down the aisle, and by, or independent of, direct contact, enters the thought-spheres of her auditors, and reveals that which is concealed from all else beside. For instance, among many such, one illustration may be cited which makes a perplexed philosopher of the materialist.

Mrs. Prior sees a vessel storm-tossed in the northern hemisphere; the sails are torn to ribbons, and destruction is inevitable. A man is on deck, whom she faithfully describes, after which she sees him go down with the vessel.

This description is identified as the experience of the brother of a gentleman present, a sailor who was lost at sea.

Now, how could the medium see what had transpired years before, and thousands of miles away? To say she is clairvoyant, and saw the vision spiritually, is no solution. How did she see it while there was no data to go by? It could not be mental collusion, when Mrs. Prior was on the platform, and the brother of the spirit was seated in the body of the hall. How could it be a thought-form, when it was unmistakably a representation by a human being on the other side of life? Hallucination was not possible, because the description was unconditionally accepted and identified by the brother.

The spiritual philosopher sees in this manifestation a corroboration of mediumistic teaching, viz., that the spirit world is simply an embodiment of thought. The spirit, wishing to be recognized, impressed on the spiritual surroundings an external symbol of his internal mind; thought representations of certain circumstances. These became objective to the clairvoyant vision of the seer. Carry the suggestive lesson to its logical significance, and what a vista is opened to our view! There is nothing outside of man but thought, ethereal or embodied: nay, what is the human soul itself but an embodiment of thought?—C. G. Oyston, in the Harbinger of Light, Australia.

ALL THE BODY DOESN'T DIE AT ONCE.

Finds Life After Death—Doctor Tries an Interesting Experiment Upon a Guillotine Victim.

An extraordinary incident which occurred at the guillotining at Orleans of the murderer Languille has been interestingly explained by Professor Hartsmann, a famous Paris surgeon. When the blade of the guillotine fell Languille's head was completely severed from the trunk. A doctor who was in attendance immediately picked up the head and called the dead man's name. To the astonishment of all present the eyelids of the severed head opened wide and then closed again.

"Languille! Languille!" called the doctor a second time, and once more the eyelids lifted, but a third call met with no response.

Professor Hartmann says it is quite possible for a form of nervous life to exist after death. This would not be the case if the subject died naturally or of some disease, but undoubtedly it would be so in the case of a healthy person meeting with a sudden and violent death. When a strong man suddenly passes from life to death his bodily tissues show a considerable amount of resistance.

The professor says that he himself dissected the body of a man thirty-six hours after he had been executed and that on pricking with a needle the nerve of the thigh he discovered that it was alive.

In the case of Languille, says the professor, the eyelids opened not because the name of Languille was pronounced, but because the sound of the voice on the ears produced a reflex action on the nerves. They would have lifted had any other name been called.

N. S. A. CONVENTION.

To Be Held in Minneapolis, Minn., October 17, 18, 19, and 20, 1905.

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

Among those invited and expected to participate in the exercises are Rev. Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Oscar Edgerly, Mr. and Mrs. E. W. Sprague, Mesdames H. P. Ressegue, R. S. Lillie, Laura G. Fixen, Eva McCoy, Margaret Gaule Ridinger, and a galaxy of others.

Come one and all to the greatest spiritual convention ever held.

Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualists' Convention at Minneapolis; the round trip rate will be one and a third of a fare. Delegates and visitors desiring to receive the benefits of this special rate must have their tickets vised by our railroad agent at convention the last day, October 20, and pay 25 cents each for such vising.

Hotel Niccolet, a first-class hotel on the European plan, will be headquarters of the convention. Special rates for good rooms, one dollar per day each person. Write and secure your rooms from Shattuck & Wood, proprietors of the Niccolet Hotel, Minneapolis, Minn.

The annual reception to delegates and visitors will be held at the First Unitarian Church, Monday, October 16, at 8 p. m.

All are cordially invited. Admission free to all meetings.

MARY T. LONGLEY, Secretary.
HARRISON D. BARRETT, President.

A MOST EXCELLENT TEST.

Illustrating the Power of Prophecy Derived From a Knife.

To the Editor:—At the Mineral Park camp-meeting, on July 21, Mrs. Mary C. Vlasek, a local medium of Los Angeles, Cal., was called to the platform to give public tests. She requested any person who had not received a message while there, who so desired, to send up some personal article. I sent up my pocket knife. When Mrs. Vlasek had held my knife in her hands a few moments she said: "In a short time you will receive a letter telling you of the dangerous illness of some one very dear to you. But do not be alarmed, nor worry; for three days later you will get get another letter saying the person is out of danger. And you may rest assured that he will recover."

August 2, I received a letter saying that my only grandson, at Niagara Falls, N. Y., was dangerously ill. Yesterday, three days later, I got another letter saying that the crisis was past, and there was every *prospect of a rapid* recovery. The boy had been ill four days when the prophecy was made about the letters; but the first letter, telling of his illness, was not written till a week later.

Here is another strong proof that we are surrounded by intelligences and laws of nature that we scientists know nothing about.

D. EDSON SMITH.

THE MARCH OF A NEW IDEA.

Full Suffrage to Women Granted in Many Places.

It is announced that Victoria, the last of the Australian states to grant full suffrage to women, has at length accorded it. This is a fresh illustration of the tendency of a new idea to run through a series of neighboring communities, as the measles will run through a whole family when one child catches it.

New Zealand led off by giving women the full ballot in 1893. South Australia did so in 1895, West Australia in 1900, and New South Wales in 1902. In 1903 Tasmania and Queensland followed, like sheep over a wall; and the last remaining Australian state, Victoria, has now fallen into line.

A similar series has been observable with municipal suffrage in Great Britain. In 1869 that right was granted to the women of England; in 1881 of Scotland; and in 1898, with practically no opposition, the women of Ireland were given a vote for all officers except members of Parliament.

The course of events in our own country has been much the same. The first American state to grant full suffrage to women was Wyoming, in 1869, and the three other states that have since followed the example all lie close to Wyoming, in a solid block, and all bordering upon one another.

Equal suffrage evidently does not lead to the dreadful results prophesied by its opponents, or we should not find that the communities nearest to those where it prevails are the ones which successively adopt it.

ALICE STONE BLACKWELL.

Not a Religion.

Relegate religion to the dogs. Let it feed on vinegar and ashes, while spiritual unfoldment concerns man.

It seems some speakers take pains to call Spiritualism "a religion." The fact is, Spiritualism is no more a religion than is chemistry, geology or mathematics.

It is a colossal philosophy, and every day growing larger and more commanding. It is a potentate. The apotheosis of civilization.

A dead man burst the cerements of death and the grave, to come forth and tell a sleeping world there is no death. Eternal life is man's destiny. He lives on and on. There is no end. Spiritual unfoldment is his life work. To emulate the gods is his normal ambition. To cultivate knowledge is his pastime.

Man cannot grow old. Senility in human life is a misnomer. He may reach maturity; and maturity grows more mature. The fullness of age may grow more full. He may reach perfection, rather, as the grammars have it, the pluperfect, or the more than perfect. Plus quam perfectus.

No! we want no religion in Spiritualism. It is a suspicious quantity—if quantity at all. It is useless and naturally meddlesome. It can do no good, and may make mischief. It is easier to hurt than to help.

A. S. HUDSON, M. D.

A LETTER OF APPROVAL.

The Writer Is in Favor of Honesty in Every Department of Spiritualism.

What a feast of good things you have spread before your readers the past month. You certainly have outdone yourself.

That article of Nora Batchelor's in your issue of July 29, is worth a whole year's subscription to The Progressive Thinker, and it ought to be in every household in the land. I call it a very important educational number.

The bold stand you have taken in regard to the frauds and fakes in our ranks (as well as hypocrites outside), MUST COMMAND THE RESPECT, ADMIRATION AND CO-OPERATION OF ALL HONORABLE, UPRIGHT MEN. The ghouls should be putting in their time in some quiet, shady institution for the benefit of the state, and all honorable men and women. May the time come that they will get their just deserts on this side the "divide." May you long live, and have the stamina to stand up and combat all error, fraud and deception, knowing you will be sustained by all true souls on either side of the "divide."

O. M. AMBLER.

Stratford, N. Y.

Politness is a mixture of discretion, civility, complaisance and circumspection spread over all we do and say.—St. Evremond.

The custom and fashion of to-day will be the awkwardness and outrage of to-morrow. So arbitrary are these transient laws.—Dumas.

Will anyone for one day apply his strength to virtue, I have not seen the case when his strength is insufficient.—Confucius.

He who always complains of the clouds receives little of life's sunshine and deserves less.—Anon.

All science rests on a basis of faith, for it assumes the permanence and uniformity of natural laws.—Tryon Edwards.

Aladdin and His Wonderful Lamp Outdone by an Astral Body.

Remarkable and Startling Manifestations of Spiritual Power, by which a Large and Varied Assortment of Valuable Antiques Is Collected in the home of Thomas Welton Stanford, and which Marvelous Collection Is Refused by President Jordan of the Leland Stanford, Jr. University, of California, as a Gift to that Institution. Astral Relics Are Declared Genuine. Mrs. Addie Ballou, Notary Public of San Francisco, and a Prominent Medium, Lecturer and Author, friend of Thomas Welton Stanford, says there can be no reasonable doubt as to the authenticity of antiquities taken from Assyrian and Egyptian tombs by the astral body of Charles Bailey. Scientists testify to the Australian Mystic's power.

Out of Australia has come a wonderful tale beginning with a blacksmith mystic, garnished with the loot of ancient tombs, tangling in its thread two millionaire philanthropists, the leading scientists of three continents, and a great university, and leading up to its climax in the bitterly criticised attitude of the great university's president. The blacksmith has left his forge to sit in an aura of mystery while his predatory astral double rifles the bodies of dead and dessicated queens. The philanthropists involved are Thomas Welton Stanford, brother of the late senator, and Jane Lathrop Stanford, who died so mysteriously in Honolulu a few months ago. The university concerned is the Leland Stanford Jr. University at Palo Alto. And the criticised university president is, therefore, Dr. David Starr Jordan.

In the library of Thomas Welton Stanford's magnificent home in the city of Melbourne there is a collection of priceless antiquities. On the tables, in cabinets, scattered in bewildering profusion are rare coins of the Bactrian dynasty, of the reign of the Ptolemies, of the day of old Rameses; octagonal clay tablets covered with cunieform inscriptions which were written in the dawn of history; the rings and bracelets, studded with precious stones, which decked the beauties contemporary with Cleopatra and the wife of Potiphar; a throne with a golden peacock on either arm and diamonds encrusting its back, once the seat of Shah Gian of Delhi; money minted at Persepolis of unalloyed silver, inscribed in Greek on one side and in Persian on the other.

These treasures and a hundred others not here listed could be had by Stanford University for the asking. But Dr. Jordan says that Stanford University does not want them and will not accept them.

Thomas Welton Stanford, who built the splendid library which was completed several years ago on the campus of the university founded in memory of his nephew, meant that his marvelous collection of antiquities should go to Palo Alto from the time when he began to acquire it. Mrs. Jane Lathrop Stanford was eager that this disposition should be made of the collection, too; and during the last few weeks of her life spent many hours in considering the details of shipping and disposal in this connection.

But Dr. Jordan, heedless of the wishes of either living or dead benefactors, has made it clear that this collection is not wanted in his domain, basing his objection on the assertion made by Thomas Welton Stanford that all these marvels were jumped from Egypt to Australia by the astral body of the blacksmith mystic, who took but twenty seconds for the round trip.

Not a Spiritualist.

Mr. Stanford is a Spiritualist. So was his brother, the Senator, and so was the late Mrs. Stanford. But Dr. Jordan is not. Time after time he has entered a vigorous denial of the creditability of psychic phenomena which other educators of the very highest rank have witnessed and believed in. That, say his critics, explains in part his refusal to accept this collection gathered under Spiritualistic auspices. But, according to the same critics, there are several other reasons which, if true, put Stanford's president in a position where he must expect much hostile comment. It is said, in short, that Dr. Jordan does not dare to accept these relics because their acceptance would subject him to ridicule from the press, because to admit their authenticity would be to swallow all his previous utterances on the silliness of the Spiritualistic theory, and because the students at the university who profess the orthodox religions would desert their classrooms in a body if this heresy were forced upon them.

Blacksmith Mahatma.

The name of the blacksmith medium, sensitive or mahatma, as he is variously known, and about whom all this discussion is really centered, is C. Bailey. His work as a communer with *the inhabitants of the astral world*, his undoubted ability to perform seeming miracles and his record of accomplished phenomena are common knowledge among scholars of the highest thought everywhere. Lombroso believes in him and the Spiritualistic theory that he represents. So does Alfred Russel Wallace, collaborator of Darwin and the foremost living European naturalist. So does Professor William Crookes, inventor of the radiometer and the otheoscope, fellow of the Royal Society in England and gold medalist of the French Academy of Sciences. So do Professor James of Harvard, Professor Hyslop of Columbia, Camille Flammarion, first among astronomers; Professor W. F. Barrett, F. R. S. E., professor of experimental physics and dean of the faculty of the Royal College of Sciences in Ireland. So do a hundred others of like eminence.

In Path of Progress.

The question these men are asking is on what grounds Dr. Jordan presumes to contradict the veracity of phenomena which he cannot disprove; why he is unwilling to investigate the manner in which the Thomas Welton Stanford collection was gathered; whether he thinks that one of the chief functions of a great institution of learning is not the study of just such tremendous problems as this one; whether he thinks that a university president does not cut a sorry figure when he stubbornly persists in blocking the path of progress and enlightenment. Just how much these inquiries are justified may be best inferred from the story of just what the blacksmith mystic, Bailey, has done in the case under consideration.

When Thomas Welton Stanford first met Bailey the latter was working at his forge, on the outskirts of Melbourne. The blacksmith had at that time acquired a neighborhood reputation as a medium, or sensitive, who could do wonderful things in spiritualistic manifestation. Stanford determined to investigate the man's ability in this direction, and offered Bailey a salary to forsake the forge and become an inmate of the Stanford house. Bailey consented, and soon began a series of seances that attracted the attention and excited the wonder of psychic students in every country.

Wonderful Seances.

The proceedings at these seances took place on the following general plan; Bailey was conducted into a room in the Stanford residence from which all the furniture had been removed with the exception of a table and enough chairs to seat those invited to be present. The medium was placed in a sack, so that he could not walk about, though his hands were left free. the room was darkened. Almost immediately, on every recorded occasion, voices spoke to the circle, from the ceiling, floors or corners of the room, as soon as the darkness was complete. The voices professed to be those of various disembodied entities, who had, in some previous period of time, walked the earth as men. The questions they asked were intelligent, as were their answers, when they themselves were questioned. And proof that they were not assuming a cloak of mystery to which they were not entitled was always gladly furnished.

For instance, one of the investigators would ask that an astral body, or control of the medium, should fetch into the circle something from a great distance. In less than a minute this was invariably done. Jungle sparrows from India, sitting in their nests and chirruping excitedly, were sometimes plumped down upon the circle. Coins of great antiquity and rarity were instantly produced, when asked for. Burmese rubies, a sacred turtle of Benares, contemporary coin from Cairo, a sea crab—still living—rings covered with verdigris and set with diamonds, sapphires, turquoises, all bearing the unmistakable evidences of having had their origin in past centuries—these offerings were common.

At one sitting, Stanford asked that a live ibis should be brought from Egypt. It was on the table in *ten seconds*. Some other member of the circle then requested that the astral body controlled by Bailey should bring a fish from the sea. Instantly, or as soon as the lights could be turned on, those present saw on the table a shovel-nosed shark, a foot and a half long and entangled in sea weed from which salt water still dripped. Nothing was too difficult for these forces of the supernatural. A skeptic once requested Bailey to produce a kind of bread called "chaputi," which is made in India and spoils when it has been baked twenty-four hours. The bread came on the heels of the damand for it, still hot from the oven.

Articles Produced.

To show how prolific was the ability of the ghostly messengers who sped on Bailey's errands, the following list is given of things produced at six successive sittings, a list which is submitted by those who were present at these sittings as being a true one, under oath:

Eight live birds from various countries.
One bird's egg from Ceylon.
Four nests from Egypt and India.
One Indian cap.
Eighty-seven antique coins, sixteen of which were produced in full daylight.
One newspaper in Arabic.
One leopard skin.
Four shrubs.
One pair of antique slipper shapes.
One blood garnet.
Two spinifex rubies.
Two green sapphires.
Two chrisobels.
Two cinnamon stones.
Six moon stones.
Three turquoises in full daylight.
Seven clay tablets, with inscriptions in hieroglyphics which were afterward translated, two of these tablets being produced in full daylight.
One Egyptian scarabeus.
One Bedouin woman's head-dress with sequins.
One witch doctor's belt.
Two live sacred turtles from Benares in full daylight.

Astonished Europe.

Naturally, the news of these astonishing performances was received in Europe, where men of the finest type of scholarship are not afraid to proclaim their interest in such matters, with much enthusiasm and curiosity. A movement was soon set on foot, as a result of this feeling, to induce Mr. Stanford to permit Bailey to journey to Italy and repeat his demonstrations before a specially selected circle of investigators. These investigators, headed by Lombroso and Schiapparelli, included such famous names as those of Count Baudi de Vesme, Professor Falcomer, Signora Virginia Paganini, the Florentine philanthropist, Professor Rossi de Guistiniani, and a score of others. Bailey went to Italy, repeated the phenomena of the Melbourne seances and convinced every one of these new witnesses of the genuineness of his psychic power.

A well known business man in this city, whose interest in psychic phenomena has made him a close student of such matters for more than ten years, said when asked yesterday about the probable value of the antiquities which Dr. Jordan is alleged to have refused, that he believed Dr. Jordan's attitude would, if persisted in, bring down upon his head the scorn and derision of men of learning all over the world. "Dr. Jordan," he continued, "has been able to make no better defense of his antagonism to the Spiritualistic theory than the almost unintelligible proposition contained in one of his interviews on this subject."

Dr. Jordan's Stand.

The interview referred to was then shown to a reporter and the passage specifically condemned was pointed out. This is what Dr. Jordan has said:

"In all cases of the alleged spirit manifestations which I have any knowledge of, the plain explanation lies in the nature of the nervous condition of the so-called mediums."

"My only regret in this talk with you concerning Dr. Jordan's position in this matter," said the local partisan of the Australian collection, "is that I am compelled to speak anonymously. In an age of boasted tolerance it is regrettable that one's bread and butter should be affected by one's open investigation into that which is the only means of solving here below the greatest problem that can exercise the human mind—the momentous question of individual immortality. While this stupidly antagonistic and uncharitable attitude in regard to Spiritualistic evidences and investigators thereof, of which Dr. Jordan is an example, might be intelligible in those whose coarse material instincts even the educative process cannot refine, it is quite beyond my comprehension in the quasi-refined classes, and more especially in churchmen whose Bible proclaims charity and teems with instances of spirit communion.

Strongly Criticised.

"Think of the eminent men who are, or were, believers in Spiritualism. Dr. Adam Clarke, the famous Bible commentator, was one. So was Gladstone, so was Lincoln, so, for that matter, was Harriet Beecher Stowe, Elizabeth Barrett Browning, and Lord Tennyson. Sir William Crookes is a Spiritualist, as are Professor Oliver Lodge of University College, London; Dr. John Elliotson, president of the Royal Medical and Chirurgical Society of London; Dr. Lockhart Robertson, F. R. S., formerly editor of the "British Journal of Mental Science"; Professor Broferio of Milan, Professor Margheri of Naples, Archdeacon Wilberforce of Westminster Abbey. What is the use of naming them all? The list is interminable. And who is Dr. Jordan that he should sneer at the views of men and women of this caliber?

"You may rely on my word for it that this refusal of Dr. Jordan's to accept the gift of antiquities gathered through psychic agencies by Thomas Welton Stanford, a gift meant, not for Dr. Jordan, but for the university of which Mr. Stanford is a patron and of which his brother was part founder, this refusal of Dr. Jordan's is going to focus the attention of broad-minded men upon him, more and more, as the circumstances become more widely known. He has already been accused of lacking sufficient courage to establish a chair of psychology at Stanford. What can be the final judgment on a display of narrowness so pitiful as this latest manifestation?"

(Continued on page 4.)

Pleased With His Seances.

As I am not a member of any spiritual association, still I would beg for a little space in your paper. I wish to say that W. W. Aber has given seances in my house under the severest of test, such as a skeptic would demand, and friends were recognized readily—without asking names—by both skeptics and non-skeptics, and I am willing, with the undersigned names who attended same, to go before any notary public and take oath, that if W. W. Aber is not a genuine materializing medium, there is not any on *this earth plane*; and I will say that at the Winfield camp there was perfect harmony, except what was said of W. W. Aber by the two mediums, Mrs. Bryan and Mrs. Jaquet of Chicago, who did not and would not attend the seances, and I will say that W. W. Aber is too well known in Kansas to be injured by mediums that cannot compare with W. W. Aber and his wife, Sallie, in giving tests.

J. E. BRANSON,
Winfield, Kans. And ten others.

Give a boy address and accomplishments and you give him the mastery of palaces and fortunes where he goes.—Emerson.

Education begins the gentleman, but reading, good company and reflection must finish him.—Locke.

In such a world as ours the idle man is not so much a biped as a bivalve.—Horace Mann.

Genius always gives its best at first; prudence at last.—Lavater.

Reason must be our last guide and judge in everything.—John Locke.

THE GOSPEL OF SONG.

Its Soul Elevating and Spiritualizing Influence.

Christianity is a religion of song. Its forerunner, Judaism, left the ages the rich legacy of the Psalms. Its founder, when he knew that death was imminent, sang one of those ancient songs with his friends. His followers early gathered for worship in song. Peter beguiled prison hours with hymns. Meeting in the catacombs, the early Christians made the galleries echo with their praise.

Today every revival is but a wave of song. The successful churches know the inspirational and ethical power of good hymns. The decline of many a church may be traced to the exclusion of the people from their share in the worship, to the attempt to praise God by proxy, or to substitute an artistic exhibition for an act of exaltation.

Not only in public worship, but in private life, hymns and songs have a significant influence. It is always easy to remember rhymed forms of truth; happy the heart with a store of good hymns; it is provisioned for many a long voyage. When the light burns low the heart is illumined by the memory of choice thoughts expressed in poetry, by song sung long ago. When the burden seems all too heavy, and the traveler would fain lie down in despair, he remembers some word of cheer, some stanza from another pilgrim's song, and he is strengthened for the road.

The song must take the place of the sigh. Happiness must rule the utterance. Even a hearty whistle may be a wonderful means of grace. Every natural *expression of happiness* becomes a religious act. The flowers praise the gardner by being beautiful and fragrant, and men praise God by being happy.

Song is a creator of happiness. You cannot sing songs of joy and nourish jealousy or hatred. A song of gratitude for things you have will often chase away the *clouds of gloom* over those who dread. It is a sin to be sad when you might as well be glad, and it is a sin to be silent when you might as well be singing.

Outbursts of song are indications of happiness. You cannot bottle up real happiness; it will break loose some way. When the man with a heart full of praise to God and love to man goes into a church which is fairly glistening with the ice of dignity he had better back out, or his happiness will explode and wake some one up. There are churches in which it would be a catastrophe if some one should sing out as though he meant it.

One song may surpass many a sermon in its power over a life. Great songs have sung men into battle and stiffened their melting hearts. Great songs have touched our clay and thrilled it to the divinely heroic. Songs sung in the stillness of the evening over the baby's cradle have ever been the mother's consecration for all her sacrifice. Hymns bring back hallowed *memories*; a strain of song will touch a chord no syllogism could sound; the simple words of an old hymn bring comfort and new hope to hearts broken and crushed.

We may not all make sermons, but we can all sing songs. To make the good singer there is needed not the artist but the heart. Sing away the *gloom*; sing in the gratitude, the joy, and love, and strength; sing in the courage, the aspiration and hope. Men may reject our sermons, but they will rejoice in our songs, for they are theirs also. The creeds change, but the old hymns stand.

Store your memory with the songs that time has tried. The thoughts that were meat and strength to others shall be your bread in desert days, your light in darkness. Praise God by a life of happy praise.—Chicago Tribune.

GERALD MASSEY.

Advice to Mediums From Actual Experiences.

Gerald Massey wishes me to say to the many readers of your Progressive Thinker that Spiritualism is at present passing through the cleasing fires of spiritual evolution—and those that are living up to the spiritual laws of nature's evolutionary forces within themselves will remain leaders in the philosophy and the phenomena of true Spiritualism; but many that are tools for earth-bound, Jesuit spirits, will be forced to leave the ranks of Spiritualism, for the higher spirits are coming to the rescue of all true spiritually-unfolded mediums.

For a sample of the cleansing power of spiritual truth, he wishes the readers of The Progressive Thinker, to be warned by the war between Japan and Russia, which is a battle between truth and falsehood—or the so-called heathen and christian. The gods of christianity are being tested, just as the spiritual mediums are being tested, by the power of the spirit. Spirit is the life and light of matter, when it is unfolded by the spiritual laws of evolution on the plane of spirituality in the human brain, where the voice of divinity speaks to each to follow the light of truth within, and not the man-made gods.

Advice to Mediums From Experience.

I have found out by Experience, that we mortals attract to us by wireless telegraphy the kind of spirits that are evolved on our plane of thought and action. If we are morally and spiritually unfolded, we attract to us both spirits and mortals that are seeking light, that have been led astray by false teachers; and *loving thoughts* sent out for the spiritual welfare of the mortal or spirit, like a white-winged dove, until it finds a chance to light in the mind of the recipient, then the vibration returns to bless the giver.

Therefore, it is more blessed to give than to receive. This is true Spiritualism—but it is only from the plane of spirituality that those white-winged messengers can be sent, for they are God's thoughts—or good thoughts—for the dividing line between good and evil, or God and devil, are in the human mind; the dividing line is between the finite senses and the Infinite or spiritual senses. God or good is the controlling power on the plane of humanity's infinite or spiritual senses.

A. C. DOANE.

I could never think well of a man's intellectual or moral character if he was habitually unfaithful to his appointments.—Emmons.

Waste of time is the most extravagant and costly of all expenses.—Theophrastus.

IN A QUANDARY.

Knows the Phenomena Are Facts, But—?

Well, about that spirit business, "I'll take my say," and if you wish to publish it you may do so.

As would generally be understood, I am *not a Spiritualist, do not belong*, or anything like that, but in all matters I am willing to state the truth as I know it and stop at that.

Now, let us remember that there's a great difference between the things we believe and the things we know. I do not know that any spirit at any time has manifested itself to me, but I do know that the *phenomena* in the common phases, materialization, independent slate-writing, etc., do occur, and that they are not produced by fraud of any kind by any one dwelling in the flesh. If not spirits, what can these phenomena mean? Flatly, I do not know. And to my present thinking, I cannot know. I have searched the matter most carefully, and have *not courted the conviction* that back of all this there was not fraud lurking, as it frequently happens. I have witnessed much fraud in this line. But for a certainty, just as sure as I do know that I walk upon the earth, do I know that genuine phenomena can be found by any one who seeks earnestly. I have seen the genuine *phenomena often*, and only this much of the question have I settled in fifteen years, and I find little to encourage me to seek further, because just here there seems a limitation act sets in and demands that mortals wait.

I do not find the phenomena any more a fruitful source of contentment and comfortable faith and trust than other religions. Nor do I find Spiritualism a better character builder than many other forms of belief. So far as my observation can pierce, the above statements will hold good. Certainly the most worth while in this life is the development and maintenance of good character and habits.

No system seems any more perfect than the individuals who become interested in, and attach themselves to them. But strange as it may seem, I am obliged to state that in this, Spiritualism is not the best. I'll add, however, before closing, that of all the belief routes, reaching toward the beyond, so far as I know or believe, Spiritualism offers far the strongest proof that there's a to-morrow for our souls, a life for us beyond the mortal. I painfully regret that we cannot pierce the veil a little further and know more while in the flesh, but I am constrained to believe we cannot. It may be best

"That blindness to the future kindly given
That man may fill the circle marked by heaven."

Perhaps one would ask, "Well if you are not a Spiritualist, why do you take The Progressive Thinker?" Why, I'll tell ye: If there's anything new in science or philosophy worth while, or discovery of possible worth, why, I'll find it in The Progressive Thinker"—and added to this I find its matchless array of poems, its independence, and its freedom from creeds and rules that fetter men's minds and souls.

DR. L. H. HENLEY.

Marshall, Texas.

SOUNDS "SEEN" BY SIX IN FAMILY.

Record Case of Synesthesia Discovered by Physician in Case of Baltimore Clergyman and Children, Who Visualize Words Heard.

A rare case of the association of sound and color has been discovered in the city of Baltimore, Md. Dr. Henry Lee Smith, clinical assistant of the outpatient department of Jonns Hopkins Hospital, reports a remarkable example of synesthesia, where a well-known clergyman and all of his children experience the phenomena of this condition. This is the first case on record where a parent and every one of the children, in this instance numbering three daughters and two sons, have been affected in this way.

The phenomena of synesthesia are known as associated sensations, by which is meant constant and involuntary subjective sensations associated with actual perceptions. Among the rarest types of synesthesia is that known as "sound seeing." It is the constant and involuntary visualization of color associated with some definite sound. For instance, the sound of the vowel "a" carries with it to one person affected with synesthesia a sensation as if he were looking at a red object.

The same sound is blue to another and black to a third. The deeper vowel tones usually suggest the shades and the higher vowel tones the tints of colors.

In the case of the clergyman, Dr. Smith reports:

"The clergyman, aged 49 years, is a man of high attainments but of a retiring disposition. He states that since his early childhood he has associated the sound of each letter of the alphabet with a definite color. The letters *f, j, k, r* and x are a reddish brown; o and e are snow white; a, d, g, n, s, q, and u have the appearance of glycerin. The remaining letters are of a dull lead color, shading down to black. When a little boy he was laughed at by his older brothers and sisters because he anxiously asked them why a certain bay horse was given the white name of Charlie?"

This phenomenon is something worthy of the attention of Spiritualists.

A DISCOVERY.

We know not life until like old King Lear—
We're driven forth from ease and high repose,
And pride is seen frail as the perfumed rose;
And men no more our state or wealth revere;
And we with poverty of fools appear,
This will reality of love disclose;
Ah! then the wise man false appearance knows,
But he has paid the price for wisdom dear!
To cast aside our robes of pompous state,
And be where want and woe and care are rife,
'S to have fellowship with hated fate,
And feel the dark embitterments of strife;
But let it come when 'twill, or soon or late,
It is discovery of what is life!

WILLIAM BRUNTON.

Good sense, kindness of heart and a proper self-respect are the elements of the best manners.—Tyron Edwards.

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32. CHICAGO, ILL., AUGUST 19, 1905. NO. 821

MRS. PRIOR IN NEW ZEALAND.

Philosophical Reflections on the Mediumship of Mrs. Prior.

There are features in the objective representation of such mediumship as is so remarkably displayed by that amiable lady and faithful exponent of spiritual principles, Mrs. Lole F. Prior, calculated to suggest the profoundest reflection in the most philosophical mind.

Here in Wellington, although a stranger from the Great Republic, she plunged bravely into the turbulent waters of antagonistic skepticism, and breasted the waves, a credit to herself and an acquisition to the movement.

Cynics, with a slight smattering of psychological nomenclature, have whispered mental telepathy, collusion, hallucination, thought-forms controlled by illusory suggestion, but all these fine-spun theories pale their ineffectual fires before the absolute assurance of truth. The medium steps down the aisle, and by, or independent of, direct contact, enters the thought-spheres of her auditors, and reveals that which is concealed from all else beside. For instance, among many such, one illustration may be cited which makes a perplexed philosopher of the materialist.

Mrs. Prior sees a vessel storm-tossed in the northern hemisphere; the sails are torn to ribbons, and destruction is inevitable. A man is on deck, whom she faithfully describes, after which she sees him go down with the vessel.

This description is identified as the experience of the brother of a gentleman present, a sailor who was lost at sea.

Now, how could the medium see what had transpired years before, and thousands of miles away? To say she is clairvoyant, and saw the vision spiritually, is no solution. How did she see it while there was no data to go by? It could not be mental collusion, when Mrs. Prior was on the platform, and the brother of the spirit was seated in the body of the hall. How could it be a *thought-form*, when it was unmistakably a representation by a human being on the other side of life? Hallucination was not possible, because the description was unconditionally accepted and identified by the brother.

The spiritual philosopher sees in this manifestation a corroboration of mediumistic teaching, viz., that the spirit world is simply an embodiment of thought. The spirit, wishing to be recognized, impressed on the spiritual surroundings an external symbol of his internal mind; thought representations of certain circumstances. These became objective to the clairvoyant vision of the seer. Carry the suggestive lesson to its logical significance, and what a vista is opened to our view! There is nothing outside of man but thought, ethereal or embodied: nay, what is the human soul itself but an embodiment of thought?—C. G. Oyston, in the Harbinger of Light, Australia.

ALL THE BODY DOESN'T DIE AT ONCE.

Finds Life After Death—Doctor Tries an Interesting Experiment Upon a Guillotine Victim.

An extraordinary incident which occurred at the guillotining at Orleans of the murderer Languille has been interestingly explained by Professor Hartsmann, a famous Paris surgeon. When the blade of the guillotine fell Languille's head was completely severed from the trunk. A doctor who was in attendance immediately picked up the head and called the dead man's name. To the astonishment of all present the eyelids of the severed head opened wide and then closed again.

"Languille! Languille!" called the doctor a second time, and once more the eyelids lifted, but a third call met with no response.

Professor Hartmann says it is quite possible for a form of nervous life to exist after death. This would not be the case if the subject died naturally or of some disease, but undoubtedly it would be so in the case of a healthy person meeting with a sudden and violent death. When a strong man suddenly passes from life to death his bodily tissues show a considerable amount of resistance.

The professor says that he himself dissected the body of a man thirty-six hours after he had been executed and that on pricking with a needle the nerve of the thigh he discovered that it was alive.

In the case of Languille, says the professor, the eyelids opened not because the name of Languille was pronounced, but because the sound of the voice on the ears produced a reflex action on the nerves. They would have lifted had any other name been called.

N. S. A. CONVENTION.

To Be Held in Minneapolis, Minn., October 17, 18, 19, and 20, 1905.

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

Among those invited and expected to participate in the exercises are Rev. Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Oscar Edgerly, Mr. and Mrs. E. W. Sprague, Mesdames H. P. Ressegue, R. S. Lillie, Laura G. Fixen, Eva McCoy, Margaret Gaule Ridinger, and a galaxy of others.

Come one and all to the greatest spiritual convention ever held.

Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualists' Convention at Minneapolis; the round rate will be one and a third of a fare. Delegates and visitors desiring to receive the benefits of this special rate must have their tickets vised by our railroad agent at convention the last day, October 20, and pay 25 cents each for such vising.

Hotel Niccolet, a first-class hotel on the European plan, will be headquarters of the convention. Special rates for good rooms, one dollar per day each person. Write and secure your rooms from Shattuck & Wood, proprietors of the Niccolet Hotel, Minneapolis, Minn.

The annual reception to delegates and visitors will be held at the First Unitarian Church, Monday, October 16, at 8 p. m.

All are cordially invited. Admission free to all meetings.

MARY T. LONGLEY, Secretary.

HARRISON D. BARRETT, President.

A MOST EXCELLENT TEST.

Illustrating the Power of Prophecy Derived From a Knife.

To the Editor:—At the Mineral Park camp-meeting, on July 21, Mrs. Mary C. Vlasek, a local medium of Los Angeles, Cal., was called to the platform to give public tests. She requested any person who had not received a message while there, who so desired, to send up some personal article. I sent up my pocket knife. When Mrs. Vlasek had held my knife in her hands a few moments she said: "In a short time you will receive a letter telling you of the dangerous illness of some one very dear to you. But do not be alarmed, nor worry; for three days later you will get get another letter saying the person is out of danger. And you may rest assured that he will recover."

August 2, I received a letter saying that my only grandson, at Niagara Falls, N. Y., was dangerously ill. Yesterday, three days later, I got another letter saying that the crisis was past, and there was every prospect of a rapid recovery. The boy had been ill four days when the prophecy was made about the letters; but the first letter, telling of his illness, was not written till a week later.

Here is another strong proof that we are surrounded by intelligences and laws of nature that we scientists know nothing about.

D. EDSON SMITH.

THE MARCH OF A NEW IDEA.

Full Suffrage to Women Granted in Many Places.

It is announced that Victoria, the last of the Australian states to grant full suffrage to women, has at length accorded it. This is a fresh illustration of the tendency of a new idea to run through a series of neighboring communities, as the measles will run through a whole family when one child catches it.

New Zealand led off by giving women the full ballot in 1893. South Australia did so in 1895, West Australia in 1900, and New South Wales in 1902. In 1903 Tasmania and Queensland followed, like sheep over a wall; and the last remaining Australian state, Victoria, has now fallen into line.

A similar series has been observable with municipal suffrage in Great Britain. In 1869 that right was granted to the women of England; in 1881 of Scotland; and in 1898, with practically no opposition, the women of Ireland were given a vote for all officers except members of Parliament.

The course of events in our own country has been much the same. The first American state to grant full suffrage to women was Wyoming, in 1869, and the three other states that have since followed the example all lie close to Wyoming, in a solid block, and all bordering upon one another.

Equal suffrage evidently does not lead to the dreadful results prophesied by its opponents, or we should not find that the communities nearest to those where it prevails are the ones which successively adopt it.

ALICE STONE BLACKWELL.

Not a Religion.

Relegate religion to the dogs. Let it feed on vinegar and ashes, while spiritual unfoldment concerns man.

It seems some speakers take pains to call Spiritualism "a religion." The fact is, Spiritualism is no more a religion than is chemistry, geology or mathematics.

It is a colossal philosophy, and every day growing larger and more commanding. It is a potentate. The apotheosis of civilization.

A dead man burst the cerements of death and the grave, to come forth and tell a sleeping world there is no death. Eternal life is man's destiny. He lives on and on. There is no end. Spiritual unfoldment is his life work. To emulate the gods is his normal ambition. To cultivate knowledge is his pastime.

Man cannot grow old. Senility in human life is a misnomer. He may reach maturity; and maturity grows more mature. The fullness of age may grow more full. He may reach perfection, rather, as the grammars have it, the pluperfect, or the more than perfect. Plus quam perfectus.

No! we want no religion in Spiritualism. It is a suspicious quantity—if quantity at all. It is useless and naturally meddlesome. It can do no good, and may make mischief. It is easier to hurt than to help.

A. S. HUDSON, M. D.

A LETTER OF APPROVAL.

The Writer Is in Favor of Honesty in Every Department of Spiritualism.

What a feast of good things you have spread before your readers the past month. You certainly have outdone yourself.

That article of Nora Batchelor's in your issue of July 29, is worth a whole year's subscription to The Progressive Thinker, and it ought to be in every household in the land. I call it a very important educational number.

The bold stand you have taken in regard to the frauds and fakes in our ranks (as well as hypocrites outside), MUST COMMAND THE RESPECT, ADMIRATION AND CO-OPERATION OF ALL HONORABLE, UPRIGHT MEN. The ghouls should be putting in their time in some quiet, shady institution for the benefit of the state, and all honorable men and women. May the time come that they will get their just deserts on this side the "divide." May you long live, and have the stamina to stand up and combat all error, fraud and deception, knowing you will be sustained by all true souls on either side of the "divide."

O. M. AMBLER.

Stratford, N. Y.

Politness is a mixture of discretion, civility, complaisance and circumspection spread over all we do and say.—St. Evremond.

The custom and fashion of to-day will be the awkwardness and outrage of to-morrow. So arbitrary are these transient laws.—Dumas.

Will anyone for one day apply his strength to virtue, I have not seen the case when his strength is insufficient.—Confucius.

He who always complains of the clouds receives little of life's sunshine and deserves less.—Anon.

All science rests on a basis of faith, for it assumes the permanence and uniformity of natural laws.—Tryon Edwards.

Aladdin and His Wonderful Lamp Outdone by an Astral Body.

Remarkable and Startling Manifestations of Spiritual Power, by which a Large and Varied Assortment of Valuable Antiques Is Collected in the home of Thomas Welton Stanford, and which Marvelous Collection Is Refused by President Jordan of the Leland Stanford, Jr. University, of California, as a Gift to that Institution. Astral Relics Are Declared Genuine. Mrs. Addie Ballou, Notary Public of San Francisco, and a Prominent Medium, Lecturer and Author, friend of Thomas Welton Stanford, says there can be no reasonable doubt as to the authenticity of antiquities taken from Assyrian and Egyptian tombs by the astral body of Charles Bailey. Scientists testify to the Australian Mystic's power.

Out of Australia has come a wonderful tale beginning with a blacksmith mystic, garnished with the loot of ancient tombs, tangling in its thread two millionaire philanthropists, the leading scientists of three continents, and a great university, and leading up to its climax in the bitterly criticised attitude of the great university's president. The blacksmith has left his forge to sit in an aura of mystery while his predatory astral double rifles the bodies of dead and dessicated queens. The philanthropists involved are Thomas Welton Stanford, brother of the late senator, and Jane Lathrop Stanford, who died so mysteriously in Honolulu a few months ago. The university concerned is the Leland Stanford Jr. University at Palo Alto. And the criticised university president is, therefore, Dr. David Starr Jordan.

In the library of Thomas Welton Stanford's magnificent home in the city of Melbourne there is a collection of priceless antiquities. On the tables, in cabinets, scattered in bewildering profusion are rare coins of the Bactrian dynasty, of the reign of the Ptolemies, of the day of old Rameses; octagonal clay tablets covered with cuneiform inscriptions which were written in the dawn of history; the rings and bracelets, studded with precious stones, which decked the beauties contemporary with Cleopatra and the wife of Potiphar; a throne with a golden peacock on either arm and diamonds encrusting its back, once the seat of Shah Gian of Delhi; money minted at Persepolis of unalloyed silver, inscribed in Greek on one side and in Persian on the other.

These treasures and a hundred others not here listed could be had by Stanford University for the asking. But Dr. Jordan says that Stanford University does not want them and will not accept them.

Thomas Welton Stanford, who built the splendid library which was completed several years ago on the campus of the university founded in memory of his nephew, meant that his marvelous collection of antiquities should go to Palo Alto from the time when he began to acquire it. Mrs. Jane Lathrop Stanford was eager that this disposition should be made of the collection, too; and during the last few weeks of her life spent many hours in considering the details of shipping and disposal in this connection.

But Dr. Jordan, heedless of the wishes of either living or dead benefactors, has made it clear that this collection is not wanted in his domain, basing his objection on the assertion made by Thomas Welton Stanford that all these marvels were jumped from Egypt to Australia by the astral body of the blacksmith mystic, who took but twenty seconds for the round trip.

Not a Spiritualist.

Mr. Stanford is a Spiritualist. So was his brother, the Senator, and so was the late Mrs. Stanford. But Dr. Jordan is not. Time after time he has entered a vigorous denial of the creditability of psychic phenomena which other educators of the very highest rank have witnessed and believed in. That, say his critics, explains in part his refusal to accept this collection gathered under Spiritualistic auspices. But, according to the same critics, there are several other reasons which, if true, put Stanford's president in a position where he must expect much hostile comment. It is said, in short, that Dr. Jordan does not dare to accept these relics because their acceptance would subject him to ridicule from the press, because to admit their authenticity would be to swallow all his previous utterances on the silliness of the Spiritualistic theory, and because the students at the university who profess the orthodox religions would desert their classrooms in a body if this heresy were forced upon them.

Blacksmith Mahatma.

The name of the blacksmith medium, sensitive or mahatma, as he is variously known, and about whom all this discussion is really centered, is C. Bailey. His work as a communer with the inhabitants of the astral world, his undoubted ability to perform seeming miracles and his record of accomplished phenomena are common knowledge among scholars of the highest thought everywhere. Lombroso believes in him and the Spiritualistic theory that he represents. So does Alfred Russel Wallace, collaborator of Darwin and the foremost living European naturalist. So does Professor William Crookes, inventor of the radiometer and the otheoscope, fellow of the Royal Society in England and gold medalist of the French Academy of Sciences. So do Professor James of Harvard, Professor Hyslop of Columbia, Camille Flammarion, first among astronomers; Professor W. F. Barrett, F. R. S. E., professor of experimental physics and dean of the faculty of the Royal College of Sciences in Ireland. So do a hundred others of like eminence.

In Path of Progress.

The question these men are asking is on what grounds Dr. Jordan presumes to contradict the veracity of phenomena which he cannot disprove; why he is unwilling to investigate the manner in which the Thomas Welton Stanford collection was gathered; whether he thinks that one of the chief functions of a great institution of learning is not the study of just such tremendous problems as this one; whether he thinks that a university president does not cut a sorry figure when he stubbornly persists in blocking the path of progress and enlightenment. Just how much these inquiries are justified may be best inferred from the story of just what the blacksmith mystic, Bailey, has done in the case under consideration.

When Thomas Welton Stanford first met Bailey the latter was working at his forge, on the outskirts of Melbourne. The blacksmith had at that time acquired a neighborhood reputation as a medium, or sensitive, who could do wonderful things in Spiritualistic manifestation. Stanford determined to investigate the man's ability in this direction, and offered Bailey a salary to forsake the forge and become an inmate of the Stanford house. Bailey consented, and soon began a series of seances that attracted the attention and excited the wonder of psychic students in every country.

Wonderful Seances.

The proceedings at these seances took place on the following general plan; Bailey was conducted into a room in the Stanford residence from which all the furniture had been removed with the exception of a table and enough chairs to seat those invited to be present. The medium was placed in a sack, so that he could not walk about, though his hands were left free. the room was darkened. Almost immediately, on every recorded occasion, voices spoke to the circle, from the ceiling, floors or corners of the room, as soon as the darkness was complete. The voices professed to be those of various disembodied entities, who had, in some previous period of time, walked the earth as men. The questions they asked were intelligent, as were their answers; when they themselves were questioned. And proof that they were not assuming a cloak of mystery to which they were not entitled was always gladly furnished.

For instance, one of the investigators would ask that an astral body, or control of the medium, should fetch into the circle something from a great distance. In less than a minute this was invariably done. Jungle sparrows from India, sitting in their nests and chirruping excitedly, were sometimes plumped down upon the circle. Coins of great antiquity and rarity were instantly produced, when asked for. Burmese rubies, a sacred turtle of Benares, contemporary coin from Cairo, a sea crab —still living—rings covered with verdigris and set with diamonds, sapphires, turquoises, all bearing the unmistakable evidences of having had their origin in past centuries—these offerings were common.

At one sitting, Stanford asked that a live ibis should be brought from Egypt. It was on the table in ten seconds. Some other member of the circle then requested that the astral body controlled by Bailey should bring a fish from the sea. Instantly, or as soon as the lights could be turned on, those present saw on the table a shovel-nosed shark, a foot and a half long and entangled in sea weed from which salt water still dripped. Nothing was too difficult for these forces of the supernatural. A skeptic once requested Bailey to produce a kind of bread called "chaputi," which is made in India and spoils when it has been baked twenty-four hours. The bread came on the heels of the damand for it, still hot from the oven.

Articles Produced.

To show how prolific was the ability of the ghostly messengers who sped on Bailey's errands, the following list is given of things produced at six successive sittings, a list which is submitted by those who were present at these sittings as being a true one, under oath:

Eight live birds from various countries.
One bird's egg from Ceylon.
Four nests from Egypt and India.
One Indian cap.
Eighty-seven antique coins, sixteen of which were produced in full daylight.
One newspaper in Arabic.
One leopard skin.
Four shrubs.
One pair of antique slipper shapes.
One blood garnet.
Two spinifex rubies.
Two green sapphires.
Two chrisobels.
Two cinnamon stones.
Six moon stones.
Three turquoises in full daylight.
Seven clay tablets with inscriptions in hieroglyphics which were afterward translated, two of these tablets being produced in full daylight.
One Egyptian scarabeus.
One Bedouin woman's head-dress with sequins.
One witch doctor's belt.
Two live sacred turtles from Benares in full daylight.

Astonished Europe.

Naturally, the news of these astonishing performances was received in Europe, where men of the finest type of scholarship are not afraid to proclaim their interest in such matters, with much enthusiasm and curiosity. A movement was soon set on foot, as a result of this feeling, to induce Mr. Stanford to permit Bailey to journey to Italy and repeat his demonstrations before a specially selected circle of investigators. These investigators, headed by Lombroso and Schiaparelli, included such famous names as those of Count Baudi de Vesme, Professor Falcomer, Signora Virginia Paganini, the Florentine philanthropist, Professor Rossi de Guistiniani, and a score of others. Bailey went to Italy, repeated the phenomena of the Melbourne seances and convinced every one of these new witnesses of the genuineness of his psychic power.

A well known business man in this city, whose interest in psychic phenomena has made him a close student of such matters for more than ten years, said when asked yesterday about the probable value of the antiquities which Dr. Jordan is alleged to have refused, that he believed Dr. Jordan's attitude would, if persisted in, bring down upon his head the scorn and derision of men of learning all over the world. "Dr. Jordan," he continued, "has been able to make no better defense of his antagonism to the Spiritualistic theory than the almost unintelligible proposition contained in one of his interviews on this subject."

Dr. Jordan's Stand.

The interview referred to was then shown to a reporter and the passage specifically condemned was pointed out. This is what Dr. Jordan has said:

"In all cases of the alleged spirit manifestations which I have any knowledge of, the plain explanation lies in the nature of the nervous condition of the so-called mediums."

"My only regret in this talk with you concerning Dr. Jordan's position in this matter," said the local partisan of the Australian collection, "is that I am compelled to speak anonymously. In an age of boasted tolerance it is regrettable that one's bread and butter should be affected by one's open investigation into that which is the only means of solving here below the greatest problem that can exercise the human mind—the momentous question of individual immortality. While this stupidly antagonistic and uncharitable attitude in regard to Spiritualistic evidences and investigators thereof, of which Dr. Jordan is an example, might be intelligible in those whose coarse material instincts even the educative process cannot refine, it is quite beyond my comprehension in the quasi-refined classes, and more especially in churchmen whose Bible proclaims charity and teems with instances of spirit communion.

Strongly Criticised.

"Think of the eminent men who are, or were, believers in Spiritualism. Dr. Adam Clarke, the famous Bible commentator, was one. So was Gladstone, so was Lincoln, so, for that matter, was Harriet Beecher Stowe, Elizabeth Barrett Browning, and Lord Tennyson. Sir William Crookes is a Spiritualist, as are Professor Oliver Lodge of University College, London; Dr. John Elliotson, president of the Royal Medical and Chirurgical Society of London; Dr. Lockhart Robertson, F. R. S., formerly editor of the "British Journal of Mental Science"; Professor Broferio of Milan, Professor Margheri of Naples, Archdeacon Wilberforce of Westminster Abbey. What is the use of naming them all? The list is interminable. And who is Dr. Jordan that he should sneer at the views of men and women of this caliber?

"You may rely on my word for it that this refusal of Dr. Jordan's to accept the gift of antiquities gathered through psychic agencies by Thomas Welton Stanford, a gift meant, not for Dr. Jordan, but for the university of which Mr. Stanford is a patron and of which his brother was part founder, this refusal of Dr. Jordan's is going to focus the attention of broad-minded men upon him, more and more, as the circumstances become more widely known. He has already been accused of lacking sufficient courage to establish a chair of psychology at Stanford. What can be the final judgment on a display of narrowness so pitiful as this latest manifestation?"

(Continued on page 4.)

Pleased With His Seances.

As I am not a member of any spiritual association, still I would beg for a little space in your paper. I wish to say that W. W. Aber has given seances in my house under the severest of test, such as a skeptic would demand, and friends were recognized readily—without asking names—by both skeptics and non-skeptics, and I am willing, with the undersigned names who attended same, to go before any notary public and take oath, that if W. W. Aber is not a genuine materializing medium, there is not any on this earth plane; and I will say that at the Winfield camp there was perfect harmony, except what was said of W. W. Aber by the two mediums, Mrs. Bryan and Mrs. Jaquet of Chicago, who did not and would not attend the seances, and I will say that W. W. Aber is too well known in Kansas to be injured by mediums that cannot compare with W. W. Aber and his wife, Sallie, in giving tests.

J. E. BRANSON,
Winfield, Kans. And ten others.

Give a boy address and accomplishments and you give him the mastery of palaces and fortunes where he goes.—Emerson.

Education begins the gentleman, but reading, good company and reflection must finish him.—Locke.

In such a world as ours the idle man is not so much a biped as a bivalve.—Horace Mann.

Genius always gives its best at first; prudence at last.—Lavater.

Reason must be our last guide and judge in everything.—John Locke.

THE GOSPEL OF SONG.

Its Soul Elevating and Spiritualizing Influence.

Christianity is a religion of song. Its forerunner, Judaism, left the ages the rich legacy of the Psalms. Its founder, when he knew that death was imminent, sang one of those ancient songs with his friends. His followers early gathered for worship in song. Peter beguiled prison hours with hymns. Meeting in the catacombs, the early Christians made the galleries echo with their praise.

Today every revival is but a wave of song. The successful churches know the inspirational and ethical power of good hymns. The decline of many a church may be traced to the exclusion of the people from their share in the worship, to the attempt to praise God by proxy, or to substitute an artistic exhibition for an act of exaltation.

Not only in public worship, but in private life, hymns and songs have a significant influence. It is always easy to remember rhymed forms of truth; happy the heart with a store of good hymns; it is provisioned for many a long voyage. When the light burns low the heart is illumined by the memory of choice thoughts expressed in poetry, by song sung long ago. When the burden seems all too heavy, and the traveler would fain lie down in despair, he remembers some word of cheer, some stanza from another pilgrim's song, and he is strengthened for the road.

The song must take the place of the sigh. Happiness must rule the utterance. Even a hearty whistle may be a wonderful means of grace. Every natural expression of happiness becomes a religious act. The flowers praise the gardner by being beautiful and fragrant, and men praise God by being happy.

Song is a creator of happiness. You cannot sing songs of joy and nourish jealousy or hatred. A song of gratitude for things you have will often chase away the clouds of gloom over those who dread. It is a sin to be sad when you might as well be glad, and it is a sin to be silent when you might as well be singing.

Outbursts of song are indications of happiness. You cannot bottle up real happiness; it will break loose some way. When the man with a heart full of praise to God and love to man goes into a church which is fairly glistening with the ice of dignity he had better hack out, or his happiness will explode and wake some one up. There are churches in which it would be a catastrophe if some one should sing out as though he meant it.

One song may surpass many a sermon in its power over a life. Great songs have sung men into battle and stiffened their melting hearts. Great songs have touched our clay and thrilled it to the divinely heroic. Songs sung in the stillness of the evening over the baby's cradle have ever been the mother's consecration for all her sacrifice. Hymns bring back hallowed memories; a strain of song will touch a chord no syllogism could sound; the simple words of an old hymn bring comfort and new hope to hearts broken and crushed.

We may not all make sermons, but we can all sing songs. To make the good singer there is needed not the artist but the heart. Sing away the gloom; sing in the gratitude, the joy, and love, and strength; sing in the courage, the aspiration and hope. Men may reject our sermons, but they will rejoice in our songs, for they are theirs also. The creeds change, but the old hymns stand.

Store your memory with the songs that time has tried. The thoughts that were meat and strength to others shall be your bread in desert days, your light in darkness. Praise God by a life of happy praise.—Chicago Tribune.

GERALD MASSEY.

Advice to Mediums From Actual Experiences.

Gerald Massey wishes me to say to the many readers of your Progressive Thinker that Spiritualism is at present passing through the cleasing fires of spiritual evolution—and those that are living up to the spiritual laws of nature's evolutionary forces within themselves will remain leaders in the philosophy and the phenomena of true Spiritualism; but many that are tools for earth-bound, Jesuit spirits, will be forced to leave the ranks of Spiritualism, for the higher spirits are coming to the rescue of all true spiritually-unfolded mediums.

For a sample of the cleansing power of spiritual truth, he wishes the readers of The Progressive Thinker, to be warned by the war between Japan and Russia, which is a battle between truth and falsehood—or the so-called heathen and christian. The gods of christianity are being tested, just as the spiritual mediums are being tested, by the power of the spirit. Spirit is the life and light of matter, when it is unfolded by the spiritual laws of evolution on the plane of spirituality in the human brain, where the voice of divinity speaks to each to follow the light of truth within, and not the man-made gods.

Advice to Mediums From Experience.

I have found out by experience, that we mortals attract to us by wireless telegraphy the kind of spirits that are evolved on our plane of thought and action. If we are morally and spiritually unfolded, we attract to us both spirits and mortals that are seeking light, that have been led astray by false teachers; and loving thoughts sent out for the spiritual welfare of the mortal or spirit, like a white-winged dove, until it finds a chance to light in the mind of the recipient, then the vibration returns to bless the giver.

Therefore, it is more blessed to give than to receive. This is true Spiritualism—but it is only from the plane of spirituality that those white-winged messengers can be sent, for they are God's thoughts—or good thoughts—for the dividing line between good and evil, or God and devil, are in the human mind; the dividing line is between the finite senses and the Infinite or spiritual senses. God or good is the controlling power on the plane of humanity's infinite or spiritual senses.

A. C. DOANE.

I could never think well of a man's intellectual or moral character if he was habitually unfaithful to his appointments.—Emmons.

Waste of time is the most extravagant and costly of all expenses.—Theophrastus.

IN A QUANDARY.

Knows the Phenomena Are Facts, But—?

Well, about that spirit business, "I'll take my say," and if you wish to publish it you may do so.

As would generally be understood, I am not a Spiritualist, do not belong, or anything like that, but in all matters I am willing to state the truth as I know it and stop at that.

Now, let us remember that there's a great difference between the things we believe and the things we know. I do not know that any spirit at any time has manifested itself to me, but I do know that the phenomena in the common phases, materialization, independent slate-writing, etc., do occur, and that they are not produced by fraud of any kind by any one dwelling in the flesh. If not spirits, what can these phenomena mean? Flatly, I do not know. And to my present thinking, I cannot know. I have searched the matter most carefully, and have not courted the conviction that back of all this there was not fraud lurking, as it frequently happens. I have witnessed much fraud in this line. But for a certainty, just as sure as I do know that I walk upon the earth, do I know that genuine phenomena can be found by any one who seeks earnestly. I have seen the genuine phenomena often, and only this much of the question have I settled in fifteen years, and I find little to encourage me to seek further, because just here there seems a limitation act sets in and demands that mortals wait.

I do not find the phenomena any more a fruitful source of contentment and comfortable faith and trust than other religions. Nor do I find Spiritualism a better character builder than many other forms of belief. So far as my observation can pierce, the above statements will hold good. Certainly the most worth while in this life is the development and maintenance of good character and habits.

No system seems any more perfect than the individuals who become interested in, and attach themselves to them. But strange as it may seem, I am obliged to state that in this, Spiritualism is not the best. I'll add, however, before closing, that of all the belief routes, reaching toward the beyond, so far as I know or believe, Spiritualism offers far the strongest proof that there's a to-morrow for our souls, a life for us beyond the mortal. I painfully regret that we cannot pierce the veil a little further and know more while in the flesh, but I am constrained to believe we cannot. It may be best

"That blindness to the future kindly given
That man may fill the circle marked by heaven."

Perhaps one would ask, "Well if you are not a Spiritualist, why do you take The Progressive Thinker?" Why, I'll tell ye: If there's anything new in science or philosophy worth while, or discovery of possible worth, why, I'll find it in The Progressive Thinker"—and added to this I find its matchless array of poems, its independence, and its freedom from creeds and rules that fetter men's minds and souls.

DR. L. H. HENLEY.

Marshall, Texas.

SOUNDS "SEEN" BY SIX IN FAMILY.

Record Case of Synesthesia Discovered by Physician in Case of Baltimore Clergyman and Children, Who Visualize Words Heard.

A rare case of the association of sound and color has been discovered in the city of Baltimore, Md. Dr. Henry Lee Smith, clinical assistant of the outpatient department of Johns Hopkins Hospital, reports a remarkable example of synesthesia, where a well-known clergyman and all of his children experience the phenomena of this condition. This is the first case on record where a parent and every one of the children, in this instance numbering three daughters and two sons, have been affected in this way.

The phenomena of synesthesia are known as associated sensations, by which is meant constant and involuntary subjective sensations associated with actual perceptions. Among the rarest types of synesthesia is that known as "sound seeing." It is the constant and involuntary visualization of color associated with some definite sound. For instance, the sound of the vowel "a" carries with it to one person affected with synesthesia a sensation as if he were looking at a red object.

The same sound is blue to another and black to a third. The deeper vowel tones usually suggest the shades and the higher vowel tones the tints of colors.

In the case of the clergyman, Dr. Smith reports:

"The clergyman, aged 49 years, is a man of high attainments but of a retiring disposition. He states that since his early childhood he has associated the sound of each letter of the alphabet with a definite color. The letters f, j, k, r and x are a reddish brown; o and e are snow white; a, d, g, n, s, q, and u have the appearance of glycerin. The remaining letters are of a dull lead color, shading down to black. When a little boy he was laughed at by his older brothers and sisters because he anxiously asked them why a certain bay horse was given the white name of Charlie?"

This phenomenon is something worthy of the attention of Spiritualists.

A DISCOVERY.

We know not life until like old King Lear—
We're driven forth from ease and high repose,
And pride is seen frail as the perfumed rose;
And men no more our state or wealth revere;
And we with poverty of fools appear,
This will reality of love disclose;
Ah! then the wise man false appearance knows,
But he has paid the price for wisdom dear!
To cast aside our robes of pompous state,
And be where want and woe and care are rife,
To have fellowship with hated fate,
And feel the dark embitterments of strife;
But let it come when 'twill, or soon or late,
It is discovery of what is life!

WILLIAM BRUNTON.

Good sense, kindness of heart and a proper self-respect are the elements of the best manners.—Tyron Edwards.

CITY OF LIGHT ASSEMBLY.

Mrs. Matilda Orr Hays Portrays the Interesting Events Occurring There.

Sunday, August 6, all nature seemed to have conspired to do her best to perfect the day when Mrs. R. S. Lillie was to be welcomed home to Lily Dale—bright sunshine, balmy breezes, placid lakes, blooming flowers—a day and conditions as ideal as could have existed in her far-off sunny city of the Golden Gate. Old friends and new were here to give her welcome, and once more listen to the beautiful inspirational thought of this great soul. The platform was banked with flowers—great spikes of gladioli in their gorgeous colorings, geraniums, roses, ferns—expressions of that great Over-Power, that force revealed in the face of a pansy as clearly as it is in the face of man—the God of true Spiritualism.

Loving messages were sent and read by the chairman from friends who could not attend the assembly; floral offerings and greeting from Mr. and Mrs. E. H. Cushman of Sylvania, Ohio, were sent, and helped to make bright the place and people. As those who have heard Mrs. Lillie speak know, she never knows what her subject will be until she takes her seat on the rostrum and it is given to her from the audience. Two subjects were thus given her on Sunday. The first, "The Soul—the Seen and Unseen," she wove into a poem full of beautiful, spiritual thought, and yet to the discerning ones full of such practical, helpful thought as takes hold of the inner consciousness, and there remains as seed, taking root to bloom out into the sweetest attributes of the mind and soul.

Her second subject, "Voices of the Times," she treated in a practical, forceful manner which carried conviction in its every line.

"All the great discoveries of the ages are but voices of the Infinite; the progress of the century just past has been greater than all the centuries combined preceding this, and are but voices calling mankind to higher planes of living—progression is the law. The steam car, the electric car, the telegraph and telephone are voices giving but a hint of the possibilities in this vast universe to which as yet mortal sight is blind.

"What voices do you as Spiritualists hear? One of the strongest voices calls mankind to united effort. Spiritualism was not sent to cultivate or create an ism. We listen to the voices and find they call for mankind to reach the needy, to reach those who need consolation; for the welfare and uplifting of humanity—for this Spiritualism came.

"What next? A call for honesty, integrity, and upright life. One of the greatest needs is to apply these principles to self or individual life—that which is you and I, the ego; let us live up to the highest ideals of Spiritualism.

"I am sometimes asked of certain phenomena 'Is it true?' I answer, wherever you find chaff there must be wheat; but I believe it possible to live up to such a state of spirituality that we will not need or want to drag our loved ones down into our earthly conditions in order to help us cultivate unselfishness, cultivate love, cultivate soul, cultivate the spirit. The time is luminous with promise. Every attribute of the human mind is to unfold harmoniously. Voices speak to you individually. You have aspirations never expressed; these are voices—listen to them, make the most of yourself, do the best you can, and again I say, listen to the voices, and be a child of the Infinite."

Sunday night a most enjoyable and successful meeting was held in the auditorium—psychometric readings by Annette J. Pettingill, and clairvoyant and clairaudient tests by Georgia Gladys Cooley. By special invitation of President Pettengill the former lady has consented to stay until the close of Assembly. Both she and Mrs. Cooley bring with them as workers that atmosphere of sincerity and high honor which would scorn deception in the slightest degree so much so, that did either feel their forces had forsaken them they would confess it before an audience of thousands rather than make the slightest approach to "fake" or false mediumship. Happily there is not the slightest indication of the spirit forces deserting either and on the occasion above mentioned both did marvelous work, proving their great psychic power to the satisfaction of all.

The musical part of Sunday night's program was sustained by the sweet singer, Mrs. Jessie Star Hawkes of Warren, Pa.

She has a mezzo-soprano voice with the contralto quality, and with broad culture and excellent method, has in her renditions been giving much satisfaction and pleasure to the large audiences.

Mr. de Vaux-Royer, the noted violinist, made his last appearance at the City of Light for this season, on Sunday night. He was accompanied on the piano by Mr. Lynn of California.

The lecture of Dr. John F. Geddes during the week was a masterful effort on the philosophy of Spiritualism.

Tuesday night, Aug. 8, was given over to the Lillies and California. A most enjoyable time was expected and none were disappointed. The first part of the evening was taken up with music—songs rendered by Prof. Uvedale and recitations by Miss Clara Clark; her delineation of the different characters in a monologue descriptive of the La Rue Races was graphic, full of action and enthusiastically received.

President John Lillie, at request of many friends, sang a song adapted from the old-time favorite, "The dearest spot on earth to me is home, sweet home."

But the event of the occasion was Mrs. Lillie's lecture on the subject of California. We regret that lack of space prevents the reproduction of the entire lecture, filled as it was with instruction and enthusiastic recital of the pleasure enjoyed during their eight years' residence in the golden state. She declared: "All the reading, all that we had heard from those who had lived in California had not prepared us for the reality. We were surprised to find such vastness in size; such beauty in vegetation and natural scenery. We remembered the maps in our geography of childhood, the great, wide waste termed the great American desert. Beyond this the Rocky Mountains with their snow-covered peaks pointing skyward; an hour's ride and we descend into the Sacramento Valley, where we gather great roses in full bloom, and eat oranges and other fruits, thoroughly ripened. In California you can find every kind of climate. Eight hundred miles in length and one to two hundred miles in width. California covers as much space as any other ten states on the Atlantic coast. Gold was discovered in 1848. The first organization of woman suffragists was formed in 1848. Spiritualism, the proof of the continuity of life, and the phenomena of intercourse with the loved ones passed over, was established in 1848—a great trinity that, don't you think?—gold, woman, Spiritualism!

In the very early days the priests or Franciscan fathers, as they were called, built missions for the education of the Indian tribes of which there were many. The Spanish sent soldiers to protect these missions. The architecture of their buildings was taken from Spain and Italy, and showed such artistic taste in construction that many small villages have patterned after them, and the majority of their houses, though simple, are beautiful works of art. The schools and educational advantages in general, are as good in California as in the older states.

Berkely College, the University of California, is free to all the children of the state, and both it and the world-renowned Stanford University give advantages for higher education equal to any, and surpassing many of the eastern institutions.

There are other good, though smaller schools all over the state.

The Stanfords—as is generally known, and was commented upon by the press at the time of Mrs. Stanford's passing, were avowed Spiritualists, and the influence of the higher thought as promulgated by and through the Stanford University at Palo Alto will be as wide reaching as only eternity can tell!

Very beautiful in application was Mrs. Lillie's description of the fertility of soil, the wonderful growth of roots, seeds, etc., carelessly thrown into a plat of ground intended for a dumping place for debris—the roots and branches probably cut away in the pruning of plants had been thrown there, taken root and produced great beds of geraniums, roses, etc., proving that even the waste places of that beautiful summer land are capable of producing strong, sturdy plants and beautiful blossoms, just as in the garden of the human heart—no matter how barren the soil—seeds of kindness and love may spring up and bloom out into a life of purity and uprightness. Mrs. Lillie's description was graphic as she told of the great calla lilies, the immense heliotrope, in some instances climbing over trellis or side of the house; roses climbing up and up until even the roof was covered; roses here, there, nothing but roses, roses everywhere!

The immense grape vine at Carpenteria, planted sixty years ago by a Spanish woman, which has attained such proportions as to have become a wonder. There is no tree in the forests about or in Lily Dale whose trunk is as large in circumference as this vine; in fact, the branches growing out from the main trunk are large as ordinary trees; that the great beams which form a support or trellis resemble those forming the roof of the great auditorium at Lily Dale, its dimensions being 120 by 130 feet. Last year the product of this one California grapevine was eleven tons of fruit, and it wasn't an extraordinary good year for grapes, either! Mrs. Lillie's lecture was exceedingly interesting and instructive from start to finish, and was thoroughly enjoyed by the large audience in the auditorium.

The Wednesday and Saturday night dances are proving still greater attractions as the season advances. Not only do the permanent visitors, both young and old, attend, but excursion trains bring a great number of young folks from all points along the railroad lines for these semi-weekly social functions, which prove very brilliant affairs.

MATILDA ORR HAYS.

"Hard Problems of Scripture."

A Reply to the Animadversions of R. A. Torrey, D. D. By Moses Hull.

[Note.—The readers of The Progressive Thinker have been saved quite an infliction. I expected to have made about six articles, instead of the two I here send; but when I started from home on my recent trip I was sure I packed the book to which I was replying, together with notes and references I had made, in my trunk, but, alas, they seem to be hopelessly lost. As the subjects and papers have no intimate connection with each other, the readers will experience no loss in not having the lost documents. There were points in the lost book which contained more unpardonable mistakes than any yet reviewed. Perhaps in his remarks on Jonah and the whale he made worse blunders than in any other part of his pamphlet. He even denies the existence of scripture which I will be very happy to show him when we meet. M. H.]

Several times within the last half-dozen years has this 25-cent pamphlet, a reproduction from a Christian paper called "The Ram's Horn," been sent me with a request that I review it. As it contained the old-fashioned Christian arguments—arguments now being rapidly abandoned, on questions which I as a Spiritualist have long since laid on the shelf as matters of little importance, I have thus far ignored these requests; also some other effusions of this Doctor of Divinity. For the sake of those to whom the arguments of this man are new, and to whom they may seem strong, I will pay a little attention to them.

This man Torrey, in this, and in his other books and articles manifests a kind of know-it-all spirit, which says to all others: I know, and all who differ from me are ignoramuses or fools.

Here are a few specimens of his manner of treating those who hold different opinions from him. He is Sir Oracle, when he speaks "let no dog dare wag his tongue." For instance he says: "In this assertion the infidel simply displays his ignorance of the Bible." "The one who says this displays his ignorance of modern science." "The one who says so simply displays his ignorance of the history of biblical interpretation."

When it is learned that all of these expressions occur within less than thirty lines, we can form something of an idea of how thoroughly determined Rev. Mr. Torrey is to convince his readers that the people whom he designates as "infidels" are nothing more nor less than a mob of ignoramuses. Such expressions are kept up ad nauseam.

One of the most honorable attorneys in America is by this man called "an arrant hypocrite."

The only infidel whom he mentions by name is the late lamented Col. Robert G. Ingersoll. He says: "The unclean classes, both men and women, were devoted admirers of Col. Ingersoll."

This statement is somewhat equivocal. It does not tell us whether admiring Col. Ingersoll made people "unclean," or whether people were attracted to, and admired Col. Ingersoll because they were unclean. The only thing positively known is, that somehow Ingersoll had an affinity for uncleanness, or uncleanness had an affinity for Ingersoll—this clean Reverend has left us in the dark as to which is true.

It is enough for me to here challenge his reverence to show where Ingersoll ever uttered one sentence or one word in favor of uncleanness or bordering on uncleanness; one sentence, one word in favor of immorality; one sentence, one word in favor of injustice; one sentence, one word, the carrying out of which would render a person either wicked or unclean.

Will this gentleman, who says, "The unclean classes, both men and women, are devoted admirers of Col. Ingersoll," show where Ingersoll, either by tongue or pen, uttered one sentence, one word, which might not be read in any audience of ladies and gentlemen without bringing a blush to the cheeks of pure and modest people?

Can Rev. Mr. Torrey say as much for his Bible?

No! In the pamphlet under review he several times confesses that he can not.

I must not spend more time in general remarks. I will come directly to the book. The subjects on which this pamphlet animadverts are "The First Chapter of Genesis," "Where Did Cain Get His Wife?" "Human Sacrifices," "Slaughter of Canaanites," "Impure Bible Stories," "Contradictions in the Bible," "The Unrighteous Steward," "Was Jesus Three Days and Three nights in the Heart of the Earth?" "Will Those Who Reject Jesus as Their Savior Be Lost Eternally?"

The First Chapter of Genesis.

It is just possible that I may not find time and space to review all this man says on all of these subjects, but I will find room for a "few feeble remarks" on some of them, perhaps enough to convince him and some of his friends that, though we infidels often "display our ignorance," the people whom he is pleased to call infidels are not the only people who occasionally manifest ignorance.

In the first paragraph of this book the Rev. Mr. Torrey attacks infidels for believing that Gen. i, teaches that the world was made in six days of twenty-four hours each. He says: "In this assertion the infidel simply displays his ignorance of the Bible. Anyone at all familiar with the Bible knows that the use of the word "day" is not limited to periods of twenty-four hours. It is frequently used for a period of time of undefined length."

While I admit that in the Bible the word day has different meanings, in Gen. i, it means only the light part of the twenty-four hour day. Before I attempt to prove this by scripture, I would like, if this is ignorance, to point out the "ignorance displayed" by some of the greatest and wisest of the orthodox churches. Prof. Moses Stuart, of Andover, one of the finest scholars of his day, said: "To speak of six periods of time for the creation is flying in the face of scripture. Genesis expressly speaks of six days, each made up of the evening and morning." Thus the great professor of Hebrew of Andover University, in the estimation of this modern infidel-killer, "displays his ignorance." In the estimation of this learned professor of the Hebrew language, Rev. R. H. Torrey is himself an infidel.

Martin Luther, the father of Protestantism, said: "Moses spoke properly and plainly, and neither allegorically nor figuratively, when he said, the world, with all its creatures, was created in six days."

Even the Westminster Confession of Faith asserts that "all things, visible and invisible were created out of nothing in six days."

Melancthon, Luther's associate, asserted that "the world was made out of nothing in six days."

Adam Clarke, Benson and Bishop Horne, as well as the authors of the Cottage Bible all assert substantially the same thing.

The Bible itself makes the matter so plain that it is useless to quote commentaries.

Gen. ii:3 says: "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which he had created and made."

Did God, when he got tired from his over-exertion, simply rest for a "period of time of undefined length"? And is that our Sabbath? The fourth of the ten commandments, after commanding the people to keep it holy, gives as a reason: "For in six days (that is, six periods of time of undefined length), the Lord made heaven and earth and sea and all that is in them, and rested on the seventh day; the seventh period of time of undefined length," wherefore the Lord blessed the Sabbath day (period of time of undefined length), and hallowed it."—Ex. xx:11. In another place where the Sabbath is given, the writer says: "It is a sign between me and the children of Israel forever, for in six days the Lord made heaven and earth and on the seventh day he rested and was refreshed."—Ex. xxxi:17.

Here I assert the impossibility of drawing any other rational conclusion than that God had a hard week's work, and needed and obtained a day's rest and refreshment. For this reason the Hebrews were commanded to rest on the day on which God rested.

The fact is, in the first and second chapters of Genesis are two different statements of the case written by two different individuals, worshipers, if worshipers at all, of two different Gods. One of these stories comes from the north—perhaps from Nineveh or Babylon, and the other from Egypt. The stories disagree on almost every point. The gods in the two chapters are not the same; nor are the men the same. In Gen. i, and in the first three verses of Gen. ii, the word God occurs thirty-one times, and every time comes from the word Elohim, which is plural, and should be rendered, "the gods." In the second and third chapters the word, Lord God, occurs nineteen times. It comes from the word J-H-V-H., sometimes spelled Yahveh. In the American Revised Version of the Bible it is eight thousand times rendered Jehovah.

The last thing the God Elohim did was to make man and woman in his own image and likeness, and commanded them to multiply and replenish the earth. This God then retires from business, and Jehovah takes his place. The first discovery that this Jehovah-god makes is that there is not a man to till he ground. Jehovah, when he made this discovery, went to work and made a man, but not a woman, out of the ground. See Gen. i:2, 27 and ii:7.

There are many points of difference in the work of these two Gods. In Gen. i:12, God caused the earth to bring forth grass, herbs, etc. In chapter ii, every plant and herb of the field was made before it was in the earth. In i:20, 27 God made great whales and every creeping thing and winged fowl, and living creature before he made man. In Gen. ii:7, the Lord God made man first; then after deciding that it was not good for man to be alone, he made the beasts out of dirt as he had made man. After this he put man to sleep, and took a bone out of him and made a woman out of that. In Gen. i, the waters "brought forth" about everything; in chapter ii, man and beast, in fact everything was made out of the ground.

The fact is, the contradictions in the Book of Genesis—not merely the first two chapters, but all through the book, can only be harmonized by taking the position that the book had two authors—perhaps one of them was a Ninevite or a Babylonian and the other an Egyptian.

(To be continued.)

PERSONAL.

Harrison D. Barrett, President of the N. S. A., Explains His Attitude Towards Mediumship.

To the Editor:—Permit me to make a personal statement to the Spiritualists of America. I am in receipt of numerous letters from all sections of the nation with regard to my knowledge of and attitude toward mediumship. Some of the writers declare that, as I am not a medium, I cannot know anything of phenomena, nor of the conditions required for successful seances. Let me say to these good people that I have been a medium all my life, and have been able to use my psychical powers for more than twenty-five years, as a servant of the spirit world. I believe in and honor mediumship more to-day than I ever did in my life. I prize my own medial powers as pearls beyond price, and depend upon them for many of my messages from the spirit side of life.

To those who accuse me of being an enemy to mediums, I say openly that there is not an atom of truth in the assertion. It is a falsehood of the blackest dye, and he who utters it, after seeing these words, utters a falsehood, and knows it to be false. I have never attacked a medium in my life, nor said one word against genuine psychic phenomena. I have attacked counterfeiters and the bogus manifestations they have exploited in the sacred name of Spiritualism, without fear or favor, and I shall continue to do so, regardless of the wounded birds who are fluttering in thick droves about the information bureaux of the "Unknown Brotherhood," to which they belong!

Just why any earnest, honest, sincere Spiritualist or medium should be so terribly upset when an attack is made upon fraud, is beyond my comprehension. If any one calling himself a Spiritualist is hurt by such attacks, there are but three explanations to be offered for his position: First, he may be an honest, overcredulous dupe (as several of my friends once were); second, if not a dupe, he is himself a fraud; or third, he is an abettor of fraud. It is safe to conclude, therefore, that those who defend counterfeit mediumship and apologize for rascality in phenomena belong to one or the other of these three classes, and they should be dealt with accordingly.

I ACCEPT EVERY PHASE OF MEDIUMSHIP enumerated by Andrew Jackson Davis as having been verified in Psychism, and hold that the phenomena produced in their name can be scientifically demonstrated. I am not an enemy to phenomena; I want phenomena in a geometrically increasing ratio, but I want them all to be honest, straightforward, genuine! I will not retract one thing I have said against counterfeiting in mediumship; I will not apologize for fraud, nor will I cover it up for the sake of any one who happens to be hit by a stray arrow from the quiver of truth. Spiritualism is too pure, too sacred to be thus traduced and cruelly misrepresented by those who have stolen its name, but cunningly omitted all of its virtues.

Yours for mediumship and true Spiritualism,

HARRISON D. BARRETT.

Portland, Oregon.

Sunapee Lake, N. H.

After the rain storm of last Sunday and Monday, August 1 was very nice weather. At 2:30 p. m., with the secretary in the chair, in the absence of the president and vice-president. Lecture and tests by Mrs. Sadie L. Hand, the subject, It Is Just a Step Beyond. The lecture was well received by all, and Mrs. Hand is making a host of friends at this camp.

August 3, at 2:30 p. m., a lecture by Mrs. Hand. A good meeting and a good attendance.

August 4, at 2:30 p m., lecture by Wellman C. Whitney. Had good weather and a good meeting, and the speaker was well received.

August 5, no meeting; at 7:45 p. m., a seance in the hall by Mr. Whitney. Had a good audience and the messages were well received and recognized.

Had good weather all of the week, and this closed the first week of Sunapee Lake camp-meeting.

August 6, at 10:30 a. m.—Sunday morning. The day opened fine, the sun shining on the mountains around old Sunapee Lake, with all of the cottages well filled up, and the hotel also, with John Gage, the president in the chair, who presented Mr. Wellman C. Whitney as the speaker for the forenoon. Had a good audience which was well pleased with the lecture, and the spirit messages were all recognized. At 1.15 p. m., seance in the hall by Mr. Whitney. About one hundred people in the hall to receive messages. At 2:30 p. m., lecture by Edgar W. Emerson, who delivered one of his best lectures to a large audience. He was at his best.

LORENZO WORTHEN.

A VERY PLEASANT SURPRISE.

The members of the Spiritual Society of Truthseekers, of St. Louis, Mo., met on Monday evening, August 7, at the home of Rev. Josie K. Folsom and C. W. Stewart, who were united in marriage July 19, and after an hour spent in pleasant conversation, Mrs. M. E. Rea, wife of Capt. Rea, of the Metropolitan Force, in an appropriate speech presented to Mrs. Folsom and Mr. Stewart as a wedding present, a most lovely double set of silver pearl-handled knives and forks, in an elegant case. The surprise was so complete that the newly wedded couple were almost speechless, but they rallied and in appropriate remarks accepted the gift and pledged their united efforts anew to the upbuilding the cause of spiritual truth in St. Louis. It was a very pleasant occasion.

MISS PHOEBE S. WOLF.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualistic Gatherings." By Mattie E. Hall. Price 10 cents.

THE FAR WEST.

Spiritualism as It Appears in Washington.

It has been some time since I have contributed anything to your valuable paper from this part of the world, nevertheless I have enjoyed the feast of good things found in its columns.

We are just now having a feast of good things at the state Spiritualist camp-meeting being held at Edgewood, between Seattle and Tacoma, which opened July 30, the meeting being opened at 11 a. m., by that grand old worker and former state president, P. E. Mills, who gave us an inspiring address in which he instructed his hearers to stand strong for pure Spiritualism upon their rostrums.

At 2:30 p. m., Mr. Will C. Hodge took the platform and spoke of the Naturalism of Spiritualism, which greatly inspired those who listened. Mr. Hodge has the happy faculty of explaining our philosophy so well that the most hard-headed skeptic would be compelled to stop and think, and say in the words of Paul: Almost thou persuadest me to become a Spiritualist.

In the evening a large audience came together and after a song which was beautifully rendered by Mrs. Lucille Kenworthy, your correspondent made the address of the evening.

I wish to state that the most pleasing feature of this camp is the officers, who are whole-souled, doing all they possibly can to make every one feel at home, and one can not but feel the uplifting conditions thrown to them from those whom they meet at this camp. R. F. Little, our genial state president, is so kind and affable, broad and liberal, that those who come in his vibrations feel spiritually benefited.

As for Mr. George Knowlden, every Spiritualist in this far West can testify to the great esteem in which he is held. But as I am writing this for my eastern friends who will not have the privilege of visiting this camp, but who, I hope, will avail themselves when opportunity presents itself to visit this camp sometime in the future, I think it best for them to know what we are doing for our grand old philosophy out on this western coast.

I at the present time am holding meetings in Seattle, but later on expect to go to California. I send greetings to my many eastern friends, trusting that we shall all meet again soon.

FLORA HECKMAN.

Seattle, Washington.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.

THE RELIGION OF NATURE.

A Glance at Some of the Most Prominent Teachings of the New Testament.

Spiritualism is, in fact, the religion of Nature, and has been in existence ever since humanity has had coherent thought on the continuity of life. Of course, the ideas of primitive man on the subject of the after life, were crude and imperfect, but those ideas were cherished as of inestimable value. As man has slowly advanced along the avenue of progress, those ideas have become more and more reasonable and sane. There is even now an abundance of room for improvement in the religious beliefs of the present age.

There is not a single important tenet of the Christian faith of to-day that is not borrowed from the teachings of ancient Spiritualism. In other words, if the essential canons of Spiritualism were fully eliminated from the gospels and other writings of the New Testament, there would be nothing left worth contending for.

Spiritualism has always taught the continuity of life, the immortality of the soul. It has ever maintained that the spirits of the departed have the power, under proper conditions, to commune with their friends, who are traveling the rough and rugged road of human life. And it has shown that we are required to serve a hard apprenticeship on earth, in order that we may become individualized in spirit; and thus fitting us for the discharge of those higher duties which await us, on the other side of the grave.

We will now take a glance at some of the most prominent teachings of the New Testament. In the second epistle of St. Paul to Timothy, the great apostle said that Christ has abolished death" and had brought life and immortality to light." In other words that Jesus Christ had brought to light the transcendent truth that the human soul is immortal. How did Christ bring to light that great truth? Let us see. Before his crucifixion Christ informed his disciples, so we are informed by sacred writ, that he would be crucified, but that he would rise again in glory. As he had foretold, upon the cruel cross he gave up the ghost, and his earthly body was entombed. But he rose again from the tomb and appeared to many of his friends, and remained here upon this earth of ours for forty days. He conversed freely with his disciples and others, so that the fact of his resurrection could not be questioned by any fair-minded person. He also spoke from out a heavenly light to St. Paul, while the latter was on his way to Damascus to persecute and slaughter the disciples of the Lord. He converted St. Paul and the great apostle fought a good fight and kept the faith to the end of his earthly pilgrimage. At this point it is eminently proper to say that during the period in which St. Paul lived and labored, he was, by far, the greatest advocate of the immortality of the soul. His religion was Spiritualism and not materialism. Nothing can be more beautiful and glorious than his allusions to the natural body and the spiritual body, and his assurance that death shall be swallowed up in victory. In short, the great apostle demonstrated that no grave was ever dug deep enough to hold a human soul.

To many of the children of men Christ did, indeed, bring life and immortality to light. He demonstrated, by his own resurrection, that the soul of man survives the tomb and that it is immortal. And when he had completed this great mission upon the earth—when he had finished the work which God gave him to do, he entered upon that higher phase of life in the great beyond.

Christ impressed upon all those with whom he came in contact that God is no respecter of persons. No one, certainly, can doubt that such then was, now is and ever will be a truth as eternal as God Himself. From this great truth it follows that the men and women of the present age of the world, are just as much beneficiaries of the bounties of heaven, as the men and women of any other period of the world's history.

As the spirits of Moses and Elias appeared to Christ and the disciples at the transfiguration, so the spirits of those who have passed through the portals of death, commune with the living of to-day. There is no reason why the American people of this day and generation should not merit the approval of Heaven, as much as any other people that ever existed on the face of God's green earth.

In his epistle to the Ephesians, St. Paul said there is "one God and Father of all, who is above all, and through all, and in you all."

God then is the Father of all peoples, and as such must of necessity, treat all alike. The Jewish nation never demonstrated to the naked eye, any reason why they should be especially entitled to divine favor. The spirits of Christ, Moses and Elias survived the grave, and communed with mortals, why, then, do not the spirits of others also survive the tomb, and commune with the children of men?

St. Paul, speaking of the whole human family, declared that "this corruption must put on incorruption and this mortal must put on immortality." As all of the roads of Italy led to Rome, when that great nation was mistress of the world, so every human soul, however humble, leads to God.

As we have seen, the immortality of the soul—the eternal continuity of life—is the glorious foundation upon which Spiritualism rests. This foundation is as old as the rock-ribbed hills, and it cannot be shaken. So far as the sects and the churches of the world rest upon the same foundation they are secure.

CARL C. POPE.

Black River Falls, Wis.

IT WILL ALL COME OUT RIGHT.

Whatever is a cruel wrong,
Whatever is unjust,
The honest years that speed along
Will trample in the dust.
In restless youth I railed at fate
With all my puny might,
But now I know if I but wait,
It will all come out right.

Though vice may don the judge's gown
And play the censor's part,
And fact be cowed by falsehood's frown,
And nature ruled by art;
Tho' labor toils through blinding tears,
And idle wealth is might,
I know the honest, earnest years
Will bring it all out right.

Tho' poor and loveless creeds may pass
For pure religion's gold;
Though ignorance may rule the mass
While truth meets glances cold—
I know a law complete, sublime,
Controls us with its might,
And in God's own appointed time
It will all come out right.

—Ella Wheeler Wilcox.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

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CANDIDLY

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THE CREATURE OF THE SLUMS.

Vividly and Impressively Portrayed by Jacob C. Peterson.

Unwashed, unkempt, ill-feed, half-clothed, diseased—
He stands—mute witness to man's barbarous creed;
Upon his face the look of one accursed,
Disowned, disinherited, and by his fellow-man cast out;
A social leper, burden, aye, and menace to the state.

Upon his features, ill-shaped, repulsive; scarred
By evil passions; deep lined by brutish lust and sin,
Yet stamped indelibly upon them is the tale
Of shame, humiliation, bitterness, unutterable despair—
A bitter travesty upon our grand enlightened creed.
The trace of vicious thought; the stamp of immorality;
The stains, hall marks of crime, deeply engraved
Upon that lowering, narrow, slanting brow;
His eye—blurred, blood-shot, lit up with glare ferocious,
Proclaims the animal—fierce, desperate, untamable;

Hid, deep within their depths, the anguished shade of Hope,
Crushed out, forever lost; and there canst see the haunted look
Of one who lives in terror of man's stern, unyielding law.
Heartless he is; a Thing that loves not; yet that feels
The power and passion of a bitter, unrelenting hate
Towards all humanity. The soul in him now dead
To sense of decency; depraved, despondent;
And lost, its outward semblance of immorality.

Hunger, Want, Disease, upon him have placed their mark—
Wan, bloodless is his cheek; the body swathed in rags;
The frame, emaciated, with pain's torture racked;
Unceasingly the cup of Misery placed to his lips,
That he must drink, drain to the very dregs.
Vice claims him as her own; grim Despair there sits,
Doth clutch and throttle, with remorseless hand,
Those higher aspirations of his soul—what he might be
But is not. Brute, in the guise of man, is he;
Law shields not such as he; the hand of man against
This homeless wretch, lost in the depths of sin and crime.

Yet such as these His children; unto each one He gave
From out His plenteous mercy, the vital, divine germ
Of Immortality; and in their hearts did plant
The seeds of Love, of Light, of Liberty and Truth;
And decreed that all should have the opportunity
To sow, reap and enjoy the produce of their toil.

The Most High gave him plenty. What power decreed
His frame be wasted; wan, bloodless be his cheek,
Through pangs of ceaseless hunger; and the ravages of disease,
Unchecked, sweep through the earthly tenement He made
And breathed therein the wholesome breath of life?
Who housed the one in castle; in raiment costly
Enwrapt his frame about; gave him all wealth and power;
And drove the other forth into the storm, to live with beasts;
Unhoused, unfed; his starving body swathed in cast-off rags?

What power marred the creation of His hands, grossly defiled
That temple, holy and pure, in His own image cast?
What placed the crimson stains of crime upon that brow;
Transformed the loving heart into a seething hell of hate;
And on his features placed the stamp of bestiality?
What seared the noblest, God-given impulses of His mind;
Lit deep within those eyes the glowering fires of Hell;
And maimed, dwarfed and destroyed His masterpiece—the Soul?

This poor, degraded, filthy wreck, your handiwork;
Child of your thought; the product of your brain;
Your institutions—barbarous, unjust, inhumane,
Of God's highest creation, have made of it—this Thing.
And such as he, are but the living monuments
To human selfishness; man's blind, immoral greed.

As his environments, so is man; this poor unfortunate,
Bred, raised up in the hot-bed, breeding-place of crime;
Of hope bereft; menaced, hounded down unto his lair,
By your stern laws; half mad with hunger; homeless;
Clothed in rags; with frame racked by the torture of disease;
Small wonder, then, that he should now be what you call—
The spawn of hell; the human type of bestiality.
Small wonder, that he, in his wrath, howls curses down
Upon those who made of him the bestial, shapeless thing he is;
Or that he now should jeer at you, ye whited sepulchres,
Who come and preach Morality to such as he.

Such as he is, man's hand fashioned him;
Now, who shall cast at him the stone of condemnation;
Revile him for his evil; point with scorn's finger,
And mock him for the shapeless, bestial thing he is?
Yours not the right to judge; for by your hand hurled down,
From his high estate, to yawning gulfs of black despair;
Robbed of his livelihood, and by your laws condemned
To banishment, starvation, sin, ill-health and crime.

Of nobler sentiments you have shorn; yet left to him,
Strong with the strength of nature, the instinct primeval;
That hates, with eternal hate, seeks e'er to overthrow,
His ancient enemy—the maker of the law—Society.
A menace to your peace you made of him; beware; such as he,
Have, ere this, at their lot revolted and overthrown
Kingdoms and kings; compelled the world to wonder,
And to see, feel and acknowledge, that soon or late,
Grim Justice comes, swift, silent, sure, to claim her own;
And those, who in the arrogance of power, rode on
Rough-shod, trampled upon the weak and helpless,
Must feel the iron fingers of Retribution upon
Their throat, and that to the offended law, must pay
The price; tooth for a tooth; eye for an eye.

Redressed must be, the wrongs done unto him; on you the blame;
If the Most High send such as he to wreak upon the earth,
The punishment due to His offended law; then, even so,
As you have dealt with him, so shall he deal with you,
When such as he shall be His rod to scourge the world.

When this poor wretch appeals to the Eternal God
For redress of his grievances, sufferings and wrongs,
Will He not hearken; aye, and then will speak
That still, small Voice (awful, by virtue of its mighty calm)
Unto the hearts of men, the message, fraught with stern menace:

Behold, oh, man, this shapeless Thing—now sunk unto
The lowest level of the brute creation—gaze upon thy handiwork;
He, whom I created as thy equal, imbued with immortality,
Gave thy command, that he, with thee, should rule the earth,
Thou hast crushed down, disowned, cast out and left to starve;
A thing of evil hast thou made of him; the author thou
Of all the suffering, crime and want upon the earth;
And 'tis upon thy head, not his, there shall be visited
The punishment of all these violations of My law;
Upon thee, too, shalt rest the state of his immorial soul.

"Inasmuch as ye have done unto the least of these,
My children, so have ye done to Me"—thy God and Over-Lord.
Uneasy be thy slumber; bitter shalt be thy rest;
Peace shalt not know; My face turned from, and My hand
Against thee; until this grievous wrong against thy brother man
Be righted, and to him restored his birthright; and thou
Hast made of him, even such as I designed that he should be.

Long has he cried to Me for justice and the dues
His own birthright; unto him I hearkened;
This is My decree: That which is his, shall unto him be given;
Thy handiwork is he; thy evil work thou must undo;
Else will the phials of my wrath be oped and poured upon
Thee and thy children; and there be meted out to thee
My punishment—swift, sure and terrible—that shall endure
Till all the earth be purged of thine iniquity.

Heed well this warning; fulfill the Divine command—
This man thy brother, then as thy brother love;
Low as he's fallen, from the pit of moral degradation
Lift him up; place him upon that high pinnacle
Lord God intended he should hold and occupy;
Give him, not charity, but the dues his own by birthright;
Be patient, just in your dealings; treat him with equality;
Enough of wealth is there for you both; so deal with him,
As the Creator, All-Wise, All-Merciful, has dealt with you.
This do; then shall the land blossom as the rose;
Disease, pain, want and misery vanish from the earth;
Peace reign supreme; the world be Paradise.

JACOB C. PETERSON.

Dwight, Illinois.

The Movement as Voiced by the Harbinger of Light, Australia.

The Fake Mediumship—Record of Spirit Return Over 250 Years Ago—Criticism of C. Bailey's Seances at Milan and Rome—Prentice Mulford's Works Translated Into French—The Welsh Revival—Scientists in Rome on Psychology and Criminology—N-Rays in Disease—Murder Revealed Through a Dream.

Private correspondence from Spiritualists in America has brought painfully under our notice the prevalence of what is called "Fake Mediumship," which term covers not only imitation mediumship by non-sensitive individuals, but fraudulent practices by those having limited or intermittent mediumship dependent upon their physical or mental condition, and who, from lack of moral stamina, and desire for gain, simulate the phenomena when conditions are adverse to its legitimate production. The insensate demand for physical or sensational phenomena is largely responsible for this state of things, but it is not so much the general public that are to blame as those Spiritualists who, having proved the fact of spirit communion, instead of profiting by that fact and acquiring a knowledge of its laws, philosophy and religion, go from seance to seance in search of the most startling and sensational phenomena. Anyone who can produce or simulate this can command a large clientele and substantial fees; the inducement is great to smart but unprincipled individuals, and the substantial support given to them by Spiritualists makes it practicable for them to exist and flourish, whilst the numerous detections of fraud have a very deterrent effect upon would-be investigators, and at the same time disgusts the cultured or religious Spiritualists, causing them to withdraw from public identification with the movement, and thereby in two important directions is the spread of its comforting and elevating influence retarded. The American Spiritualistic press is awakening to the necessity of doing something to amend this state of things and purge the movement of its impurities, and prominent amongst it The Progressive Thinker (Chicago) makes, in its issue for April 29, an appeal for "a pure, angelic, and undefiled Spiritualism, always insisting on absolute honesty."

This we cordially endorse; it is what we have been working for and trying to disseminate a knowledge of for the last thirty-five years. The mischief is the prominence given to the primary phenomena which has been proved to repletion; the cumulative evidence of thousands of competent investigators has been printed and is easily procurable; and when we speak of thousands, we refer only to men of world-wide reputation in science, literature, art, politics and theology; and has been confirmed by the twenty-two years' investigations of the "London Society for Psychical Research." No well-informed, unbiased mind denies the existence of the phenomenal facts; what we have to do with now is their meaning. The question, "If a man die shall he live again," has been answered in the affirmative, and anyone who desires personal proof can get it for the seeking; but he must first learn the road by study, and following in the track of those who have traversed it and reached the desired goal before him; the footprints are definite enough and the obstructions in the way have been pointed out by experienced travelers, and, we may say, magnified by the inexperienced who have not got there yet. That there are dangers we admit, but these apply to the thoughtless people who start on the journey without any knowledge of the road; similar dangers would have to be met by a person entering into a practical investigation of chemistry without any previous knowledge of the subject.

We have pointed out THAT THE PHYSICAL PHENOMENA OF SPIRITUALISM ARE DIRECTLY AND NECESSARILY PRODUCED BY SPIRITS VERY NEAR THE EARTH PLANE AND MORE OR LESSUNDEVELOPED; that the necessity for such phenomena is not endorsed by the higher intelligences who were the instigators and instructors in the earlier stages, and that only a few of the higher forms, such as direct writing, painting and photography, are directed by them now, their main purpose being the normal and spiritual elevation of mankind. The basement of the spiritual edifice is built, and if those Spiritualists who are wandering about it would come up and help those who are at work at the superstructure, the temple would become more beautiful and imposing in the eyes of the world, and many of their brothers and sisters would be attracted to its gates and commence the ascent to its higher chambers. It is gratifying to know that Spiritualism is making steady headway in England, and in consequence the leading papers are opening their columns to the subject, recent numbers of The Daily News, Chronicle, and even The Times having published reports of articles on Spiritualism, Hypnotism and automatic writing; and there is but little evidence of the existence of the blighting phenomenalism which is impeding spiritual progress in America. It is also making considerable progress in New Zealand, especially in Wellington, where the Spiritualists have a strong association with a fine hall of their own and attract large audiences.

Record of Spirit Return Over 250 Years Old.

Readers of "Annales des Sciences Psychiques" are much indebted to Professor Richet for a translation from the Latin of an account preserved in the archives of the Venerable Chapter of Presbourg of spirit return in 1641. It is the narrative of "a remarkable case in Presbourg of a spirit coming from Purgatory in order to speak to a virgin, speaking, crying to her for help, and finally delivered, according to sworn witnesses and public acts which were published with the authorization and by the order of his Lordship, Geo. Tippai, appointed Archbishop of Strigon, according to the example printed in Presbourg, 1643."

The story has to do with a certain John Clement, who, at about 44 years of age, became tainted by the heresy of Luther, and lived a little to be recommended life. Seven years before his death he returned to the Catholic faith and altered his manner of living so that he was often seen in church weeping and moaning and leading the life of a worthy Christian then over sixty years of age. He died on June 29th, 1641, and began to appear to this young girl, Regina Fischerin, on July 24th, of the same year, He appeared such as he used to be and spoke, showing himself in the same form and speaking with the same language and voice as in earth life. That it was the man himself was established beyond doubt by the imprints of his hands, which he left on some cloth. He made himself known between eleven o'clock and midnight in the parental home of this young girl, who is described as exceedingly charming and modest. First of all he knocked three times on the bed, then showed himself to her dressed in a white robe which descended to his heels. The story, which covers twenty pages, is to the effect that John Clement had murdered a man for the sum of two hundred florins and he desired Regina to go to his widow and ask for the money so that a statue could be raised to the Virgin in expiation of his crime. How the widow would not entertain the idea and other money available could not be accepted, and the final denouement when the spirit at last contented is allowed to pass into Paradise, and Regina, relieved from the spirit's persecutions, resumes her normal condition, is as interesting as a novel. Professor Richet says he has literally translated the account from the Latin version in the Archives of Presbourg.

Criticism of C. Bailey's Seances at Milan and Rome.

A highly important paper appears in the "Annales des Sciences Psychiques" on Bailey's apparently doubtful success in Italy during his visit there last year. The article from the pen of M. C. de Vesme, is written, he says, as a second visit of Mr. Bailey's to Europe is spoken of, generous offers having already been made by intelligent sympathizers to bring this about, and he thinks it necessary to review the facts of his late visit, showing the weak points in the conditions. Stress is laid on the fact that an insufficient search of the medium was made and that the seances took place in the dark. M. de Vesme says: "It is not the committee which deserves harsh criticism, but the medium himself, who, after having come from the Antipodes to show us his alleged marvelous faculty, withdraws from his lofty mission for fear of getting a cold in his head, and in a room so overheated that fresh air had to be introduced in spite of proper ventilation." The article, which covers twenty-five pages, deserves to be read in its entirety, and doubtless appears in English in the editions of the "Annales Psychiques' published since the beginning of the year in London.

Prentice Mulford's Works Translated Into French.

There is a highly appreciative review in the "Revue Spirite" of a translation into French of two volumes of Prentice Mulfords's writings which have so wide a circle of readers in America and every English-speaking country. The power of the spirit as portrayed by Mulford is recognized as the way all Spiritualistic teaching is tending. The reviewer says: "It is the spirit then we must know; we must discover its capacity and laws if we would draw from life the best possible results. * * * And yet it is the spirit which we neglect the most, or rather it is the spirit which is the worst directed and cultivated."

The Welsh Revival.

In "La Lumiere," much space is given to the remarkable psychical phenomena noticed in the June number of the Harbinger, and in addition to the lights and apparitions noticed with Evan Roberts' mission, lights connected with the work of a Mrs. Jones are described. Mrs. Jones was on the way to the chapel where she held revival services, and a reporter of the Daily Mirror, who was with her, reports that "All at once a soft and vapory light appeared in front of the vehicle which illumined the way in front of them. Immediately the light spread around them, lighting up everything within a circle of ten feet, as if produced by an acetylene lamp. * * * Rapidly the light rose above their heads * * * and it as suddenly disappeared, leaving darkness as great as that which had preceded it."

Scientists in Rome on Psychology and Criminology.

During the morning session of the fifth and greatest meeting of the International Congress of Psychology, opened in the great hall of the Capitol, Rome, on April 25, Professor Sergi, who is an eminent criminal psychologist, enlarged upon the great aid rendered in criminal cases by the science of psychology, which should enable judges and prosecutors to fathom the souls of criminals, to ascertain their inborn pathologic tendencies, and to estimate the influence of their surroundings and education in producing criminality. Such results when obtained from a scientific standpoint would enable the government of all countries to find a means of reducing the amount of crime. As showing the rapid advance of research in psychic matters, it is interesting to note that Signor Fortis, the Prime Minister, several members of the Cabinet and high government officials, together with numerous foreign diplomatists, were present at the opening ceremonies.

N-Rays in Disease.

The N-rays which are among the latest scientific illustrations of psychical action, are referred to in "La Lumiere" in connection with recent experiments by Commander Darget, recorded in "La Nouvelliste" de Bordeaux. He says he has discovered that diseases in general arise from an accumulation or congestion of vital fluid sometimes over the whole body or in one part of the body, and photographic plates have confirmed this theory. "I believe," he says, "that each malady has a special vibration and that when photographic plates for registering more exactly and rapidly this kind of vibrations are invented, that the practice of medicine will have taken a great step, since the diagnosis will be accurate and certain." The Commander thinks that the power of the N-Rays as shown by him to prevail all through nature, animal and vegetable, may be the point of departure of new and most important discoveries.

Murder Revealed Through a Dream.

In the latest number of Le Messager, a story is told of a criminal case, investigated two years ago by the law courts of Greece, in which unsuspected murder was revealed through a dream.

"In 1903, a fishing boat, having as owner a man named Antonios, left the Pireaus for Syra, having on board besides the master two sailors, one a Cretan, named Balazakis, and another islander. Some time after, on the day of a great storm, the sailors arrived alone at Syra. They stated that on the previous night the barque had been lost, and that they had with great difficulty saved their lives. Their story was believed.

However, on the same night that Antonios disappeared, his sister had a frightful dream. She saw her brother strangled and thrown into the sea by the two sailors. She did not think much about it, however, as the Cretan, Balazakis, had always been much attached to her brother, in whose service he had been for ten years. But some days later she had another dream. She saw her brother, who reproached her for indifference regarding his fate. "You are an accomplice with the assassins," said the voice from beyond the tomb, "since you will not avenge me. Look at the barque and the house of Balazakis; he has bought them with the money of which he has robbed me, and of which you are despoiled." The poor woman woke terrified; she began to make inquiries, and actually discovered in a place she had never seen the barque and the house described by her brother. She appealed to the law officers, and when Balazakis entered port two days later he was arrested. He confessed to having strangled his master during his sleep, and to having thrown him into the water. He told them where his accomplice was hiding, and the latter was also arrested, and made a full confession.

SINGULAR DREAM.

Which Proved True in All Respects.

On Sunday night last Dr. McWhorter of New Haven, dreamed that the body of Freddie Ohlinger, drowned on the 24th of June, was lying just above Clifton. He described the body as lying just below a clump of willows, the lower limbs widely apart, and downstream and the arms extended.

On the afternoon of Monday a party put out in a skiff to look for the boy's body and Dr. McWhorter asked to go along. He was accordingly accommodated and when they got to a point just above Clifton that looked like the one seen in his dream, he so informed the party and asked them to pull over there to the shore. They did so, and there they found the body conditioned just as he said he had seen it in his dream.

This dream is verified by some very reliable people of New Haven.—Pomeroy Leader.

There is not a single moment in life that we can afford to lose.—Goulburn.

PREDICTS PERDITION.

New Arrival Declares Race for Dollars is Sending People of This Country to Spiritual Destruction.

P. Ramanathan, a Hindoo, solicitor general of the island of Ceylon, who arrived in New York on the steamship Campania, will tell Americans they are in danger of spiritual destruction because of their greed for the almighty dollar.

Ramanathan is not a Hindoo priest, but a high official of the government. He told a passenger on the Campania at a concert that Americans are driving fast to perdition in their pursuit of money. Some of the Americans on board did not like the way the Hindoo put it, left the saloon until he had concluded his remarks.

Ramnathan has come here to lecture on "The Unification of the Religious Faiths of the World." He said that, although a Hindoo by birth, his interpretation of the gospels of St. John and St. Matthew is that the Hindoo and Christian religions are one.

"I am satisfied," he said, "that the Hindoos and Christians have the one God, and that our ambitions are similar, all tending to worship him. He also said a great deal of the missionary work in India is wasted, and that the natives pretend to be converted only to secure government positions.

The people of India can teach Spiritualists nothing of any value so far as religion is concerned. ASTRAL.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

A CURIOUS STORY.

Spent Millions in Search for a Lake of Gold.

This narrative comes from Silverton, Col., setting forth that once in a while there is a variant from the established order of things in the mining industry. For the most part, mining means risk. It means the investment of a considerable amount of good hard cash and the employment of much hard labor, endless thought and many anxious days. And the end, too often, is merely a hole in the ground, a mile or so of underground tunnel, and a choice collection of blasted hopes in memory of humanity's overpowering ambition to get rich quick.

The exception to this rule is usually one of absorbing interest, as witness the tale of the Ennis brothers, who sunk one million dollars in their search for a fabulous spirit mine and at the last, when their resources were gone, and their workings abandoned, other men came along and reaped the reward of their efforts.

Away back in the early '70s a Gotham medium told Edward and John Ennis of New York that a great lake of gold existed in a certain point in the United States. It had been especially reserved for the Ennis brothers, and they might secure it by merely following the medium's directions to the letter.

They did. Their directions landed them in San Juan county, Colorado, where, high up on King Solomon mountain, seven miles north of Silverton, they set their stakes and christened their prospective bonanza the Highland Mary. The ennises had ample capital. They built a $10,000 residence before beginning their work. As their tunnel proceeded into the mountain toward the fabled golden lake, specific maps and diagrams of its course were from time to time sent to the New York medium, who as regularly sent back instructions how to proceed with the big bore. Her changes of direction were erratic and frequent and to-day the main tunnel of the Highland Mary mine, which is about a mile in length, would put to shame a tunnel through the Roman catacombs.

The Ennis brothers followed instructions to the letter, but the lake of gold, always "just a little way ahead," persistently failed to materialize. At last, after the expenditure of more than $1,000,000 and driving into the mountain 4,100 feet, bankruptcy overtook the operators, and the property was sold. The only person known to have materially profited by the venture was the New York medium, who is said to have received something like $50,000 for advice and sympathy. During the operation of the property, no secret was made of the "system" under which the development work was done, and the result was that the miners finally became so imbued with the spirit idea that none of them would work in the tunnel alone and there were frequent tales of strange noises and shadowy forms in various parts of the property. Toward the end of the Ennis brothers' career it became difficult to obtain miners to work in the property at all.

For years the mine laid idle. Two years ago, however, it passed into the hands of practical mining men who, under a system other than "Spiritualistic" have opened up several good veins of lead, silver and copper. And before the close of the present season they bid fair to place the old mine in the front rank of the country's producers. It is now one of the most promising in the whole district.

AN IMPORTANT QUESTION.

Is the Time Ripe for Woman Suffrage?

Much is being said about giving women a right to vote at all elections. Brilliant women and fair-minded men are pushing this question to the front. For years I have believed in the absolute justice of this measure. The fact is, woman is about the only animal in the United States that is not allowed to vote. While I fully recognize the justice of giving women the full right of electors, both state and national, yet there is a question as to whether the time is ripe for it.

If the Emancipation Proclamation by President Lincoln had been issued one year sooner than it was, it would have ruined the cause of freedom for the slaves—the time was not ripe—the public mind had not been educated up to that point. The enfranchisement of the colored people in the South proved so disastrous to the white people of the South that measures had to be taken in nearly all Southern states to practically disfranchise the colored race—the time was not ripe for placing the ballot in the hands of ignorant and irresponsible persons, to be used by unprincipled politicians for their own interests.

Now I would like to ask the brave and noble women who are advocating woman's suffrage, if they are sure that the great mass of women would use the ballot to sustain the principle of civil and religious liberty for all, or will they at the dictation of priestcraft, sink this country under the iron heel of a religious despotism? Are they sure they would not be placing a weapon in hand to crush their own liberties?

We know that women constitute the greater part of the membership of orthodox churches and are zealous workers for their respective churches—some are fanatical—and all are taught and believe that we owe all our civilization and liberty to the churches or the Christian religion.

Do women generally recognize the fact that the Christian religion is the tyrant that for nineteen hundred years has held them in bondage and as inferiors, under mancraft, priestcraft and churchcraft? The very foundation of the Christian religion is the foundation for the degradation of women, and that is that mythical Garden of Eden story about woman being responsible for the "fall of man."

Priestcraft and churchcraft have held women down, on scriptural grounds, for centuries, but let women become a political power and priestcraft will be the first to seize upon it for their own selfish ends, and will boldly assert that women owe all their advancement to the churches. We know that religious zealots and religious bigots are scheming all the time to trample our liberties under the heel of religious bigots and we can rest assured that they would attempt to use the women's votes to aid in their schemes. Would they succeed? After woman has fought her way to the ballot and equal rights with man against priestcraft, the church, and the Bible, will she cower and fawn and give praise to the tyrant that has held her down, or will she stand up in all the dignity of true womanhood, and henceforth use her power in the interests of civil and religious liberty, not for herself and creed alone, but for every American citizen.

Is the time at hand for Woman's suffrage?

"QUIEN SABE."

RHEUMATISM

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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, AUGUST 19, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Medical Tyranny Defeated.

A case of decided interest not only to Christian Scientists but to the various schools of mental healers, has just been decided by a New York judge, who holds in his decision, that parents have a right to use any tender means of caring for their children in time of sickness, and the method of treating sick children by prayer, and by laying on of hands is legally sanctioned.

The decision holds that the parents of children have a right to determine, within reasonable bounds, what mode of treatment their children shall have, and that the child of a Christian Scientist, placed in the care of a reader or healer, has the same safety in life and limb as the child who is given into the hands of a licensed physician.

There is no offense, it is held, in giving a child tender care, though it conflicts with recognized schools of medicine.

The decision is by County Judge Platt, of Westchester county.

The court sustains the demurrer of John Quinby, his wife, Georgiana Quinby of White Plains, and Dr. John C. Lathrop of Manhattan, all Christian Scients to the indictments against them for manslaughter in the second degree. The decision dismisses the case and no further prosecution will follow.

The charge against Mr. and Mrs. Quinby and Dr. Lathrop was that they allowed Esther Quinby, a young daughter of the Quinbys, to die from diphtheria without calling a physician, and instead "laid on hands" and prayed.

The decision is a victory for the followers of the sect, who contended they had a right under the constitution to care for the ill according to their belief. The three Scientists were indicted by the Westchester grand jury on Oct. 31, 1902, and they have been fighting the case in the courts ever since.

A Sad Lesson.

The following account of the unhappy condition of the "Holy Ghost and Us" people may well afford an object lesson to such Spiritualists as put aside and ignore the use of their own best common sense and judgment, at the dictation of spirits.

The "Holy Ghost and Us" people, instead of exercising their reason and best judgment, accepted and obeyed the directions of their inspired leader, "Elijah" Sandford. The result is seen in the statement of the daily press that the "Holy Ghost and Us" colony at Shiloh, Me., is on the brink of starvation. "Elijah" Sandford's people admit they are suffering for want of suitable food and that a famine seems inevitable.

"Until two or three days ago the people lived on mush and water and corn bread. Their supply of meal is now exhausted and they have no money to buy more. Since Sunday morning they have been living on green pears and beans, of which there is a limited amount on their farms. They eat these without butter or seasoning or bread of any kind. The crops at Shiloh are stunted and in a few days the people will be without green stuff.

"At present there are 800 people at Shiloh, the headquarters of the society. Most of these people are physical wrecks. They are wasted away to mere skin and bones and are pitiful objects to look upon. The people are discouraged. Many are losing faith in 'Elijah' Sandford's power to save and some have already left from the hilltop. Scarlet fever is raging among the children, while the adults are so weak from lack of nourishment that they are unable to work their miserable land. The town authorities of Durham have called on the state to relieve the suffering at Shiloh.

"'Elijah' Sandford is now in the holy land. Before leaving he took most of the money from the treasury."

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents.

Shattered History.

One of the greatest difficulties of the present age, for the scholar, to use a very common barbarism, is to know where he is at. He spends half a lifetime in posting himself in learning the history of the past; then he begins research outside the ordinary and stereotyped channels, and finds that which he supposed was authentic history is the production of the forger. These fictions and exaggerations become so numerous as he advances, he does not put trust in anything. Sacred and profane history alike have suffered in this respect, and the so-called historic events of the last half-century seem to have been misrepresented and colored in the interest of heroes without merit, or, possibly, to conceal their crimes. It would be a positive pleasure to know what we read for history is a truthful record of past events.

We have all supposed the account of Columbus' discovery of America, with all the principal details, was accurately correct. But here cames the statement of a modern scholor, Henry Vignaud, who for thirty years has been secretary of the American Embassy, in Paris. He tells us he has devoted all his leisure time since early youth in the study of Columbus. He has a private library, embracing more than 13,000 volumes, with everything extant relating to the object of his search, and he is conceded the ablest living authority on Columbus and his times.

We must not detain the reader with a full account of Vignaud's discoveries, as given in his "Toscanelli and Columbus," published in 1901. He says: "I have not sought to attack Columbus, but to separate fiction from history." And then:

"The object I have had in mind for many years is to prove the history of Columbus is imperfectly known; that the most erroneous ideas prevail as to the true causes of the discovery of America." He says: "Columbus arranged things as he wanted them to be known. It is with the utmost difficulty critical study has succeeded in setting aside from doctored history numerous facts which Columbus and his interpreters have introduced.

"The conclusion I reach is, Columbus never intended going to the Indies. It was only after he thought he had reached India he announced he always wanted to go there. What he really hoped was, to discover new lands of which he thought he had information. Columbus was not a great man; but he possessed superior energy and perseverance. He was mistaken in all his previsions, and persisted in his errors after making discoveries which should have opened his eyes."

At the rate scholars are unloading the errors, misrepresentations, and exaggerations of history, what will remain when they are done? There is scarcely a statement the finger can be placed upon, and it can be honestly said, "This is unerring truth." The only thing in which there is no variation or shadow of turning, let theosophs tell the story, is holy writ. And though it came to us through the hands of cloistered monks whose testimony would not be taken on any other subject, yet the bible is received by the churches, every word of it, as inspiration from God himself.

"No Standard Oil in Ours."

Jesus is reported to have said to his disciples: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

If the proposition is a true one, and sewing needles were referred to, then the multi-millionaires have a poor show in kingdom come. Who blames Carnegie for partly unloading? If a good orthodox believer, which we learn he is not, then he should give all to the poor, else the pearly gates will be closed against him.

But how about John D. Rockefeller? He is in the faith, and said to be a devout Baptist, but "the poor are not candidates for his favors. His treasures are allowed to accumulate, $80,000,000 a year it is reported, else are given to wealthy churches and sectarian schools of learning. This is not a compliance with the teachings of the Master.

Recently Mr. Rockefeller expressed a desire to contribute $100,000 in aid of a Boston Missionary Fund. The Missionary Board turned it down, alleging the money was accumulated by dishonest means and its use would defile the cause for which they were laboring.

A good take-off appeared a few days ago in the Minneapolis Journal, in the form of a caricature, which we regret our lack of ability to transfer to these columns. The home of a cannibal family is presented. The wife is looking out the door of her rude cabin. The children have human bones in their hands which they have been gnawing. Other bones are scattered on the ground. The husband and father is in the foreground. The rotund missionary has just arrived, with apparently a female servant bearing a box labeled "tracts." Both wear glasses. The man of God is finely clothed, with a dress hat, an umbrella in hand, Bible and hymn books under his arm. He had apparently addressed the cannibal standing before him mostly nude, when, quoth the benighted heathen:

"What we want to know before accepting your services, is, whose money is being used to send you here. No Standard Oil in ours!"

It would be very wrong, of course, to apply ill-gotten gains to Christianizing cannibals. It would be far better to beg pennies from Sunday-school children, for the little tots, possibly, would otherwise invest it in candy and produce colic, or some other infantile ailment, causing death, thus adding another to the choir of the redeemed.

Ashamed of His Parentage.

Rev. Minot J. Savage must have been in a reminiscent mood when he wrote:

"One of the strangest facts of history is that, although what calls itself the civilized world has exalted a Jew to heaven and placed him on the throne of the universe as an object of worship, yet this same civilized world has always treated the Jew with despite and contempt."

The dominie evidently did not stop to think when he penned the above that artists who have given us pictures of "our Lord" and his mother, "the Queen of heaven," have always given them Caucasian faces. No one would suspicion for a moment that they were of the Semitic race while adoring or bowing before such pictures in worship, after the manner of the Catholics, or that they were other than the fairest of the European race.

Believe or Be Damned.

The highwayman, with a cocked revolver pointed at his victim's head, with the demand, "Believe I am an honest man, else I will kill you," will get an abundance of lip-service, showing he is an ardent believer in the goodness of his assailant; but the chances are a thousand to one the new convert is acting the part of a hypocrite, and believes no such thing as is demanded of him.

We are told John 3:16. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Now that is a large reward for the simple act of believing; but dear Christian brother, do tell us how we are to believe if our judgment is not convinced. Though the wealth of the world was at our feet, and was promised on condition we should believe the sun was shining in brilliancy when all was darkness we could not gain the coveted treasure. Neither can we believe that the Eternal Father begat a son by a mortal maiden without other proof than such as appeals to our reason.

"Believe or be damned," Mark 16:16, seems to be the voice of inspiration. "To-day shalt thou be with me in paradise," Jesus is reputed to have said to the thief on the cross, simply because of the criminal's belief. And in our day the murderer, suffering for his many crimes, leaps from the scaffold with the rope about his neck, to heaven, his only virtue: He believed with his dying breath.

Good works don't count. "By works of the law shall no flesh be justified," wrote the good Paul.

A Beautiful Example.

A beautiful example and worthy all emulation by people calling themselves Christians, is that of the Japanese, who have no societies for the prevention of cruelty to children or animals, because in Japan there is no need of such societies. In this respect the Japanese exemplify a higher civilization and purer ideals than any existent nation on earth, claimed to be Christian.

The callous brutality engendered by the vivisection of animals is not known in Japan, and the Japanese are known as a humane people.

Remembering these facts, one may well hope and pray that the Japanese may never become Christianized and the exemplifiers of Christian civilization as it now exists.

Far better that Japan retain its own civilization and its own humane standards of life and action, wherein it sets a noble example that should shame the peoples that pride themselves on being Christians, the world over.

It is painfully evident that the Christian nations, so-called, have something more to learn of Japan than the science of warfare, and that is, the art, the science, the philosophy—the religion, if you will—of humane feeling and action in life and practice. This, even more than her war, is the crowning glory of Japan.

Things Worth Knowing.

Such facts as the following are not the sort of proof as that which the "satisfied faith" of Rev. J. L. Withrow and other bibliolaters accept and use in their expositions of scripture. Under the head of "Things Worth Knowing," the Chicago Daily News states,—what Rev. Withrow doubtless would consider as things not worth knowing—that Prof. Flinders Petrie, the Egyptologist, in his new book on the history of Egypt says one of the most important and perplexing "finds" made in that ancient land is the newly discovered inscription on the stele of Merenptah, the supposed pharaoh of what is usually termed "the exodus," meaning the coming forth of the Israelites 2,000,000 strong from the land of Egypt, according to the history in the book of Exodus. Egyptian monuments have no record of "Israel in Egypt" as an ethical entity. The only mention of the name of Ysrael or Israel on any monument is to be found on this stele of Merenptah. But, if these were the same people as those of the Hebrew "Exodus," the deliverence of the Israelites from Egypt is turned into the deliverance of Egypt itself from the Lybian confederacy of raiding barbarians, among the horde of which the Israelites were a hardly distinguishable unit. There is nothing in the inscription to corroborate the story told in the Pentateuch. On the contrary, the Israelites mentioned by Merenptah instead of going up from Egypt as a conquering army of 600,000 fighting men never really got to Egypt. They were driven back from the borders of the land in wreck and ruin by the victorious Merenptah.

Quite Too Ethereal.

"The premises of Christian Science are that God, Spirit, Mind, is the only real life, substance, and intelligence; that man is the image and likeness of God; not as pantheism [all is God] teaches, partaking of the substance of Deity, but expressing God."

The above explanation by a believer in Christian Science we find in "Public Opinion," the writer correcting the editor for misstating what Rev. Mary G. Baker Eddy teaches. God and mind are everything to him; matter is nothing. Such a faith is too ethereal for our senses. We are so gross we cannot comprehend how spirit exists in the absence of refined matter.

A POOR ILLUSTRATION.

That Did Not Impress the Audience as Was Intended.

Hudson Tuttle, the Ohio lecturer, made an address recently wherein he described the pitfalls of the lecture platform.

"One pitfall," Mr. Tuttle said, "is the unwise choice of examples and proofs.

"A temperance lecturer wished to prove to his audience the deadly power of whisky.

"Accordingly he caused a drop of water to be magnified and thrown upon a magic lantern screen. The picture was a terrible one. Worms bigger than pythons, crabs bigger than elephants, spids the size of a ship, fought together in the drop of water like fiends in the infernal regions.

"The lecturer now caused a drop of whisky to be added to the water.

"'Watch, friends,' he said; 'watch the whisky's effect.'

"The effect was marvelous; the liquor killed all those ferocious horrors instantly. Their vast claws and tentacles and feelers stiffened. All became peaceful and still.

"An old lady in the front row whispered hoarsely in her husband's ear:

"'Wall, Jabez, that settles me. I'll never drink water again 'thout puttin' some whisky in it.'"—San Antonio Express.

Aladdin and His Wonderful Lamp Outdone by an Astral Body.

The Progressive Thinker is a Leader. It never lags in the discharge of a duty. This week's issue is chockfull of most thrilling spiritual experiences, a veritable mine of valuable information. From the first to the last page you will find something of special interest, particularly the experiences with Mr. Bailey, the noted Materializing Medium, and the article by Prof. Hyslop. The one who will not read the paper will be sadly deficient in valuable information.

(Continued from page 1.)

No matter how individual opinion may express itself regarding Dr. David Starr Jordan's attitude in refusing to accept for the museum at Stanford University, or to recognize as authentic, the archeological relics collected by Thomas Welton Stanford through the instrumentality of a humble mahatma, the immediate results of the story with this eerie thread as published yesterday morning in "The Examiner" were unanimously conspicuous for their substantiation of the evidence already adduced to prove that Charles Bailey, the mahatma concerned, is taken seriously by eminent scientists and that his employer, the late Senator Stanford's brother, is by no means a simple-minded dupe. It is freely admitted by the initiated that Bailey has materialized, during a long series of highly interesting seances, hundreds of alleged antiquities from the remoter periods of time, which have been successfully subjected to the unsparing scrutiny of dispassionate experts. And it can also be demonstrated that the assertion made regarding Mrs. Stanford's faith in the genuineness of this collection, as well as her earnest wish that it should be placed on exhibition at Palo Alto, is perfectly true.

Mrs. Stanford Believed.

The witness who testifies concerning Mrs. Stanford's feeling in this matter is Mrs. Addie L. Ballou, a notary public, whose office is at 1190 Market street. Mrs. Ballou, who incidentally is a pensioner of the United States for services rendered as a nurse on the battle-fields of the Civil War, has been an earnest student of psychic problems for more than forty years, was an intimate friend of the late Mrs. Stanford, and had been a confidant of the late Thomas Welton Stanford since 1891.

She attended seances at Mr. Stanford's house in Melbourne, Australia, where she was his guest for three years. She had several long talks with Mrs. Stanford about Bailey and the remarkable work he did as a sensitive. She received the first photographs sent to this country of the now famous clay tablets, coins and other curios produced by Bailey during the sittings in the Stanford residence. She took these photographs to Mrs. Stanford and discussed them with her. Finally, she has a complete record of the translations made by distinguished scientists of the cuneiform inscriptions on the tablets, as well as their classification of the other antiquities.

A Gifted Clairvoyant.

The fact that Mrs. Ballou has herself been active in spreading the Spiritualistic propaganda since her girlhood, and that she believes herself to be gifted with a certain degree of clairvoyant power, may be submitted as having a possible bearing on her point, though it can scarcely be said to impugn her veracity.

And it may be added that her gifts as a clairvoyant have some substantiation in the testimony of many persons, yet living, who heard her pause in the midst of a lecture at Mankato, Minn., on the night of April 14, 1865, and cry out, "A tragedy at Washington! The president has been assassinated!" As there was no telegraphic connection between Mankato and the outside world, the announcement thus made was not verified until the arrival of the mail a few days afaerward. It will probably be admitted, on this basis of consideration, that Mrs. Ballou is at least a witness who may be trusted to have investigated the Stanford mystery with enthusiasm and a plastic mind. Thus, in brief, is her testimony:

"I first met Thomas Welton Stanford several years ago, when I went to Australia to lecture on psychic subjects as the representative of allied psychic societies in this country. He was at that time a very rich man, though he had gone to Australia with no more substantial fortune than a venture in kerosene and an agency for a certain sewing machine.

Present at the Seances.

"Mr. Stanford, previously Consul General for the United States in Melbourne, had retired from public life when our acquaintance began, and was devoting his time and money to a sincere investigation of psychic phenomena. With this mutual interest as a foundation for our friendship it was not long before we agreed to carry on our researches in company. I accordingly went to live at Mr. Stanford's house, was present at scores of the seances there, and can personally vouch for the truth of every utterance made regarding their wonderful developments.

"When Mr. Stanford discovered Charles Bailey and became his patron, both Mrs. Stanford and myself felt that the phenomena immediately resulting were of the first importance. Mrs. Stanford made a special trip to Australia to attend the seances at which this wonderful sensitive presided, and saw enough to convince her beyond all possible doubt that both Bailey and the relics he materialized were genuine. She satisfied herself still further, however, by helping her brother-in-law to arrange for a series of sittings at which those present should be not only converts to Spiritualism, but men and women of learning and authority in other fields.

To Be Sent to University.

"These unbiased witnesses who accepted the invitation extended to them were lawyers, clergymen, newspaper men and physicians. They attended six sittings and made their affidavits that they had seen Bailey do the things he has elsewhere been recorded as doing. Mrs. Stanford then agreed with Mr. Stanford that the archeological wonders produced at Bailey's seances should ultimately be forwarded to Stanford University, and I know that she wrote to her brother-in-law regarding this subject while she was on the steamer which took her to Honolulu."

Mrs. Ballou then showed the reporter several documents bearing on the authenticity of the antiquities which Bailey in his astral capacity rifled from the tombs of Cairo, the mounds of Assyria, the temples of Benares and the palaces at Khartoum. Among these documents was a pamphlet issued by the Society for Psychic Studies in Milan, Italy, in which was chronicled, over the signatures of many well known Italian scholars, the astonishing results obtained under rigorous test conditions through the mediumship of Bailey in fourteen sittings held in Milan between the 28th of February and the 12th of April, 1904. The compiler of this pamphlet makes the following statement in his preface:

Committee Testifies.

"Since the return of Bailey to Melbourne, some charitably disposed persons have circulated a report that his visit to Italy was a failure, and this mendacious statement was accompanied by expression of compassion for a number of ladies and gentlemen who witnessed the phenomena produced through his mediumship. That people of average intelligence, high personal character and good social standing should venture to attest certain uncommon occurrences, of which they had individually and collectively been the observers, appeared to be incomprehensible to the author or authors of the dishonest report referred to. They discredited the facts and appeared to consider the narrators of them to be either the bearers of false witness, or the imbecile victims of fraud and delusion.

"Now, in Milan, the phenomena were duced before a committee of the local Society for Psychic Studies, composed of gentlemen of high literary and scientific attainments, Dr. Eugenio Griffini acting as their honorary secretary, and the proceedings at each sitting were published from month to month in the periodical entitled 'Luce and Ombra,' which is the recognized organ of that society, and were duly authenticated by the signatures of those present."

From Ancient Babylon.

One of the most interesting items among the objects in the Stanford collection which Dr. Jordan is said to be unwilling to even examine is a seven-sided, terra-cotta cylinder, 5½ inches long, 3½ inches wide, and weighing 1 pound and 2 ounces avoirdupois. Six of the facets of this cylinder, which, it is claimed, had its origin in Babylon, are covered with inscriptions described by the scientists who have seen them as of the cuneiform kind, and on the seventh are a number of seal impressions. When procured, the markings on its surface were partially obliterated by an earthly deposit, and the specimen had to be carefully cleaned. The cylinder is hollow, and is said to contain the following record of warlike dealings of the ancient Babylonians with the Jews:

Inscription on Tablet.

"These are the acts of Essar Haddon, the great King, the mighty King, the builder and restorer of the temple of the gods, the favored of Ashur (the chief Assyrian divinity). The people called the Jews (in Assyrian, Yahud) have sent unto me many ambassadors, many offerings, and the people of Khita (meaning in Assyrian the people of the Hittite nation) gold and silver, precious stones and chariots. My favor would they regain. Subdued are they. Also the people of Elam. The great lords commandeth. In the temple of Merodach I placed the records sealed by my hand. And the inhabitants of Kirdush were conquered and subdued with the fleet horses and men of valor. These are the acts of ...., who dispenseth justice and exalted his people. The great gods, Assur, Bel, Nebo, command, and I obey. Which shall be as a given sign and a witness (here follows the line of seals, possibly impressed with the royal signet). The men of Erech came against me. Their mighty men I slew, and impaled I their mighty men alive. Amati-Bel their towns burned with fire, and took their women captive. These are the acts of the great King."

Coins of About 226 B. C.

Ten of the coins in this collection are thus described: "Two of the larger coins are of the reign of Ptolemy Philopater, about 226 B. C. One of the larger specimens and three of the smaller ones are covered with verdigris and much corroded. Those corroded were got in mounds in Egypt, the cleaner ones from mummy coffins, where possibly they were placed as toll money. Three of the smaller ones are Roman coins of different reigns. The four other smaller coins are of a metallic combination once known as electron, and is probably an alloy of silver, copper and a little gold. On one side of these was the head of Zeus, on the other side a double-headed eagle holding thunderbolts. Two of these coins are of the time of Ptolemy Euergetes II, nicknamed Ptolemy the Pot-bellied; another of the Ptolemy and Berenice reign, another of the Cleopatra reign, and another of the reign of Ptolemy Soter, this one having reproduced upon it Ptolemy's own head."

The Famous Scarabeus.

The famous scarabeus, brought to the library of Thomas Welton Stanford by Bailey's astral double, has also been painstakingly examined. "It is," says the chronicler, "a sacred beetle of the time of Rameses the Great, found at Thebes, and is nearly 4,000 years old. These scarabei were placed in the right hand of deceased royalties when their bodies had undergone the process of preservation. On the back of this scarab is a hieroglyph; a cartouche in the center, a flail at either side, and what was called a determinative underneath, somewhat in the shape of a wide, shallow goblet. On the upper part of the cartouche is a representation of the sun's disc, 'Ra'; in the center of that is some Egyptian agricultural implement, and below is a well carved diminutive beetle—the whole being translated Ra-me-ses (Son of the son). The top of the flail is gone, making determination on this point uncertain, but it is believed that the Rameses indicated was Rameses II, that is, Rameses the Great, called by the Greeks Sesostris."

Asked to comment on the story published in yesterday's "Examiner," concerning this strange story, M. Brodzky, a prominent Australian newspaper man, who recently came to this country, had this to say:

Stanford Took Precaution.

"Thomas Welton Stanford is the high priest of Spiritualism in Melbourne, a man who does not lay himself open to the ridicule heaped on those who practice the occult art 'a la Pantouffle.' When Stanford patronizes a spiritualistic medium he or she must have a reputation for genuineness. It was, therefore, a sensational occurrence when Bailey, who, by the way, was a laundryman and not a blacksmith, became the protege of Stanford. The brother of the Senator gave special seances for the laundryman, who undoubtedly produced fac similes of ancient Assyrian tablets covered with cuneiform writing, similar to those discovered by Bruggsh and other Assyriologists, and given by them to the British Museum.

"Stanford, at first, was not quite sure whether he was being fooled regarding these tablets, and submitted them for decipherment to experts who declared that they undoubtedly contained genuine Assyrian cuneiform writing, at least 4,000 years old.

"Subsequently, when Bailey's name crept into the newspapers, the Melbourne police hunted up the laundryman's history, and it was established as a fact that he had started as a common, low-grade fakir, telling fortunes at a shop in Gertrude street, Fitzroy. While thus employed Bailey was visited by one McManamy, the cleverest detective in Melbourne, whose fortune was told for 40 cents. Bailey was arrested for thus disobeying the municipal ordinances and was fined in the Fitzroy Police Court. Mr. Stanford's faith was not, however, shaken by these happenings. He stood by Bailey and proclaimed his confidence in the Bailey antiquities. And it is certain that to those who do not believe in Spiritualism the mystery of these antiquities is a long way from being solved."

In such a world as ours the idle man is not so much a biped as a bivalve.—Horace Mann.

The smiles of infants are said to be the first fruits of human reason.—H. N. Hudson.

The most certain sign of being born with great qualities is to be born without envy.—Rochefoucauld.

Great results can not be achieved at once, and we must be satisfied to advance in life as we walk—step by step.—Smiles.

Says She Hears the Voices of Spirits

Musical Speech from the Dead Informs Miss Scriven of Their Thonghts--Yet She Is Not a Spiritualist.

FROM ALL SECTIONS OF THE WORLD COMES THE INFORMATION THAT A PROFOUND BELIEF IN SPIRIT RETURN IS SPREADING, MAKING NEW INROADS INTO QUARTERS WHERE HERETOFORE IT WAS BUT LITTLE KNOWN, AND MANY WHO ARE THE TRANSMITTING INSTRUMENTS BETWEEN THE TWO WORLDS DENY THEY ARE SPIRITUALISTS, AND ARE INDIGNANT IF ANNOUNCED AS SUCH. HUNDREDS IN CHICAGO, RICH, INFLUENTIAL AND INTELLIGENT, ARE FIRMLY ESTABLISHED IN THE BELIEF THAT SPIRIT RETURN IS A FIXED FACT, BUT FIRMLY DENY THEY ARE SPIRITUALISTS. PROMINENT AMONG THOSE WHO COME UNDER THE HEAD OF SPIRIT RETURNISTS IS THE LADY WHOSE EXPERIENCE IS GIVEN BY A NEW YORK WORLD REPORTER, IN THE FOLLOWING NARRATIVE. WE HAVE NO WAY OF COERCING SPIRIT RETURNISTS INTO THE RANKS OF SPIRITUALISM TO AID IN AN ORGANIC MOVEMENT, HENCE MUST LET THEM DRIFT AS THEY SEE FIT, FOR FREEDOM OF THOUGHT IS OUR WATCHWORD. SO LONG AS THEY ARE HONESTLY SEEKING THE TRUTH, THEY WILL DEVELOP IT ALONG THEIR OWN LINES. BUT WOULD IT NOT BE WELL FOR SPIRITUALISTS TO RENDER THEIR LIVES AND RANKS SO PURE, ATTRACTIVE AND CLEAN, THAT THE SPIRIT RETURNISTS WILL BE DELIGHTED TO CO-OPERATE WITH THEM, FOR IN SPIRITUALISM IS THEIR PROPER PLACE, AND SHOULD BE THEIR HAVEN OF REST. READ CAREFULLY THE EXPERIENCE OF MISS SCRIVEN.

A strange power of communication with departed spirits is claimed by Miss Clara Scriven of Plainfield, N. J., who has been visiting Mrs. Charles Daniel, of No. 425 Mott avenue, Bronx. Miss Scriven says she is not a Spiritualist, and she does not pose as a professional. For two years, she avers, she has been talking with the spirits of dead relatives.

Miss Scriven is twenty-two years old and of rather nervous temperament. She was until about two years ago a telephone operator at Plainfield, and it was while receiving messages over the wires that she first became aware of voices.

"These voices," she said, "were in a high, musical key. I could not understand the phenomenon. I attributed it to nervousness and gave up my position as an operator. The voices had become so uncanny and so fearsome that I dared not continue at work. I did not realize then that it was the spirits talking to me.

"I first came to know that when I went to visit friends in Plainfield. They had an amusement device called the Ouija board. The hands were placed on a small, triangular board on which the letters of the alphabet were printed. The smaller board spelled out answers to questions asked.

Spirits Made Her Answer.

"Some one asked a question that none of us understood about a dead relative while my hands rested on the board and instantly I heard a voice in the same musical key that I have mentioned. The voice dictated the answer and my hands instinctively spelled it out. The person who had put the question looked at me in dumb astonishment. I then found that I could talk to the dead relatives of all those present. I trembled from excitement. Gradually this feeling passed away and at home after I had made a board of my own, I became quite used to conversing with the spirit world."

Miss Scriven uses a round chart of pasteboard about 12 inches in diameter, on which the alphabet is printed, each letter being inclosed in a double circle. The name of God stands near the center of the chart, with entwined circular lines that connect the three letters. Other circles contain parts of the Lord's Prayerv. Miss Scriven explained that as God is the controlling power she had placed His name on the chart, and that the circular lines were intended to represent the current of thought which she believes to run in circular waves.

Answers Stranger's Questions.

Miss Scriven gave a demonstration of her method to the World reporter. She did not affect any mysterious air. She asked the reporter, who was a stranger to her, what he would like to know, and his question being propounded, she answered them in a very brief space of time. Much information was volunteered by the young woman aside from that brought out by the questions. The manner of death of several relatives was communicated, and many of the strongest characteristics of the departed while in life were related through the medium of the chart. Miss Scriven did not, in all that she told, make one error. Incidents in the lives of the departed were told in a manner that was amazing.

"I am told by the spirits," she said, "that all is happiness in heaven. I understand that there are seven states through which they must pass to reach the highest plane. Some people who pass away are prepared for higher planes than others. They tell me that all spirits may see one another but that the difference in planes enables those in a higher state to hold closer communion with God. Spirits may perfect themselves for the highest plane. Perfect harmony exists among the spirits. The voices are always pleasant to listen to."

Miss Scriven says many of the people on earth have spirit guardians. Nearly every one has one guardian and same have more. These guardians always exert an influence for good. The more guardians the better the impulses and the fewer temptations.

"A friend of mine has thirteen guardians," said Miss Scriven, "and she is peculiarly free from temptation."

COUNTERFEITING THE GENUINE.

It Is the Great Curse of the World To-Day.

Throughout the entire commercial world in every branch of industry—no exception—counterfeiting is going on. Especially is that true in regard to food, money, spirit phenomena and textile fabrics. A special cable dispatch from London, England to the Chicago Record-Herald, says that there is more spurious money in circulation just now than ever was known in that country.

Not only that, but the art of false coinage is more near perfection than ever. It is estimated that there are no fewer than 200 persons now engaged in England in private coining, counterfeiting and uttering bad money, and of that number probably two-thirds live in London. The number of private mints is probably not short of 100.

There is also now a recrudescence of what is known as "sweating" sovereigns, which is more difficult to detect. Two thousand of these "sweated" coins were secured by the police during the last twelve months.

Counterfeiting permeates the whole commercial and industrial world. That which is of the greatest value is the most generally counterfeited. Bring out any thing good, whether among textile fabrics or in the phenomena of Spiritualism, and the counterfeiter will step to the front and give it a critical examination, and then closely imitate it. It is a crime to counterfeit textile fabrics or money, but it is a thousand times worse to counterfeit genuine spirit phenomena, or pretend to materialize spirits with the aid of wigs, false whiskers, illuminated crosses, and dresses rendered luminous by artificial means. It shows degeneracy on the part of those who patronize such shows, claiming they are genuine.

ANXIETY.

Self-conceit is the enemy of progress. Blon.

BITS OF PERSIAN PHILOSOPHY.

Gathered From Omar Khayyam, the Persian Poet.

It is well to become acquainted with the philosophy contained in the Rubaiyat of good old Omar Khayyam, the astronomer poet of Persia, who was born at Naishapur in Khorassan, in the latter half of the eleventh century.

Nizam ul Mulk, the vizier, in his "Wasiyat," says of Omar Khayyam: "His illustrious years exceeded eighty-five, and it was the universal belief that every boy who read the Koran or studied the traditions in his presence, would assuredly attain to honor and happiness. * * * At Naishapur thus lived and died Omar Khayyam, busied in winning knowledge of every kind, and especially in astronomy, wherein he attained to a very high pre-eminence * * * The Sultan showered favors upon him."

The tomb of Omar Khayyam is in Naishapur, just outside a beautiful garden. Trees, burdened with fruit, extend their branches protectingly above it; and earlier in the season drop their blossoms upon it, so that at times the cover-stone is quite hidden from view.

Looking thus upon the petals blowing gently down upon the poet-philosopher's tomb, one remembers his quatrain:

"Whither resorting from the vernal heat
Shall old acquaintance old acquaintance greet
Under the branch that leans above the wall
To shed his blossoms over head and feet."

The best lines ever written by Persia's poet of the people are these:

"A book of verse underneath the bough,
A jug of wine, a loaf of bread—and thou
Beside me singing in the wilderness—
Oh, Wilderness were Paradise enow!"

The entire theory of domestic bliss is symbolically expressed in the above lines. The "book of verse" represents the poetic aspiration for a higher plane of thought life; the "jug of wine" ably symbolizes the stimulation found in the desire to provide the material comforts of life for those we love, while the "loaf of bread" represents the reward of our labors. The meaning of "and thou" is self-evident. Without the "thou" each one's "paradise" will eventually become a "wilderness."

Find the "thou," and you will have gained a paradise beside which the famed Elysian fields will seem as unattractive as a vacant lot overgrown with weeds. It has been well and truly said:

"The test of gold is fire;
Of man, woman."

True spirituality flourishes, as does a green bay-tree by the side of sparkling waters, in the atmosphere of wedded love; and the test of all fine-spun theories is found in the home where two souls have decided that only love shall rule.

Where Love is the household god we find happiness; and when the idea of a personal, man-shaped, demoniacal god is introduced into a home where Love does not abide—at that moment the fuse that leads to the powder-magazine of domestic woe is ignited.

If it were more generally understood that it is better to do good for good's sake than to obtain "happiness in heaven;" to be pure for purity's benefits, rather than to please a silly, impractical god (the Christian's god, who by his own record is a brute in passion and a murderer in action)—then, I say, men and women would hesitate to rush into matrimony for other motives than pure love. Until the time comes when individuals realize that there is no god, no walled-up heaven, no burning brimstone hell, we may expect to find civilization retarded by loveless marriages contracted for lust and revenue only.

Thinking along these lines, we appreciate the thought that prompted the Persian poet when he exclaimed:

"Ah, Love! could you and I * * * conspire
To grasp this sorry scheme of things entire
Would not we shatter it to bits—and then
Re-mold it nearer to the heart's desire!"

The pernicious effects of the Christian-made theory, that anyone can be happy throughout all the ages to come in a nice roomy heaven (no matter how vile and immoral one's earth-life has been), providing one merely professes "faith in Christ" and is "washed in his blood," may be seen every day in the divorce courts, the penitentiaries, the jails, the wards for the insane, the homes for imbeciles.

It is this mad Christian theory that converts many thousands of possible paradises into actual wildernesses.

If you doubt that Persia produced a philosopher, read Omar's search for the answer to the question of his soul:

"Up from earth's center through the Seventh Gate
I rose, and on the throne of Saturn sate,
And many a knot unravel'd by the road
But not the master-knot of human fate.
"There was the door to which I found no key;
There was the veil through which I might not see:
Some little talk awhile of Me and Thee
There was—and then no more of Thee and Me."

After other equally fruitless attempts to solve the problem of life, he says:

"I sent my soul through the Invisible,
Some letter of that After-life to spell:
And by and by my soul return'd to me,
And answer'd, 'I myself am Heaven and Hell.'"

Thus, through years of toil, after years of struggle to conform to certain formal rules of conduct, the soul suddenly finds that both heaven and hell are contained within itself. Truly a profitable lesson for those who will learn its truths!

Remove the fear of hell and the hope for heaven, and the individual is placed upon his own responsibility. Then and only then will creed-bound selfishness cease making this planet a place of oppression.

To the selfish wealthy classes "heaven is but the vision of fulfilled desire, and hell the shadow from a soul on fire," but in time they find that the soul never forgives itself its crimes; and it is only by devoting ages of unselfish endeavor toward alleviating the suffering which they have caused that they can hope to hear the soul's commendatory words: "Well done! Enter thou into happiness by continuing thy good work."

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Psychical Research and the Future Life.

Dr. James H. Hyslop, Ph. D., Former Professor of Logic and Ethics in Columbia University, N. Y., Presents in the Homiletic Review his views on Psychical Research and a Future Life. They will be read with deep Interest by thoughtful Spiritualists.

By James H. Hyslop, Ph. D., Former Professor of Logic and Ethics in Columbia University, New York.

One of the most astounding incidents of modern times is the attitude of many religious minds toward those phenomena which purport to afford scientific evidence of a life after death. One would expect the average Christian to seize every opportunity to confirm his faith by scientific evidence, but, since he has lost confidence in Bridgwater treatises, he seems to have put on the skepticism which has so obdurately characterized the "infidels" in the past. For many generations religious minds kept up a constant warfare against science for not accepting its hopes and beliefs, and that conflict is not yet wholly laid. The persistent complaint against science was that it would not admit the evidence for the existence of God and the immortality of the soul. But now that science has actually taken up the question of trying to ascertain positively whether there is any evidence for personal consciousness after death, religious minds take up an attitude of indifference or hostility to the effort, often maintaining that the phenomena which apparently attest such a life are the work of the devil. In former periods it was the work of the devil that we should doubt this evidence, but now the same agency is invoked to explain respect for that evidence. The attitude of such minds is like that of the Irishman who was "always agin' the Government."

For the last century scientific materialism has made such progress that the belief in a future life has been greatly discredited, and this feeling about it has been very much strengthened by the results of biblical criticism, which has destroyed faith in mere authority. Science has so persistently asked for evidence in present experience of any claims whatever that the human mind tends to distrust all stories of the past unless their credentials show some scientific character. The consequence is that men are coming to rely upon scientific methods for their convictions. It matters not whether this is a right or a wrong instinct; it is a fact, and in life we have always to reckon with facts in our daily intercourse. Any evasion of them is always disastrous in the end. Now there is about us a vast mass of phenomena alleging a significance as proof of survival of death, that is, the refutation of the materialistic theory of life. It matters not what its character is—a feature which can not be determined off-hand; the duty of intelligent men is to examine into its credentials. Above all others, the religious mind is bound to regard the problem as affecting the one belief to which it clings with the most passionate tenacity and fervor. The clew to its whole view of life and human duty is found in the belief. The social organism is profoundly affected by its integrity, as we can hardly expect the sentiment of human brotherhood to survive the interest which immortality attaches to the value of human personality. If man has no value as a personal soul, from the standpoint of nature, we must expect that those who have the power will treat their fellows as means to their individual ends. The assurance of a future life establishes the value of personality in the world quite as effectively as the conservation of energy establishes the permanence of force, and we must expect corresponding moral consequences for a belief that insures the permanence of personal consciousness. This ought to be apparent to the religious mind without argument, and, once accepted, should enlist an interest in whatever purports to represent scientific evidence of the belief.

The attempt to afford scientific proof of a future life began with the organization of the Society for Psychical Research, though it may be a misrepresentation of its motives to imply that it had any such object. In fact, its primary intention was to investigate and not to predetermine any conclusion by its methods. But it was inevitable, from the nature of the phenomena with which it had to deal, that it should very early become complicated with this problem. It began with the alleged phenomena of telepathy or thought transference, which is not evidence of anything transcending the capacities of the embodied human mind. Though the claims of Spiritualism are more or less weakened by the fact of telepathy, if fact it be, the doctrine of transmission of thought is a revolutionary one in psychology and suggests human powers that may well arouse wonder in regard to cosmic agencies. But there are two classes of phenomena which most distinctly support the claim that deceased persons may occasionally give evidence of their continued existence after death, especially if the phenomena can show credentials making them more trustworthy experiences than legends and myths. They are cases of apparitions and of mediumistic phenomena purporting to represent communications with the dead.

FRAUD AND ILLUSION ARE THE TWO GREAT DIFFICULTIES IN THE WAY OF BELIEVING STORIES OF SUCH EVENTS. But in certain instances these objections have been removed, until further skepticism as to the importance of the facts is no longer excusable, though it is quite admissible that suspended judgment in regard to their proper explanation is quite proper and advisable. The point in the present stage of inquiry is not what they prove as to so stupendous a question as a future life, but do they suggest something supernormal in human experience. When the subject has been studied for a much longer time we may be able to form a better judgment as to the meaning of the phenomena.

In the study of apparitions we have to be careful that we can discriminate those that are evidential of outside agencies and those that are explicable by ordinary hallucination. The vision of "spirits" is too common a fact among the insane to be hasty in accepting any alleged apparition as indicative of foreign influence. Only the most extraordinary amount of evidence will justify serious treatment of stories alleging the appearance of deceased friends. Only those will have any scientific interest which coincide with the occurrence of a corresponding event not known by the person who sees the apparition. For instance, if A. sees a phantasm of B. when it can be proved that B. had died without the knowledge of A. and near the time of the experience, we have a type of phenomenon that can claim serious attention, especially if similar experiences can be multiplied in large numbers with different people. Even then we cannot be hasty in adopting an explanation, particularly a spiritistic explanation; because it seems to be a well-accredited fact that apparitions of living persons are as frequent as those of the deceased, and, whatever theory we adopt, we must make the two types consistent with each other. We cannot assume discarnate spirits to explain the phantasmal appearance of the living. Neither will it be easy to explain the appearance of the dead as mere cases of telepathy, though we may not be satisfied with any application of living minds to account for them.

THE PUBLIC HAS VERY LITTLE CONCEPTION OF THE EXTENT TO WHICH FRAUD IS PRACTICED BY ADVENTURERS PREYING ON THE CREDULITY AND INNOCENT INSTINCTS OF THE UNWARY. Genuine phenomena can be so easily simulated that the course of wisdom for the untrained man and woman is to let the subject alone and hand it over to the scientific man. None but trained experts should deal with mediumistic phenomena. The history of the layman's investigation in this subject is but one long account of illusion and fraud, and this is true even though genuine experiences may have occurred in the process. But until we have some criterion for discriminating between the fraudulent and the genuine phenomena, there is no reason for popular investigation. The whole subject should be left to qualified men for investigation.

Modern knowledge has affected the problem of a life after death in such a manner that there is no way, to substantiate it scientifically but to prove the personal identity of certain deceased human souls. Materialism is based upon the doctrine that consciousness is a function of the brain or the human organism. The knowledge that all organic compounds exhibit functions that are results of organization tends to support the idea that consciousness is an incident of composition—that is, the result of atomic combination, like digestion and circulation, which certainly do not survive the bodily organism. In addition to this, the discovery that we have a soul would not assure us that we have the same consciousness after death, though it might prove it possible. We know that things change their functional activities in the process described as dissolution, and what we know of changes of personality in the loss of identity, amnesia or loss of memory, and various alterations of consciousness, makes it necessary to know, not merely that there is something else than the brain involved in the occurrence of consciousness, but also that after such a change as death we should continue the same consciousness with its memory as a condition of realizing the only kind of survival that could possibly interest a moral being.

What we must know is whether the personal consciousness which we knew in life survives, and it will not satisfy the present conditions of belief to know that this consciousness is not a function of the brain, though it would establish a strong probability that a future life was quite possible or likely. To assure us that its destiny or existence is not involved in anything like the alteration of personality as it is known in abnormal psychology, we must in some way get into communication with a discarnate spirit, if that be possible, and have it establish its identity.

Apparitions can satisfy this demand only on two conditions: First, the recipient of them must be able either to recognize the person appearing or to obtain some mental impression or apparent auditory indication of the person concerned. Secondly, the percipient must not have known the person in life, or, if he has known the person, he must not have known of his death. In both cases the experience must be verifiable by others than the subject of it. Otherwise the apparitions will be referable to hallucination as an explanation.

The Society for Psychical Research undertook the collection of a census of apparitions. It comprehended those of living, of dying, and of deceased persons. The latter class was excluded from its report. The largest number of these was of living persons. The whole number was 382. Doubtful cases reduced these to 350. Of this number 30 were death coincidences, and this small number in the census sufficed to convince the committee—made up of Mr. F. W. H. Myers, Professor and Mrs. Henry Sidgwick, Mr. Frank Podmore, and Miss Alice Johnson—that they were not due to chance alone. They represent 440 times the probable number of such occurrences according to the law of chance. This census represented England and Wales, and, as I said, excludes the apparitions of the dead. These latter sufficed in number and evidential value to convince Mr. Myers, and Mr. Andrew Lang accepted Mr. Myers' opinion as proved, that the deceased could occasionally manifest their existence after death. THERE ARE PROBABLY A THOUSAND SUCH CASES ON RECORD IN THIS COUNTRY, AWAITING THE MEN AND FUNDS TO CLASSIFY THEM AND PUBLISH THE RESULTS IN A FORM TO MAKE THEIR IMPORTANCE IMPRESSIVE.

Mediumistic phenomena, when they can be made genuine, are of the nature of experiments in proof of the same contention. They first represent supernormal phenomena of some kind, and, when they relate to the identity of deceased persons, they are evidence of a future life, whether they are regarded as proof of it or not.

There are several instances of this type of phenomena which deserve scientific consideration, though they are defective in some aspects of their nature. Dr. Liebault, the celebrated French physician, narrates a case of some interest. Its value rests mainly on his authority and not on the variety of its incidents. Mr. Henleigh Wedgwood, the brother-in-law of Charles Darwin, reports personal experiences which certainly resemble communications from deceased persons, and vouches for others in the experience of certain intelligent friends. Mr. Myers reports the instance of a celebrated European physician whose name he has to withhold. The case of Rev. Stainton Moses is a most remarkable one, subject to qualification for the lack of scientific investigation. His moral probity was never questioned, and some of his real or apparent communications with the dead are at least impressive and on any theory command the respect of psychology.

But the most remarkable case on record is that of Mrs. Piper. The characteristic of this case is that it depends more upon the precautions taken against fraud and illusion and upon the perfection of the contemporaneous record made of the experiments than upon the clearness of the messages. Other cases have either represented material too meager for convincing the scientific skeptic or involve no such careful experiment and record as in this case. Besides, its importance is much enhanced by the mass of evidence taken with its variety and complication with many witnesses. All these features of it represent the reason for perpetually urging its importance.

This is no place to summarize even the types of incidents involved in the Piper record, and it must suffice to remark that it consists of that kind of messages which we should expect a continuing personal consciousness to transmit in proof of personal identity, or such as living people would send over a telegraph line or through a telephone for the same purpose if their identity were challenged. These incidents are necessarily trivial as nothing else will establish personal identity either between the living or between the living and the dead. Communications about the nature of a transcendental life are worthless as evidence, and must be put aside until the problem of identity has been solved and the triviality and confusion of the messages have been explained. At present the mass of evidence tending to satisfy the conditions of the first problem is very great, and it is time that it should be the subject of intelligent estimation. Its relation to the moral and religious wants of the age entitles such an investigation to munificent endowment, especially as much less worthy causes do not lack in financial support.

The material bearing upon the question and related to the supernormal generally is represented in some nineteen volumes of Proceedings, ten volumes of a Journal, two volumes of "Phantasms of the Living," and two volumes of "Human Personality and Its Survival of Bodily Death," by Mr. Frederick W. H. Myers, to say nothing of the work of Mr. Podmore and of Flammarion, the French astronomer. Telepathic, apparitional, and mediumistic phenomena abound in them to such an extent that their possible significance can no longer be ignored without incurring the reproach of bigotry. Not that any special conclusion is necessarily sustained by them, but that they so pertinently suggest the existence of supernormal knowledge or challenge scientific investigation that it is no longer wise to neglect them. The kind of estimate placed upon such records may be seen by observing what men of high scientific standing say of the results already on hand.

Sir Oliver Lodge, one of the leading physicists now living, says: "If anyone cares to hear what sort of conviction has been borne in upon my mind, as a scientific man, by twenty years' familiarity with these questions which concern us, I am willing to reply as frankly as I can. I AM FOR ALL PERSONAL PURPOSES CONVINCED OF THE PERSISTENCE OF HUMAN EXISTENCE BEYOND BODILY DEATH, AND, THOUGH I AM UNABLE TO JUSTIFY THAT BELIEF IN FULL AND COMPLETE MANNER, YET IT IS A BELIEF WHICH HAS BEEN PRODUCED BY SCIENTIFIC EVIDENCE THAT IS BASED UPON FACTS AND EXPERIENCE."

Professor Stout, of St. Andrew's University in Glasgow, thinks that telepathy "cannot with any approach to probability explain away" the phenomena which Mr. Myers quotes in support of a future life. Professor Muirhead, of Holloway College, England, is hardly behind Professor Stout in sympathetic interest. Mr. Arthur Balfour, Prime Minister of England, though not in any way committing himself, speaks in a tone of hopefulness regarding the evidence. Mr. Andrew Lang admits that Mr. Myers has given in apparitions alone sufficient evidence of survival after death, though he is not yet convinced by mediumistic phenomena.

Sir William Crookes does not announce a definite conclusion for more than something supernormal, but he is thoughtfully sympathetic and probably withholds conviction in deference to the judgment of psychology, being himself a physicist. Cesare Lombroso, the Italian criminologist and whilom materialist, says that "there is a great probability now given us through psychical researches that there is a continued existence of the soul after death." Even Mr. Huxley admitted that the "actuality of a spiritual world is a matter which lies as much within the province of science as any other question about the existence and powers of the various forms of living and conscious activity."

These are no mean judges, and to the list may be added Professor Barrett, Prof. William James, and many others as at least interested in the issues involved and supporters of the investigation, and the writer happens to know personally of many other men of similar public standing who hold similar views upon the subject, but he does not feel at liberty to mention their names in any public manner. They suffice to justify the demand for the scientific consideration of a problem which is one of the most momentous ever opened by science, and, as it is wholly in the interest of the religious mind, the neglect of it, in the face of an opportunity to reconcile science and religion, is inexcusable.

Political men, like goats, usually thrive best among inequalities.—Landor.

We want fewer things to live in poverty with satisfaction than to live magnificently with riches.—St. Evremond.

Pleasure soon exhausts us and itself also; but endeavor never does.—Richter.

Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension.—Goethe.

As to the priestly organization, the practical effect of the Christian organization, "the church," has always been averse to morality, and is now.—William Kingdon Clifford.

A NOTABLE MEDIUM.

Victorien Sardou, the Great Dramatist, Gives His Spiritual Experience.

"I was one of the first to declare myself a believer in Spiritualism, and that at a time—half a century ago—when there was some merit in doing so, for it usually entailed being stigmatized as a fool, a madman, or a charlatan. Nowadays, with so many of the leading scientific men of the world on the same side, there would be nothing heroic about such a course. In fact, the day is much nearer at hand than is commonly supposed when to scoff will be the hall mark of ignorance.

The incident I have to relate caused me no surprise whatever, for I had witnessed much that was far more singular. I had been a medium for rather more than six months. In my possession was a round table which would walk across the room and turn round and round at my bidding, exactly as if it were a well-trained dog. On several occasions white roses had fallen from the ceiling on my desk and I had seen the keys of my piano rise and fall as if under invisible fingers, to play sweet, unknown airs to me. So familiarized had I become with all these phenomena, of which I was both the instigator and the witness, that I viewed them without the least emotion and, I can positively declare, without any trace of auto-suggestion. I was merely an attentive observer, skeptical at first, then won over by the unimpeachable evidence of facts. Extremely critical, absolutely calm and self-possessed, I looked upon such incidents as unconcernedly as on any of the ordinary acts of my daily existence, the routine of which was then the most regular it is possible to conceive. I used to draw in pen and ink with surprising rapidity extraordinary designs in which my own individual imagination and will had no part. My hand no longer belonged to me, but obeyed some foreign influence which professed to be the spirit of Berard de Palissy.

One Sunday, towards two o'clock in the afternoon, I had sat down at my desk to draw, as usual, with the assistance of this occult influence, and had spread out in front of me on the table a sheet of drawing paper of ordinary dimensions. Instead of beginning to trace a design, however, the pen, obeying a sudden impulsion of my hand, brusquely described an oblique line, reaching from top to bottom of the paper, which was thus rendered useless. On this occasion I interrogated Bernard de Palissy, or, rather, the spirit professing to be his, by the ordinary means, and received for answer, "Paper too small!" I then selected a larger sheet. Again the pen made a line from top to bottom of the paper. Again I put the same question; again I received a similar answer—"Too small!" Larger paper I did not possess, a fact which I pointed out to the spirit. "Go and buy some!" was the immediate order.

I protested. It was raining at the time, and the stationer I usually dealt with had his shop pretty far from the Quai St. Michel, where I then lived. "Go to the Place St. Andre des Arts," said the spirit. I tried to recollect whether there was a stationer's shop there, but could recall none, and told the spirit so. "Yes! There is a shop there. Go and look!" Much astonished, I at last made up my mind to sally forth, and duly reached the spot indicated. I looked all around. Just as I had foreseen, no such shop was to be discovered. Considerably annoyed at having come out on a fool's errand in a heavy downpour of rain, I was about to return, when my eye fell on a signboard over a large doorway, on which was written "Wholesale Dealer in Cardboard." Entering the place, I asked for drawing paper, and found to my surprise that the shopkeeper possessed a stock of every size. I selected what I wanted, and returned home. There I at once spread the paper on the table, and my pencil, without the hesitation wrote, "You see I was right!"

The facts I have related took place in 1857, and shortly after this my mediumistic faculties vanished as suddenly as they had appeared."—The Grand Magazine.

[It was not, however, a disappearance of mediumistic faculties in the case of Sardou, but their direction towards his intellectual development, making him one of the foremost dramatists of his time.—Editor Harbinger of Light.]

TUMBLE-BUG THEOLOGY.

The Habits of the Scarabaeus Parallel With Theology.

In reading the late W. H. Gibson's accurate description of the habits of the scarabaeus, I was struck by an "inspiration" of the palpable significance of the black-coated priest of entomology as a fair symbol of his human imitators from the days of ancient Egypt down to the present hour. There is a striking resemblance of the strictly orthodox mode of this beetle in handling, coddling and finally depositing for the next generation, their dirty little ball of filth containing their only hope of resurrection, with that of the black-coated human priest, with his blood atonement theory of salvation.

The former is truly a symbol of the latter. The argument is parallel and from the same undoubted origin. We still have "Jesus Christ and him crucified," etc., as the "scapegoat" to take the place of the Jewish sacrifice of bulls and goats of the theological era long past. The well-informed reader will readily trace the theory back to its origin in Egyptology, which regarded this beetle as the emblem of immortality.

Is it not a soul elevating theme for the twentieth century of Roman civilization, that college bred gentlemen, who in some things are up-to-date and intelligent, still cling to the old blasphemous theory of a God of vengeance? There is perhaps not a better symbol of the perverted theory of the resurrection and the immortal life, still insisted on by the theological world, than this poor little tumble-bug.

If a man believes in a God of vengeance and hatred, that man will be vengeful and sufficiently hateful to be a disciple of Jesus, according to Paul, "If any man come unto me and hate not his wife," etc., "he cannot be my disciple."

Yes, it is a sorrowful fact that a large part of Roman or Christian civilization is still playing the tactics of the scarabaeus to perfection.

All this, too, in the face of a world full of light offered us freely from the real immortal life. Is it not time we might take a lesson from the words of the greatest naval hero now living—Admiral Togo—who has just attributed the greatest naval victory the world ever knew—not to human power or sagacity, but to the intervention of the spirits of their ancestors?

J. MARION GALE.

Quilcom, Wash.

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Mr. A. O. T. Pennington, special agent Mutua Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 78 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

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CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

To Camp Correspondents:—Notices of camp-meetings should reach this office not later than Friday afternoon to secure insertion in the next issue of The Progressive Thinker.

Mrs. M. T. Longley notifies us that H. W. Richardson contributes $10 to the Mediums' Relief Fund.

Dr. G. B. Warne lately returned from Michigan where he had been filling several lecture engagements.

Mrs. C. Kirchner writes: "The warm weather of Sunday, August 6, did not deter the friends coming out in full force to attend the services of The Rising Sun Mission at the president's home. Both of the parlors were filled with an anxious throng eagerly listening to the able remarks of that grand old orator, Dr. J. MacFarland. He carried his audience with him through his entire discourse, and carried conviction to many a skeptic through his eloquence. His expounding of our grand philosophy was more than a surprise to quite a few orthodox friends, who were in the audience. At the conclusion of his remarks he was roundly applauded. Our choir was out in full force, as several had been away on vacations. The music they rendered was appropriate for the occasion. Spirit messages were given by Brother and Sister Thompson, all of which gave proof positive of spirit return. Services are held Sundays at 8 p. m. at our president's home, 22 Jackson Place, Between Jackson Blvd and Van Buren street, west of Hoyne avenue. We cordially invite friends and strangers to all our meetings. Our speaker for Sunday, Aug. 20, will be Mrs. Martha Price of Boston. All are welcome."

Horace Vernet is the best example of visual memory. He could paint a striking portrait of a man, life-size after having once looked at his model. Mozart had a great musical memory. Having heard twice the "Miserere" in the Sistine chapel, he wrote down the full score of it. There are soloists who during twenty-four hours can play the composition of other masters without ever skipping a note.

About forty Toledo Spiritualists spent Sunday at Lemoine, enjoying an out-of-door luncheon, and holding services on the old Indian camping-ground. The speakers of the day were Mesdames Schoulf, James, Benton, Normberg, Mossbach and Beck; Messers. Decker, Benton, Frick and Ingel.—Toledo (Ohio) News.

James R. Little, lecturer and medium for private and public platform work. Ordained January 10, 1895. He will officiate at weddings and funerals. Send all letters to permanent address, P. O. Box 43, Oakland, Cal.

Thos Rose writes from Toronto, Ont.: "I must congratulate your uptodateness. Honesty will always come out on top."

Those who are thoroughly critical see many chances for improvement in the Chesterfield Camp. The News of Indianapolis, Ind., says: "The rule for several years has been to choose elderly men for practically all of the offices, and particularly on the board of trustees. The younger element in the association is asserting that it is time it should have representation in the executive affairs. The younger members desire to come into power in order that they MAY EXECUTE THEIR PLANS FOR A MORE PROGRESSIVE SPIRIT IN CAMP IMPROVEMENTS AND ENTERTAINMENTS. If they can not gain power desired, they will undertake to pledge the next official board to make several improvements in camp. A modern camp hotel is demanded. A sewer system and water works plant are wanted to improve the sanitation of the camp. A large pavilion for entertainments is also desired, and finally program of social features that will add more life to the camp and therefore attract more people who can then divide their time between the auditorium, seance rooms and modern social entertainments."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

J. A. Toren writes: "The attendance at the meetings at our hall, 361 E. 43rd st., continues to be excellent, and the interest manifested continues to increase as the work of the speaker and medium become known to the investigators. The highly inspired and able lectures delivered by the Rev. Dr. J. O. M. Hewitt, and the convincing and soul-stirring tests given through Mrs. Isa Cleveland, are the means of bringing to many hungry souls the beautiful truths of Spiritualism. Let those who have their doubts and fears, come to our meetings if they wish to be convinced. Strangers are especially invited."

It was currently reported at the Chautauqua grounds last night that strange sights and sounds had again been noticed at the old house just this side of the grounds shortly before 9 o'clock last evening. A prominent business man of this city, whose family is staying out at the Chautauqua grounds, came in this morning and told the story. It is said that a party were passing the old house, which has now come to be known as the "haunted house," when they observed a faint and lurid light flickering out from the black, vacant windows of the old rookery and sounds like moans or groans were distinctly heard. The party did not stop to make any investigation but hurried on their way. The matter was the all-absorbing topic of conversation at the Chautauqua grounds last evening.—Herald-Leader, Menominee, Mich.

G. M. Roberts writes: "On Wednesday evening, July 26, at 112 East 8th street, Jacksonville, Fla., the infant daughter of Mr. and Mrs. John Dunn was christened by our medium, Mrs. Amy Buchanan. The parlors were decorated with palms, ferns and rubber plants; vases filled with white and red roses; white lilies and other tropical flowers were in profusion, making the house a bower of fragrance and beauty. The fire place and mantel were a bank of sunflowers. An inspirational lecture by Bro. Thomas B. Davis was read. The baby was named by spirit friends, and christened with the petals of the red and white rose, the sunflower and green leaves. The services were beautiful and impressive. This is the first baby christened in Jacksonville, according to Spiritualistic ideas. Instrumental and vocal music enlivened the occasion. The members of the Zuleika Society and other invited guests witnessed the ceremony. Delicious refreshments were served."

Out at Surprise Lake, seven miles from Tacoma, Wash., and just off the line of the Interurban electric line, a new white-topped city has sprung up. The occasion of the city of tents is the fourth annual encampment of the State Spiritualists association. Surprise Lake is a short distance from Edgewood. Between thirty and fifty tents had been erected the first day and a number of cottages are in course of construction. The grounds are platted in regular manner and lots for tents or cottages are leased, but cannot be purchased outright. The State Association, which was organized nine years ago, owns ten acres of land adjoining the lake."

Correspondent writes: "The First Society of Spiritualists of Syracuse is holding services through the warm weather. We consider the society fortunate in having secured the services of the gifted speaker, Rev. J. C. F. Grumbine, of Boston, Mass. His lectures are spiritual and eloquent. The hall is well filled each Sunday evening with the deep thinkers instead of curiosity seekers. Mrs. Addie Cooper of this city is the message bearer. She seems able to bring the spirit world very close with her psychometric readings."

The Sun of Norwich, N. Y., contains the following notice of one of our most valued contributors, Henry Morrison Tefft: "However much one may disagree with him in opinions, his sincerity as a speaker and writer, no one can question. Every sermon he ever preached, every lecture he ever delivered, every article he ever wrote was born out of life's experience. He has lived in ecstasy of success and in the gloom of despair, he has felt the glory and flush of victory and the mortification of defeat. He is brilliant, but uncertain; he is always interesting but not always consistent. His opinions are on wings ever ready to take a new flight, and no one ever knows when he has finished one sentence, on what topic he will light next and yet there is a rhythm and a harmony running all through, so that when you have finished reading his article, or heard him through with his lecture, you feel as though the mental picture he has made is complete and that not a sentence could be left out without marring its beauty."

D. G. Hill writes: "Notwithstanding the warm weather on Sunday evening, Aug. 6, an audience filling all the seats greeted the Golden Rule Spiritualist society at its hall, to listen to the lecture delivered by H. M. French of Peoria, Ill. He chose for his subject mediumship, and held the rapt attention of the audience until the finish. His talk was practical and to the point under consideration and merited the hearty thanks of the listeners. The messages were given by Mrs. Nellie Kussgrow, and the speaker, Mr. French, and were equally well received and recognized. The steadily increasing attendance at our summer Sunday evening meetings is a source of great encouragement to all who have a hand in the conducting of same, and we still extend a cordial invitation to all to meet with us on each Sunday evening, at O'Donnell College Hall, So. Paulina street, between Washington Blvd and Park avenue. Open Door."

Mrs. Charles Gage writes from Jackson, Mich.: "On Sunday, Aug. 6, the Spiritualists of Jackson were favored with an opportunity to visit the beautiful grounds of the Grand Ledge Spiritualist camp-meeting association, and attend the meeting now in session there. It was indeed an enjoyable occasion, as about three hundred of our people went on the special train furnished us by the camp management. We had the pleasure of listening to the inspired utterances of that peer of the best Spiritualist lecturers, Dr. B. F. Austin. His discourses were indeed soul-inspiring. It was also a pleasure to find our old friend, Oscar A. Edgerly, presiding as chairman of the meeting. There can but be a good influence when he and his guides are at the helm. The music at the camp was exceptionally fine, the Wertz family of Anderson, Ind., having charge, ably assisted by Dr. Charles Stevenson, and his gifted and most spiritual wife. By the way, Dr. Stevenson is a most versatile man. I knew him in Bay City, Mich., where as both magnetic physicians and entertainers he and his wife, Mrs. Blanche Stevenson, were highly appreciated. The Spiritualists of Jackson hope to be able to visit Grand Ledge camp often, for it is a beautiful place. I think The Progressive Thinker is the best Spiritualist paper ever printed."

Dr. Juliet H. Severance is at home enjoying a family reunion. Her son, Fred W. Stillman, known on the boards as Walter Fredericks, will resume his work on the 20th of the present month. Her daughter Lillian Stillman, a beauty specialist of New York, who is now home on her summer outing, will start east about the 25th, accompanied by her mother and brother Byron and the three will visit the Doctor's only sister now on the physical plane, who lives near the place of their birth, about 20 miles from Syracuse. Lillian will spend about two weeks there, returning to her business in New York. The others will be back in Chicago about November 1. Dr. Severance would like to make engagements to lecture during the fall and winter; also for next camp season. Address Juliet H. Severance, M. D., 578 East 60th street, Chicago.

Virginie Barrett writes from Grand Rapids, Mich.: "I am at present serving the Grand Rapids Spiritual society, and am meeting with success in the open-outdoor meetings, drawing the interest of the strangers. These are held on the large and beautiful lot upon which a spiritual temple will be erected in the near future. Though not a public park yet, I am pleased that the friends of the good cause of this city have seen the wisdom in this new movement of open-air mission for the benefit of the cause. I shall give a full account of the work here later. Camps or societies desiring my services for fall and winter work will please address me at No. 224 Lagrave street, Grand Rapids, Mich. I will try and secure a test medium. Friends do not forget to secure a copy of the 'Katydid' song, for the benefit of the Mediums' fund."

Sam Foss writes that he has returned to the city from Indiana, and is now located at 3514 Vincennes avenue, where he will hold circles and give readings. Telephone Douglas 6749.

TWENTY EIGHT AUG 11

Mrs. Lora Holton writes: "I will receive pupils for development in inspirational singing and piano playing after September 1. All interested in this line of work, please call or write from 7 to 9 p. m. (except Sunday and Monday evenings) at 497 East 43rd street, Flat 11, third floor. I have been engaged in giving scientific psychic palm reading in Michigan this summer and have succeeded in interesting many new investigators in the grand truth of spirit return. I always find The Progressive Thinker a welcome visitor in the lovely homes throughout that grand old state."

Joseph M. Bare writes: "In your issue of July 1, under the heading of Bogus Mediums' Tricks, falsifying or denying of mediumship is plainly shown. I positively affirm that those numbered tricks, if done in the plain, simple, unaided manner, as stated, cannot be done without mediumship; if they can, then spirit phenomena is in no way superior to legerdemain or sleight-of-hand tricks. If these simple tricks can be so done as stated, spirit phenomena could not do more." Brother Bare should remember that the trickster can only "imitate" a certain class of phenomena and while the "imitation" may in some cases deceive, the way it is done is always different from the genuine spirit manifestation. One is deception and the other is not.

L. E. Beal writes from Lewiston, Maine: "I congratulate you on the superexcellence of the late numbers of your paper. The article by Nora Batchelor is worth its weight in gold. Your selections on the woman question are highly appreciated and show that you are willing others should enjoy the rights you claim for yourself. Stand by your colors on the fake business! If spirits or Spiritualism need the help of fraud and deception, the sooner they go down the better. I know by sad experience that there is an obsession of inherited tendencies it is hard to be rid of, and there may be other obsessions, but I fancy not so frequent as some imagine."

Sunday, September 3, 1905, the Spiritual Church of the Students of Nature will begin its Sunday services at 7:30 p. m., at Van Buren Opera House, corner Madison street and California avenue. Speakers and test mediums will be present to give communications. The pastor, Mrs. M. Schumacher, will answer calls for such duties as are generally performed by the clergymen. Residence, 144 Loomis street, near Van Buren. Telephone Polk 1873.

James A. Patterson, secretary, writes from Denver, Colo.: "The Psychical Research Society will begin holding public meetings on September 3, 1905. Speakers and platform test mediums expecting to be in Denver during the G. A. R. encampment, or those passing through en route to the East or West are requested to correspond with the secretary in regard to engagements. State phase of work and lowest terms in first letter. Good opportunity for lecturers to make expenses while seeing the sights and visiting the resorts in and around Denver. Address me at No. 1434 So. 15th street, Denver Colo."

Miss M. Adele Thieman writes: "I have just spent some time at the Western Wisconsin Camp Association, Unity Park, Wonewoc, Wis. Unity Park is one of the most beautiful spots at which a camp meeting could be held, it being situated on the top of a very high hill from whose steep cliffs I have witnessed a most gorgeous sunset. The camp is rapidly growing. The talent there is of the best, Will J. Erwood, Mrs. J. P. Whitwell, Mrs. Amanda Coffman, Dr. B. F. Austin, Dr. and Mrs. Noyes and Edna Ford-Pierce being on the grounds during my stay there, Rev. Moses Hull and others are expected. Mrs. Coffman's blindfolded seances are very convincing to the skeptic and unbeliever. The best recommendation I can give the camp is to say I am not sorry I went."

E. R. Fielding writes from Washington, D. C.: "Mrs. M. T. Longley, secretary of the N. S. A., has departed for the East. She will join Prof. Longley at Boston, and will speak at Onset Aug. 20. Mr. F. A. Wood, president of the First Spiritualist Society, is spending his vacation in the East. Mrs. W. Farrow has returned and meetings of the Temple League will be held as usual at her home, and at Marshall Hall. Mr. Walter Williams is secretary of the Temple League; Miss Wilson is recording secretary. The Spiritualist Benevolent Society met at Mrs. T. Hinkle's Thursday evening. Mrs. Hinkle holds meetings Sunday and Friday evenings. Mrs. Zallie Luse gives private readings. Mrs. Julia Warneke, 1222 Eye street, holds meetings Monday evenings during the summer. Mr. Emil Nabbe has secured a pleasant room for his meetings in the Spanish Veterans' Hall, on Fifth street. Meetings every Sunday evening."

E. H. Manning writes from Elkhart, Ind.: "Having made a careful study of what is termed magnetic or psychic healing some years ago and met with marked success in treating of diseases pronounced incurable, this led me to the investigation of spirit return, and I have through the aid of good mediums been made acquainted with those on the spirit side of life who work with me. They are learned men. Some of them were physicians while in earth life. This has set me to thinking along new lines, and life seems brighter, and death has no chill. The spiritual man unfolds and starts upon his mission, while the old casing is laid away. What a beautiful thought it is to realize that all the knowledge of good and for good which we gain while in the mortal is an everlasting wealth which may go with us all through eternity. I have changed my address to the above place and will be glad to hear from all my old friends or others."

Secretary of the Forest Home Camp, Snowflake, Mich., writes: "Camp work is going along nicely. Many improvements are being made, especially along our lake front; streets cut through; lots laid and cleared, which are very desirable. We are beginning to see the possibilities of our camp and more than ever proud of its location. Everyone from far and near admires its beautiful scenery, healthful climate and dryness of atmosphere. No smudges to be made to keep away mosquitoes and other annoying things. Our camp is favored by our N. S. A. missionaries, Mr. and Mrs. E. W. Sprague. It is as an inspiration to have them with us, lending from their store the enthusiasm which we so much need, and the bettering of things and places, wise suggestions which they have gained in their many years of work and travel. Mrs. Cora Morrill is with us and will remain until close of camp, Aug. 20. A. A. Finney, trumpet medium, is doing great work for the camp. I feel sure all fully appreciate him."

W. F. Schumacher writes: "A spiritual dedication or baptism was held Sunday afternoon, July 30, at the Society Band of Harmony, 523 Belmont avenue, of which Sister Schwahn is the medium. Mrs. M. Schumacher, the pastor of the Church of the Students of Nature, officiated. The earthly name of the boy is Charlie Harry Abergast. While sprinkling the flowers over the child it was given the spiritual name, Balm of Gilead; definition, 'I am cured or healed.' The baby girl's name is Irene Edna Kieler; spiritual name, 'Primrose'; definition, 'Modest worth silent.' The pastor in charge taking up each child in turn offered it to the true spiritual principles of Spiritualism; then placing the child in the mother's arms for safe keeping, the pastor then said to the parents: 'This child has come to bless your wedded life as a messenger of light,' and blessed them. The large audience which attended were more than repaid to witness the ceremony. The music was furnished by Prof. Hunt; violin solo by Master Larson; excellent singing by the choir of Students of Nature, which brought sunshine and greeting to the audience through our noble worker, Mrs. McIntyre. All went home rejoicing."

Mary Purcell writes: "The Ladies' Aid of the Grand Rapids (Mich.) Spiritual Society is continuing its meetings every week during the summer months. The Grand Rapids Spiritual Society has purchased a lot in the heart of the city for a temple, and has already paid $1,750 towards it. The Ladies' Aid is putting all its efforts into work for the temple, and is aiding the society in every possible way. The society takes the form of a literary club. Interesting papers and poems are read at the meetings, together with vocal and instrumental music, recitations and inspirational talks. With Mrs. John Hosken as president the society is prospering and progressing in a literary and financial way as it never has before. The Grand Rapids Spiritual Society holds meetings every Sunday on its lot on Lagrave street, between Fulton and Island streets. Lectures are given at 2:30 and 7:30 p. m. by Virginie Barrett. The meetings are largely attended and a great deal of interest is manifested."

Mrs. Chas Moses writes from San Pedro, Cal.: "I have been a subscriber to your paper a number of years and could hardly keep house without it. I enjoy reading what other societies are doing all over the country, and thought perhaps a line from our beautiful little seaport town would not come amiss. We have a small society here, but prospects are fair to build up a much larger one in the near future. Mrs. Bryan of Los Angeles is with us for the month, and is having a grand success. Last Sunday evening our little hall was full to overflowing. She is a fluent talker and her test work is satisfactory in every detail. People here are ready and anxious for these beautiful truths and our circles are largely attended. Mrs. Bryan's time is only too short with us, but we expect to secure other good workers after she leaves us. Mrs. Adah Horman and Mr. Bowman, both of Los Angeles, are ready to come and assist us, and so we hope to keep on with the good work commenced here."

Maurgurite Mac writes: "On Thursday evening, August 31, Mrs. M. A. Burland will hold her regular monthly social at her parlors, 3019 Vernon avenue. Good mediums and psychics are always present to give readings and spirit messages, and have a social time. Mrs. Maggie Henry, the palmist, is always present to read the lines in your hands, and Mrs. Burland has something good for the guests to eat; so turn out with your friends and have a good time."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, August 20, 1905, S. E. 58: "Education."

Gem of Thought:—

'Tis education forms the common mind,
Just as the twig is bent the tree's inclined.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

On Monday evening, July 31, at the home of Revs. J. M. and M. Theresa Allen, a reception was held in honor of Rev. Laura B. Payne of Fort Worth, Texas, president of the Texas State Spiritualist Association. It was a very enjoyable occasion. Brief addresses were made by several persons. Mrs. Payne rendered some of her charming songs. Prof. Allen gave a delightful violin solo, a vocal duet by Mrs. Payne and Mrs. Allen. In due time refreshments were served (ice cream, lemonade and cake). Among the large number present were: Mrs. Payne, Dr. E. M. Hendricks and wife, G. W. Langston and wife, Prof. Higgins, Mrs. Colby (teacher), Mrs. Lapham, daughter and family, H. G. Hanneman (artist), Clarence Wright (musician), Mr. and Mrs. Black, Mr. and Mrs. Loveless, Mrs. Jennings, Mr. Coedis and son, Mr. Huxley, Surrage and family, Mrs. K. Smith, Mrs. Martin, Mrs. Norton, Mr. Sargent, Mr. Gridley.—Springfield (Mo.) Republican.

J. Osborne Lunt writes: "After reading that article, 'A Potent Remedy for the Evil,' by Nora Batchelor in the issue of July 29, I could not help thinking that it was too bad to have such grand articles like this go out of print; they are worthy of pamphlet form."

Mrs. Sylvia E. Carey writes: "The meetings of the Kenwood Spiritual Church, which holds services each Sunday afternoon at 3 and evening at 8 o'clock, at Kenwood Hall, 4308-10 Cottage Grove avenue, are constantly on the increase in attendance; notwithstanding the weather has been more or less unfavorable during the past month the attendance has been very good. We have fifty to sixty people each Sunday. On August 6, we had with us one of the most earnest workers for the cause of Spiritualism, His lecture was on various up-to-date topics. He is always ready to step into the harness, and speak a word on Spiritualism. We are always happy when we can have Dr. J. H. Randall and his good wife with us. Mr. J. S. Von Broecklin assisted our medium, Mrs. Aitken, in giving messages. Mr. Von Broecklin will be with us during the month of August. Good music and tests and messages given at each meeting by Mrs. Aitken, assisted by other mediums. Come and bring your friends and learn the truth. All are welcome."

MRS. ISA WILSON KAYNER.

Her Work in Kansas is Commended.

Mrs. Isa Wilson Kayner, in her excellent work both at the Winfield camp lately, and here since, has shown what can be done by a medium who has such powerful guides as her father, "the Gentle Wilson," and Oscar and some others.

She gave some of the best tests given at the camp, notwithstanding the boasts of the mediums there who seemed to have a "pull." In addition to her other fine work she gave the last night there her most wonderful fire test. After having her face and hands washed in full view of the audience to show there were no chemicals used she went about with a lamp blaze streaming in her face without burning or even smoking her face.

From Winfield she came here where she showed her ability in more than one direction. Her first Sunday here she gave a fine lecture on materialization and other phenomena, showing that every phase of mediumship mentioned in the Bible is done by the mediums of to-day. She held the close attention of the audience. She gave some very fine tests after the lecture. She has no set style of programme but adapts herself to the audience. August 6, she spoke on various topics selected by the audience and gave some thrilling words that moistened many eyes, on topics that some considered worn out. In short, her whole work here and at Winfield which the writer witnessed, shows she has talents and gifts in very many lines and phases—speaker, clairvoyant, test medium, slate-writer, fire test. She is a remarkable reader of different people whom she meets and is a harmonizer of conflicting elements. She has great power to draw opposing forces to her, having brought people to her meetings who declared they would not come.

She is just the one to send out to do propaganda work, having aroused an interest here as very few mediums have done.

VERITAS.

Wichita, Kansas.

Edgewood Camp, Wash.

Now that this camp is fairly under way, it may be in order to report the progress so far made. Camp opened in due form July 30, with a fairly good attendance and a goodly number of "permanents"—that essential feature of pleasant and profitable camp life.

The ball started on its rotary motion with an impetus sufficient to carry it over the three weeks' course, at 11 a. m., Sunday, July 30, State President R. F. Little occupying the chair, who, by the way, knows enough about such enterprises and the "eternal fitness of things," not to indulge in prolonged introductory remarks or a long roll of preliminaries. He stated that it gave him more than ordinary pleasure to introduce the first speaker named upon the roster, a veteran whose campaign began a half century ago, and promised to extend indefinitely into the future; and, although checked, and at times apparently defeated, never thought of surrender, and would be heard—the earnest and loyal ex-president of the Washington State Spiritual Association, Brother P. C. Mills.

We were favored with an appropriate and soul stirring address, and the audience showed its appreciation by hearty applause.

Brother Will C. Hodge is also with us, and is "filling the bill" in good form. We don't know his "chronology," but think he must be a lineal descendant, or at least, a product of the "Revolutionary period," for, like the "minute men" of that period, he is "always ready." He seems to know instinctively where the "firing line" is located, for there we find him. Brother Hodge is not sensational, but for sound, practical thinking, speaking and acting, the three things most needed at this stage of our work, he is all right.

Our local talent is responding with enthusiasm. Mrs. Chassee, Mrs. Lapworth and others answering promptly at every call.

Yesterday (Sunday, Aug. 6) we listened to a soul-stirring address, than which there will be few better during the camp, by Mrs. Irene Smith of Tacoma.

The audience was large; the meeting held in the open, and the inspiring sunlight, rifted in through the leafy covering; the gentle breezes with their blended perfume of pine and cedar, the cool and invigorating vibrations from Mt. Rainier, and the rippling crystal waves of Puget Sound, together with the inspiring zeal of the speaker, conspired to make the occasion long to be remembered.

Mrs. Smith is an able speaker, and while an ardent Socialist, held herself well in hand. R. F. LITTLE.

[The writer's report as received stops here, a part being evidently omitted. —Ed.]

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

GONE TO ANOTHER LIFE.

A Prominent Spiritualist of Brandon, Vermont.

Dr. Ezra A. Smith of Brandon, Vt., passed to spirit life, July 17, 1905. The deceased was born in Pittsford, Vt., April 6, 1839. He spent his boyhood days on a farm. In early years he was not physically robust, but what he lacked in bodily vigor, was made up in strength of will. At a very early day he exhibited those traits of character that were so marked during his active life. He ever manifested an untiring energy and perseverance in the accomplishment of his every undertaking. Convinced at an early day of the fact of spirit communion, he was very much interested, and attended seances and visited mediums at every convenient opportunity. When about sixteen years of age he became developed clairvoyantly to examine patients, locate and describe disabilities and prepare the remedies, which were mostly roots and herbs from nature's great storehouse.

In those early days, any movement, theory or practice, in the treatment of disease or religious belief, not in accordance with the old plan, or that was considered in anyway connected with Spiritualism, was met with opposition and bitter ridicule on every hand. Dr. Smith was courageous and followed the path into which he had been led. He was looked upon by the church adherents and the wealthy fashionable class as a young stripling going on the wrong and dangerous road.

It is a long road that has no turns. In his professional and business relations Dr. Smith soon came in touch with a wide circle of friends and acquaintances, and became well known throughout New England and the West. To avoid personal trouble that might come from the old medical combination that is ever on the watch, he early took a course of medical studies at Hanover, N. H., and at the National Medical College, in Washington, D. C. He has always stood by the mediums and healers, and fought the medical trust in the Vermont Legislature all his life.

Before locating permanently in Vermont, Dr. Smith married Miss Fannie Davis, who was among the most able speakers on the Spiritualist platform, and very popular in New England and the Middle West. Dr. Smith met with an irreparable loss in the passing away of his estimable wife in October, 1893.

Vermont was the first state in the Union to organize a Spiritualist State Association, and Dr. Smith was its president for thirteen years previous to 1903.

He was one of the founders of the Queen City Park Association, and was its president for twenty-two years. For several years he also had large interests in Lake Pleasant camp-meeting association, and held official positions positions there. By his will he placed all his interests at the Queen City Park in the hands of two trustees for the use and benefit of Queen City Park Association and the cause of Spiritualism in Vermont.

His nearest surviving relatives are two sisters, Mrs. Augusta Adams of Minneapolis, Minn., and Miss Flora Griswold of Brandon, Vt.

His funeral was held in Brandon, Vt., July 20, under Masonic orders. Officiating at the services were Rev. Mr. Staples, Unitarian, of Burlington, Vt., and Alonzo F. Hubbard, Spiritualist, of Tyson, Vt. There could be no more appropriate place from which to write this obituary notice of Dr. E. A. Smith, than at Queen City Park, the place that has been ever dear to his heart.

NEWMAN WEEKS.

Queen City Park, Vt.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Mary A. Prentice passed away at the home of her niece, Mrs. L. A. Pelton of Waupaca, Wis., Thursday, July 20, aged 85 years. The funeral was held from the home of deceased in Sheboygan Falls, Wis. For over fifty years Mrs. Prentice has been a firm believer in the philosophy of Spiritualism.

Passed to the higher life, Mrs. Eliza Smith, July 11, from her home in Clarksfield, Ohio, in her 93rd year. She was the last of the early pioneers, having, when only 4 years old came with her father's family from Connecticut to the township where she has since resided. Her life was commensurate with the development of the country from the wilderness. She had been a Spiritualist for many years and was supported in her declining years by her faith. Hudson Tuttle spoke from the text of her life, to a large attendance of relatives and friends. * * *

Called to the Summerland, July 21, Miss Mina Bonter of Moorland, Mich., at the early age of 19 years. A sister of 17, Miss Myrtle, preceded her but one month ago. This world is richer for their contribution of beautiful character and love, and heaven will have added charms for us all because of their presence there. A large company of friends bore the mortal part of Miss Bonter to its last resting place. Funeral services were conducted by the writer. EMMA GIBBS.

Grand Rapids, Mich.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. **Price 25 cents.**

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 25 cents.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

HIMALYA
(THE KOLA COMPOUND)

The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that

HAY-FEVER AND ASTHMA can be CURED.

Mr. W. H. Kelley, 317 46th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalya, after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Closser, 136 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist, of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya, as it cured me of Hay-Fever and Asthma, and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1162 Broadway, New York.

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Longley's Choice Collection OF BEAUTIFUL SONGS.

Here is a book of songs for public meetings and the home that is full of music and poetry that reach the soul. The book is just the right size, neatly constructed, plainly printed on a splendid quality of paper, and contains 76 songs.

WORDS THAT ARE TRUE.

"These songs are adapted to the needs of societies and to the home; they are spiritual, and breathe a tender sentiment to the cultured soul. —Lyman C. Howe.

"This collection of songs breathes a pure spiritual harmony, and has an uplifting tendency."—Dawning Light.

"The songs and music are of a nature to inspire those who hear them with new and higher resolves." D. W. Hull.

"There are some things in our personal history that never fade from memory. One in mine has been fresh for fifty years. I went one night to hear the eloquent lecturer, Prof. S. B. Brittan, but I have no recollection of a thought he advanced or a word uttered. But with him was a young man who sang, 'What shall be my angel name.' The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his earliest compositions."—J. S. Loveland.

Longley's latest book of songs comprises the cream of all his former books and many new ones, and can be had in decorated covers for 60 cents; plain, 40 cents.

STANDARD BOOKS, Cloth Binding, 50c. Each.

The following books by well known and popular writers, we have selected with the thought that they will be of interest to our readers. They are printed on fine paper; perfectly clear, readable type; cloth binding. Good home library edition:

Heroes and Hero Worship, and the Heroic in History. The Hero as Divinity. The Hero as Prophet. The Hero as Poet. The Hero as Priest. The Hero as King. By Thomas Carlyle. 350 pages.

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Origin of Species. By Charles Darwin.

Descent of Man. By Charles Darwin. These two books by Mr. Darwin, should be in every home.

Karma. A Novel. By A. P. Sinnett.

A Romance of Two Worlds. By Marie Corelli. A most wonderful occult story.

Zanoni. By Bulwer Lytton.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Reporter: Q. Is the body now being honored by the nation, that of John Paul Jones?

A. There is about as much probability of its being as it is that it is the mummy of the Pharaoh who chased the Jews out of Egypt, and the story of its finding and identification, discounts the advertisement of the "Cardiff Giant."

Some one was seized to do the sea-fighter honor, and to do this his body must be found. Search was made by burrowing under the city of Paris, for the place where he was supposed to be buried is over-built. Five coffins were found, four having name-plate of forgotten people, one had none, and hence was taken for the treasure. One hundred and thirteen years he had been buried, yet he was so well preserved that strangers would have at once recognized him. The measurements of body and face exactly corresponded to a bust made some time before his decease! What skill that artist must have had to make the bust as accurate as a cast!

So it is Jones, and a big battleship brings the coffin to this country, to be buried with great honors, and monumented.

It is all well, whoever may own the crumbling dust. It makes occasion for the display of the nation's gratitude, and just now fighting and a "strenuous life," are at a premium. The battleships may as well be chasing across the ocean as resting in port, and if Paul accompanies his supposed ashes across, he will have opportunity to compare the modern steel monster with the wooden tub in which he achieved so much fame by his audacity.

This new world ought to have some ancient sepulchers and it would be a taking scheme if some legislator would move an appropriation to bring over and properly express our regards for the bones of Adam, or Moses. A delegation sent on that mission would find these relics "well authenticated," within six months.

James B. Brown: Q. What of radium and its relations to life?

A. Perhaps nothing has ever been more adroitly exploited in the realm of science than radium. Penny-a-liners have spun out column after column drawing more or less exclusively on their imagination. Several "scientists" have gained notoriety, by dabbling experimentation, and filling eager reporters with their conclusions or want of conclusions.

"Eminent physicians" at once applied the mysterious substance to the cure of disease, and without reservation proclaimed that at last a cure for cancer and tuberculosis had been found. It is sufficient to say that the treatment has not been continued. Had men without diplomas performed these experiments, they would have been set down as quacks. There is no more reason for supposing radium to be more intimately connected with life, than for any other substance.

Electricity was taken up by the doctors and heralded as the principle of life, and universal curative agent. Everything new or mysterious "goes for good medicine."

The fact is that there is such an infinitesimal quantity of the substance in hand that its physical qualities are unknown, and descriptions are only fancies.

Wm. Bayard Hale, in the New York Times, has a lengthy article on this subject, especially regarding the relations of the substance to life, and the much advertised experiments of Prof. Loeb.

Prof. Loeb gained his notoriety by hatching the sea urchin's unfertilized eggs with the use of chemicals instead of male fertilizers. It was heralded that he had created living forms! The eggs of numerous species of insects as the bee, ant, plant-louse, may hatch without fertilization, even by chemicals.

Now another, Prof. J. Butler Burke, has by adding radium to beef broth, produced bacteria—living cells—or something he mistakes for them. May be they are crystals, may be something not within his knowledge. But he thinks strongly that he has created living beings! His experiments, like all preceding ones of this class, have not been repeated, and probably will not, if so repeated, confirm the conclusion.

The following shows how wild are the assertions of the most eminent scientists:

"It is a sober fact that radium has shaken the laws of gravitation, has set at apparent defiance the law of the conservation of energy, has displaced the atomic theory by the corpuscular theory, has rewritten chemistry, and has provided a new account of the ultimate constitution of the universe."

It may appear to be presumptuous to dispute such high authority, yet every point in the above is assertion and is purely imaginary.

It is astonishing that men having positions in colleges as professors, should willingly cater for the cheap notoriety of yellow journalism.

There has not been produced the least evidence that radium has curative powers. Its destructive energy is more apparent. Ninety-nine hundredths of all that has been written about radium has been imagination, and its authority rests entirely on the name of the writers. Without such names, most of the "experiments" and "conclusions" would be greeted with ridicule.

In fact so much is visionary and fanciful, that it is exceedingly difficult to determine what is the truth in regard to this substance; so much is false, one almost doubts if there is anything more than pretense.

"Interested": Q. Will Peary be successful in his present venture to reach the pole?

A. A similar question was asked some three years ago and the answer was negative. This department does not set up claims of prophecy, yet from what is known of the area within 500 miles of the North Pole, it would be in accord with the facts to pronounce the feat impossible.

In his last expedition Commander Peary reached a point less than 400 miles from the pole. He there found the ice-surface of huge blocks of ice with yawning fissures, extending to the horizon, and impossible to traverse. This condition is undoubtedly permanent, having existed for unknown time. Why he expects to find this barrier more practical of passage now, than when he first met it, he gives no reason, and there is none to give. It is there and no dog-team with sledge can cross.

A few years ago, the "open polar sea," was set down with great assurance by explorers and geographers. That has been found to be a myth. The pole is ice-locked and can be reached only by passing over the confusion of ice-hummocks of indescribable roughness. The reader may draw his own conclusions, if it is probable or possible that a team of dogs will be able to pass over the four hundred miles of this barrier.

Another correspondent, "Q," asks how the explorer will know when he reaches the pole? In that desolate region of frost, there will be no indication of the sought for goal. The magnetic poles are indicated by the magnetic needle. They do not correspond to the axis of rotation. The earth is a vast magnet, the southern half negative and the northern positive. The southern magnetic pole is in latitude 70 degrees south, 154 east longitude. It has never been reached. There are two northern poles, or points of density, one on the coast of Siberia, 71 degrees north, longitude 116 east, and one south of Hudson's Bay, 55 degrees north, longitude east 263 degrees. These have been reached, and are indicated by the 90 degrees dip of the magnetic needle. The magnetic equator cuts the equator at an angle of 15 degrees. But it must be remembered that these poles, and all magnetic circles dependent thereon are not stationary, but move slowly from year to year in great cycles, coming back to their original position.

The position of the pole is ascertainable in the same manner that longitude and latitude are determined, by observation of the heavenly bodies. Practically the polar star will be in the zenith to one standing at the north pole.

ANOTHER VIEW.

Showing a Slight Difference of Opinion.

From time to time those who would practice the art of healing are advised through the columns of this valuable paper and elsewhere, to give their services free of charge; and among healers there are some who believe that if they ask a fee they seriously offend their spirit associates, of whom their opinion is much like the old orthodox idea of God, who was supposed to become easily incensed over the misdeeds of His children.

Ministering angels undoubtedly have no use for silver dollars, still it is incredible that any worthy of the name should object to their friends and coworkers still in the mortal, enjoying the ordinary comforts of life which depend wholly upon the dollar.

Such ideas are out of date, and should be relegated to the garret of Modern Spiritualism. Yet they are occasionally revived by authorities in high standing, and among them one of The Progressive Thinker's ablest writers. This seems out of keeping with his usual wise counsel and also with the advertisements of his inspirational books that have been running for some time in the same paper.

To be consistent he would send forth his efforts in the manner prescribed by Tolstoy, and let the reader and the publisher reap all the benefits. It is probably not necessary to be consistent, however, since Emerson did not consider it so; nor is there harm, perhaps, in practicing one thing and preaching another.

The only objection is that it is not sound doctrine. The casual observer might say that it is not fair to the healer; the more than casual observer would say it is not fair to either healer or patient. Why? Because the man who pays his fees promptly receives the best attention. The healer, feeling that his work is appreciated, consciously or unconsciously puts forth his best efforts.

The patient who pays, regains his health without losing his self-respect; he is not lowered in his own estimation by getting something for nothing.

It is true that a healer cannot heal while he is thinking of money; nor, be it said, can a writer write, or a preacher preach, or a painter paint, under like conditions. If a worker in any profession expects results, money must be an after thought or a forethought, but it is indispensable.

The writer of a successful book, inspired by spirit forces, is rewarded for a few days' work as long as the public can be induced to buy; while the healer's pay stops when his work stops, if not before.

Of the various phases of mediumship, "doubtless," says Professor Leadbeater, "that of spirit healing is of the most practical benefit to humanity," and yet it is the most poorly paid. One reason for this being that so many physical and mental unfortunates apply for help who have previously experimented with every drug and nostrum in the pharmacopoea. They have little hope left, and less money, and come to the healer as a last resort.

Another reason is that people who have been brought up on pills and powders dislike to pay for medicine that cannot be seen or tasted. To follow the somewhat questionable policy of the medical fraternity and tax the rich sufficient to cover the lapses of the poor might regulate the difficulty.

Be that as it may, there appears to be no valid reason why healers should donate their services which require intense concentration and call for infinite patience and endurance, to those who are able to pay for it.

All gifted workers in the cause of humanity are mediums in a certain sense. They draw from the unseen and give to the world, and the world never grudges them a living.

Although "the most useful phase of mediumship" has, in the past, been more or less hampered by being associated in the public mind with charlatans and necromancers, it has never gone begging.

To confine spirit healing to deeds of philanthropy would be to greatly circumscribe its field of usefulness. And those of its friends who state that "to make a business of mediumship is to prostitute it to selfishness" and "spiritual gifts are priceless and not to be measured by money," give it the appearance of charitable work rather than that of a reputable calling.

They tend to check its progress toward the high place it deserves and is steadily approaching among the honorable and dignified professions.

SUSANNA DRAKE BISHOP.

La Habra, Cal.

THE CHURCH OF THE SPIRIT.

Remarks by Its Pastor, Emma L. Arbecum, at a Meeting of the Church of the Spirit, at Jersey City, N. J.

There may be strangers present, who do not know the object or belief of the First Church of the Spirit (our church name).

Our object is to extend to all humanity the comfort of spiritual help without regard to sect, creed or condition.

In chapter 12, I. Cor., it says, "There are diversities of gifts bestowed upon man, but only one spirit. To one is given words of wisdom, to another knowledge; to one faith, to another healing; to one the working of miracles, to another prophecy; to one discerning of spirits, to another divers tongues and interpretations thereof."

Now those who speak to you here do so under inspiration. They are moved and guided by the Spirit. Those who give you messages, do so, from a spirit power of highest truth, of themselves they could tell you nothing.

Some people think it is mind reading, but that is not true, because they tell you things that never were in your mind. It cannot be character reading or guess work, what then can this marvelous power be which describes friends and loved ones long passed away; which goes into your inmost heart and soul, laying bare its sorrows, griefs and troubles, which knows you as you are, not to the world, but to God; what can it be but spiritual power and a gift from God which is in all, over all, and knows all.

God and Spirit are the same today as they were in the beginning, and God has always manifested himself, but the Spirit, in visions, dreams, voices and materializations.

There were mediums in the bible days, just the same as now, but they were called by different names.

Saul went to the witch or woman of Endor and begged her to call up the spirit of Samuel for him, because he was in sore trouble. She would not do so at first because he had issued an edict of death against all wizards and seers, but on his promise that she should not be harmed, she gave herself up to the power, and saw gods ascending out of the earth; then an old man coming up covered with a mantle, and Saul recognized Samuel, and bowed his face to the ground. Samuel asked him "why he had disquieted him and brought him up?" Saul answered, because he was greatly distressed and feared God had departed from him, and that he would not answer him any more neither by dreams or prophecies. That the Philistines were making war against him and he wanted Samuel to tell him what to do. So Samuel spoke and told him, "The Lord would deliver Israel and him into the hands of the Philistines;" then he added, "tomorrow thou and thy sons shall be with me." Then Saul fell upon the earth in great fear. And it came to pass exactly as the spirit of Samuel had told him through the medium of Endor.

A woman in other days was said to be possessed by a familiar spirit. Today it is the same, but they are called guides or controls.

How could any mortal mind or imagination describe to you the dear face of a mother, father, sister, brother, or child passed away, or know what special thing to say to you to comfort you.

I could not do it if my life hung in the balance because I have not that gift.

Spiritualism is a most beautiful religion, because it takes away all fear of death, and it should bring eternal hope and faith to every sorrowing heart.

If there is no death, our loved ones never leave us, except as we know them in mortal life. They are near us always and try to help us.

The conditions about ourselves prevent us from seeing them or hearing them, but we can get their messages through those upon whom the gift of seeing and hearing through the spirit world has been given. I am sure in all our lives, there have been some moments when we have had glimpses of those divine truths, but we let them pass as a fancy, or an imagination, or a delusion, when by holding to them and believing we might possess the power of communication ourselves.

In what other church do they reach the individual as in ours? Fashionable clothes, riches, power, position, count for naught here, the poorest mortal is welcome here, and our message bearers try to reach the stranger among us, and those most needing help.

If there is wonder why they do not tell you more of your spirit friends or tell you what you would expect your friends to say, why is not the wonder more marvellous that they can tell you anything? If they can give you just one word of hope, or love, or comfort, it should convince you of this wonderful truth, that we are immortal and never die, that the change called death does not send us into a state so far away, that we do not break the bonds of love which bind us to those here; no, it is an eternal and endless chain, never broken.

The world should give serious heed and be profoundly impressed by the message of Admiral Togo to his Emperor, after winning the great naval battle about which the whole world is talking, this is what he said: "Not by human hands was this battle won, but it was all owing to your Majesty's many virtues and the protection of your spirit ancestors."

Is not that a grand statement or proof of the help we can receive from the "other side?"

In conclusion let us consider the "Declaration of Principles" under which our Church lives and acts:

Declaration of Principles.

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of nature, physical and spiritual, are the expression of Infinite Intelligence.

3. We affirm that a correct understanding of such expressions and living in accordance therewith, constitutes the true religion.

4. We affirm that the existence and personal identity of the individual continues after the change called death.

5. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do you even so unto them."

EMMA L. ARBECUM.

Jersey City, N. J.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at child-birth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J.H. Dye, 154 Lewis Block, Buffalo, N. Y., and he will send you, postpaid, his wonderful book which tells how to give birth to happy, healthy children, absolutely without pain; also, how to cure sterility. Do not delay, but write to-day.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

Wonewoc (Wis.) Camp.

The Wonewoc (Wis.) camp opened very auspiciously August 5, and has been steadily gaining every day since. Many visitors are on the grounds, and everyone is preparing for the most enjoyable season ever put in on this camp ground. Our talent is excellent, and the work being done is well worthy all that that be said of it.

Among the workers who have arrived are Mrs. Amanda Coffman of Grand Rapids, Mich.; Mrs. J. P. Whitwell of St. Paul, Minn.; Mr. and Mrs. C. B. Noyes of Utica, N. Y. J. S. Maxwell of Minneapolis, Minn.

Dr. B. F. Austin begins his engagement August 12, as does also Mrs. Francis Wheeler. Later on in the week our force will be added to by the presence of our old-time favorite, Brother Moses Hull and others.

Saturday's (opening day) program was taken care of by Will J. Erwood, Mrs. J. P. Whitwell and Mrs. Coffman. Sunday Mrs. Coffman lectured in the morning, and the writer in the afternoon, after which Mrs. Coffman gave us a blindfold message seance which was highly satisfactory. This was done by binding folded kid gloves over the eyes of the medium, after which cards upon which queries had been written were placed upon the table, and were not only read correctly but messages from loved ones were given in a manner to bring the tears to the eyes of the recipients and audience. The writer having the privilege of binding the eyes, knows that it required something more than ordinary eyes to read the messages; it is needless to say that the visitors of the camp were pleased; the fact that this medium has been prevailed upon to remain during the remainder of the camp tells the story.

Brother and Sister Noyes came to us well recommended, and are worthy and efficient workers, judging from what we have seen and heard of them; we are glad they are with us. Of Mrs. Whitwell, only the kindest things can be said; she is an old visitor at this camp, having been on our platform every year since the camp organized. This in itself speaks of the esteem in which she is held.

Our new auditorium is more than satisfactory; aside from being an ornament to the grounds it affords protection against the elements, and as for acoustics—they are simply perfection. Chicagoans will be wise if they come and visit us before the camp closes; we are only six hours' ride from that city. The last two Saturdays, the 19th and 26th, we are favored with excursion rates from all points within a radius of fifty miles, via the Northwestern railway. These excursion tickets will be good for several days. Take it all in all the outlook for the Wonewoc camp is more than favorable this year, and a mistake is made by all who fail to pay us a visit. As for scenic effects, we can safely challenge any camp grounds in the country to surpass us, and I doubt if any even equal this spot.

We have arranged a memorial service in honor of our arisen brothers Nathan and Reuben Fisk, and others; this was to have been held the 12th, but in response to the request of some of the relatives who wish to attend, this service will be held Saturday the 19th instead. Our camp closes the 28th; this gives all a good chance to visit us. Don't miss the opportunity.

WILL J. ERWOOD.

A CORRECTION.

We are in receipt of a copy of the Official Register, recently compiled by Sister Laura G. Fixen. It is very nicely gotten up, and will no doubt prove very useful.

On page 48 (occurring twice in the book) devoted to Missouri, we find under the heading of Springfield the following:

"Spiritual Science Church. Own their temple. Lecturer, Maggie Garrett Shaw; president, D. C. Ashman; secretary, Maggie Norton."

It should read: Lecturers, James Madison Allen and Mrs. M. Theresa Allen; president, Geo. W. Langdon; secretary, H. G. Hanneman.

The directory will probably be seen by nearly every Spiritualist in America at least. It is our duty to state that the person mentioned in the book as lecturer for our society is not and never was in any manner or degree connected with it. She is the one who has made so much trouble in the society on the north side of the city, and is now under indictment for some offense under the guise of trumpet mediumship, etc., "blue book" thrown in.

J. MADISON ALLEN,
M. THERESA ALLEN,
Inspirational speakers.

Springfield, Mo.

"TELL T. WILKINS HELLO!"

The above words came in a letter to Mr. Francis, from a very dear old friend, Hiram Eddy, of DeKalb, Ill., and they have inspired me to say:

Hello, back, dear Uncle Hiram! There
  is music in those words,
That still vibrate in my spirit like the
  happy songs of birds.
I can sense the inner feeling that inspired you to say—
"Tell T. Wilkins hello, for me!" It can
  never die away.

How I prize these happy greetings from
  remaining friends of earth;
They to me have mighty power to express true friendship's worth.
How I cherish little tokens that are
  links 'twixt heart and heart;
How I love to live within them though
  our forms are far apart.

How I value tender feelings that are
  wafted from old friends;
How I prize those silent missives that
  each kindred spirit sends;
How the clouds that often gather are
  dispelled and brushed away,
By the thoughts and tender feelings
  I am sensing every day.

Let me hello back the greetings of my
  soul to one and all;
Let me send the same sweet feeling
  that upon me seems to fall;
Let my heart throb out its rhythm to
  the music of the spheres,
And my spirit be responsive to all loved
  ones down the years.

DR. T. WILKINS.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D. Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 15 cents.

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IN THE SPIRIT REALMS

As Viewed by a Writer in the Mankato (Minn.) Free Press.

"Superstition" is the rather contemptuous term with which most people nowadays are wont to designate countless ideas of the supernatural that existed in the minds of people two and more centuries ago. The once prevalent beliefs in witches, fairies, genii, and other being of this earth that were endowed with mysterious powers far beyond human ken, are now almost universally ridiculed among civilized peoples, and the memory of them preserved only for the sake of little children, whose vivid imaginations love to revel in the unreal and the impossible. Yet even as one stone must rest upon another in the process of masonry, so much each succeeding age be close in contact with its predecessor and partake to some degree of the same character. Beliefs in things supernatural still persist. Today it is no unusual occurrence to hear people of more than ordinary intelligence and culture, narrating events that can be accounted for only on the supposition that beings beyond the knowledge and understanding of living mortals, have produced these marvelous phenomena. Spiritualists find ready believers, and though some are at times found to be mere clever schemers, whose miracles turn out to be nothing but trickery, yet others have performed feats that have led countless thousands to believe just what the spirituals desired, and have puzzled the most skeptical.

A gentleman, who has not been long in Mankato, a man of pleasing address and a delightful conversationalist, tells of an occurrence at a Spiritualist meeting that he attended in Chicago. The Spiritualist approached him and said, "I see somebody sitting beside you."

The chair was empty and the gentleman said he could see nothing.

"Yes," said the Spiritualist, "he is an elderly gentleman, and he calls you John."

"John is my brother's name, to be sure," said the other. "What does he look like?"

"He is of medium height and elderly," rejoined the Spiritualist, "and he has a gray moustache. He is clad in Masonic robes."

"You are describing my uncle in England," the other rejoined, "but his spirit cannot be here. He is alive."

"No; he is dead and here," was the answer.

Some time after this the gentleman happened to be looking over some newspapers that had come from that part of England, where this uncle lived. There was one that he had not read, though it had been received by him some time before. His eye happened to catch an article that was marked, an article telling of the death of his uncle. It was with great surprise that he read this, for he had not even known that the uncle was ill. The Spiritualist had told the absolute truth. That certainly had not been a case of mind-reading on the part of the Spiritualist, for the gentleman really believed at the time that the uncle was still alive. It may be that the Spiritualist had by some means obtained knowledge of the uncle and his death, though the nephew thought that hardly possible.

The writer knows of an experience, the wonder of which has remained unsolved to this day. A boy of about eighteen years, whom he knew in St. Paul, had frightful dreams for three successive nights about his father, whom he saw lying horribly mangled. On the fourth night the boy was awakened by the glare of a fire, and found the barn back of the house, aflame. The whole family was soon aroused. The fire department arrived and the flames were quickly extinguished. Among the debris the firemen found the body of the boy's father. It was discovered that a bullet had entered through the mouth and lodged in the brain. No weapon could be found, however.

Whether this was a murder or a suicide has been a question ever since. But what could have caused the boy's dreams? Was it because the father intended suicide? Was it telepathy? Did one mind impress its thoughts upon the other without the medium of language?

The author of this article remembers an anecdote told him by his grandmother, now deceased, with reference to the death of her aunt. A certain lady who believed in Spiritualism, a friend of this aunt, wished to go away on a visit, but did not wish to be away when the aunt died, which she feared might occur at almost any time. So the lady consulted a Spiritualist woman, who told her that she could stay on her visit as long as she wished, but soon after her return this aunt would be taken sick and die. The lady acted on this advice and remained on her visit as long as she pleased. A few hours after her return home, the aged aunt was taken suddenly ill and passed away.

HYMN OF THE HERETIC.

O thou all-wise creative power
  Which was, and is, and still must be,
A thinking atom in its hour
  Of sentient life approaches thee.
Say, hast thou made alone for praise,
  Inspired with life that man should know
Through half-dreamt dreams and priestly ways
  How he must walk, where he must go?

Omnipotence! I cannot think,
  I cannot feel, I cannot see
How the imperfect thought can link
  The creed of priest with name of thee.
Must I be damned because I stand
  Upon the thought which life has built?
Must I go forth with empty hand
  Because I will not bend to guilt?

If thou hast made me as I am,
  And grooved the path which I pursue,
How canst thou crush? How canst thou damn
  For doing what thou bad'st me do?
O thou all-wise? I cannot bend
  Before the altar man has raised,
Painted with blood of butchered friend,
  By friend religious cause has crazed.

O mighty force which feeds the tree,
  The insect, and the lowest brute;
From priestcraft I would fain be free,
  Though in thy presence I am mute.
The thoughtful find thee everywhere,
  Upon the fields we see thy face,
Within the woods, the sea, the air,
  In depths of interstellar space.

Oh! let the light of thought arise,
  To guide the soul within this shell,
Away from all the fashioned lies
  Which build a heav'n above a hell,
And make a brutal power of thee,
  A monster, building to destroy,
O power divine! thou canst not be
  Made great by crushing human joy.

Down with the priest whose every lie
  Is deeply stained with human blood,
Let church and every evil state
  Be swept away by whelming flood.
Religion found its every theme
  Upon a dismal, thoughtless view,
O power divine! lead man to dream
  In higher, nobler dreams of you.

—Sylvanus in Agnostic Journal.

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LETTER FROM LYMAN C. HOWE.

Trip to Lake Brady—Battle With a Storm—Sin and Sickness—Christian Science—Clara Watson at Home—Veteran of Two Wars—Pleasure of Pain.

Home from Brady! As a preparation for my camp work, I overworked—two hours in the wet grass before breakfast—day after day, took a severe cold, got a grind of lumbago, then a stiff neck and lame head and a vicious quarrel between the different members of the alimentary family, and abused nerves turned into line and demanded back pay and bound my head in a vice, while the old reliable conservator, Vitality, refused to be tapped too freely for supplies in advance, and the machine lost balance and ground slowly over the pavement of destiny. But I was engaged and advertised for Lake Brady, August 6, and I must go, and I went.

The journey was enough to make a well man sick. Changing from trolley to Lake Shore at Dunkirk, I was exposed to a driving rain and wind storm which thoroughly moistened my shadow and made my skinny environments shiver. But brisk rubbing, and brave will, brought some of the spare blood from my bones to the skin and compromised by dividing the heat reserves while I rode to Cleveland. The trolley line from there to Lake Brady—via Cuyahoga Falls—was another "test" for my staying qualities. An open window that I could not shut, let a cold blast from the north pole end of a distant thunder storm, pour onto my head and neck which chilled me to the center of my religion. Then the stupidity of the conductor carried me past the changing place at the power house, and delayed me about three-quarters of an hour longer, and about 9 p. m., in the blackness of darkness, I landed at Lake Brady in the midst of a terrific thunderstorm, and no one to lead, guide or direct me to my stopping place.

The rain poured, the lightning blazed with blinding vividness, the awful thunder shook the earth, as I plunged into the darkness, satchel in hand, to find the Hoyce cottage. I asked a man to go with me and show me the way, but he did not want to get wet. I once knew a man to fall into the Canisteo river among the sawlogs, and in the water up to his chin, he called out, "Boys, help me out, quick, before I get wet." I could see no way to escape the rain but to wade through it to a place of shelter. At last I found the house where I expected to stay; the family had retired, but let me in, but informed me that there was no bed nor room for me there. A compromise was arranged and I slept.

Sunday morning I met the faithful at the grove and recognized the sunny faces of the long ago, whose greeting was a tonic and inspiration. Large beautiful bouquets adorned the platform, sweet music charmed the clouds away, and love rippled in the sphere of souls. But the lightnings had burned out the electric lamps, and the friction and pain of the past forty-eight hours had burned out the vitality of my physical machine, and I had not eaten the value of one moderate meal in two days. Can you guess the rest? The intellectual fire was not dimmed, but the vital supplies were inadequate. I spoke perhaps 30 minutes (plenty long enough for a good lecture, and much too long for a poor one) and Mrs. Nina D. Challen of Toledo followed with psychic readings or tests, giving pleasant words to many and apparently truthful representations of the friends she described and named. The music, the flowers, the tests, and the soul-to-soul greetings, the green bowers rippling in the sunshine, hymns from heaven dripping from the leaf-tongues, and the kindling of altar fires in the aisles of memory, made a genuinely good meeting for all of us.

Mr. Figuers and wife came down from Cleveland and occupied a place upon the platform.

Dell Herrick and wife put in an appearance about noon or after, fresh from Grand Ledge, Mich. They reported good attendance and good meetings there. Dr. Peebles, Rev. B. F. Austin, Mr. Edgerly, Mrs. Sheets and others made the time lively. They were enroute for Freeville, N. Y., where Mr. Herrick is billed for next Sunday. Seeing my condition the board volunteered to let me rest for the afternoon, and Mr. Herrick and Mrs. Challen filled in the time. This was not because they got all they could stand from me in the forenoon, for they were not bored even 40 minutes; but it was genuine kindness of heart and appreciation of the exhausting struggles I had just passed through, and a clear perception of my condition. Superannuated! "Played out," "a back number." "a dead duck," eh? No, siree!

The youngest man on the rostrum would play out—for a time—after enduring what I did for four days, and taking less food in two days than most of them take at one meal. I was simply sick. Young men often get sick. I was even worse when 33 years old than at this time, and I have observed that when a man is real sick he does not usually feel well, whether he be 70 years old or only 30. When I was 13 I was so sick I had to go to bed, and lie there and take nasty medicine, and I did not feel a bit like going off on a lecturing tour and having a rough and tumble night fight with a giant thunder storm; neither did I think I was superannuated; but I was just sick, as I was at Lake Brady last Sunday. I have often observed, too, that people that are real sick are not usually as strong, vigorous and active as when they are well.

A Christian Scientist might lie about it, and swear he was not sick when he could not breathe without groaning. But I prefer the plain English truth, even if it cuts the corners of my creed a little; and every man who denies that he is sick, when he is suffering so he cannot hide it in the language of his face, knows he is lying, even if he believes that the lie, repeated often enough, will become a truth.

Monday I left the camp about two hours too soon. There were no time tables to be had on the grounds, or at the gate and I had to guess at it, with the result of two hours' waiting in the depot at Kent. About 5:40 p. m., I presented my shadow at the pleasant home of Mrs. Clara Watson of Jamestown. Her name has become a household treasure to thousands of Spiritualists all over the land, in consequence of her vigorous writings and her fearless expression of her convictions whenever she takes her pen.

Her husband, a veteran of two wars, is a level-headed business man, respected and honored by all who know him. He is keenly alive to the issues of Russo-Japanese war, and probably the best posted on its history and all its details of any man in Jamestown, and, of course, his sympathies are strongly in favor of Japan. On this, as on other subjects, we were agreed.

The whole Watson family are critical and exacting in the observation of occult phenomena. Seated in their pleasant parlor, I was face to face with the splendid picture of Mrs. Watson's father, executed in presence of the whole family—six—at Lily Dale, through the agency of the Bangs Sisters. Many hundreds have examined it, and asked all sorts of questions, made many suggestions and wild guesses, but no one, nor all combined, have made the slightest impression against the facts, or modified in the smallest degree the solid testimony of the senses of the six critical witnesses (one of them an artist) who watched every step in the progress of its development from a clean white canvas to the perfected picture. All who knew the noble man—and nearly all in Jamestown did—agree that the picture is a perfect likeness. It is much admired as a work of art. Art critics can find no defect, or blemish in the perfect work. People who dispute the genuineness of this phenomenon, do not know what they are talking of, or else they do not care for the truth.

Reluctantly leaving the charmed home of rest, I bade good-bye to the Watson groupe, and made for home. On the train north I was surprised to meet the cheerful faces of Hon. Athelston Gaston and Judge Osmer of Franklinville, making their way to the City of Light, from which they will doubtless emerge clothed in celestial bloom and carrying a bouquet of stars from the circle of the Pleiades.

Reaching home about 7:30 p. m., I found Mrs. Howe with her arm in a sling, and suffering a good deal of pain. She had fallen before I left home, but kept the secret from me. We hear much of fallen women; but man never fell but once, Adam did the whole job for his race, for all time, by a single fall. To compete with him the whole race of women have been falling ever since. Now, when a woman falls with a man in her arms, he does not fall, for he is immune; he was vaccinated with the Adam virus and is safe evermore! Fortunately in Mrs. Howe's case, no bone was broken. Wednesday morning about 4 o'clock, she was taken vomiting, purging and retching, like a Christian Scientist trying to tell the truth. She is improving now, a billious attack, which added to her lame arm makes rest a necessity.

LYMAN C. HOWE.

Fredonia, N. Y.

BUTTE, MONTANA.

Interest in Spiritualism Increasing From Week to Week.

The interest in our work and that given by our brother and co-worker, Mr. Henry B. Allen, is from week to week increasing here in Butte, and there is an unselfish union of souls for the attainment of divine power of service to man, like the action of the apostles preceding the outpouring of the spirit at Pentecost when in compliance with the Great Teacher's instruction, they met together in his name, "with one accord in one place." Compliance with these specified laws and conditions leads necessarily, as with them, to the formation of all spiritual groups or societies. So when in the course of human events it becomes necessary to introduce a new philosophy and a new revelation to the people of Butte and vicinity, it behooves us whose duty it is to inculcate such doctrines, to look well to the superstructure upon which the same should rest, in order to be able to present the facts in a regular and graduated order from the foundation upward, therefore we named the new association that was thus organized, The Silver Bow Esoteric Society of Butte, Montana, which implies that while the Over Soul or Father of mankind may not be revealed to man through the senses, nor the pure intellectual apprehension; yet that man may have immediate access to and revelation from Spirit through his own inmost and spiritual nature, which relates him to Spirit or the Father as a child to a parent.

The time has now come when it is necessary to teach Spiritualism as any other science is taught in our schools and colleges. The masses have been, and are yet, to a great extent, as they were in the days of Jesus, running after the marvelous and wonderful but have paid but very little attention to the philosophical side of the subject. Physical phenomena have been given with no effort on the part of any one to explain the reason or cause of such phenomena. Even educated and otherwise observant persons seem to be thick-headed or obtuse when contemplating this subject. I cannot understand why this should be so; on other subjects it is not so, for they find from investigation that the law holds good that everything comes from some thing or things that immediately preceded it and was the cause of the same, and why cannot they see that this law holds goods in the investigation of spiritual things? for the poet says:

"The very law that molds a tear,
And bids it trickle from its source,
That law preserves the earth a sphere,
And guides the planets on their course."

We believe that in teaching Spiritualism to the world, the philosophy and phenomena should be taught together, as any good teacher in science illustrates his subjects by means of maps and charts and other apparatus. When ponderous objects are moved, for instance, by spirit agency, or what appears to be by supernatural power, this should be made a topic or subject on which to explain the workings of spirit or odyllic vibrations, and the law of the polarity of substance in such a way that it will be made plain and comprehensible to those who witness the phenomena.

That is what we are endeavoring to do here in Butte and vicinity. Through Mr. Allen we get some of the most wonderful physical phenomena that have ever been given to mortal man, and that, too, under the most strict test conditions, that no one yet, in all the years that he has been before the public as a physical and musical medium, can say that they have had any suspicions of trickery or fraud.

We do not give this to advertise his mediumship or our work. It needs none. We have been before the public now for many years, and the public in general know what we are. It is to show the manner in which we work, and to show the necessity in presenting both phases of the work together, which has a tendency to keep Spiritualism unspotted and clean, clean in the sight of the world and especially to those who are seeking to investigate.

We always speak a good word for The Progressive Thinker. There are quite a number taken already in this city and probably many more, as one by one, each week are brought into the folds of Spiritualism through our combined work in this and other parts of the great progressive state of Montana.

FRED. D. DUNAKIN,
President O. S. A.

Butte, Mont.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. 10 cents.

The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

Give Us the Truth, the Whole Truth, and Nothing but the Truth

OUR DEAD SAINTS LIVING.

Very Liberal Views Impressively Given by the "Outlook," Indicating That the Spirit Survives the Death of the Body.

Out of the enlarging observance of Easter is emerging a new sense of the reality of our relations with our beloved dead who live with their risen and ascended Lord. This is the natural sequence of Christians fixing their thoughts on the living Christ. If we commune with him, are we not thus brought near to those whom we love who live with him, though they have passed through the gates of death beyond our recognition of them through the senses. For ages Protestant churches have disapproved of prayers for the dead, largely because the Roman church elevated departed saints into the position of intercessors, and encouraged petitions to them by the living. It is a question whether the Church has not lost more than she has gained, through renunciation by so large a portion of her members of the sense of fellowship between saints in this world and saints in the world beyond the grave.

Reaction was sure to come, and for several years past tokens have appeared of its coming. It was noteworthy that of the nine preachers and theological teachers who contributed to the Easter Number of The Congregationalist in the symposium on Life in the World to Come, two spoke confidently of continued relations with the blessed dead. "The grave," said Rev. Charles A Dinsmore, "erects no barriers checking the power or the desirability of prayer. Why should we hesitate to pray for all chastened spirits, whether living here or living more intensely in higher ranges of existence?" The larger our sphere of spiritual interest the richer will be our spiritual life. The same faith which embraces the arisen Christ in our relation with the unseen world, may as reasonably include those we love who have gone to be with him. And with them may be counted also all great and holy men and women who have served mankind on earth and who continue to serve them in heaven.

Do we ask for evidence of the conscious existence of our blessed dead as we commune with them? It is given us just as evidence of the living Christ is given to us. We are willing to venture something for those to whom we would prove our love. We trust the promises of Christ without demanding evidence to our senses. They are as true for our departed ones as they are for him or for ourselves. When he says, "Because I live, ye shall live also," he means that they do live as really as he lives and as we shall live. Communion with them is assured to us if we seek them through him. Phillips Brooks said of them: "The more he lives to me, the more they live. If the city of our heart is holy with the presence of a living Christ then the dear dead will come to us and we shall know they are not dead, but living, and bless him who has been their Redeemer, and rejoice in the work they are doing for him in his perfect world and press on joyously towards our own redemption." The promises of Christ are being fulfilled in them now. It is our privilege to share by faith in their joy.

We anticipate, then, a larger recognition of the continued heavenly life of the blessed dead in the belief and activity of Protestant churches in the years immediately before us. It may not be formally expressed, but it will make itself known in experience. "Prayer for the dead," said Professor Brastow in the symposium from which we have already quoted, "may be no function committed to the Church, but it is no function of Protestantism to repress the instincts of the human heart." "We Protestants need our saints' days."

Ashley Camp, Ohio.

The attendance at the opening of the sixteenth annual camp-meeting was larger than the opening day of the previous year.

The beautifully shaded grounds and fine lawns dotted here and there with flowers and shrubbery make an ideal spot for rest and the partaking of things spiritual. At 10 a. m., President J. J. Beard gave the address of welcome in his usual good-natured way, making all feel that they were welcome indeed. His address was responded to by other speakers and mediums.

At 2 p. m., W. V. Nicum of Dayton, O., delivered the address, subject, "What Is Our Attitude Toward the Evolution of the human race?" which was well received. Mr. Nicum made an earnest plea that we are spirits here and now, and that we try to continually live in that thought, and thus do our part towards redeeming the world.

Mrs. Margaret Stewart of Piqua, O., followed with messages which were well received and most of them recognized.

Mrs. Stewart has an easy and pleasant manner of giving her messages, which gives tone to her work and appreciation to her audience.

At 7:30 p. m., Mr. Nicum again addressed the audience, followed with messages by Mrs. Stewart.

Mrs. E. A. Kibby of Cincinnati, O., is one of the workers this season. She delivered an address Tuesday evening, on Spiritualism, which was filled with much truth and enjoyed not only by Spiritualists but skeptics as well.

W. V. Nicum will lecture Sunday, Aug. 13. Spirit messages by Mrs. Margaret Stewart.

WILL RANDOLPH, Sec.

BOOK REVIEW.

Immortality, Its Naturalness, Its Possibilities and Its Proofs. By J. M. Peebles, M. D.

This pamphlet comprises the address which Dr. Peebles was to have delivered before the London Victoria Institute, and Philosophical Society of Great Britain, and which, at the last moment he was refused permission to read. It also includes an Introduction and an Explanatory Letter, in which Dr. Peebles states the occasion of his preparing the address, and the manner and reasons for its belated rejection. The whole forms an interesting and instructive brochure, which should be read by thousands more because of the indignity to which Dr. Peebles was subject by orthodox bigots. It is for sale at the office of The Progressive Thinker. Price 15 cents.

Madam Blanche Barnard.

Clairvoyant and trance medium, will answer six questions by mail for 25 cents, and self-addressed envelope, postpaid. Address, 933 Broad street, Bridgeport, Conn.

Business Medium and Psychometrist.

Send date of birth, ask three questions, which will be answered, and a trial reading, for 25 cents. For psychometry, send article or specimen to read from. THERESE DUANE, Box 87, Berkeley, Cal.

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Annie Lord Chamberlain's Card.

Dear friends, you can greatly help me care for my blind sister, Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with $1, and I will try and get reply by independent writing or whispers. Address Mrs. Annie Lord Chamberlain, Milford Mass.

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Corner Grand Avenue and East Ash st. Cleanest and coolest rooms in Portland; 50 cts. to $1.00; meals, 25 cts. Take transfer to East Ankeny St. Car, which passes the door. Phone, E. 376.

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Is a most excellent work by Dr. M. L. Sherman, assisted by Prof. W. F. Lyon. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 280 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres.

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The most important revelations concerning the true origin of Christianity. Reader, in bringing to your notice "Antiquity Unveiled," it is with the sincere hope that you are earnestly looking for the truth, regardless of any other consideration. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful perusal. Price, $1.50.

IMPORTANT WORK.

"Official Register of the National, State and Local Spiritualist Associations of the United States and Canada, With Lyceums, Camp-Meetings and Mediums."

The above is the title of a highly important illustrated work, gotten up with painstaking care, by Mrs. Laura G. Fixen, the efficient vice-president of the Illinois State Spiritualist Association, 1047 Carmen Avenue, Chicago. It contains 100 pages and will prove of great value to those who wish to get information in regard to the different societies located in various parts of the country. It is gotten up in a most beautifully artistic style, and reflects great credit on its compiler. This long needed work will impress the casual observer with the extensive following we have, and the dignity due to the grandest and most important philosophy now before the whole civilized world. It leads off with a magnificent photo-engraving of Mrs. Abby Louide Pettengill, president of the "City of Light" Assembly, Lily Dale, N. Y., who is a prominent factor in the education process now going on in our ranks. This Official Register can be obtained by addressing this office. Price $1.

SUMMERLAND, CAL., CAMP.

The Summerland Spiritualist Association will hold its annual camp-meeting at Summerland, Santa Barbara county, Cal., commencing on second Sunday in September and closing on the following Sunday. The association has engaged celebrated speakers and mediums and is endeavoring to make this meeting especially attractive to visitors. A restaurant at hall to accommodate all visitors during camp-meeting. Inquiries for rooms and other information, address W. G. Hendricks, secretary Summerland Spiritualist Association, Summerland, Cal.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents.

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A Very Excellent and Comprehensive Work.

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This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

THE SOUL: ITS NATURE, RELATIONS AND EXPRESSIONS IN HUMAN EMBODIMENTS. Third edition now on sale. Price $1.00. This is one of the best books given by the guides of Mrs Cora L. V. Richmond. They are really lessons, published primarily, as a book of reference for those who have been members of the classes receiving them. This volume is a careful compilation from reports of lessons, containing the bases of the teachings.

ROMANISM EXPOSED Is a pamphlet of 30 pages, in reply to Prof. David Swing, Priest Cashman and Dr. Withrow, and is principally in defense of Protestantism. A concise little pamphlet. Price 15 cents.

HELIOCENTRIC ASTROLOGY,

Or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris to 1910. By Yarmo Vedra. With 64 illustrations, 35 of which are original drawings by Holmes W. Merton, author of "Descriptive Mentality." A new system of personally determining the primary fund of Mental and Physical forces and their results in mental aptitudes that dominate the nature of the individual as based upon date of birth. Price, cloth, $1.50.

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A Fascinating Romance of Two Worlds. By Florence Huntley. Price, cloth, 75 cents. Books like "The Dream Child" spur humanity on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge.—Ella Wheeler Wilcox. Will, I believe, take its place beside Bulwer's "Zanoni" and the "Seraphita" of Balzac.—Daily Capital, Topeka, Kansas. Although simple and unvarnished with any inflammable descriptions, enthralls the mind to the exclusion of other thoughts, until reluctantly the reader closes the last page.—Minneapolis Sunday Times.

HARMONICS OF EVOLUTION.

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As taught by modern masters of law. By Florence Huntley. An exceedingly interesting and distinctly valuable contribution to the literature of evolution, unfolding its laws from the deeper and clearer spiritual aspect, and indicating the defects of the Darwinian theory. Spiritualists and Materialists alike can gain much from its perusal. Price, finely bound in cloth, $2.

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SPIRITUAL HARP A collection of Vocal Music for the Choir, Congregation and Social Circles. By J. M. Peebles and J. O. Barrett; E. H. Bailey, Musical Editor. New edition. Culled from a wide field of literature with the most critical care, free from all theological bias, throbbing with the soul of inspiration; embodying the principles and virtues of the spiritual philosophy, set to the most cheerful and popular music (nearly all original) and adapted to all occasions, it is doubtless the most attractive work of the kind ever published. Its beautiful songs, duets and quartets, with piano, organ or melodeon accompaniment, adapted both to public meetings and the social circles. Cloth, $1.25; postage, 14 cents.

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For the use of meetings, lyceums and home, by O. W. Tucker. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be heard in every land. Price 150; $1.00 per dozen. For sale at this office.

CHESTERFIELD CAMP, IND.

The Work Is Going Forward Prosperously.

The past week at Camp Chesterfield has been a notable one, with the advent and departure of "our Moses" Hull who impressed upon Spiritualists the necessity of educated and properly fitted persons as advocates of our philosophy; the annual election of officers and trustees; the coming of our gifted sister, Elizabeth Harlow and the going of Sister Marion Carpenter to take up her work at Grand Ledge camp; our old folks concert; the passing to the spirit world of Bro. Alexander P. McKee, Sr.

I am glad to note that all the old officers of the camp were re-elected to their old places by a majority that was in itself a vote of confidence, and without prejudice I may say that the camp association is to be congratulated in their selection, since they are all able and experienced. Especially would I note that Mrs. Lydia Jessup was unanimously elected to the office of secretary, there being no opposition in his case.

Of our mediums, I would note the very remarkable work of Mrs. Throndsen on the platform. Last week she gave at one morning's conference over 30 tests, all of which were recognized. And Mr. Frank Ripley, whose work has caused the camp to wonder, used as we are to remarkable work by our mediums.

Our old folk's concert was a decided success. Mrs. Lucile de Loux of Chicago received a double encore for her rendering of two songs, bringing the tears to the eyes of the audience by her superb singing and acting. Mrs. DeLoux has been highly commended by the camp both for her mediumship and her singing. The camp very decidedly regrets her departure for Chicago, whither she went last Saturday to resume her work in that city after two weeks' vacation.

Our camp was saddened last Saturday morning by the death of Bro. Alexander J. McKee, who was an old member of the association, and ex-mayor of Anderson, Ind.

The funeral occurred Monday noon, under the aged oak trees. The services were conducted by the association and the Knights Templar. Services were opened by an invocation and a few remarks by Mrs. Maggie Waite of Chicago, a friend of many years' standing. Mrs. Anna Gillespie gave an address which caused all of us to weep in feeling with the bereft family. The Knights Templar then took charge of the funeral and his casket draped in our flag which he had defended for four years, was borne by his brother Sir Knights to Anderson, accompanied by the local post of the G. A. R., to which he belonged.

Miss Harlow has held her immense audiences breathless by her forcible remarks and has given much food for thought the past week, and we consider her the crowning point of our season's lecturers in many ways.

Our memorial services last Sunday for the dead were conducted by the camp in the spirit of their intent to let the arisen ones know they were not forgotten, and that they still had a place in our hearts and thoughts.

I have the past week been able to get the renewal of subscriptions from some who had listened to the arguments of the disgruntled ones against The Progressive Thinker, beside many new ones, and I am pleased to note that the popularity of The Progressive Thinker is on the increase here. Since my coming to the camp some five weeks, I have had a multitude of unsolicited commendations of The Progressive Thinker for its fearlessness and straightforwardness in all matters. Many have promised me to subscribe after they got home from the camp. H. B.

Grand Ledge Camp, Mich.

We had the pleasure of being in attendance at the Grand Ledge, Mich., camp, during the week of August 1 to 6. The lectures delivered by D. A. Herrick of Grand Rapids, Mich., and Dr. B. F. Austin of Rochester, N. Y., editor of Reason, were listened to by fair audiences and highly appreciated.

Oscar A. Edgerly, as chairman, conducted the meetings in an admirable manner. The conference meetings, too, were an enjoyable feature.

The mediums present on the grounds were Mrs. Oswald, Mrs. Hamilton Gill and Mrs. Isa Cleveland of Chicago; Mrs. Jennie Martin of Grand Rapids; Mrs. N. M. Russell and Mr. Maybee, materializing medium, of Grand Ledge, and Oliver F. Comstock of Marcellus, Mich. Dr. Stevenson, magnetic healer, palmist and character delineator, and his wife are in a large measure the life of the camp; their music and character sketches as rendered at the entertainments being of a high order.

Taking into consideration the entertaining features at this beautiful camp, it should prove a success financially as it certainly does spiritually.

Mrs. L. H. Palmer of Hillsdale, Mich., and Mrs. Strickland of Owosso, Mich., who have charge of the bazaar and hotel on the grounds, are both ladies whom it is a pleasure to meet, and who in their attentive service, have made a host of friends. What especially elicited our admiration was the wonderful mediumistic powers of Oliver F. Comstock, and whose mediumship is of such high order that the Spiritualists of Michigan have every reason to feel proud. As witnessed by the writer and many others, Mr. Comstock first indifferently handled a hot kerosene lamp chimney as though it contained no heat whatever, but which act was eclipsed by placing his hand in the flame and not even scorching the hair upon it. When, however, he leaned forward, placing his mouth over the burner, allowing the flame to lick the roof of his mouth, without the least trepidation, many exclamations of surprise were elcited from the audience. He next took a celluloid collar and drawing it slowly through the flame, igniting or not igniting it at will. Handkerchiefs, provided by those present, were treated in the same manner without in the least damaging them. He also, being clairaudient and clairvoyant, locates Indian arrows and describes them as well, before they are unearthed, and during his stay of ten days located thirteen for those who cared to dig them up. Mr. Comstock is 46 years old and has worked at farming nearly all his life.

Chicago, Ill. J. A. TOREN.

Lake Brady Camp, Ohio.

Sunday, August 6, was a beautiful day at Lake Brady, after the hard rain of the night before. In the absence of the president, Mr. Hunger, Mrs. Holles acted as chairman, introducing Lyman C. Howe as speaker of the day. His poor health added to his being exposed to the storm the previous evening, made it impossible for him to give more than a short address, his subject being "The Philosophy of Spiritualism." Although hardly able to stand, his ideas were given in a clear, concise and forcible manner.

He was unable to appear in the afternoon. Dell Herrick being present, kindly came to the rescue and gave a fine address. After first giving the people the greeting sent by the members of Grand Ledge camp, from which he had just come, he read the poem, "If We Only Understood," taking the same for his subject."

Mrs. Woodruff of Cleveland rendered two solos during the day, "Just For To Day," and "The Way of Peace." Mrs. Nina Challen of Toledo was the message bearer. After the close of the afternoon session she gave a trumpet seance which one man who attended said was the best he had witnessed in sixteen years' experience.

MARY L. BETTE.

Cuyahoga Falls, Ohio.

GRAND LEDGE CAMP.

A Harmonious Session of the Old-Time Kind.

This is the third week of Grand Ledge camp-meeting, which closes Sunday, August 20.

It is an enjoyable gathering of genuine Spiritualists—Spiritualists who belong to the old-time sort—who believe in the phenomena as well as in the philosophy of Spiritualism.

Many persons in camp are pioneers in the cause—aged men and women who love to recall incidents in the early years of the cause. To these persons death has no terrors. They are ready to pass through the portals, and there are not a few among the number who are looking forward to the time of death with pleasurable anticipations.

Our camp is running along smoothly, no discord, nothing to mar the harmony which has reigned supreme in this camp from the opening day.

D. A. Herrick of Grand Rapids, who is now serving an engagement in the Freeville Camp, in New York, closed his engagement on Thursday, Aug. 3. On Sunday morning, July 30, Mr. Herrick delivered one address, the venerable Dr. Peebles assisting in the afternoon services.

Mr. Herrick is a natural born orator. He keeps his hearers wide awake from the start, and he must must indeed be a sleepy-headed fellow who would be able to take a nap during one of his discourses.

Dr. B. F. Austin of Rochester, N. Y., who, within the past five years has gained an enviable reputation as a lecturer upon the Spiritualist platform, began his engagement here on Friday, August 4.

Dr. Austin is a scholarly man and his many years of experience as a Methodist minister, gives him an advantage not possessed by the average lecturer. His logic is easily within the grasp of the ordinary mind, while his language is forcible and faultless. The Doctor closes his engagement to-morrow and goes to Wisconsin.

Sunday, August 6, was a red-letter day in Grand Ledge Camp. The attendance was unusually large. Dr. Austin delivered two lectures, both to large audiences, and many were the complimentary remarks made by his hearers at the close of his lectures.

A feature of the day was the appearance upon the platform of Mrs. Anna Berger Lynch, the renowned lady cornetist, a musician declared by Sousa to be the greatest lady cornetist in the world. Miss Hazel Wertz of Anderson, Ind., played the piano accompaniments to Mrs. Lynch's cornet solos at each service. Mr. and Mrs. Wertz and daughter furnish the music; general satisfaction is manifested with their efforts.

Mrs. Marian Carpenter begins her engagement August 12, and closes August 17, giving tests from beyond at the close of each of her lectures.

Chairman Edgerly speaks twice during the present week—Thursday and Friday afternoons.

Last Sunday was a day long to be remembered in Grand Ledge.

Wm. Divine, camp manager, is much elated over Grand Ledge's prospects.

A masked ball composed of the campers, last night, was excellent; old and young participated.

Following is a list of the mediums in camp: Mrs. C. Oswald and Mrs. Hamilton Gill of Chicago; Mrs. N. M. Russell, Grand Ledge, and Mrs. Jennie Martin of Grand Rapids, all clairvoyants. Dr. Stephenson, Bay City, magnetic healer; John Mabee, Saginaw, materializing medium; Mr. Olyiver Comstock, Marcellus, the fire test medium, who gives his tests daily.

RENA D. CHAPMAN.

Grand Ledge, Mich.

Onset Camp, Mass.

The Massachusetts State Association held its yearly meeting at Onset on Aug. 5. The platform was beautifully decorated with the colors, yellow and white, and American flags and the flags of other nations; also with beautiful flowers. A large audience of 500 people was present, and the array of talent was excellent.

President G. A. Fuller greeted the friends and welcomed them to Onset. He told of the work this association was doing and had done, and what they wished to do. He was followed by such exceptional talent as Mrs. Annie Knowlton Hinman, Miss Susie C. Clark, Mrs. Carrie F. Loring, Mrs. C. P. Pratt, Mrs. C. Fannie Allyn, Mrs. Katie M. Ham, Mr. W. J. Colville and Pres. G. A. Fuller.

Mr. A. J. Maxham discoursed fine music throughout the day, assisted by Miss Alyce Holbrooke. The meeting was one of the finest ever held, conceded so by all present.

Mr. J. B. Hatch, our able collector of finances, succeeded in raising $71 which we felt was a credit to Onset.

Sunday we had two fine addresses, one by Mr. Colville and the other by Miss Susie C. Clark. Miss Clark's topic was Spirituality, and it was presented on a high spiritual plane. She admitted that while a chemist was an acknowledged authority in his laboratory, and the electrician upon electric dynamos, it did not fellow that the Spiritualist

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32. CHICAGO, ILL., AUGUST 26, 1905. NO. 822

SUSPENDED ANIMATION.

Impressive Particulars in Regard to Apparent Death.

When I was very young (as set forth by Elizabeth Evans in the Truth Seeker), I happened to read a poem which made a deep impression upon my mind. Later I heard it sung and still later I played and sang it myself. It was "The Mistletoe Bough," said to be a versification of fact—a sad event which happened long ago in England. A young bride at her wedding feast in the family castle proposed a game of "hide-and-seek," and offered to be the first to hide, challenging her bridegroom to be the first to find her. She ran out of the room and was never seen again alive. The company hunted for her everywhere, but her disappearance remained a mystery until many years afterward, when an old chest in the garret was forcibly opened and the skeleton of the bride was revealed. The chest had shut with a spring and her friends, if they examined it at all, probably supposed that it had long been locked, and by the time they reached the garret she must have been already dead, or at least unable to call for help. It is a haunting story, and all the more terrible if true.

My next stimulus to reflection upon this subject was the reading of a description of one of "the stately homes of England," Clopton Hall, a daughter of which noble family was buried with due pomp in the flower of her youth, and when, some time afterwards, the tomb was opened to receive another inmate, it was found that the girl had awakened from the trance which her mourning relatives had supposed to be death, and had had strength enough to escape from her coffin to the adjoining space, where she perished for lack of help.

The next reminder was still more vivid, as it occurred in my immediate neighborhood. The young wife of the schoolmaster died suddenly, and it was noticed with surprise that her face retained its natural color until the time of burial, the peculiarity being attributed to the nature of her disease.

But not long afterward, it being necessary to open a new road through a part of the large cemetery, several graves were removed, and among them hers, and her body was found turned over in the coffin. There was great and painful excitement in the community when this fact was made known, and I, still a child, suffered extremely. I was sent on an errand just then, and was obliged to pass near the graveyard. It was an early evening in the summer, and the air was laden with the scent of death, arising from the recently opened graves. The horror of that walk I never could forget.

A few years afterward in another town my school-teacher told us about a young girl she had known in her youth who died suddenly, and whose body retained so much color and suppleness that her family postponed the funeral several days, keeping the supposed corpse in the meantime well covered and near the fire. If I am not mistaken they waited three weeks and then were persuaded to permit the burial, although no signs of corruption had appeared. The lifelike appearance was supposed then by physicians, to be due to the sudden heart-stroke, and in those days attempts at resuscitation were not frequent, nor so thorough, as at present. So the girl was buried, and it was never known whether she was really dead or not. The uncertainty involving so horrible a possibility has always been a weight on my mind.

All along my life my attention has been called to this subject in various ways, and I have said and written what I could to induce greater care in the examination of bodies supposed to be dead. From time to time I have noticed that the fear of being buried alive is a very common source of anxiety, increased by occasional rumors of such a tragedy. One of the startling realistic pictures of the painter Wierz is of a man who has burst open his coffin in his agony of returning life and is looking out in despair at his surroundings in the silent charnel house, and as this picture is one of the set which is seen through a hole in the wall (in the Wierz gallery at Brussels) the effect is intensified by its apparent reality.

The only gleam of hope is in the fact that the place of sepulture is a charnel house or a tomb instead of a covered grave, but here, too, the chances are against deliverance.

Not many years ago, in Munich, it was whispered that in one of the deadhouses a corpse had come to life, but though I inquired of one of the principal physicians he seemed to consider the whole subject as of undeserving of notice. The precautions taken in Germany are good as far as they go, but under ordinary circumstances burial takes place on the third day after death (not three whole days), and it is a well-known fact that corruption does not always begin so soon, especially in cold weather, while a trance may continue much longer with life intact.

A short time ago an old lady in North Germany (Bremen, I believe) left by will a large sum of money to the town, on condition that no person should be buried until seven days after death; but the bequest could not be accepted on those terms as circumstances must decide in such cases, and it is manifestly injurious to the living to keep the dead after corruption has commenced.

I was told recently of a case of suspended animation fortunately discovered in time. It happened about fifty years ago. An elderly German lady, dying at home, was prepared for the grave by her loving relatives, who spent most of the time before the funeral in the same room with the body. During the last evening, as two of her nieces were sitting beside her, busied with articles of mourning dress, she suddenly opened her eyes and asked what they were doing. Restoratives were at once applied and she was carried away from all associations with death. She recovered and lived more than twenty years afterwards, but from that time she was never known to laugh. The shock of the escape from such a fate could not be overcome.

Only the other day, in London, a woman came very near being buried alive, being saved by the scruples of the physician, who mistrusted the reported cause of death. She was subject to frequent and prolonged fainting-fits, and already on two occasions had been pronounced dead, having been awakened from the trance by preparations for her burial.

Notwithstanding all previous warnings in the present instance, as soon as she became insensible and her heart had apparently stopped beating, her body was carried into a cold room, and no attempt at resuscitation was made. It was the man who came to measure her for her coffin who noticed a trembling of the eyelids and hastened to carry her back to warmth and life. She recovered, and with care and sufficient nourishment is likely to overcome the tendency to faint away.

An American physician recently estimated the probable number of persons buried alive as two in a hundred. It is a disgrace to civilization if only one person is ever allowed to suffer that horrible fate! In times of plagues and pestilences it is to be feared that victims are sometimes hurried into untimely graves; also, in time of war, it is possible that Kipling's recent story of the brave and brilliant man who came to himself on a battlefield just as enemy's soldiers were digging a grave beside the stretcher on which he was lying, may not be merely an invention of the author's morbidly cruel imagination; while in times of peace and in sheltered homes it may be that a feeble spark of life is quenched by the application of ice to the supposed dead body in order to delay corruption until after the funeral obsequies.

Everybody should know, and should act upon the knowledge that there is one infallible test of death, and, under ordinary circumstances, only one; namely, the presence of signs of corruption, black spots under the skin, general dissolution, unmistakable odor, any or all of these. And whether the body is to be buried or cremated permission for the last offices should never be granted until these signs are established or recognized. All other proofs are insufficient—the "breaking" of the eyes, the stopping of the breath, the cessation of the heart beats, the coldness of the flesh, the stiffness of the frame—all these changes may take place during a trance; but decay is sure evidence of death. And common humanity demands that every living being should be assured of the whole span of individual life.

I have always been a quarter of an hour before time, and it has made a man of me.—Lord Nelson.

We are not sent into the world to do anything into which we cannot put our hearts.—John Ruskin.

He who remains within himself and rules his passions, desires and fears is more than a king.—Milton.

We exaggerate misfortunes and happiness alike. We are never so wretched or so happy as we say we are.—Balzac.

WHAT MOTHER EDDY SAYS.

She Has a Glimmer of Truth, With Much Error.

Mary Baker G. Eddy says in her book, "Science and Health, with Key to the Scriptures," fourth chapter, page 71: "When the science of mind is understood, Spiritualism will be found erroneous, having no scientific basis or origin; no proof nor power outside of human testimony. It is the offspring of the physical senses. There is no sensuality in spirit. I never could believe in Spiritualism."

On page 82: "If spiritual life has been won by the departed, they cannot return to material existence because different states of consciousness are involved, and one person cannot exist in two different states of consciousness at the same time. In sleep we do not communicate with the dreamer at our side, because both of us are either unconscious or wandering through different mazes of consciousness in dreams. In like manner it would follow even if our departed friends were near us and were in as conscious a state of existence as before the change we call death, that their state of consciousness must be different from ours. We are not in their state nor are they in the mental realm wherein we dwell.

Communion between them and ourselves would be prevented by the difference. The mental states are so unlike that intercommunion is as impossible as it would be between a mole and a human being. Different dreams and different awakenings betoken different consciousness. When wandering in Australia, do we look for help to the Esquimaux in their snow huts? Mortals evolve images of thought. These may appear to the ignorant to be apparitions, but they are mysterious only because it is unusual to see thoughts, though we can always feel their influence. Haunted houses, ghostly voices, unusual noises and apparitions brought out in dark seances, either involve feats by tricksters, or they are images and sounds evolved involuntarily by mortal mind. Here optical seeing is no less a quality of physical sense than feeling is. Then why is it more difficult to see a thought than to feel it. Education alone determines the difference in reality there is none."

So much from one who claims that "God called her to proclaim His gospel."

I have read and thought much about the articles that have appeared in the Open Court. While obsession may be a fact, yet for me it is not a pleasant thought, any more than thought forms that the Theosophists claim. We are building up for ourselves day by day during our lifetime, and through indulgence in impure and vicious thought, create such a hideous creature that when met with after death so terrifies or frightens us, we think it none other than the very evil one. I do not myself like any of these ideas. I much prefer my simple belief in Spiritualism, and that our friends who have passed on still have a loving care for us, and as Longfellow says:

"Ere the evening lamp is lighted,
And like phantoms, grim and tall,
Shadows from the fitful firelight
Dance upon the parlor wall;
Then the forms of the departed
Enter at the open door,
The beloved, the true-hearted,
Come to visit me once more."

MAMIE E. MORTON.

Boston, Mass.

Attention, Spiritualists!

In the Allegheny County, Pa., courts, an appeal has been made by Joe. M. Frieman, attorney for Mrs. E. J. Demorest, one of our most reliable mediums and devoted workers in the ranks of Spiritualism. The charge against her reads as follows:

"That she unlawfully did then and there pretend for gain and lucre to predict future events, by then and there consulting the movements of the heavenly bodies."

Would you call this fortune telling?

Mrs Demorest is at present with friends at Lily Dale Camp, N. Y.

Send out to our sister your kindest thoughts, that she will be made stronger in her struggle for sweet liberty, and that truth shall ever be uppermost and justice will be won.

J. D. K.

Chicago, Ill.

Aladdin and His Wonderful Lamp
Outdone by an Astral Body.

Remarkable and Startling Manifestations of Spiritual Power, by which a Large and Varied Assortment of Valuable Antiques Is Collected in the home of Thomas Welton Stanford, and which Marvelous Collection Is Refused by President Jordan of the Leland Stanford Jr. University, of California, as a Gift to that Institution. Astral Relics Are Declared Genuine. Mrs. Addie Ballou, Notary Public of San Francisco, and a Prominent Medium, Lecturer and Author, friend of Thomas Welton Stanford, says there can be no reasonable doubt as to the authenticity of antiquities taken from Assyrian and Egyptian tombs by the astral body of Charles Bailey. Scientists testify to the Australian Mystic's power.

COINS FROM EGYPT HANDED OVER BY SPIRIT.

Witness at Bailey Seance in Melbourne Says He Took Relics From Invisible Object, and Voice Described Them.

(Continued from last week.)

Whether it be that from the unexplored and mysterious depths of the invisible world, which many eminent scientists and other persons of the highest intellectuality fervently believe surrounds the visible world as the atmosphere surrounds the earth, came the rare, costly and curious objects which Thomas Welton Stanford wished to present to Stanford University only to have his gifts rejected by President David Starr Jordan, or that they came into the rich philanthropist's possession through the despicable hocus-pocus of a charlatan, the facts remain that these treasures came in such questionable shapes, in such amazing manner, that the publication of the story in "The Examiner" has stirred the ranks of the psychical researchers, and has furnished food for the scoffings of unbelievers, as no other account of occult events has done in a generation.

Question to be Solved.

Pending the issuance of a statement from Dr. Jordan explaining just why he rejected the treasures which Mrs. Stanford was so anxious to have added to the collections at Palo Alto, interest in the strange case of Thomas Welton Stanford, his occult delvings, and his protege, Charles Bailey, the medium, is centered upon discussion of the means whereby the blacksmith (or laundryman) occultist actually used to place in Stanford's possession the strange and valuable things he certainly did.

Matters of the highest significance to humanity, declare the serious investigators, are involved in such a discussion. Immortality is one of them. Does life persist beyond the dusky borderland, the shadowy frontier which death—or what is caled death—forms an all sides of life? May these possible inhabitants of that dark region return to the world of sunshine and grass and land and seas and men and women? Is it true that they may speak to the living, be seen of them, be felt by them, tell them tidings of high import and at times direct their destinies?

Visible and Invisible Life.

"On the editorial page of 'The Examiner' today there is a picture which I think of in connection with this subject," said one such local investigator yesterday. "The picture is headed, 'Life Is a Half Circle.' It showed by means of diagrams the progress of a man from the cradle to the grave, traversing the upper arc of the circle. That is visible life. There is an invisible life—which, under certain circumstances, becomes at least partially visible—which completes that circle. When the man enters the grave he begins his journey along the missing half of that circle. When he has completed his voyage through the dark he has completed a round of the circle, and begins anew to travel the visible half again, unaware—in nearly all cases—of his descent through the valley of the shadow. This is what is termed reincarnation. This medium, Charles Bailey, who secured the wonderful treasures for Mr. Stanford belongs to that select and small body of men and women who in visible life are granted glimpses into and revelations of the invisible life.

MANIFESTATIONS SUCH AS THROUGH BAILEY, MR. STANFORD AND MANY EMINENT SCIENTISTS WHOSE VERY NAMES PLACE THEM BEYOND ALL SUSPICION OF TRICKERY, OR OF BEING DUPES, SECURED OF THE REALITY OF SPIRIT LIFE, TO MY MIND ABSOLUTELY PROVE THE CASE FOR SPIRITUALISM. SUCH MANIFESTATIONS STAND AS FAR ABOVE THE VULGAR DOINGS OF THE TRICKSTERS WHO SWARM IN ALL OUR CITIES, TRADING UPON THE CREDULITY OF THE EMOTIONAL AND THE IGNORANT, AS THE PROBLEMS WORKED OUT BY A MASTER MATHEMATICIAN STANDS ABOVE THE INCORRECT SUMS SCRAWLED BY A CHILD.

President Jordan would have done well for his future reputation to have been less hasty in his rejection of Mrs. Stanford's gifts. More and more are the best minds of the world turning their attention to psychic problems, and more and more serious and important grow their researches. And the Bailey manifestations are known throughout the world as important steps in the progress of the investigation of this greatest of subjects."

Stanford's Own Account.

Thomas Welton Stanford's own account of the Bailey seances has been written by him, as follows:

"The phenomena recorded belong to what the French call 'apports;' that is to say, objects are brought into the room without any visible agency from localities which are described as being many thousand miles distant. Each of them is a solid and substantial fact—something that you can see, handle, weigh and measure. They are of such nature that no money could buy them, or imitations of them, in Australia. They are not voluntary objects which may have been perceived in a moment of hallucination, and immediately afterwards 'made themselves air,' like the witches in 'Macbeth.' Nor was it possible for any of them to have been concealed about the person of the medium when he entered the room, because the preliminary search, to which he cheerfully consented, leaves no room for such a conjecture. And as to the oral communications received through his organs of speech, it is no disparagement to his intelligence and to the limited opportunities for intellectual culture which he has hitherto enjoyed to assert the impossibility of their having originated in his own mind. He is not an expert in either geology or archaeology; he has had no experience as an elocutionist and has never appeared upon the stage or the public platform; and, this being so, what answer is the psychologist prepared to supply to the questions: From whom do these communications emanate? Not, most certainly, from the instrument employed for their transmission. It would be as reasonable to assert that the musical compositions which a succession of players performed upon a pianoforte originated in its mechanism. We furnish the man of science with a number of remarkable and well attested phenomena, and we ask him in return to supply us with some reasonable, intelligible and credible explanation of them. Here are the data, consisting of solid facts; what are the scientific conclusions to be drawn from them according to the recognized principles of inductive philosophy?"

Spirits Control Bailey.

The theory of the believers in Bailey's powers is, that he has the control of numerous disembodied spirits which, at his bidding flit through earth, air, fire or water—the elements which constitute the world as we see it. No distance is too great to be compassed within a miraculously short space of time. Time, indeed, seems hardly to exist for the astral bodies which are asserted to be governed by Bailey. They would seem to move in that mysterious region hitherto thought an abstraction and a dream of philosophers—the fourth Dimension. All that the tyro in such matters, reading of Bailey's marvels, or beholding them, can say, is summed up in a phrase from "Hamlet":

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

One of the disembodied spirits alleged to be a "control" of Bailey is declared to be that of a Dr. Robinson, who in the flesh was professor of Syro-Chaldaic literature in the Theological Seminary of New York. Through the agency of this spirit, it is averred, Bailey was able to produce tablets and other rare relics from the interior of the ruins of ancient Babylon. Another of the controls was a Hindu. This Hindu spirit worked marvels with a mango seed owned by Mr. Stanford. In the space of a few seconds he caused it to put forth shoots. Mrs. Leland Stanford was present at—and thoroughly believed in—many of the fantastic manifestations.

Bailey, the sensitive, was placed in a cage made of mosquito netting, in a room the doors, windows and grate of which were also covered with the netting, and sealed. And it was whilst within the cage, in a trance state, with all semblance of his own personality blotted from his face, expression, gesture, voice, that Bailey was able to bring into the room, sometimes in darkness, sometimes in sunlight, all manner of objects, sea-fish, and live birds, jewels and raw gold. Newspapers damp from the press in some far Arabian town, bread still hot from the oven in India.

Another Strange Tale.

Here is the strange tale of one such seance, at which it is said that Mrs. Leland Stanford was present, during the visit she paid to Melbourne for the express purpose of witnessing the investigations. It is related by an actual witness, who only withholds his name because his business career might be injured if his identity were disclosed:

"Usual safeguards: same sitters (as on previous occasions), one a pronounced skeptic. Door locked, key secured. Sensitive searched and enveloped in a bag which was tied tightly and sealed. Lights were extinguished and three objects immediately fell with a great deal of noise on the floor. Then there was a rattling resembling the chink of small metals, and the control handed me what he described as valuable ancient coins brought from Egypt. His exact words were: 'Dead men's money from Egypt. Oh, very old, very scarce.' There were seven coins."

During this time a Hindu is said to have been in control, but at this point the spirit of a Dr. Whitcombe, a learned man of science during his life, took control—that is, the believers believe that this was so.

"Dr Whitcombe said that the coins were ancient Egyptian and some ancient Roman specimens found in Egypt; some, the brighter ones, taken from mummy coffins by the Hindu under the guidance of Egyptians only in the flesh, and others, the verdigrised ones, from mounds in Egypt, and he said that they were of the Greek period and that Dr. Robinson (the spirit of the New York archaeologist) would tell me all about them. (This was afterwards done). He then announced that an effort would be made to materialize a hand.

"At the right side and in front of the medium, at whose left side I sat, I saw a small luminous object. It got gradually larger and more luminous; then it came in front of the sensitive, and over to the left, close to where I was sitting. The control desired me to examine it closely. I stooped over and saw distinctly a luminous hand, perfectly formed. It ended at the wrist. The hand was rather small, the fingers long and well shaped. It then glided away and vanished.

WHAT SHALL THE NEW RELIGION BE?

That Is the Question by an Earnest Inquirer After Truth.

The general decay of religious faith is a remarkable characteristic of the present time and the frantic efforts of real and pretended believers to uphold the antiquated system cannot be permanently successful, because the antagonistic force is moved by increased knowledge of the sources of the prevailing superstitions which have held the human race in bondage so long, but which are now doomed to irretrievable ruin. Many earnest people who acknowledge this fact are now asking, "What shall the new religion be? What can we put in place of the old restraining and reforming influences?" The absurd attempts to remodel old creeds, as in the Presbyterian Confession of faith, and the Protestant Episcopal Ritual, as also the ignorant burlesques of doctrine and practice displayed in "Christian Science," "Zionism," and other recent inventions in "spiritual" affairs, demonstrate the impossibility of a substitution of superstitions, now that the universal demand is for knowledge concerning whatever is doubtful or unknown; while as for influence upon character and conduct, restraint and reform have always depended upon simple morality, and that will be better understood and more easily followed when divested of forms and ceremonies and wholly unconnected with the idea of a church.

The above is by Elizabeth Evans, in the Truth Seeker. She asks "What Shall the New Religion Be?" That is easily answered. It should be based on Spirit Return. SUGGESTION.

THE WORLD'S GREATEST DOCTOR.

There's a great physician who long ago began
To clear away the troubles that come to pester man;
'Tis true, he is old-fashioned, but many a grievous ill
That puzzles other doctors would yield to this one's skill;
He makes no heavy charges, and he is always near
To serve you if you want him; his full name is Good Cheer.

His practice should be world-wide and daily it should grow;
He serves in summer weather and when the wild winds blow;
His night bell is in order, he answers every call,
He gives no bitter doses and tortures not at all,
And they have few diseases and stand in little fear
Who always are serenely attended by Good Cheer.

He does not deem the wealthy more worthy of his care
Than are the poor who seek him. Where walls and floors are bare
He ministers as freely as where the rich abide,
And all he asks in payment are hope and honest pride,
The hopes and pride that follow where duty's call is clear—
'Tis time to aid in spreading the practice of Good Cheer.

—S. E. Kiser.

A VISION VERIFIED.

A Death Was Seen Which Was Soon Verified.

We, whose names you will find attached to this article, were sitting in a developing circle on last Tuesday evening. These circles are being conducted by Mr. Ellis at 3250 Wabash avenue, and while we were singing he stopped the same and said: "I see a funeral. I see the black draped netting over the horses. Now I see a coffin."

Some one in the circle asked, "Is it a child?"

"No," said the medium, "it is a grown person. The coffin seems large and dark and my guides say it concerns some one directly or indirectly in this circle."

The vision held long enough so that some in the circle were also able to see part of it. To our great surprise just as the circle was about over a rap came at the door. Then we were told that a messenger was waiting to see Mr. Morris Fast, one of the circle, who then went outside, and was told that a young man, Louis Tampe, had died suddenly. Being mutual friends Mr. Fast was one of the first notified. When we receive such messages from spirit life, who can then doubt the truth of spirit return?

MORRIS J. FAST AND OTHERS.

There is not any burden that some would gladlier post off to another than the charge and care of their religion. There be—who knows not that there be?—of Protestants and professors who live and die in as arrant an implicit faith as any lay Papist of Loretto.—Milton.

DESTINY OR COINCIDENCE?

The Laws Governing the Progress of Nations and Individuals.

In all the departments of life we see conditions arising in which, to the observant spiritual-minded individual, there is seen to be in operation forces that are beyond the realm of the materialistic mind, it being unable to give an intelligent satisfactory definition of the forces that have produced them, and the answer given is that it is a mere coincidence, a happen-so; when to get down to the rock bottom and examine the facts it cannot be truthfully said that there is such a thing as a mere happen-so, a lawless operation of life's forces.

Admitting the existence of those laws is needful, but to take the next step and move in harmony with them is of vastly more importance, for if we do, life is one grand success and its progressive steps are strewn more with flowers and pleasant associations than it is with thorns and brambles.

Nations and individuals are to a limited extent makers of their own destiny, but the mighty spiritual forces that are moving them along the general lines best adapted to their peculiar development must be obeyed, or confusion results; that is the operation of the great law of destiny.

Conditions bring forward the material that is necessary for the accomplishment of the needs of life. Luther was not a coincidence, mere driftwood upon the religious sea, coming in contact with papacy, causing its craft to tremble, but he was a destined instrumentality used by the spiritual powers for the consummation of needed reforms in the religious world.

That mighty scourge of Europe, Napoleon Bonaparte, was not a mere happen-so, for when we view the condition of Europe at the time of his advent, it will be seen that there were spiritual forces that used him for the accomplishment of certain purposes. His career plainly indicates it. When he became self-exalted and would not recognize the superior power that was trying to use him, then he was humbled.

The European monarchies of his time had become a stench in the nostrils of the people who were struggling for better conditions, and through the scourging of those governmental systems through his instrumentality, they were advanced one step forward. The terrible scourging that the Russian autocracy has received at the present time has been the fulfillment of the law of destiny which tells the nations of the world that "whatsoever they sow, that shall they also reap."

The spiritual philosophy tells us individuals were mediums used for the advancement of the reformatory work that the higher powers saw was necessary to be accomplished among the human races, and that view is a rational and consistent one. It certainly is better than the one that tells us that our life here is one of mere drifting, the possible chance of our arriving in port not credited to skillful piloting but to mere chance, a happen-so. Such reasoning or lack of it, more properly speaking might be accepted by the race before it began to intelligently study the laws governing their life, for when they did they would see that above and superior to the physical there were spiritual laws, and it is the destiny of mankind to develop up to a more perfect understanding of them, and life will then have less sounding of the discordant notes and more of the concordant ones.

The great law of moral and spiritual progress is not resting upon a foundation of shifting sand, but it is established upon the rock of ages, a permanency that cannot be changed or overthrown by any negation called materialistic science. The destiny of the nations of the world is to advance to higher planes of culture, to change the level of the grade to a higher one, and nothing can prevent the upward movement. Lack of comprehension of the great law of destiny, and not being in concord with it, may cause the revolutionary forces to act, when otherwise the law of peaceful evolution would have been the force that would have carried the nation forward.

Russia to-day is suffering because it obstinately refused to recognize the fact that her destiny was to leave the old medieval conditions under which it is living and accept more advanced views of life.

Those who have intelligently studied the history of the great conflict in the American Republic over the slavery question, must admit that Abraham Lincoln, that martyr to the cause of human progress, was the one individual the most suitable for the position that he occupied through the years of that struggle. It was more than a mere chance game played upon the political chessboard that enabled the cause which he represented to triumph, it was his spiritual destiny and that of the nation, and as the years roll on is being more of a recognized fact even by his political opponents.

When revolutions among nations take place, supplanting the old order under which they have been living with some system morally superior, and a life and death struggle ensues to bring about the advance, the triumph of the law of progress over the reactionary forces is not a mere coincidence, nor always a result of the most powerful armaments; but when all external signs would seem to indicate that truth would be crushed to earth it would rise again and come off triumphant because "the eternal years of God are hers." There were spiritual powers with which they were in concord and it was their destiny to be victorious.

There is a free agency given to the soul for the working out of its destiny, but there must be an intelligent comprehension of the laws of the spiritual world which is guiding that destiny, there must be a working concord with those laws, then success will crown the soul's efforts, for every step will be one of ascension, and the obstacles that impeded its journey will vanish while the inspiration to advance will increase. Progress is the great law of destiny for every human soul, but the lines on which it is worked out are different with each one, and the confusions of life are when effort is made to shape them in the same mold. There is truth in the assertion that "there is unity in diversity," and the great law of destiny demands the endless variations with life is composed.

HAMILTON DE GRAW.

West Troy, N. Y.

I never think he is quite ready for another world who is altogether weary of this.—H. A. Hamilton.

Virtue itself offends when coupled with forbidding manners.—Bishop Middleton.

IN THE ANTIPODES.

Mrs. Lole F. Prior's Fourth of July Celebration in Wellington, New Zealand.

To the Editor:—In response to invitations from Mrs. Prior, about sixty ladies, representing all phases of advanced thought, assembled at Inverness House to celebrate the natal day of the Great Republic, to which the lady hostess is so warmly, loyally and patriotically attached.

Mrs. Prior opened the proceedings with a short speech, incidentally referring to the Boston tea party, and rapidly passing in review the chief historical events of her country, together with a brief description of the principal objects of interest everywhere prevalent.

She then called upon that artistic and exceptionally obliging young lady musician, Miss Paul, to entertain in her inimitable and excellent way.

Mrs. Taylor then gave a recitation, with beautiful elocutionary taste and ability.

Mrs. Oyston read an acrostic composed by her husband, and dedicated to Mrs. Prior. After presenting the dedicatory verses to the hostess, she gave "Dollars and Dimes," which was enthusiastically received.

Afternoon tea was next served, when appropriate toasts were duly given.

Mrs. Oyston proposed the health of President Roosevelt; Mrs. Pratts-Mills, M. D., presented the name of King Edward, and the hostess submitted "The Colony."

The lady who so gracefully toasted King Edward graphically voiced the sentiments of all in speaking eulogistically of Mrs. Prior, and her excellent work. She has endeared herself to all, and her spiritual mission has been eminently successful. General regret is expressed at her early departure for Melbourne to fill a three months' engagement, but as she will return here for a short while, at the expiration of that time, some compensation is offered for the disappointment.

That health, prosperity and usefulness may ever attend and bless her earthly pilgrimage, is the fervent wish of her devoted friend,

C. G. OYSTON.

Lole Florence Prior—An Acrostic.

Light divine from realms supernal e'er
Illume thy earthly way;
Onward through the darkened regions
bear the torch with living ray;
In the serried hosts of battle, calmly,
bravely, faithful speed,
E'en though minds yet unreceptive may
not thy petition heed.
Forward bear the waving standard—
symbol of the thoughtful free,
Lift the fallen, help the weary, calm the
soul's tempestuous sea.
O! thou favored voice of sages, harp of
music from the spheres,
Ring the clarion call to duty; ne'er be
slave to dubious fears;
Ev'ry thought and intimation breathed
from wiser souls than we,
Nobly heed, and bravely echo, deadly
though the conflict be;
Cast aside the chains impeding, breathe
the purest, clearest air,
Ev'ry faithful child of progress must
the martyr's anguish bear.
Peace, and Hope, and Joy attend thee;
well equipped with love and power,
Round thee spread the fragrant roses,
in a rich and copious shower.
In that world of compensation loud acclaims thy ear will greet,
Only be thou counted worthy when the
masters thou shalt meet,
Radiant with translucent brightness
may thy soul their thought repeat.

C. G. OYSTON.

IS IT A FREAK OF NATURE?

If Not, What Process Formed This Peculiar Limestone.

A paper published at Helena, Mont., says:

"Whether it be due to freak freak of nature or to some supernatural agency opinions differ, but there is in Helena a peculiar stone that is interesting, whatever the point of view of the beholder; interesting because of the impressions that have been made upon the stone, and that apparently have been there for ages.

"The stone is in the possession of A. Laudon, who says he found it in the mountains about six miles from Toston, in Broadwater county, about ten days ago. It is a small bit of limestone, and on the side that has lain uppermost for centuries, perhaps, there are a number of faces and figures plainly impressed in the surface. Plainest of all is a face very like that portrayed by sculptors and painters as the face of the Christ. The face is shaded, so that it seems to stand out from a bright cloud, while near it can be seen the outlines of a cross. There are yet other faces on the stone, but none so plainly brought out as the one referred to.

"Mr. Laudon is an enthusiast in nature study, and says he found the stone while wandering about in the hills, pursuing his investigations."

To the Editor:—There is much doubt about the continuation of life after death, and money offered to prove it. I have the means to prove higher intelligences through their work actually done on a limestone. I have a stone, 8x6 inches, with a picture on the upper side. It contains as center figure, a man looking up into the heavens; a cross one-half inch wide over his right shoulder; a baby leg hanging from his shoulders in front of him. He is surrounded by more than one-half dozen faces, three at his feet. This stone looks as if polished or new on one side, and made yesterday; but the old limestone proves to be a product of thousands of years. Tell me who made this picture? Who made all these faces on one stone? My critic tells me, "It is a freak of nature, or some supernatural agency."

He could not contradict it. He had to acknowledge the working of a supernatural force. A freak of nature—a good excuse, and the best explanation he could give, because no man can produce a picture of this kind. What else are those supernatural agencies, if not intelligent spirits, living on these hills 5,000 feet above the level of the sea, or has the same cause that made the limestone made this picture? If we could prove this, we have the works of the Almighty Creator.

All the doubting Thomases may take their dose; either one or the other party made this stone. No human being made this picture. C. A. H. LAUDON.

Helena, Mont.

Love that has nothing but beauty to keep it in good health, is short-lived and apt to have ague fits.—Erasmus.

Elsie Reynolds' "Materializations."

D. Edson Smith is a prominent Spiritualist of Santa Ana, Cal., and is sincerely devoted to the cause of pure and unadulterated Spiritualism. He sought the columns of the Light of Truth to simply present his views in regard to the trickery he had observed in a medium who at one time had a great reputation—Mrs. Elsie Reynolds! Of course he was turned down, as that paper is considered the authorized organ of the fraudulent element now infesting our ranks. Knowing Mr. Smith well, knowing that he is a staunch Spiritualist, a man of intelligence and undoubted integrity, and who despises dishonesty wherever manifested, we take pleasure in giving him a hearing. It is only through a knowledge of facts that Spiritualists can come to a correct conclusion in reference to the true status of our Cause, and how can they get at facts, unless they are published in the Spiritualist press. Let facts come to the front, even if they are of an unpleasant nature.

I have been attending Sister Elsie Reynolds' seances, off and on, for quite a number of years. She has held quite a number in our house; and, until quite recently, I have believed her to be a thoroughly honest, truthful woman, engaged in the most sacred calling given to any human being. And I have suffered much obloquy because of my advocacy of the genuineness of her materializing mediumship. And when on the night of June 13 last I discovered that she was deceiving me, I was greatly shocked and hurt. The enclosed copy of a letter I sent to Sister Reynolds briefly explains the manner by which I came to know that she was deceiving me.

As related in that letter, I WAS NOT LOOKING FOR FRAUD. I was looking for proof of the genuineness of her mediumship, and I fully expected to get such absolute proof of the certainty of her honesty that I could close the mouths of all her detractors.

I sent the inclosed letter to Sister Reynolds by registered mail, and the registry return receipt card, with her signature, shows that she received the letter June 17.

At the Mineral Park camp-meeting Sister Reynolds told various persons that she had never received any such letter from me; and was greatly surprised to learn through The Progressive Thinker that I was denouncing her as a deceitful woman. So that I know of no better way to get this letter before her eyes, as registered mail has failed according to her claims, except to have it published. Besides, I THINK THE CAUSE OF TRUTH DEMANDS ITS PUBLICATION, and the more so because after the seance on that night of June 13, Sister Reynolds echoed the voices of "Monroe" and "Effa" that I write an account of that seance and send it to the Light of Truth for publication. This request was heard by all the sitters in that seance. But knowing the humiliating discovery I had made, but which her chief cabinet control, "Monroe," had not made, I did not promise her definitely that I would write for publication an account of the seance; but said that I would do as I was moved by the spirit.

After weeks of thought on the subject, I feel that the cause of Spiritualism demands the publication of this letter.

Some of Sister Reynold's warm friends at the camp-meeting, on hearing my reasons for denouncing her as a deceiver, were inclined to think that she was unconscious of practicing deceit; but "the power being weak, her controls were obliged to take her bodily to the manifesting spirit."

THEN THE CONTROLS WERE DECEITFUL, AND WE HAVE NO USE FOR MEDIUMS CONTROLLED BY DECEITFUL SPIRITS. This excuse would have a little plausibility, perhaps, if it was a spirit friend of some sitter that was trying to manifest. But I took special care to turn on my light only when a cabinet control was claiming to be out for the edification of the sitters.

In all materializations there must be a visible individuality besides the medium. In this case I know there was no visible individuality besides Elsie Reynolds.

I have had a good deal of experience with materializing manifestations under absolutely test conditions, and am qualified to say that I know that when the spirit is materialized, the medium is in the cabinet entranced. There are certainly two visible forms. And I know that securing the medium in the cabinet so he, or she, cannot get out by any mortal, or physical, means, does not in the least prevent the spirit from materializing outside the cabinet.

Again the excuse is given that "offering a money consideration for a test seance will prevent manifestations." THIS I ALSO KNOW TO BE A MISTAKEN IDEA; to say nothing of the well known fact that Sister Reynolds usually sits for a monetary consideration. But any way to get at the facts in the case as to whether or not she is a medium for materializations under strictly test conditions. I am willing to donate the money to the N. S. A., to be used in aiding indigent mediums if she will prove her genuineness. But if I was in her place, or that of her guides, I would be glad, and seeking, to give a seance under absolutely test conditions in a neighborhood where my honesty had been doubted by a large number of earnest workers for Spiritualism, free of all charge, if I KNEW I WAS HONEST IN MY CLAIMS.

It is the truth I want. And while I am offering Sister Reynolds $500 to hold a test seance in my house, providing one of her cabinet controls manifests outside the cabinet; old files of the Religio-Philosophical Journal will show that some 24 years ago I offered one thousand dollars to any one saying all so-called materialization was fraudulent, if they would show me how to duplicate the manifestations occurring in the presence of H. France, of Oswego, N. Y., under the same conditions as he sat under. And I have had a standing offer for the past four years of two thousand dollars to any one who would tell me how I could duplicate, under similar conditions, the slate writing I obtained at Lily Dale, in the presence of P. L. O. A. Keeler.

I AM NOT A FRAUD HUNTER!

I AM A TRUTH SEEKER!

Again the excuse is given that in asking that the test seance be given in the presence of only four persons—Mrs. Shaffer, Mr. James, Mrs. Smith and myself—"that four persons would not constitute a sufficient battery for manifestations. But here again I know from past experiences with mediums under test conditions that such a battery is ample. A LARGE NUMBER OF PROF. WALLACE'S TEST SEANCES WERE CONDUCTED WITH ONLY HIMSELF PRESENT.

And one of these four whom I propose, Mrs. Shaffer, is absolutely certain that she has seen four spirit friends materialized at the same time, in her own house, and only she and Sister Reynolds present. Now if Mrs. Shaffer furnishes sufficient battery for four of her spirit friends to materialize; surely three more harmonious Spiritualists added to the battery would be ample for one cabinet spirit to manifest. And Mr. James, one of the four, has Sister Reynolds' perfect confidence, for since my letter to her, she has written Mr. James asking him to act as her business manager.

This is the situation. It is a most serious matter. We have given Sister Reynolds our utmost confidence, and believed she was performing the most sacred function possible for a human being, that of a medium through whom our loved ones in the angel world could manifest to us by loving words and tender embraces.

Then when I seek for absolute proof to close the mouths of her enemies, and those casting obloquy on myself for upholding her as an honest medium, I FIND A BAREFACED DECEIT IS BEING PRACTICED UPON ME. Can you wonder that I am in great earnest to know if all her manifestations have have been, or are now, deceitful?

Our holy cause demands that all deceit shall be weeded out of all public so-called spirit manifestations, and I trust that for the sake of truth, and our noble cause, you will publish the enclosed letter to Elsie Reynolds, together with the greater part, if not all, of this letter of explanation to yourself.

Yours for Truth and Justice,
D. EDSON SMITH.

The Letter to Elsie Reynolds.

Santa Ana, Cal., June 14, 1905.

Mrs. Elsie Reynolds,
417 Central Ave., Los Angeles, Cal.:

Dear Sister Reynolds:—It is with a sad heart I sit down to write to you this morning. It is always very sad to lose confidence in the integrity and honesty of any person.

Last night "Monroe" and "Effa" urged me to write an account of your late seances in our house for publication in the Light of Truth. If, after reading this letter, you still wish me to write a full account of what I saw in last night's seance for publication, I will do so.

Many years ago, when Mrs. Lensburg's daughter was the wife of your son, Mrs. Lensburg visited at our house for a week, and told us many things about you which prejudiced me more or less against you. But in after years my talks with such men as Dean Clarke led me to think that Mrs. Lensburg must have been mistaken; and that I had judged you wrongfully. So that when I first attended your seance at Mrs. Shaffer's several years ago, I was looking for the truth about your mediumship.

And that, and succeeding seances convinced me that you was an honest, genuine, materializing medium. But when the alleged exposition of the past year was published, my faith was somewhat shaken. Still I could not give up the evidence I had had of your honesty; and when you asked to hold a seance in our house a week ago, I was glad of it, for I felt, after talking with you, that you was certainly an honest and much abused woman.

But when I came to extend invitations to attend this seance to persons in whom you had the fullest confidence, as manifested by your suggesting that I invite them, some of them I found had lost all confidence in you, from the public expositions which had been made; and expressed astonishment that I would sanction your integrity by allowing you to hold a seance in our house. THEY INTIMATED THAT "A PARTAKER WAS AS BAD AS A THIEF." And I found that I was up against a serious proposition. I gave them my reasons for believing you to be honest, and I did believe you was a thoroughly honest and much persecuted woman.

After that first seance, a week ago, there was more talk with these doubters, and I decided in my own mind to fully satisfy myself at the seance which you had asked to hold in our house last night. I should not say "satisfy myself." For I was quite fully satisfied in my own mind that everything was genuine. But I determined to have positive proof to fully convince my doubting friends that you was a much abused woman, and I also fully expected to be able to throw a HEAVY BOMB INTO THE CAMP OF YOUR PUBLIC ENEMIES WHICH WOULD SCATTER THEM IN ALL DIRECTIONS.

Alas! Alas!!

The proof turned out just the opposite from my expectations. Instead of getting proof to convince my skeptical friends and the public that you was a genuine materializing medium, I got the proof THAT YOU ARE A CRUEL IMPOSTOR, PLAYING UPON THE HOLIEST FEELINGS OF THE HUMAN HEART TO FURTHER YOUR OWN SELFISH ENDS.

Before you entered the cabinet last night it was light enough so that Mrs. Smith and I saw you throw the mat at me, you saying, "the spirits were on hand early to-night." And we saw you manipulate the dummy, "Peter Bove."

According to all accredited laws of materialization, when a form like "Effa" or "Lily Roberts"—cabinet controls—comes out of the cabinet, the medium remains in the cabinet entranced. Prof. Wallace proved this fact beyond all cavil. And I proved it to my satisfaction while I was traveling with the medium H. France. So that last night when "Effa" was singing, and I flashed my electric light into the cabinet, I fully expected to see you sitting in the chair entranced. Instead, I saw you on your knees impersonating "Effa." And later, when a form purporting, according to "Monroe," to be your sister, also a cabinet control, came out and sang a beautiful song, and I again flashed my electric light into the cabinet, you was not in there, but was outside personating the spirit. There was no need of any grabbing. The fraudulency of the manifestation was too utterly apparent.

This is my positive proof that you are a fraud. And so sure am I, that I hereby offer you five hundred dollars to prove to the contrary. My proposition is this. I will place five hundred dollars in escrow in the Commercial Bank of Santa Ana. You are to come to Santa Ana, at my expense from Los Angeles, and are to sit under similar test conditions as Mr. H. France cheerfully submitted to when I was traveling with him. The sitters are to be Mrs. Shaffer, Mr. James, my wife and myself. I know of no two persons here in whom you have more confidence, or who have more confidence in you than Mrs. Shaffer and Henry James. You are to have three trials, extending over a week's time if you wish; we to board you during that time. If at any one of these three sittings your familiar cabinet spirit "Lily Roberts" comes out of the cabinet and sings in her usual manner of dress, you are to have the five hundred dollars. And in any case the results of these three sittings are to be given the widest publicity.

I shall refrain from making public what I saw last night till I shall have had time to receive an answer to this letter. I am sincerely sorry for you, Sister Reynolds, for you are my sister, although a little fallen perhaps. While the deception I am sure you have practiced has BEEN OF THE MOST HORRIBLE, UNHOLY KIND, yet I realize that we are all creatures of heredity and environment, that we are not creatures of "free will." And that I might have done similar ignoble deeds had I been in your place with all your heredity and environment. I pity you from the bottom of my heart, and am ready to lend you a HELPING HAND TO AID YOU ALL IN MY POWER TO COME UP ONTO HIGHER GROUND. But you must first bring forth fruit meet for repentance." I will no more think evil of you that I would of a person falling into a cesspool.

Sincerely and faithfully yours for truth and the enlightenment of mankind. D. EDSON SMITH.

P. S.—No one of the sitters, not even my wife, had the slightest idea that I was going to flash a light into the cabinet. You heard the remarks after the seance about seeing two lights during the sitting.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualistic Gatherings." By Mattie E. Hull. Price 10 cents.

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SPIRIT POWER MANIFESTED IN JAIL.

A Chair Mysteriously Moved Without Visible Means, Illustrating the Fact That Spirit Return is Common to All Humanity.

Are the cells of the county jail inhabited by spooks and haunted by ghosts, or is C. M. Johnson, the enigmatical genius who contrived such unique means to escape from his quarters, possessed of superhuman intelligence, or is Johnson or some one of the other prisoners Spiritualistic mediums capable of materializing objects as in public seances?

Sheriff J. D. Caldwell would like to know the answer to these questions and would like to know where "he is at."

The removal of a chair from in front of the small corridor in the upper floor of the jail to the rear of the cages, with no human hands to touch it, and apparently with no human ingenuity to contrive means to move it, is what is giving rise to the queries on the part of the sheriff.

When Johnson, Schwendeman and Smith were discovered close to liberty Tuesday morning the sheriff ordered them upstairs where the cages are more secure and where the locks are more numerous than they are on the first floor. They sulked and were sullen. Johnson was irritable and glowered at the officer whenever he appeared.

The cells upstairs are enclosed in a steel case. There is a corridor in front of them. In this corridor is the water closet. There are no closets in the cells. Because of this fact the sheriff allowed the three prisoners to have the liberty of the closets at certain times. It is impossible, seemingly, for one without the sheriff's keys and not being on the outside, to unlock this portion of the cages. Outside the barred and grated door that leads to the corridor a chair was left, upon which the food which was brought the prisoners could be set. The chair was far out of reach of any of the prisoners. They would need arms several feet in length to get hold of the chair.

Chair Mysteriously Moved.

When the sheriff came with supper last evening he found that the sole piece of furniture in the upper portion of the jail was missing. He asked Johnson where it was and the prisoner said he did not know. A search afterwards revealed the chair twenty feet or more from where it had been left, and at the rear instead of in front of the cage. In its removal a grated door had to be passed through, but this is without a lock and was left open. The sides of the cage are solid steel. The roof is sealed so tightly that even light cannot penetrate it. The back of the cages is tight with the exception of a short distance at the back of each cell where there are heavy and closely set iron bars.

Say Johnson Did It.

One of the prisoners when questioned by Sheriff Caldwell last evening, said that Johnson had accomplished the removal of the chair by the use of string and the application of mechanical principles relative to levers, angles, etc. No one can believe this theory of the mystery who visits the jail as it is clearly impossible to operate strings to move an object that far and in that direction.

Trick Is Repeated.

When Mr. Caldwell left the jail after supper he placed the chair where it was originally, shut the iron doors, locked them with a great clanking of iron and steel, locked the outer door and set a guard over the outer door to see that no one should enter. Three hours later, when the sheriff visited the quarters of the prisoners, he found the chair gone again, but it was discovered thirty feet or more away, in the place where it was before.

The sheriff says the trick looks like legerdemain to him. He is not certain whether it was not removed by some systematical power possessed by Johnson, but is loath to believe that it was moved by material means.

In Solitary Confinement, Straight Jacket Next.

This morning the officer took Schwendeman and Smith down stairs again, and Johnson, the wizard, is left in the center cell alone, with nothing in his small quarters but a sheet of canvas to serve as a bunk.

He is like a wild animal that is caged, and is believed to be the most desperate character ever confined in the local jail. When visitors appear he gives them the same insolent look which he gave the sheriff on the morning that he was discovered working his way towards liberty.

If Johnson does not improve his conduct and quit his "back talk" to the sheriff he will be placed in a straight jacket, and given a diet of bread and water.—Waterloo (Ia.) Courier.

"Hard Problems of Scripture."

A Reply to the Animadversions of R. A. Torrey, D. D.

By Moses Hull.

PART TWO.—"WHERE DID CAIN GET HIS WIFE?"

I really am not so much interested in the answer to the question, "Where did Cain get his wife?" as I am in the side issues this man Torrey brings into his attempt to answer it. In illustration of this man's ability to evade the real question, and to bring in other irrelevant matters I will make a rather tedious quotation from the book.

"The man who can make his inability to find out where Cain got his wife, an excuse for refusing to believe the Bible to be the word of God, when there are so many positive and overwhelming proofs that it is the word of God, can hardly be regarded as a fair-minded or reasonable man. It is hard not to believe him a mere quibbler. And the person who makes his ignorance of where Cain got his wife an excuse for not accepting Jesus Christ as his Divine Savior, when so many persons of unimpeachable veracity are testifying that Jesus Christ has proven Himself to be a Divine Savior in their own experience, can hardly be considered a person of good, hard-headed common sense. He is about as sensible as the sick person who refuses to take medicine that he knows will cure him, because there is some mystery that he has never been able to solve, and which is none of his business to understand, about the matrimonial affairs of a man who was third cousin to the man who manufactured the bottles in which the medicine is put up.

"When one makes his failure to understand where Cain got his wife an excuse for rejecting Christ, the simple fact is, he wants to continue in sin, and makes this a pretext for so doing."

Here are three distinct points thrown in to lead the questioner off the track. Let me review them.

1. It is assumed that the person who does not believe the Bible to be the word of God refuses to believe it because he cannot find out where Cain got his wife. I never saw such a person, nor did I ever hear of him until I read Mr. Torrey's book. Those who fail to accept Jesus Christ as a Divine Savior, do not do so because they cannot find out who Cain's wife was, but because to their minds, there is a total lack of evidence that Jesus was any more divine than thousands of others were who were born before and since he was. Also there is a lack of evidence that Jesus ever saved anybody in this world, or in any other.

Before I state the second effort to lead the minds of his readers from the real question allow me to examine the assumption. I deny that anybody denies that the Bible is the word of God, because he does not know who Mrs. Cain was. The fact is, belief and unbelief are not matters of choice, but matters of evidence; if the evidence is presented in such a manner as to force conviction, the one to whom that evidence is thus presented cannot "refuse" to believe it. If the evidence is not sufficient to force conviction then the one who pretends to believe it is only making a hypocrite of himself by that pretense.

I here and now declare that, no matter where Cain got his wife, or whether he ever had a wife, the Bible is not, nor nowhere claims to be the word of God, as is asserted in the quotation just made. That term, "word of God," "word of the Lord," "my word," "his word," "thy word," and other terms of equivalent value, occur about two hundred times in the Bible, but never once do either of the terms apply to the Bible. They refer to certain phenomena which by the Spiritualists of to-day are called spirit manifestations.

When the word of the Lord came to Abraham it was not a Bible; it was nothing more nor less than a message given to him from the spiritual world while in a vision. See Gen. xv:1-4. When the word of the Lord came to Balaam, it came to teach him what to say; in fact it entranced him. Num. xxii:18-20, 38; xxiii:3-5, 16; xxiv:3-5, 15. Deut. xxx:14, says, "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." See also I. Sam. iii:1, 7, 21; ix:27; I. Kings xii:22-24; I. Chron. xvii:3-5; Luke iii:2; Heb. iv:12; vi:5.

Now I would ask this gentleman to tell his readers who ever made a lack of information as to where Cain got his wife, an excuse for not accepting Jesus Christ as a Divine Savior?

I never saw that person, nor did I ever hear of him until I read Rev. Mr. Torrey's book. Those who fail to accept Jesus Christ as a Divine Savior, failed because, to their minds there is a total lack of evidence of the divinity of Jesus, or of his being able to save anybody.

3. In questioning that Jesus was more divine, or more of a Savior than other good people are, or have been, we do not question the "unimpeachable veracity" of those who testify that Jesus has proven himself to be a Divine Savior, in their experience. We simply object to trying to prove objective facts by subjective testimonies. People of unimpeachable veracity have testified in behalf of every enthusiast, fraud and fake that ever lived, from the first "false Christ" that ever lived, down to Joseph Smith and John Alexander Dowie. The objection in all of these cases where "unimpeachable witnesses" can testify, is as to their ability to testify. As yet such witnesses have failed to furnish an iota of proof that they know anything more on the case needing proof than do others who cannot give testimony. These people only testify to their opinions, not to facts. Not one of them ever saw Jesus. Some of them have been the subjects of hypnotic spells which came from they know not where.

No one with whom I am acquainted wants an excuse for rejecting Christ; some want evidence that such a person as Jesus ever existed; others want evidence that he was more of a Savior than Confucius or Buddha, who were Saviors before him, or many who came after him. Some even have not yet found the evidence of the fall of man, and hence of the need of a Savior. Some regard man not as a depraved, but as an immature being—a being who in the course of the eternities may outgrow some of his immaturities.

"There is more faith in honest doubt,
Believe me, than in half the creeds,"

In fact, experience teaches that those who believe in Jesus, "as a Divine Savior," are quite as liable to be sinners as those who believe that "though hand join in hand the sinner cannot go unpunished." As people learn that "Whatsoever a man soweth that shall he also reap," they will incline to break off their sins by righteousness. In proportion as they believe with Rev. Mr. Torrey, and the orthodox hymn, that "Jesus paid it all," in that proportion will they incline to go on sinning and sending the bill to Jesus.

Mr. Torrey after much more circumlocution than is expressed in the above quotation, at last comes to the real question, as follows:

"But where did Cain get his wife? In Gen. v:3, we learn that Adam in his long life begat many sons and daughters. There can be little doubt that Cain married one of these numerous daughters as his wife."

It is true that Adam begat sons and daughters but Cain "knew" his wife; was the father of son's and daughters, and was a grandfather, and even builded a city before these "sons and daughters" of Adam were born. Compare Gen. iv:16-21 with v:3, 5.

Now the question recurs for an answer, if there were but three persons left on earth when Abel was killed, where did Cain get his wife? No calling those who ask that question ignorant, no arts of sophistry will satisfy those who ask that question; it demands a straightforward answer.

If Cain was the only person on earth besides his parents, what did he mean when he said: "My punishment is greater than I can bear. Behold, thou hast driven me out this day, from the face of the earth, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me." How could he be driven out from among the people when there were no people? Who would find him and slay him? What did the Lord mean in verse 15, "Whosoever slayeth Cain vengeance shall be taken on him seven fold." The verse closes by saying, "And the Lord set a mark upon Cain lest any finding him should kill him." Verse 17 in forms us that Cain went off and builded a city and called its name Enoch, after the name of his son." Please tell us who inhabited this city?

Do not answer this question by saying that those who propound such questions have bad hearts, but give us an answer that will make us wiser. Bluff, well played, may in some cases be a good game, but in this case it will not work.

After telling us of infidels objecting very much against "a book of which they know so little," the author closes this chapter, leaving his readers about as wise about where Cain got his wife as if the chapter had not been written.

Should the lost documents be found other portions of the book may pass under review.

MOSES HULL.

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MINERAL PARK CAMP-MEETING.

A Splendid Success Throughout—What Really Happened.

We have noticed a number of partial reports of this camp-meeting in The Progressive Thinker, but we feel that the grand success of the occasion demands a somewhat fuller account, and as we were present throughout the entire time up to and including the last Sunday, we venture to send a brief outline of the events of the month.

Sunday June 25, dawned bright and clear, and at the initial service, Harrison D. Barrett, president of the N. S. A., certainly struck a vibrant chord between the material and the spiritual which lifted his hearers upward, giving a harmonious impulse which promised rich success in what was to follow. It was universally remarked that no camp had ever had a more propitious beginning, and the prophecy of the beginning was grandly fulfilled throughout the meetings of the month.

The hearty expression of approval, given Brother Barrett on the occasion of his last regular lecture, amounting to an ovation, and the request for him to remain and give at least one more lecture, which he did, showed plainly the general feeling regarding both Brother Barrett and his plain statements of facts as they had come under his notice.

While Brother Barrett is plainly an idealist, he is a grand man, full of helpfulness to the cause, desiring only truth and not afraid to state, and stand by his convictions. On his departure there was some prospect he might be able to return to Los Angeles later in the season and remain for a short time.

John W. Ring, the man from Texas, and of Lyceum fame, was present throughout the camp giving constantly of his inspiration, which was always of a high order, and one of the prominent features contributing to the general success of the camp. All, both old and young, who attended the sessions of the lyceum under his direction, must have received great benefit. The entertainment given by the lyceum on the night of July 4, was a grand success, all the children and young people doing themselves proud in their respective parts.

Mr. John Lillie was present during the first week and acted as chairman and also as conductor of the music, to the delight of all, while Mrs. R. S. Lillie remained two weeks and with her clear cut statements of truth, keen wit and profound logic, kept things from growing stagnant in more respects than one.

Our old friend John L. Dryden, gave a number of grand lectures bearing largely on Socialist problems, which were well received

T. W. Hutchins, one of our local speakers gave three splendid addresses during the month, which gave evidence he was a man with a mission and a message.

John McLean, another local celebrity, the eccentric Scotchman, entertained us with both prose and poetry in his own inimitable style.

Mrs. Dr Ada S. Horman, of Los Angeles, gave us some of the grandest and best spiritual and practical food of the entire month.

Rev. C. Hall Cook, American member of the London Society of Psychic Research, gave two of his interesting lectures, illustrating one of them with stereopticon views. The Doctor presents foundation principles from a scientific standpoint which are convincing indeed.

Other of our local speakers were: Mrs. Mary O. Vlasek, pastor of the Society of Spiritual Progression; Dr. Geo. W. Carey, Mrs Lucy B. Powers of Pasadena; L. W. Rogers, president of the Theosophical Society of Los Angeles; J. H. M. Lapsley, Rev. Mrs. Bryan, Dr. James Watson, G. P. Sullivan, Mrs. Florence Robinson, Rev. W. C. Bowman, and Mrs. S. Augusta Armstrong, who was also our chairman after the departure of Mrs. Lillie, which position she filled with dignity and efficiency.

Thursday, July 6, was N. S. A. Day on which occasion $100 was raised for the Medium's Fund.

Friday, July 13 was children's Fraternal Home Day, G. P. Sullivan and Nellie F. Sullivan, manager and matron of the Home, and Dr. Watson, one of the main supporters of the work, presented the object of the work, mode of conducting the Home, etc., and in the evening an entertainment was given closing with a social dance, all of which was heartily enjoyed by all. The children of the Home were on the ground throughout the camp, and won their way to the hearts of many. The proceeds of the day for the Home amounted to nearly $50.

Monday, July 17, was Animal and Audubon Day, and was filled full of practical suggestions.

Tuesday, July 18, was given over to the Socialists, who came out from the city en masse, and kept things lively until the good-night lamps were turned off.

Wednesday, July 19, Woman's Day, was given into the hands of the ladies and it goes without saying that they did full credit to their opportunity, in the accomplishment of which the men gave very substantial backing.

One of the most harmonious and enjoyable days was Oriental Day, Thursday, July 20, Chief Green, chairman. A powerful healing service opened the exercises of the day, which was followed by addresses in various languages, which were interpreted by Mrs Maud Lord Drake, and a Hindoo whose name we are unable to give.

On the evening of July 13, Mrs. Suydam Green gave one of her famous fire tests, which was successful in every respect.

The instrumental music for the month was furnished by Allen Parkenson, violinist and cornetist, and Miss May —, pianist. Mr. and Mrs. Sullivan sang duets, Mr. Sullivan having charge of the music after the first week. Mrs. Lottie Allen and Miss Geneva Bryson sang solos; Mr. and Mrs. Vose, Mr. Hyland and Mrs. Proper assisted in quartets, while Mrs. Adelaide K. Brooks charmed the audiences repeatedly with her inspirational solos.

To Mrs. Nettie Howell is due the credit of making this grand feast of good things possible. Her zeal, untiring energy and perseverance, coupled with her financial and executive ability, made failure impossible. The tribute of appreciation from her friends in the form of a medal, has already been mentioned in The Progressive Thinker.

The mediums on the ground and working were Mrs. R. Cowell, Mrs. C. M. Johnson, Mrs. Mary C. Vlasek, Mrs. Bryan, Mrs. Hutchinson, Mrs. Alice Balbridge, Mrs. Suydam Green, Mrs. Sanford Johnson, Mrs. Kate Hoskins, and Mrs. Karcher, while seances were given by John Henly, and the inimitable John Slater was with us one week.

The memory of this camp, with its instruction and entertainment, will long be cherished by all who attended.

G. P. SULLIVAN,
Los Angeles, Cal.

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LIVE TOPICS NOW FILL THE CHURCHES.

"I Defy Any One to Go Into a Church To-day and Hear a Sermon on a Hell of Fire and Brimstone."—Is Not the Tendency Among Spiritualists for Live Topics?

According the church statistics, [says the Tribune] Chicago ministers are leaders in a new movement for the substitution of "live topics" discussion for the old Sunday gospel sermon.

While there is no organized association for the development of the movement, it has grown steadily during the last ten years until now there are few churches in Chicago where simon pure evangelical sermons are ever preached. They have been superseded by discussions on subjects of public interest.

Clergymen deny that the "live topic" discussions have forced gospel sermons into the background, contending that it is preached as extensively now as it ever was. However, a review of the Sunday addresses delivered during the last six months in Chicago will show that a majority of the discourses have been on other than religious subjects.

Draws Larger Congregations.

The conviction of Bigamist Hoch for wife murder; the defeat of the Russian Baltic fleet; Mayor Dunne's plan to segregate vice; the teamster's strike and other live questions have furnished material for Sunday sermons this year. The wider the public interest in the topic discussed, the larger the congregations that hear the ministerial discourses.

While all ministers seem emphatically denied that the gospel no longer is preached, they admitted that a weekly commentary upon the news of the day proves advantageous in gathering together large audiences. Some of the clergymen said they announce weekly what apparently is a "popular question," and then, after a few moments of discussion, turn the discourse into an evangelical sermon.

This may be true in many cases, but the fact remains unchanged that the churches where "live topics" are discussed invariably have the largest congregations. Judging from the attendance, the church-going public appears to demand a certain kind of sermon, just as theatre patrons insist upon one kind of entertainment or another. If the kind of sermon is not given in one church, another house of worship where it can be had soon is found. The public, it is said, must be catered to at church as well as elsewhere.

Figures Show the Tendency

According to the announcement in the newspapers, 155 sermons on live topics were discussed during the months of May, June and July. Of this number forty-seven were delivered in Methodist churches, thirty-nine in Presbyterian, thirty-two in Congregational, twenty in Baptist, and the others in churches of various denominations. But this number includes only the advertised sermons, and as less than one-fourth of the churches announce the subjects of the weekly discourse, it is safe to assume the total of "live topic" sermons delivered was nearer to 400 than 150.

The Rockefeller gift to the Congregational ministers supplied a topic for discussion which was taken advantage of by almost every Protestant clergyman in Chicago. "Tainted" money was talked of for weeks after the Gladden incident.

On the Sunday following the spread of the teamster's strike sermons on the lessons to be drawn from the conflict between capital and labor were preached in twenty-three churches. Ten ministers spoke on "The fall of the Russian Empire" after the destruction of the Czar's Baltic fleet.

When Mayor Dunne announced his plan for the segregation of vice into restricted districts the churches rose in a body to protest against the city's chief magistrate recognizing vice and its right to exist. Memorial day furnished a fertile subject for eulogies of the deeds of the old soldiers, and the death of Secretary Hay was an occasion for tributes to the statesman.

Laity Readily Admits Change.

While the ministry denies that there has been a departure from the gospel sermons, the laity readily admits that the Sunday sermon has really become a commentary on the news of the week. A member of one of the large south side churches said yesterday that he would not remain in the congregation if the minister preached evangelical sermons.

"I don't want to hear about everlasting punishment for the bad and a heaven for the worthy," he said. "That was all right fifty years ago. I think I speak for a large majority of our church members when I say the sermon we like deals with the material things of this life and not the future. The business man of today is interested in "live topics." He has little time for study. If these subjects are discussed at church by an intelligent pastor he receives information beneficial to himself. The church then becomes an educational institution.

"Now, I know tha hundreds of ministers will disagree with me. They will say the gospel is being preached as vigorously now as it was 100 years ago. This is not so. I DEFY ANYONE TO GO INTO A CHURCH TODAY AND HEAR A SERMON ON A HELL OF FIRE AND BRIMSTONE. It is impossible to do so. No such sermons are preached. The people won't stand for them. Twenty-five years ago 'hell' was the sole topic for discussion.

Churches Dependent on People.

"The churches are dependent upon the people. A man will not go to services one Sunday morning following another to hear a minister tell how wicked the world is and how every man is to be damned. Dogmatic and theological sermons are unbearable, and almost totally have been abandoned. Distasteful as is the gospel sermon the doctrinal discourse is far more displeasing. Church-goers will not listen to it. Consequently preachers have ceased delivering this class of discourses.

"One thing is certain. The 'live topic' sermons have been productive of great, good, and wonderful results. I feel I am not giving too much credit to the churches when I say that the Sunday discussion of civic conditions is responsible for the crusades against graft in many of our large cities. No one will deny that the churches always stand for clean government, although they do refuse to take a decided stand on some of the great questions of the day."

"To a certain class of church-goers the 'live topic' sermons appeal. As the church wishes to embrace all classes discourses to please all must be delivered. I will admit that the 'live topic' sermon is advantageous in gathering together large congregations."

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

Harrison D. Barrett's Trenchant Views.

As we have said before, there is a Crisis in the Ranks of Spiritualism, and just so long as such a prominent person as Harrison D. Barrett desires to express an opinion, he should have an opportunity to do so. He makes a statement of facts, as observed by himself. Being a psychic, and President of the N. S. A., it is exceptionally important that he be granted a hearing, so that Spiritualists can know just what is going on in our ranks, and the status of things generally from his standpoint. While fraud in many respects is rampant, there never was a time in the history of our Cause when the Phenomena were more striking than at present, as evidenced by last week's Progressive Thinker.

The great commotion now noticeable on the surface of the ocean of Spiritualistic thought leads the careful observer to wonder just what it means. The fraud question has lashed up scores of white-capped waves and hurled them, howling in wrath, against the rocks along the shores of time. Differences with regard to the possibilities of the life beyond the grave have also arisen and billows, mountain high, are rolling over the mentalities of many an unwary thinker who ventured too near the broad beach of speculative wondering.

Very few Spiritualists are there who are agreed upon the measures most necessary to bring about a peaceful calm, and to inaugurate needed reforms in the interest of humanity. All declare "fraud must go," and applaud the sickly sentiment vociferously wherever a speaker grandiloquently declaims against the iniquity of chicanery. Some speakers loudly denounce fraud, then join themselves unto some of the worst of frauds in mediumship for the sake of large audiences and generous dividends from the proceeds of their meetings. Others do the same thing through the corrupt leader of some misguided band of personality worshipers, and then feel deeply aggrieved when they are asked to cut loose from such evil associates. Still others defend the frauds because they are the "under dogs" in the fight, hence are in need of pity.

O Tempora! O Mores! The honest Spiritualists see these things—all intelligent speakers, writers and lay-workers know them, yet out from among them come able defenders of the vilest of frauds and their confederates! So long as these things shall be, just so long will Spiritualism to a certain extent continue to be a stench in the nostrils of decent people. If a Spiritualist knows a worker to be a fraud or a trickster and abets him in his nefarious work, or protects him from the consequences of his evil doing, then that Spiritualist is equally reprehensible morally with the first offender. When presidents of local societies provide "tests" (?) as they do in numerous instances, for the platform mediums employed by their societies for the sake of drawing a crowd, and filching ten cents per head from each one at the door, then the aforesaid presidents are the greater criminals of the two. They are accessories before the fact, hence the chief offenders against the law.

At some of these local societies large audiences are attracted by the "wonderful (?) tests" given from the platform. Every test is a fake, pure and simple, pre-arranged between either the president and the so-called medium, or some officer or member of the society and the medium. The representative of the society justifies his part in the fraud on the ground that he is helping the society by making outsiders pay its expenses and by "converting" people to Spiritualism through the work of the scoundrel on the platform. Every ten cent piece taken at the door of such a society by such a nefarious combination is worse than highway robery of the individual. It is downright mendacity—infamy unspeakable—outrage infinite! Such a society deserves speedy death. There should be a law applicable to just such specific cases, making the president personally responsible for the money obtained under false pretenses as many times as there were persons present who paid admission.

Those speakers, too, who have gotten hold of the splendid sermons of Dr. Bellows, Robert Hall, Dr. Chalmers, H. W. Beecher, William Ellery Channing, Adin Ballou, Mrs. Richmond and others of equal rank and palmed them off as their own, or as the work of "inspiration," should not be forgotten, nor passed by in silence. Let them study as much as they please—the more the better—but let them give credit where credit is due. Someone should speak out and tell the speaker of his fraud whenever he attempts it. Those over-ambitious, self-conceited women who think they would "pose" superbly and elegantly on the rostrum need a word at this point. They go to some good writer or speaker, hire him or her to write an essay on a special subject, then commit it to memory, and give it forth as the work of inspiration or "splendid(?)" mental action. One such person is on the rostrum to-day, giving a lecture that was written by another party many years ago.

The eagerness with which thousands of well-meaning people rush to the defense of mediumistic counterfeiters is simply astounding. Winans is a case in point. Confessedly guilty at Hot Springs and some other places where he has operated, for, when cornered he always admits that he never gave one genuine spirit manifestation in his life, yet at every exposure, sickly sentimentalists, blind and willing dupes rush to this man's defense! Ye Immortal Gods! It is enough to make angels weep with shame, and archangels to groan in despair! Can there be any question of his being perfectly conscious in his every seance when he can state as openly and as often as he has done that he never gave a genuine thing in his life? Rumor also has it that he has as frequently declared that he did not believe in Spiritualism, that there was not one genuine phenomenon offered in its name, but that its followers were "suckers" with plenty of cash, and he "was after the dough!" Take these words of Winans to the parties in Indiana who want the "poor(?)" fellow comforted and sustained because of his recent severe trial through which he has passed! Also to our Minnesota jurist—himself a noble-hearted man—who can split hairs over Winans' "consciousness" at the times he performs his devilish trickery!

As for Mrs. Bliss-Green, the writer can add nothing to what has been so well said by Dr. Geo. B. Warne, vice-president of the N. S. A. To the writer she was for many years the one star of hope in the materialization firmament, and to her he sent many an inquirer, both in person and by letter. She had my confidence even when I had grown skeptical with regard to many of the manifestations bearing the name materialization. I even went so far as to recommend her and Farmer Riley to a princess of one of the royal families of Europe, who was desirous of having a reliable medium for this particular phase in her castle under a liberal salary for a term of months. The Chicago episode is a fearful response to the confidence of years, and it cuts far deeper than did the Winans imbroglio, because I have never felt that he was anything else than a trickster. Of course, his exposure hurt in a general way, but it was expected, while this case of Mrs. Green's is quite the other way. I await her defense with deep earnestness of soul.

There are those who are writing me asking me what shall be done? At present I can see but one thing to be done—declare to the world in positive terms the demonstrations of Sir William Crookes in regard to materialization, and then honestly admit that as Spiritualists we have not added an iota of evidence to his conclusions in thirty years—that we have nothing to offer the world to-day in this respect and that we advise all investigators outside of the scientists in their laboratories, to let materialization alone—that is—the materialization as practiced by the so-called physical medium of to-day. THERE IS TRUTH ENOUGH IN SPIRITUALISM FOR ALL RATIONAL MINDS WITHOUT TRYING TO BEFUDDLE THEM WITH THE UNTHINKABLE AND PREPOSTEROUS ATTEMPTS TO PROVE THE UNPROVABLE, TO SOLVE THE UNSOLVABLE, OR TO KNOW THE UNKNOWABLE. Materialization evidently rests upon a peculiar law, so peculiar that the intelligent investigator of to-day must, if honest with himself render the Scotch verdict "Not Proven," whenever he is called upon to pass judgment upon his own experiences. Let us therefore as honest men and women turn this phase over to the scientists and await developments.

If this is not done, legislation will soon be asked for by the aggrieved and grossly defrauded victims of bogus mediums. Col. John C. Bundy was not so far out of the way after all when he went before the Illinois legislature, asking for a law to protect the people from pretended materializing mediums. He was ahead of his times and was laughed at for his pains. But Col. Bundy knew there WAS A GENUINE PHENOMENON TO BE CONSERVED, PROTECTED AND DEVELOPED, and he naturally thought that the Spiritualists of all people should be the ones to draw the line between the true and the false in mediumship. He believed that the Spiritualists, as friends of the phenomena, and honest believers in them, were best qualified to pass judgment upon them, hoping that they would deal kindlier with all presentations of a psychic character than would the enemies of Spiritualism. Our failure to draw the line then or since has led the outside public to do it in many states, and the result is that it has been done with no gentle hand. No discrimination has been made between mediumship and its counterfeit, hence under existing laws, the innocent are suffering with the guilty. Witness the numerous city ordinances that exact licenses from honest mediums as well as from the conscienceless fakir and charlatan.

Col. Bundy was laughed out of court and the people who attacked him most bitterly were Spiritualists. I admit that I opposed him with might and main at the time, but I confess I am a convert to his plan now. A distinguished jurist, once on the bench of our great States, said to me a few months ago:

"IF YOU SPIRITUALISTS WILL DRAW THE LINE FOR US AS OFFICERS OF THE LAW, BETWEEN RELIGIOUS SPIRITUALISM AND COMMERCIALISM, YOUR HONEST MEDIUMS WILL HAVE NO FURTHER TROUBLE. YOU HAVE NOT DIFFERENTIATED BETWEEN HONESTY AND DISHONESTY IN MEDIUMSHIP, AND UNTIL YOU DO IT FOR YOURSELVES, THE LAW WILL NATURALLY LOOK UPON ALL MEDIUMS AS BEING OF THE SAME CLASS. THE LAW IS NOT INTENDED TO DISCRIMINATE AGAINST PEOPLE, NOR WILL IT TOLERATE RELIGIOUS PERSECUTION. IF, HOWEVER, YOU REFUSE TO CLEAN YOUR OWN HOUSES YOU MUST NOT COMPLAIN, WHEN IT IS DONE FOR YOU, IF SOME INNOCENT PERSONS SUFFER WITH THE GUILTY."

More can be said on the same line and to the same end. For my own part, I can find no fault with the learned judge's words. I fully agree with him.

I was recently questioned by two sharp and exceptionally able lawyers to give a definition of religious Spiritualism, likewise of commercialism in Spiritualism. An important case was in litigation and both parties were anxious to see what would be brought out in court. Here is my definition of mediumship as applied to religious Spiritualism: "ANY SPEAKER UPON THE PLATFORM, AND ANY PERSON WHO GIVES COMFORT, CONSOLATION, SPIRITUAL ADVICE, WORDS OF TENDERNESS AND LOVE, SPIRITUAL MESSAGES, SOUL CULTURE AND EVIDENCES OF THE PRESENCE OF EXCARNATE SPIRITS, ARE ENGAGED IN RELIGIOUS WORK AND AS MEDIUMS AND SPEAKERS ARE MINISTERS OF THE RELIGION OF SPIRITUALISM WITHIN THE MEANING OF OUR USAGES."

Commercial mediumship was declared to include all classes not enumerated in the foregoing paragraph. All so-called business mediums who use their psychical powers for commercial ends only under this classification. I believe this discrimination should be made now and made by Spiritualists. Who shall pass upon the psychic claimants? The officers of local, state and National associations, and they should see to it that only those who are members in good standing of some local or state organization are given papers of recommendation. As for the legal side of this question, the officers of the law can soon prove the statement of the psychics when they question them.

From my point of view, I see no reason why commercial enterprises and occupations should not be taxed. The lawyer, the doctor, the barber, the carpenter each pays an occupation tax—a license, if you please—he is engaged in commercial or secular pursuits only. So, also, is the palmist, the astrologer, the fortune teller, the materializing medium, the business medium, the trumpet medium, and the spirit photographer. Each should pay his or her tax. I am in favor of preachers doing likewise. Yet they are exempt under the law of the state, and we are now asked to say if we have any representatives who come under the exemption act.

Our statement will be accepted and we are courteously requested to take our honest mediums out of the disreputable class into which the law has cast them through a plain definition of terms that the law can grasp and use in its application in citizenship. In fine, it lays upon us the duty of wholesome house cleaning by means of honest statements of fact. As soon as a clean, open, honest definition of religious Spiritualism and its representatives is made, followed by one equally clear and concise with respect to commercial Spiritualism, the majority of our troubles will disappear. The wild guessing, insane twaddle, coarse and vulgar utterances of some mediums will vanish from the platform, and the private test medium will be given a dignity and standing never known or enjoyed before, for he or she will no longer be classed with criminals, thieves and prostitutes with whom the law has long associated him. All hail the day when this reform shall have been brought about! God bless our honest mediums now and always!

HARRISON D. BARRETT.

New Era, Oregon.

THE OLD COTTAGE CLOCK.

Oh, the old, old clock of the household stock
Was the brightest thing and neatest!
Its hands, though old, had a touch of gold,
And its chime rang still the sweetest.
'Twas a monitor, too, though its words were few,
Yet they lived, though nations altered,
And its voice, still strong, warned old and young
When the voice of friendship faltered!
"Tick, tick!" it said. "Quick, quick! to bed!
For ten I've given warning;
Up, up and go, or else, you know,
You'll never rise soon in the morning!"

A friendly voice was that old, old clock,
As it stood in the corner smiling,
And blessed the time, with a merry chime,
The wintry hours beguiling.
But a cross old voice was that tiresome clock
As it called at daybreak boldly,
When the dawn looked gray o'er the misty way
And the early air blew coldly.
"Tick, tick!" it said." Quick, out of bed,
For five I've given warning!
You'll never have health, you'll never have wealth,
Unless you're up soon in the morning!"

Still hourly the sound goes round and round,
With a tone that ceases never,
While tears are shed for bright days fled,
And the old friends lost forever!
Its heart beats on, though hearts are gone
That warmer beat and younger.
Its hands still move, though hands we love
Are clasped on earth no longer.
"Tick, tick!" it said. "To the churchyard bed!
The grave hath given warning!
Up, up and rise to the angel skies
And enter a heavenly morning!"

—New York Ledger.

THE DAYS THAT ARE PAST.

"Poetry is Music in Words, and Music is Poetry in Sound."

We will not deplore them, the days that are past;
The gloom of misfortune is over them cast;
They are lengthened by sorrow and sullied by care;
Their griefs are too many, their joys were too rare;
Yet, now that their shadows are on us no more,
Let us welcome the prospect that brightens before!

We have cherished fair hopes, we have plotted brave schemes,
We have lived till we find them illusive as dreams;
Wealth has melted like snow that is grasped in the hand,
And the steps we have climbed have departed like sand;
Yet shall we despond while of health unbereft,
And honor, bright honor, and freedom are left?

Oh, shall we despond while the pages of time
Yet open before us their records sublime!
While, ennobled by treasures more precious than gold,
We can walk with the martyrs and heroes of old;
While humanity whispers such truths in the ear,
As it softens the heart like sweet music to near?

Oh, shall we despond while, with visions still free,
We can gaze on the sky, and the earth, and the sea;
While the sunshine can waken a burst of delight,
And the stars are a joy and a glory by night;
While each harmony running through nature can raise
In our spirits the impulse of gladness and praise?

Oh, let us no longer then vainly lament
Over scenes that are faded and days that are spent;
But, by faith unforsaken, unaided by chance,
On hope's waving banner still fixed be our glance;
And should fortune prove cruel and false to the last,
Let us look to the future and not to the past!

—Epes Sargent.

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JOHN W. RING'S LETTER.

Seek After Spiritualization Rather Than Materialization.

To the Editor:—How pleasant it is to travel from place to place and see the earnest manner in which many Spiritualists are devoting their energy to the upbuilding of our cause. It seems to me that if our people will carefully spiritualize their everyday lives, and live the beautiful philosophy which the spirit world has given tto us, we will hear more of spiritualization and less of materialization, which is so seriously questioned. Let us lift ourselves into the vibration to which we aspire, rather than wish to bring the spirit friends to us all the time.

In San Diego, Cal., the Spiritualist Society has a very beautiful temple, elegantly equiped; and a splendid home for Spiritualists. The workers are several and each devoted. So warm was my reception and so pleasant was every moment of my stay that I hope to again sojourn to San Diego. Ladies—always doing something good and helpful—gave a "pie social" and "yours truly" is accused of eating—well, many pieces of pie. 'Twas a time long to be remembered.

The Lyceum session was full of interest and instruction. A welcome to me, as National Superintendent of Lyceum Work, was placed on the wall, the letters formed from geranium blossoms, of which there is a profusion; and the welcome which was made manifest by each and every member was as cordial as were the flowers red. I wish I might name some of the good workers, but I would then want to mention every one, for surely each does his and her part in a particular place.

On my way to Clinton I visited Crystola, Col. Here Mr. H. C. Childs, a devoted Spiritualist, has accumulated a considerable amount of land where he anticipates doing much for the promulgation of that for which Spiritualism stands. He has been styled the Modern Tolstoi. It was a privilege to deliver the first Spiritualist lecture in the place. Many people camp here each summer to enjoy the abundant wonders by Nature bestowed on this section, and about seventy-five intellectual people assembled on the veranda of Crystola Cottage and presented such subjects for consideration as brought forth what was declared to be an instructive discourse. The speaker stood on a platform built for the purpose in the open air, and for a background six large posts were set in the ground surrounded with pine limbs and set on fire, giving the appearance of huge torches. 'Twas a picture long to be remembered. Reference was made to the burning fagots as symbols of the present conditions, for even so is the fire of knowledge afforded by the spirit of investigation which fills the age, burning away the walls of superstition and bigotry.

Mt. Pleasant Park, Clinton, Iowa, was the next objective point. Here we met lovely people and many earnest workers. Pardon the mention of no names, as we always concede the fact that each is doing the best he can in his own little place. The lyceum was receiving attention, as surely it will at every camp ere long. Plant the seeds in the fertile minds of youth and you may depend on a rich harvest. We rejoice that we have outgrown the limitations which former teachings placed about us, let us prevent the rising generations from being thus hampered. Feed the unfolding minds on the clearly defined facts which we have gained, and allow them to develop in the sunshine of human affection.

Thanks for space for these words, love to everyone who holds high the white banner of Spiritualism with a daily life of honest endeavor and helpfulness.

JOHN W. RING.

Galveston, Texas.

A MESSAGE FROM SPIRIT LIFE.

Is It Not Necessary to Watch and Pray Lest We Fall by the Wayside?

We are indeed "risen from the dead." In the spirit life there is no death, just the earthly body laid aside. "Dust to dust, ashes to ashes." Aye everyone of us were but human, and only our immortal souls are pressing on to everlasting happiness.

We come here just as we left earth plane. Just as we have prepared ourselves for a future, just so do we enter the higher sphere. Therefore is it not necessary to watch and pray lest we fall by the wayside? Evils arise when we are least aware, so we must be constantly guarded about with the armor of faith and hope and spirit forces, to be able to withstand earth's trials and troubles. They do not last long, but while there are invasions on the best intentions and purposes of human lives, and therefore have the effect for good or bad, and you must come through the fire untouched, safe and secure from all contaminations.

Life is made up of many little things that are vexing, and therefore be strong in the spirit, that conditions do not annoy or worry you.

It is not essential to be entirely controlled by spirit forces to get the best results. Ofttimes persons are not under complete control, and yet their inspirational messages, written or spoken, are very eloquent and of great value to themselves and those who may read or hear them.

Be very grateful for this beautiful gift which is given to you, for it will be of great benefit in time to come to those who need comfort in their trials and sorrows. They may not be given the power that you have, and so you may share with them these beautiful messages from the spirit land, where your loved ones are so willing and anxious to aid you, and are so competent to communicate with you in this manner.

Children of the earth land are bound down by certain conditions, but the mind and soul can soar far beyond the realm of earth into the realm of spirit life, and receive great benefit from the spirit guides who are hovering ever about you.

We are ever ready to aid when needed. Our mission is to assist those who need this consolation and to give them hope and proof of immortality. Cheerfully do the work set before you. Throw off the shadow of sorrow that enfolds you and throw about your loved ones on earth the rays of sunshine to brighten their path while on earth with you. Do not grieve for those who have passed through the valley of the shadow of death, for they are safe from all earthly cares, and will never need to pass through troubles that earth friends do. So brighten up, dear friend, and lay aside the grief and sorrow, for there is no sorrow there, nothing but joy and light and love, and your loved ones are so happy you could but rejoice with them could you but behold them. Good night, and may the unfoldment of your soul show you that all is well with your boy "just away."

MARION J. HARRIS.

Elkhart, Ind.

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SENSIBLE TEACHINGS.

Applicable to Numerous Unhappy People.

There is in it such a vein of sound sense that may prove of practical value that we feel moved to present to our readers the following essay by Marjorie, in the Chicago Chronicle.

Probably Spiritualists have their quota of the class described, though our spiritual philosophy naturally tends to health and happiness:

Little Talks With Women.

A letter from a girl who visited an invalid recently. "I was entertained the whole day," she writes, "with a recital of all the ills the poor thing has suffered from, or imagines she has suffered from, since earliest infancy and of the scores and scores of doctors that have been baffled with her case. Never was there one word of sunshine in all her twaddle. Finally another habitual invalid happened in and upon saying 'How do you do?' to the hostess, her whole tale of woe was begun over again and would have been repeated wholly, no doubt if it had not been for the fact that when the first paused occasionally to take a breath the second broke in with the story of her illnesses. Thus they continued all afternoon, each trying to outtalk the other and never for a moment paying any attention or offering any sympathy to each other."

Surely this is a good description of a familiar type of invalids. We all know them—the complaining, whining, self-pitying creatures who enjoy being in poor health. Indeed, they are to be pitied—not so much for their actual ills and sufferings, though, as for the fact that they live in self-made dungeons of darkness and miss most of the beauty, activities, joys and blessings of life. Yet to be pitied more are the people who must live with them and care for them— those who patiently and unselfishly give up their lives serving them. But generally it would be far better for the invalids and for those who care for them if the latter were less patient and unselfish. Oftentimes these virtues become palpable faults and do much harm. Usually what invalids of this kind need most is a purpose in life, activity and work—something else than themselves to think about. And not unfrequently, too, those who wait upon the invalids end run their legs off in catering to their every wish are more in need of rest and a soft, fresh bed, than the invalid.

A case comes to mind of a woman who had been an invalid for years. In her girlhood she had been the idol of overindulgent parents and she married a man who merely continued spoiling her. She was not robust, but her health was surprisingly good considering how she had been coddled and fussed over all her life. Finally, when trifling organic disease manifested itself, she took to her bed and her husband undertook caring for her, doing the household tasks as well as his own work. He was not very strong, and the strain told on him gradually. He managed to keep up until one winter, when he contracted a severe cold. Then one day as he was about to give her her dinner (her appetite was good, mind you) he fell in a faint. After waiting several minutes for him to rise his sick wife became alarmed and arose, dressed and went for the doctor. She nursed her husband through a siege of typhoid and pneumonia and has never been sick herself since. "I came near to losing Will," she told a friend afterward, "but I am glad he was sick, for if he hadn't been I might never have learned to be a woman and to really live."

My correspondent asks: "Why is it that invalids 'bore' all their friends and enemies with their ceaseless talk about themselves and their troubles?" She might as well have asked why are such invalids? To which I should answer—because they are selfish. They are monomaniacs and their mania is self—their physical, material self and the manifold ills it is subject to. Their trouble, for they have a real trouble, is more mental than physical. Their attitude toward themselves is as abnormal as is that of the creatures in the insane asylums who imagine themselves to be queens and kings. The things of life appear to them in wholly distorted proportions. A radical change in their manner of living is needed to restore the mental equilibrium. Of course, fresh air, and being in the country is good, and they should be given some purpose to live and work for and an activity in which they can forget self. Then gradually, as they become more normal mentally their physical health will improve.

Many things induce this selfish, morbid invalidism. One of the most common causes is ennui and idleness. The society woman is a common sufferer, from nervous prostration and its allied diseases, but who ever heard of a poor hard-working washerwoman getting nervous prostration? Sometimes they die of hard work, poor things, but they never pity themselves much even then, for they don't find time. And invalidism is often caused by parents who coddle and doctor and pet their children to death. It is far better for a child to have an unkind stepparent and be mistreated and abused than to be the pet and darling of the family. And our prevailing mode of thought affects our actual health, mental and physical, more than we dream. If we have little ills and are not as robust as we might be and are constantly dwelling upon them they will become aggravated into serious troubles. On the other hand, if we keep steadily before us our ideals of good health and life cheerfully and usefully all the while doing our best to become natural and normal we will find that our health improves.

There would be fewer invalids in the world if more people realized the influence of their thoughts upon their health and if they knew that invalidism is often just morbid selfishness. And there should be no ill-tempered, selfish, complaining invalids, for such attitudes of mind simply augment the trouble. People who are ill continuously may nevertheless find much beauty, sweetness and good in life and be of much usefulness. Oh, the glory of the invalidism of Robert Louis Stevenson and Henry David Thoreau!

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THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
Six Months	60cts
Thirteen Weeks	25cts
Single Copy	5cts

REMITTANCES:

Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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SATURDAY, AUGUST 26, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Truth is Coming.

The revolution in religious thought, everywhere apparent to the critical observer, is as marked in our colleges and universities as in the churches. The older of these institutions were founded by sects, the object to educate candidates for the ministry. Their primary curriculum generally embraced a knowledge of the classics, to which was frequently added Hebrew. Beyond this little was taught except theology and ecclesiastical history, with perhaps an outline of general history. The arts and sciences were mostly ignored.

Each Protestant sect felt in duty bound to have a school of learning of its own, where its peculiar tenets were taught. Yale College, more lately enlarged to a University, was the literary home and center of Congregationalism; as Brown University was that of the Baptists. Allegheny College, at Meadville, Pa., was the special home of the Methodists; the Meadville Theological Seminary is the educational center of the Unitarians; while Lombard University, at Galesburg, Ill., serves the same purpose to the Universalists.

With the founding of State Universities, and Normal Schools for the education of teachers, the denominational character of all the schools have changed, and their curriculum has been enlarged to embrace almost the entire circle of the arts and sciences.

The graduates going out from these reconstructed schools and entering the ministry, if morally honest, with more regard for truth than creed, have invariably taught an enlarged faith, and a very different idea of Divinity from that proclaimed from the pulpit of from fifty to seventy-five years ago.

To an educated person, attendance on a revival meeting—a very common affair sixty years ago—was an entertainment which rivaled the circus of to-day with forty clowns in the ring. Rev. Billy Sunday is a mediocre imitator. He falls very far short of the Burchards, the Finneys and the Knapps of that exciting period. He would scarcely be recognized as a revivalist, when mentioned with them; for devils and damned spirits, with sulphurous flames and eternal torture, constituted the burden of their discourses.

Catholicism, with its root in Roman Paganism, without an intermediate, has been slow in partaking of the advancing spirit of this progressive age. With other denominations reforms have begun with the people; but, strange as it may seem, there is evidence, very marked, that the present Pope, Pius X, has an eye to great reforms. He has changed the policy of the past, and has directed his Italian subjects to participate in future elections. "Go to the pools and vote," is his latest bull. He has become alarmed at the progress of the Socialists. This is his inspiring motive for the present, but it is said he has great reforms in view, and this is the entering wedge.

Let us wait, and watch advancing events. The spirit of progress is all about us. It penetrates every avenue of our social life. It has entered all the churches. It is inspired and and led on by the immortals; and the near future is full of hope and encouragement.

Truth is coming up the hills of Time,
Wait a little longer.

Praying and Clubbing.

According to the press reports, Henry S. Rozema, of Muskegon, Mich., was recently convicted of wife-beating and sentenced to seventy days in Detroit. Immediately after sentence had been passed he gave notice of an appeal to the circuit court. In the case brought by his wife she said that at every meal Rozema persisted in saying enough prayers for blessing to fill an ordinary book and that his religion was obnoxious to her. When she reproved him for praying so long he is said to have beaten her with a club.

It might be difficult for the poor, suffering wife to decide which was the least enjoyable infliction, the clubbing or the long weary prayers.

A Period of Progress and Reconstruction.

There have been "STORMS" raging in the ranks of Spiritualism, stimulated by The Progressive Thinker.

Questions have been discussed that have heretofore been entirely ignored.

New fields of thought have been opened and thoroughly cultivated, and a thrill of excitement has passed through our ranks that has agitated minds on all sides.

Many Spiritualists have raised their hands in protest against the discussion of sundry subjects, as it jarred on their nerves and disturbed their sensitive natures.

The Great Psychological Crime was considered on both sides in a masterly manner, and our Cause was greatly benefited thereby.

Then came the Open Court, in which sundry subjects were carefully considered in connection with deception in our ranks, and again our Cause received an impetus which gave it a higher plane of action.

Then there was a discussion of "Obsession," as connected with Dr. Peebles' great book. The excitement occasioned thereby attained a high pitch, and a new field of thought was opened for consideration. Great and lasting good was accomplished by that discussion, as all will admit.

Then followed the Court of Inquiry, bringing to the front the artificial toggery of some of the materializing mediums, consisting of wigs, illuminated crowns, scarfs, dresses, and other paraphernalia, agitating the great mass of Spiritualists as never before, and setting them to thinking along new lines.

In all these discussions great good has been accomplished, and every Spiritualist who has read them carefully and critically has had his brain vibrations accelerated and the grey matter thereof greatly increased, while those who would not tolerate such discussions and "went it blind," have been left in the rear of the advanced thinkers.

Now comes the PERIOD OF PROGRESS AND RECONSTRUCTION. Our readers have been thoroughly posted as to passing events, in the discussion of many disagreeable subjects, and so elaborate, so thorough and comprehensive has been the discussion thereon that nothing new can be added, and we must now commence building from the foundation established, and so conducting the ranks of Spiritualism, as to ATTRACT THE LIBERAL ELEMENT, instead of driving many of our best adherents into the liberal churches where they claim they find a higher moral tone in consequence of Spiritualists failing to keep strictly along the lines of genuine phenomena.

We should attract the liberal churches to us instead of their attracting the best element in our ranks, and we believe that, in the future in consequence of the position assumed by The Progressive Thinker, those affiliating with the liberal free thought element will come back to their first love, Spiritualism, and give our Cause a new impulse.

AS IN NATURE, STORMS ARISE, AND IN CONSEQUENCE PURIFY THE ATMOSPHERE, SO IN CIVIL OR RELIGIOUS WORK OF ANY KIND, "STORMS" OF DISCUSSION WILL ARISE OCCASIONALLY, AND THEIR TENDENCY IS ALWAYS GOOD. A PERPETUAL CALM AMONG SPIRITUALISTS WOULD BREED DISEASE, DISHONESTY, AND CRIME OF ALL GRADES, AS WELL AS DEATH TO THE CAUSE.

The Progressive Thinker has prospered as no other Spiritualist paper ever did. For sixteen mortal years it has BEEN CROWNED WITH SUCCESS, and it will continue to fill an important niche in the great work of advancing the world to a higher plane.

Our Fall and Winter Campaign will be of special interest, containing articles of great value, which will enrich the mind and enlarge the understanding. It is a recognized fact no one can keep well posted in passing events in the Spiritualistic and Occult field without reading The Progressive Thinker.

Not another Spiritualist paper would publish the article from the pen of D. Edson Smith, which appears on the second page of this issue of The Progressive Thinker, giving some important disclosures in regard to Elsie Reynolds.

Nor would any other Spiritualist paper dare to publish the honest views of Mr. H. D. Barrett, which appear on the third page, giving the Spiritualists something to think about. As president of the N. S. A., his views should be given to the world. To suppress the views of him and Mr. Smith would be a crime against justice, an outrage against the spirit of tolerance and fair play, an insult to every thinking Spiritualist, as they impart something with which each one should be familiar.

And after all this contention, Spirit Return, pure and undefiled, is coming before the people more prominently than ever before. It is gaining ground everywhere. In places where least expected, the spirit voice is heard, the spirit hand is seen, the spirit rap comes loud and distinct, and the spirit form of some one near and dear, presents itself, and an important message from the realm of souls is given, and that apparently without any medium being present.

Take the case of Miss Scriven of Plainfield, N. J. She says she is not a Spiritualist, and she does not pose as a professional. For two years, she avers, she has been talking with the spirits of dead relatives. It was while receiving messages over the wires that she first became aware of voices.

"These voices," she said, "were in a high, musical key. I could not understand the phenomenon. I attributed it to nervousness and gave up my position as an operator. The voices had become so uncanny and fearsome that I dared not continue at work. I did not realize then that it was the spirits talking to me.

"I am told by the spirits," she said, "that all is happiness in heaven. I understand that there are seven states through which they must pass to reach the highest plane. Some people who pass away are prepared for higher planes than others. They tell me that all spirits may see one another but that the difference in planes enables those in a higher state to hold closer communion with God. Spirits may perfect themselves for the highest plane. Perfect harmony exists among the spirits. The voices are always pleasant to listen to."

No one need fear for Spiritualism, which in its broad sense means Spirit Return. Hundreds of such cases like Miss Scriven are occurring in various parts of the country. Spirit Return is gaining ground in public, and it is rapidly progressing "on the sly," also.

Vindication of God.

The introductory to the "Thus saith the Lord," seems to commence with Exodus 4:15, 16, when the Lord, in an interview with Moses, said to him:

"And thou shalt speak unto him [Aaron] and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he, to thee instead of a mouth, and THOU SHALT BE TO HIM INSTEAD OF GOD."

That word "instead" is equivalent to "in place of." So here we have a commission from the Lord himself, according to holy writ, making Moses a DEPUTY GOD.

Search the "divine record" from this forth, and we find this deputy God ascribing all his acts, it mattered not how damnable, to a "Thus saith the Lord."

Others are welcome to believe the Supreme Intelligence of all worlds delegated his authority to kill, desolate cities, lay waste countries through which his barbarian horde, late slaves, wandered, if they will, but The Progressive Thinker must beg the privilege of questioning if God would select a murderer to execute his will, and personate him on all occasion.

That Moses was a murderer we have divine authority for proof.

"He looked this way and that way, and when he saw there was no man, he slew the Egyptian and him him in the sand."—Exodus 1:12.

In the 14th verse: "Moses feared, and said: Surely this thing is known."

In the 15th verse, this afterwards Deputy God, like assassins generally, "Fled from the face of Pharaoh, and dwelt in the land of Midian." Remaining a fugitive from justice in Midian, a then province in Arabia, for forty years, verse 23, then "In process of time the king of Egypt died," when he returned to Egypt, where, if we credit this divine authority, he was deputized to act in place of God.

Good reader, keep the above facts in mind when reading the five books of Moses, which the Hebrew scholar, Montefiore, says, bears no date of any event occurring until five hundred years after Moses' death.

We write these facts to vindicate God, and demonstrate he was in no way responsible for the horrible crimes he is represented as being guilty of. It is a gross libel on the character of Omnipotence to make him an accomplice in crime. Many a time Christians have been implored in these columns to eliminate these falsehoods from their holy book. Again we beg of them in the name of our common humanity, to not dishonor our common Parent by making him the most bloodthirsty assassin of any age or country, commanding the slaughter of all who breathed, saving alive only the maidens for a purpose worse than death. See Numbers 31:17, 18.

Snuffing Danger.

Cardinal Gibbons, the head of the Catholic church in America, in an interview by the New York World, expressed satisfaction with the separation of church and state here; but of the recent action in France he admitted he felt very deeply. He said:

"I am sure the separation of church and state in France, whatever may be the result in the near future, will involve the church in miserable perplexity and unhappiness. The separation of church and state in such a country as France is so much less desirable, because there is no hope the French government will treat the Catholic church with the same consideration as has the American government."

It is hopeful the French government will not be so considerate of Catholic interests as the American government has been. From the very inception of our government politicians of all parties have catered to the interests of that church, hoping to gain their suffrages. Catholics holding the balance of power between the two great parties, they are enabled to make terms in advance so as to give victory to the one which promises most favors.

The separation of church and state in America is quite incomplete. We not only legislate in the interest of the church but virtually compel the people to pay the cost of the protection of their churches without any reward therefor.

N. S. A. CONVENTION.

To Be Held in Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

Among those invited and expected to participate in the exercises are Rev. Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Oscar Edgerly, Mr. and Mrs. E. W. Sprague, Mesdames. H. P. Ressegue, R. S. Lillie, Laura G. Fixen, Eva McCoy, Margaret Gaule Ridinger, and a galaxy of others.

Come one and all to the greatest Spiritual convention ever held.

Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualists' convention at Minneapolis; the round fare will be one and one-third of a fare. Delegates and visitors desiring to receive the benefits of this special rate must have their tickets vised by our railroad agent at convention the last day, October 20, and pay 25 cents each for such vising.

Hotel Nicollet, a first-class hotel on the European plan, will be headquarters of the convention. Special rates for good rooms, one dollar per day each person. Write and secure your rooms from Shattuck & Wood, proprietors of the Nicollet Hotel, Minneapolis, Minn.

The annual reception to delegates and visitors will be held at the First Unitarian Church, Monday, October 16, at 8 p. m.

All are cordially invited. Admission free to all meetings.

MARY T. LONGLEY,
Secretary.
HARRISON D. BARRETT,
President.

The Searchlight Turned On!

The Milking Process Held Up to Public View.

QUESTION:—"What is the end and aim of mediumship as carried on at present?"

ANSWER:—"Its aim is Dollars, and its end is Death. Mediums who are really carrying the messages of the higher realms of spirit life to man the mortal can be counted on the fingers of a single hand."

Unmasked at Last.

At last the Light of Truth has thrown off all disguise. Under the pretense of being an advocate of Spiritualism it has sought a hearing among our people, while it spread socio-political views and promulgated a King-Solomon's-Mine-sort-of-bastard altruism, doing every one out of every dollar it possibly could under roseate inducements of future prodigious returns never yet realized. Its owner, editor and medium (formerly Mrs. Stowell) have been known to combine their power of persuasion in regular succession until the victim yielded to their appeals and made the investment. In but one instance have we heard of a single investor securing return of his money, and then only after persistent effort and close approach to threatening intimidation. Promised dividends are still prospective only.

Pitiful have been the stories of some of these SUFFERERS OF MISPLACED CONFIDENCE. Keen have been their criticisms of the altruism that thus exemplifies brotherly love; present penury has been the lot of some of them. SPIRITUALISM HAS BEEN DISGRACED BY SUCH METHODS.

The milking process was promoted by flaring advertisements in the paper named until fear of the postal authorities, Uncle Sam himself, caused its discontinuance, but the work went on in quieter ways.

It is perfectly proper that paper should cast in its lot with those who practice disreputable methods of mediumship. In common with them it feels the need of doing all it can to keep and increase the number of the credulous and gullible. Nothing done in the name of mediumship by legerdemain, trickery or fraud is so rank as to call forth its disapproval. Its saints may be imagined to be arranged in this manner: Mabel Blackmore Jackman, Aunt Betsy Reynolds, Jimmy Bundle Winans, and so on to the end of the chapter. It dreams of intimidating into silence all who will not bow down to its idols.

IT FAILS TO COMPREHEND THAT HIGHER FORCES OF THE SPIRIT REALMS ARE BEHIND THE COMING REFORMATION OF SPIRITUALISM. Forgetful of the fragrance in its past management, it indulges in threats. In no other way is its utter hypocrisy in these matters made more manifest than by contrasting its editorial utterance in Columbus, Ohio, with its present fulminations. Here is an extract from its columns then:

Question. "What is the end and aim of mediumship as carried on at present? G., Columbus, O."

Editor Hull's answer: "ITS AIM IS DOLLARS AND ITS END IS DEATH.

"As a system, mediumship is giving way before the oncoming light of personal soul-culture.

"Mediums who are really carrying the messages of the higher realms of spirit life to man mortal can be COUNTED ON THE FINGERS OF A SINGLE HAND.

"Commercialism and fraud have relegated the rest of them to their true place.

"There is a place, a growing place for the private medium. There is a sacred shrine at every family hearth if only they will uncover it. There is a mediumship which reveals the MESSAGE OF GOD to every human soul, and speaks its deathless divinity; but there is no place any longer save the shambles of profligacy and the lust of gain for that mediumship which stands between the almighty dollar and the almighty truth."

What a rank insult to the many scores of genuine mediums of various phases, to charge that there are not over four who work on the most spiritual planes possible to mortals!

What a friend to mediums, is this notorious Willard J. Hull.

But note its authoritative answer to another question:

"How about persons who have been made happy in a belief in spirit return by the acts of so-called mediums who knowingly deceive them? W. H. L., Chicago."

Editor Hull answers: "Such would be a case of good coming out of evil unperceived, but no justification for the wrong-doer.

"The wrong-doer cannot clean himself with the virtue that may come out of his act. The wrong is his just the same. Persons might ignorantly profit by the use of counterfeit money, but the counterfeiter's act is wrong and he suffers the penalty."

Now how are the mighty fallen! That editor and his organ want patronage. He is playing for support by those among whom "commercialism and fraud" are rampant; in his eagerness to secure it he fawns upon that mediumship which dwells "IN THE SHAMBLES OF PROFLIGACY AND THE LUST OF GAIN." He throws away manhood and discards conscience. In his truculency to those among whom he thirsts for popularity, nothing demanded by them is too despicable for him to undertake. He cannot name a Spiritualist who does not stand for honest materialization and the genuine of every phase. There are four things in this world which deserve no quarter: Hypocrisy, pharisaism, tyranny, and a bastard altruism.

How farcical his cry for mediums to organize for protection of fraudulent doings in the name of that calling—they are and have been that for years. Has he forgotten how eagerly Shepherdess Jackman dropped her $25,000 suit for damages? What standing would Winans or Mrs. Green have had in the courts under the available evidence except as convicted in accordance with charges made? Elsie Reynolds would have been in the same boat. By all means carry such occurrences into the courts, for justice will then be fully done. Do not whine if, oh, tricksters, you find yourselves hoisted by your own petard.

But the answer to the question, "What is the end and aim of mediumship as carried on at present?" surpasses anything we ever before saw given: "ITS AIM IS DOLLARS AND ITS END IS DEATH!" This declaration by Mr. Hull that the "aim of mediumship is dollars, and its end is death," and the number of "true mediums on earth to-day can be counted on the fingers of a single hand," is absurd to the very core. God and angels pity the man who is so lost to common decency, to common sense, as to declare: "Mediums who are really carrying the messages of the higher realms of spirit life to man, can be counted on the fingers of a single hand"—ONLY FOUR IN ALL. And who are the four?

Mediums, what think you of that assertion? What a slander, what a lie! The one who uttered it should be spit upon by every medium thus insulted. But a man who will libel our mediums by making such an assertion is not even worthy to sit by the side of an ordinary cesspool. The only place suitable for him is in the midst of those who stole the name of the Illinois State Spiritualist Association, and commenced issuing bogus ordination papers.

Only Fifty Years Ago.

In looking over a file of papers printed in 1855, in its issue of April 28, we found this news papagraph:

"☞ The following resolution was recently adopted by the House of Representatives of the State of Illinois—

"Resolved, That a fine of $500. be hereafter imposed on any lady who shall lecture in public, in any part of the state, without first putting on gentleman's apparel."

That is a fossil of only fifty years ago. It was a reflection of Paul's teaching into the legislation of the 19th century, doubtless introduced into the general assembly by some cleric of that period. Now the rostrum, the pulpit, and the bar, are alike open to "ladies," and they neither pay a fine nor disguise their sex to gain a hearing. A person who would introduce such a resolution in any legislative body in the United States at this time would be classed as an antediluvian, and would be justly hissed into silence.

BEAUTIFUL INDIAN LEGEND.

Why the Great Spirit Transformed Fallen Leaves Into Birds.

An Indian story that has been handed down and is still believed by many Indian tribes is one about the transformation of leaves into birds. Long years ago, when the world was young, the Great Spirit went about the earth making it beautiful. Wherever his feet touched the ground lovely trees and flowers sprang up. All summer the trees wore their short green dresses. The leaves were very happy and they sank their sweet songs to the breeze as it passed them. One day the wind told them the time would soon come when they would have to fall from the trees and die. This made the leaves feel very bad, but they tried to be bright and do the best they could so as not to make the mother trees unhappy. But at last the time came and they let go of the twigs and branches and fluttered to the ground. They lay perfectly quiet, not able to move except as the wind would lift them.

The Great Spirit saw them and thought they were so lovely that he did not want to see them die, but live and be beautiful forever, so he gave each bright leaf a pair of wings and power to fly. Then he called them "birds." From the red and brown leaves of the oak came the robins, and yellow birds from the yellow willow leaves, and from bright maple leaves he made the red birds; the brown leaves became wrens, sparrows and other brown birds. This is why the birds love the trees and always go to them to build their nests and look for food and shade.—Kansas City Journal.

CONSOLATION OF SPIRIT RETURN.

His Spirit Wife Comes to Him With a Loving Smile, and Materializes in His Room.

To the Editor:—I once more enclose a postoffice order to pay for my paper. For several years past I thought it would be my last time sending for the blessed Progressive Thinker. I have taken it from about its first issue. I was born in the year 1820 (September), and will soon have the privilege of being born again. My dear wife, with whom I lived fifty-six years left me to live with the angels in the new country beyond the great divide. I am glad to say that she still remembers me. I have heard her voice several times since, and there is scarcely a night but I see her shadow upon the walls of my room. SOME SIX WEEKS AGO SHE MATERIALIZED IN MY ROOM, AND SHE HAS THE SAME LOVING SMILE AS WHEN IN THE FORM, BUT LOOKED MUCH YOUNGER.

I am now living with one of my daughters among the great mountains of the great northwest, and if I should fail to send the amount of subscription at any time, you may know that I have gone home to my possession in the "promised land." WM. D. AKERS.
Meyers Falls, Wash.

There's a Light in the Window

A Medium Throws a Few Rays of Light Upon the Canvas and a suggestive picture appears—A renovating method proposed which seems feasible—The Idea is a good one, and well worthy of serious consideration by all genuine mediums and true Spiritualists throughout all the land.

If Genuine Mediums Were as Firmly Banded Together as Are Their Counterfeiters, Spiritualism Would Take Such a Boom as Has Never Been Known Since Its First Appearance Among the People of the Earth.

Let the genuine mediums form protective and detective associations (secret if they choose), and The Progressive Thinker, if no other spiritualistic paper, will champion their cause.

THE ONLY WAY TO STOP COUNTERFEITING IS TO CATCH THE COUNTERFEITERS AND APPLY THE LAW MADE AND PROVIDED FOR THEIR CRIME. If this will not do it, then that law is rendered inoperative, and should be amended.

The counterfeit is becoming so prevalent in our ranks, or under our cloak, and in some instances protected and upheld by the spiritual press, that the word Spiritualism seems to carry with it a shudder—as something impure, unclean and uncanny—to many highly sensitive and very spiritual people. It is partly because, as the world of investigators thoroughly expose one who has for years been the "sugar plum" of the spiritual diet a goodly percent of Spiritualists, and a portion of the press, perfectly conscious of the absolute proofs of humbuggery, rush to the defense, or offer an excuse for their crime.

IT IS TIME THESE THINGS WERE CHANGED; and the journal that hangs to the fraud end of Spiritualism will in time follow it to a death that will be complete annihilation; of that be assured.

TRUTH WILL PREVAIL AND THE FALSE MUST FAIL.

Every medium knows there are counterfeiters of spiritual manifestations, and their work rightly classed, should come under the head of legerdemain, and not mediumship at all; and when a medium stoops to the same tricks he or she is unworthy the name medium.

LET ALL GENUINE MEDIUMS BAND TOGETHER TO WIPE THE HUMBUGGERY, in the name of Spiritualism FROM THE FACE OF THE EARTH, and the cause will receive an impetus that will astound the most sanguine. In banding together LET THE WATCHWORD BE TRUTH!

It is futile, it is but a waste of time, to attempt to purify mediumship before Spiritualism or the world, with a gang of impostors constantly stepping to the front.

The Progressive Thinker, within the observation of the writer, has never been known to "take over" an exposed counterfeiter, or apologize to the world for their existence. Fair play is all right, even with an enemy, but to offer an excuse for crime or criminals is to become an abettor to the crime. Other journals, if they choose, can open their columns indiscriminately to the "legerdemainiacs," who have been fully and thoroughly exposed, but The Progressive Thinker seems to value its space too highly, AND VALUES THE NAME OF MEDIUMSHIP TOO SACREDLY TO IN ANY WAY ESPOUSE OR AID THE CAUSE OF THE BANDED GANG OF FRAUDS. This is the natural conclusion after years of perusal of its valuable pages.

That paper is free from any "conspiracy to drive out" any special phase of manifestation, or the writer hereof is woefully misled in his judgment, and will champion only the cause of Truth and Genuine Mediumship, and appears to ask no favors along that line, holding that to be on the side of THE DIVINE PRINCIPLE OF IMMORTALITY, JUSTICE AND RIGHT, IS THE FIRST AND HIGHEST DUTY OF A SPIRITUALISTIC PAPER.

Would that we had more such! If we succeed it will be upon this basis. If we fail that principle must go with us, for it is ours to love, honor and espouse, while consciousness remains.

BY ALL MEANS, GENUINE MEDIUMS SHOULD BE BANDED TOGETHER, and The Progressive Thinker will be their organ. Of that be assured.

A Cause pretending to be that of Love and Progression must not abound in deception; must not abide in a house of fraud and chicanery; must not tolerate rascality and misrepresentation. It must stand proudly before the world PROCLAIMING BY ITS ACTS—"I AM THAT WHICH I REPRESENT MYSELF TO BE!" or it is no better and greater than any other religion or philosophy on the earth.

Spiritualism is a philosophy; a religion to those who need it as such; but above all other religions and philosophies stands the sacred fact of "The Intercommunion Between the Two Worlds," emblazoned in letters of gold upon its banners, and if we as Spiritualists, are sincere and honest, we most keenly feel the disgrace that is rapidly sweeping over the Cause by the many conclusive exposures of some of the persons so long held in high esteem for their genuineness as mediums, their integrity and general uprightness. It is a sad and solemn condition to the aching souls who love the truth they know lies within the confines of the declared and undeclared principles of organized and unorganized Spiritualism And just how a paper, purporting to be a Spiritualistic representative of such a cause, can take up the defense of the counterfeiters of their sacred oracle, is beyond comprehension and belief.

A MEDIUM.

Mr. J. J. Morse Makes a Statement.

To the Editor:—Will you be so good as to permit me to say to my friends throughout the United States that on Tuesday, August 8, I resigned my position as editor of the Banner of Light; my reason for doing so being that my salary was overdue to the extent of over $400 and in spite of requests for cash or settlement I was unable to obtain satisfaction of any sort.

All correspondence for me personally must hereafter be directed as at end of this card. I am compelled to make this statement in justice to myself, as I learn upon reliable authority, that the Banner manager has told people he does "not owe Mr. Morse any money, our accounts are quite square," which is deliberately incorrect.

Fraternally yours,
J. J. MORSE.
51 Falmouth street, (Suite 6), Boston, Mass., August 15, 1905.

To Cook County Spiritualists.

You are cordially invited to attend a basket picnic given under the auspices of the Illinois Sunflower Club, on the grounds of the Minnetonka Cottage, Lake Bluff, Labor Day, Monday, September 4.

Miss Elizabeth Harlow, with the best speakers and mediums will be present.

Bring your family, your friends and your lunch and spend an ideal day. The beach is but five minutes' walk from the cottage.

Lake Bluff is 30 miles from Chicago and can be reached via the Evanston electric line connecting with the Waukegan electric—fare 60 cents for the round trip; time two and one-half hours—cars every 20 minutes, or via the C. & N. W. R. R. The majority will leave from the Wells street depot at 10:30 a. m., arriving in one hour.

Special round trip tickets can be obtained from Mrs. Isa Cross, president, or other officers of the Sunflower Club, from Miss Anna Weimar, Room 717 Marshall Field Annex, or at Miss Harlow's lecture in Handel Hall, on Saturday evening, September 2, from Chicago Spiritual Alliance.

Be sure and get your railroad tickets in season as the regular fare is $1.55.

Mortals and immortals will all be with us. Come and feast with us.

LAURA G. FIXEN.

A Case of Applied Logic.

Medical Talk is a sprightly and very instructive monthly published at Columbus, Ohio. In a recent issue appeared an article inveighing against the wearing of whiskers, especially by physicians, for the reason, as claimed, that the whiskers are nesting places for naughty microbes that cause disease, and that thereby diseases are carried from patients to individuals.

We would not wonder if there were a degree of truth in the charge.

But so are the doctor's hair and his clothes infested by the pesky microbes, and, to apply the logic of the Medical Talk, the doctors should shave their heads and go their rounds visiting patients sans hair, sans socks, sans coat, shirt and breeches.

This would carry them back to a state of nature, with a vengeance, but it would be the logical outcome of the anti-whiskers argument.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50.

"The New Life." By Leroy Berrier. Eminently suggestive along the lines of "new thought." Excellent in tone and tendencies. Price, cloth, $1.

Notes From Camp Chesterfield.

During the past week we have had two very able lectures by Miss Harlow; one subject last Friday was The Dignity of Unpopularity. Saying: "There are always two forces are work, positive and negative, and one must be a leader, catching the light of God and teaching and living it to those whose lives were in the darkness, might be an unpopular truth.

She cited Dr. Lyman Abbott, who admits that spirits do return and do communicate with mortals, but does not think it wise to teach it because of the unpopularity. She also admonished her audience that no monument was ever raised to the memory of a coward, and that in history it has been the men that stand for unpopular truths that monuments were unveiled for. And also there never was a truth spoken by man but that we find mingled therewith some error.

And now, after over five weeks on this camp, I have found some Spiritualists have not risen above the fear of unpopularity in truths concerning our cause. For instance it is very unpopular with some mediums and Spiritualists to teach them the way to clear our ranks of the pretenders and the charlatans, it is decidedly unpopular for one to tell the truth about this matter so very vital to our cause.

I have met some Spiritualists who, because some medium's guide condemned the exposure of a fake as hurting our beautiful truth, ready to condemn every one concerned in it. This deplorable attitude on the part of the lay Spiritualist is evidence that truth is unpopular; it hurts one's conceit or compels one to admit he has been "gulled," and finally it is the opinion of the other fellows, and not the truth that hurts. Conceit and not a desire to further the advent of light is what governs most of the many hundreds I have listened to.

I have sat in seances and afterward heard some persons who sat in those ghost shows tell the most astounding stories of what they saw, each one trying to outvie the other in relating the remarkable (?) things they witnessed. One who was there with eyes opened would be reminded of the fish stories that are told when some old disciple of Isaac Walton begins to tell of the large fish he caught or how he fought with a muskelonge for hours before he landed it.

Dr. Spinney's lecture on The Science of Spiritualism, was a masterpiece. He dwelt upon the existence of a sixth sense in the human mind, showing by many examples and by physiological examination that the human brain was equipped with the physical apparatus to take cognizance of all vibrations and understand them.

Our minstrel show was a decided success, your correspondent coming in for "gag" by one of the "niggers."

We are expecting a great time at the dance to be given to the ladies in return for the favor of last week when the ladies escorted and paid for the entertainment of the men.

All mediums do well here. Everyone tries to see all he can before he goes away. There are certainly more trumpet mediums in Indiana than in any other state in the Union.

HOWARD BISHOP.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. 10 cents.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

IDEAS OF IDOLS.

As Beautifully and Impressively Expressed by Meredith B. Little, a Prominent Spiritualist of Glen's Falls, N. Y.

Now, let us pursue our investigation of our possibly mistaken ideas of idol worship a little further. As a Christian nation, we, at least, assume to believe in a God or supreme deity possessing the attributes of intelligence, love, kindness and sympathy, together with their negatives, anger, jealousy and hate. We of the Occident, when we desire to convey an idea of these attributes, follow the custom of our ancestors before us and express them in language.

The Brahmin of India also has his idea of one supreme deity—krishna, whom he recognizes as the God of love. He also has an idea of other attributes of this higher deity which has always been the custom of his people to present by symbols, or lower deities representing the creative forces in nature, another representing the destroying forces, also others, representing through symbols, attributes similar to those claimed by us for our deity. But governed by our prejudices we make no allowance for the fact that for more than two thousand years it has been the custom of the Orientals to express their ideas, not in language, but in symbols often in form representing the human. And this system conveys to the minds of an ignorant people, for whose benefit they are produced, a deeper and clearer meaning of the ideas, desired to be conveyed to the thought of the unintelligent but sincere masses of the people, accustomed for centuries to this mode of expression rather than through language.

Therefore, may it not be possible that these lesser Gods are only intended to convey to the mind of the Oriental devotee the attributes of Krishna—the same as we express our own ideas of the attributes of our deity in language? In both cases are we not attempting to accomplish the same ultimate end, although through different avenues which we have inherited through a long succession of ancestors, covering a long period of antiquity.

Let us for the time being lay aside the prejudices of our early training, and imagine ourselves inside of a great Catholic cathedral during service. We soon feel the tranquilizing effect of our surroundings; the soothing effect of the soft light of the beautiful, but subdued colors streaming in from the great colored windows, and how the cares of the every-day life appear to leave us, our troubles and our anxieties are forgotten as we become absorbed in the soothing effects of the beautiful music, for we now are

"Where through the long drawn aisle
and fretted vault
The pealing anthem swells the note of
praise."

Near us, and opposite a beautiful image of the Holy Virgin, the Mother of Jesus, is seated a poor laboring woman, the deep lines in her face and her bended form indicates that through her life she has been a daughter of toil, a servant to the hard and cruel master—necessity. Left in younger years a widow with a family of small children, she has for many years stood between the little ones and want. She has been faithful to her trust, and has reared those left in her charge up to a condition of intelligence and respectability. Closely observe the changing expressions of her countenance as she gazes into the sweet, pure and sympathetic face of the Holy Mother. True, the form upon which her eyes are so persistently fixed is only painted stucco. Possibly she is seeing what you do not see, sensing what you do not sense, for you observe that the sad and care-worn expression of her face is fading away and is being replaced by an animated expression of hope, confidence and cheerfulness. She is not adoring the plaster and the paint, but the ideal that lies behind it, the ideal that was in the mind of the artist who moulded the form now before her, the form expresses to her the ideal of a perfect mother, who has herself suffered and is now in sympathy with the poor devotee, and this thought arouses in her mind an aspiration to herself become more perfect like the beautiful one which the image conveys to her mind. To this poor ignorant woman it is a heavenly vision of great possibilities. Now, if you could, would you allow your prejudice against her religious faith to rob her of the encouraging and ennobling sentiment which it arouses in her nature? If you did you would be guilty of a crime against nature, for you would be crushing the God principle developing in the mind of one, who through her wearisome toil and suffering has demonstrated her faithfulness to her mortal trust and has now the right to claim, in the broader sense, as her sister, the ideal one whom she adores.

Do you realize that sculptured human forms when produced by a highly skilled artist with noble ideals often express the grandest principles and awaken a line of most elevating and ennobling thought, beyond the power of language. If an ordinary citizen can stand before the bronze statue of Lincoln giving liberty to and bursting the fetters of the slave, in one of the public parks in Washington, or the colossal statue of Henry Ward Beecher in Brooklyn, with two bronze figures at the base, one of them representing a little colored girl laying a bunch of wild flowers at the feet of the statue, the other a little newsboy placing a wreath beside the flowers of the girl, or upon the wonderfully animate bronze group in Boston Common representing Colonel Shaw mounted and leading his dark faced regiment of soldiers with curling hair and thick lips on to battle, and not sense an arousing of his patriotic nature, together with a love for justice, liberty and right, or an admiration for that expression of deep sympathy and tenderness molded in bronze with which the great Beecher was animated in his contact with little children, who were striving amid the environments of poverty to gain a living. I say, that if one can gaze upon these animated symbols and remain unaffected by any of the spontaneously uprising emotions we have enumerated, such a one is hardly above the condition of the brute, and is not and cannot be in tune with the Infinite no matter how strong his religious pretentions.

Among the Christian people of the world there are three distinct and clearly defined types of religious faith, all designated under the common title of Christianity. They may properly be termed as Spiritual Christianity, Commercial Christianity and Political Christianity. In the first, the spiritual, we recognize the only true Christianity. It is the quality taught and practiced in his brief mortal life by the Great Teacher of Galilee, and it is a religion of self-sacrifice, and when free from dogmatic bigotry, tends to develop and unfold the true or inner man and to elevate one above the little selfish ambitions of the physical life and to arouse him to acts of love, kindness, charity and good will to those about him, irrespective of their individual beliefs, even when antagonistic to his own. It develops in his mind the knowledge that he is only one of God's children and that all humanity are his

Continued on 4th column.

What Is the True Object and Aim of Human Life on This Planet?

A Discourse through Mrs. Cora L. V. Richmond, at Corry, Pa., Sunday, July 9, 1905.

The Soul is Immortal Now, or it never will be. It was immortal always, or it never can be. It is an axiom in science that "that which had a beginning must have an ending." So if soul is evolved from substance anywhere along the line of its expression here on earth, there will come a time when it will loosen its hold upon substance and will be disintegrated.

Of course you are aware that no one but the Infinite can know the final purpose of any manifestation of life; but the nature in man that is like unto the Infinite may know, because it is the human life that finds expression here, that is accompanied by environment and that endeavors to struggle through human existence for the purpose of whatever lies beyond.

People say that, "one finds oneself here without one's consent." People say that, "one is not responsible for the human conditions or human failings, and that they are a part of that which man must blindly fulfill." And, people say that, "therefore human life is a problem; that all is hidden and mysterious before birth and beyond death."

But if this is all, then the universe itself is a farce, and life is but a splendid comedy. If this view of life is true, the numerous worlds that you can see on any cloudless night are but a mockery of divine intelligence. If this is true, then there is nothing to the human intellect that is valuable, and all your aspirations, hopes, promises and fulfillments are as naught.

But if human life as a whole is a part of the stupendous purpose of the universe, and human intelligence as a personality or individuality is included in that plan, then the human existence has a definite purpose in the great aeons of eternity; and human life, instead of beginning at birth and ending at death, is but a part of the great successions of steps in eternity.

The best and highest philosophers, the greatest and most perfect seers and prophets of all time, even that latest development of human intelligence, called the Psychic Research Society, conclude that human life is not all expressed on this planet, that the purpose of life on any one planet, if it be of intelligence, is to fit that intelligence for the next step, and that these steps go on ad infinitum.

Now, of course, this earth is one of the smallest of the planets of your solar system, and it is perfect folly to suppose that it is the only inhabited planet. What are the other worlds for? And all those myriads and myriads of stars, any one of which could easily blot out this earth, for what purpose are they fashioned? There must be a living chain binding them all together, of which each planet is but one link in the chain, and the earth one of the smallest links. But whatever takes place in the solar system or in the universe beyond, at present the palpitating throbs and movement of each human existence are studied; science, the formulation of philosophy, the inception of inspiration and religion, all point to a something that was before and to a something that shall follow this earthly state.

Locke and all philosophers, the great scientist, Dr. Alfred Russell Wallace, have come to the conclusion through the study of science that relates to the earth itself, that if human life is to end this consciousness with what is called death, then nature is evidently baffled of her purpose.

Without considering inspiration or religion, or higher, spiritual subjects, men of science to-day declare, that the next step of life must inevitably be of consciousness beyond the change called death, or else all indications of nature are simply failures.

But man is not dependent upon so-called science for this knowledge of a future life. Science is but a formulation of facts that relate to the physical relations of life. Philosophy is a vast thesis that is the result of those accumulated facts and man's intuitions and revealed religions hold all united on two or three common bases: Infinite Intelligence, called God, Jehovah, Allah, Brahm, Ormuzd, or the Great Good, whatever you choose to call that Infinite Intelligence, and the world only expresses the idea of the Infinite Intelligence, manifested in the universe by law and order. Finite intelligence like unto that that perceives the law and order in the universe, and the unity of all life, and the fraternity of all souls, and the unity of mankind. This is the substance of every religion and philosophy. Then the wisest of human minds, the most perfect of inspired prophets, the greatest of teachers, the revelations from the realm unseen, the deductions from scientific research, all prove a basis of law, a basis of intelligence and aggregation of substance for a specific purpose, which shows that whenever the human soul is brought in contact with the earth, it must be for a purpose, either to the earth or to the soul that comes, or both.

Now there are two ways of considering life: The scientific man has been accustomed to suppose that the consciousness is evolved through substance by various processes of the differentiation of matter from the primal atom or from the molecular formation up to protoplasm and from protoplasm through the various stages of evolution up to man; that human consciousness is the result of evolution, of the unfolding of the original intelligence that pervades the atom, and that possibly there may be another state of evolution that will be beyond the change called death and in a higher form of life. That is the scientific proof of immortality: (reasoning by analogy) that nature does not stultify herself by suggesting possibilities that are not to be fulfilled.

Therefore Locke, Fiske and all modern scientists and philosophers of any great renown have arrived at the conclusion that the next great step of evolution must be a future life, to fulfill the promises of intelligence in this life. We regard this as a very roundabout way of arriving at it; but it is a part of the experience of human life to arrive at direct truths by roundabout methods in order to prove the direct method.

The direct method is found the aspiration for a future life; the consciousness from within of another and higher existence and the eternity of the soul; not as related to matter, but in and of itself; that the divine intelligence shapes the universe or is manifest in the universe and is superior to the universe itself, that whatever there is in man that desires immortality is superior to the body, which does not know anything about immortality and cannot suggest it. In other words, one is the spiritual or religious side, the other is the materialistic side. They both meet somewhere on the higher plane of life, but we accept them both, giving the preference to the religious side.

The soul is immortal now, or it never will be. It was immortal always or it never can be. It is an axiom in science that, "that which had a beginning must have an ending." So if soul is evolved from substance anywhere along the line of its expression here on earth there will come a time when it will loosen its hold upon substance and will be disintegrated.

Substance is transmutable; all forms excepting the primal atom (whatever that may be) are soluble and can be disintegrated. No one knows what the ultimate atom is. But consciousness abiding here for a time must be for a purpose, and if these intelligent existences are for any purpose at all they are here for states of expression.

The great idea is—which, of course, you are at liberty to accept or reject, but it is perfectly logical—that if the soul had a beginning here, if the consciousness or intelligence of the human being had its commencement here, it will have its ending in connection with the earth and go no further. If the soul is superior to the earth-life, as you feel it to be, then the contact with human life is for experience, for expression, until you have learned the lesson that the earth has to give.

There is a beautiful thought in the vast realm of our philosophy which this opens up: That every planet has a specific lesson to teach; and that because of the sorrows of Jesus, because the great reformers and teachers are put to death, and because human beings mourn over the changes of life that are called death, this planet may be designated as the planet to teach the lesson of sorrow, to teach the shadow side, as a background for the light, and that in the midst of all the worlds and systems when the soul arrives at the state of having a wish for expression here, or that being the next step there is contact with the earth to learn the lesson of sorrow. When the Great Teacher went down into the shadows of the earth, and when after the crucifixion, it is said, he went to preach to the spirits in prison, it was thought and is thought that he possessed the knowledge of all these great human conditions so he could minister to those in sorrow. If human life is for the purpose of teaching the shadow side of existence, and sin and suffering and pain and all kinds of sorrow here, and for that purpose people enter into human expression, and for the sake of conquering the shadows, then there is great meaning to this life, to learn the lesson of conquest over the shadow.

Voluntarily, oftentimes, people go down into the caves and caverns of the earth to learn the mysteries that are there. They undergo great privations and perhaps pass through great perils for the purpose of solving the mysteries of the stalactites and stalagmites in the caves; they penetrate into the regions surrounding the north pole, taking their human lives into their own hands for the sake of discovering what is beyond the frozen sea, and what kind of life may be there in the "open polar sea"; they fail to come back, and others go freighted with the great desire for knowledge. May it not be that that mythological character, "Lucifer, the son of the morning," who penetrated and sank beneath the shadows of earth illustrates the desire of the soul. That even the kingdom of heaven would not retain the soul that did not understand all of this knowledge, any more than the sweet affections of the fireside, the home and mother can retain the young life that must go out and win its way through the world; so the soul from the heaven of souls, that state of absolute love and truth passes into the relative conditions of earth with its imperfections incident to matter for the purpose of conquest over it.

It is on the same principle that the boy sheltered in the mother's home and love, in the wisdom of the father, nevertheless, feels the great urgency of life, he must go out and conquer for himself. The father says: "Why, my son, I have had all this experience, can you not take my word for it, that there is nothing valuable out there, that it is all shadow and disappointment, and that there are only a few things that are real, and those that are you find in our home?"

And the boy shakes his head and says: "Father, I want to know for myself."

The young girl must leave the protecting care of the mother and the kind ministration of the father, and go out into the great experience of wife-hood, of motherhood, although the mother says: "My child, I would rather keep you with me." Perhaps the great Infinite Mother love and the great Infinite Father wisdom understand better than human parents do this soul that needs to know all things for itself.

So when the baby smiles into its mother's eyes with the look of paradise, she almost thinks she hears the rustle of the angel's wings that has brought her child thither. Then she feels that she knows that that sweet baby has landed from the gardens of heaven. Though full of love and affection, she still knows that it is wrapped up in the earthly form and that that form has its imperfections, that the life here will be full of temptation, struggles and trials, even at the best she knows all this, yet the love of the father and the mother has invited that life.

Is it not beautiful to think that instead of passion or the growth of material existence, that human love is an invitation for souls to take up their abiding place here for a while.

And when the babe shall unfold there is, not only the love of the mother and the father, there are not only the physical characteristics, conditions and heredity, there will not only be the environment, but that which the baby brings; its own individuality, which is entitled to consideration and respect, which is entitled to have its own place in the world.

Whenever the human soul shall be considered as an entity, and that you have not its ultimate keeping in your hands, the babe will be received with more reverence and awe than at the present time. You will consider that you have an immortal guest in your household, and when through years of trials and temptations that babe lands in the penitentiary, or in any shadowy place, you have still to consider that you have an immortal guest here, and that may-be you have not provided the very best conditions for its expression, that you will have to alter human laws and states of human selfishness that will make those better conditions possible.

The knowledge that the soul is an eternal entity and is only here for a while is not new. What does the hymn say, the old hymn that you have heard since your childhood, that your mother used to sing: "I'm a pilgrim, and I'm a stranger, I can tarry but a night." In this night of human life for the work that you have to do. And you often long for that morning of that morrow which will take away the struggle. You cannot hasten it, you cannot set it aside, you cannot ignore the purpose that you, individually, are here for.

It is great encouragement to know that every life is as valuable as any other life. That however humble and lowly, inadequate and seemingly futile the struggles of daily existence, they are each a part of the divine plan for the next step. And every one, like the child in school, is seeking to find and make ready for that next step. Now in the primary grades there is more need to have amusement; you have to teach children without their knowing it. In the next grade they are more awakened and ambitious, and desire to excel, understanding more the value of the thing they are learning. In the next and the next the pupils are centered upon the object that is to be won. In the highest grade you often have to restrain them lest they injure their bodies or over-tax their brains, so eager are they for the results.

So it is in human life; in the infantile stages people have to be amused, have to be doctored, get into various quarrels, and do not understand the need of learning, then the kindergarten has to interest them. After the higher step is taken, when the next great experience comes and they learn that "life is real, life is earnest, and the grave is not its goal," that it is ever "dust to dust," that each human life must pass from mortal sight, and while people come and go, are here but a little while, and seem to be unmindful that life has any lesson. Still when the great awakening tide of love comes, when marriage comes, when the husband and wife find there are great other interests, the serious propositions of life begin, they each perceive a new world opening before their eyes, there is a different meaning to everything, they work together instead of separately, a little center is established, they form another home which is the beginning of great endeavor and purpose. When the child arrives, when added responsibility comes and with it the beautiful and chastening power of parentage, and the restraining influence that is usually exerted when another life is to be considered, and the baptism of the mother love and the father love are received, you find you cannot, even in internal companionship with the angels, afford to part with this experience, of knowing each other here, of rearing a child of human life of coming in contact with mutual suffering, that it may be alleviated, of learning the lesson of human struggle, of human war, and finally of perfect conquest and peace.

With the great struggle that is going on in the Orient, the spectacle of nations hurled against nations, you will learn that despotism has its nemesis, that mere physical power will not prevail. So that nation that was supposed to be heathen springs up, fully equipped in the arts of the twentieth century, to teach tyranny a lesson. You are learning all this day by day and hour by hour. The earth is being rushed forward to present other lessons for her children, and all the human states that require these different object-lessons are represented on the great stage of human life, and all its heroes of thousands of battles represent the epitome of the earth. Yet you are nearer to Plato than you ever were before; you are nearer to Buddha Gautama than you ever were before; you are nearer to Olivet than you ever were before, though there seems to be great seas of blood to cross.

These souls sojourning here for a while, marking their pathways through time and sense must learn this lesson before the airships will lift their sails; before the spaces reveal their secrets; before the voices of the stars will be understood. Already across the interstellar spaces the vibrations that bring intelligence are reaching the earth. Oh! at this hour the Martians are wondering why the people of earth do not arise from their slumbering and see the signals that are intended for them, "do not discover what we are doing here."

Oh! this great light of eternity that shines in and through the darkened chambers of earth and illuminates the human pathway, makes known why one is here. One is here for victory, for conquest over the elements, over the earth, over the air, to send ships to sea, to build houses and railways, to engage in all enterprise. But in the end, one is here to gain self-control by the conquest of selfishness. When that triumph is won the same ministering pinions, the same fluttering of angel's wings is heard that is heard when the soul comes in contact with the earth.

When the "angels of God shouted for joy" because of creation, it was that souls would have the opportunity of trying their strength of learning their lesson, then, upon the great height of victory, to understand what Jesus meant when he said, "I have overcome the world."

RELIGIOUS REVIVALS.

Their Spiritual Import Expressively Analyzed.

In a late Progressive Thinker I noticed an account of a Free Methodist meeting, and the spiritual manifestations of control reminded me of similar conditions which existed in Free Methodist societies in New York state when I was quite young.

A little girl may listen and think, and older people may give object lessons without knowing how deep or wonderful is the lesson given. So I studied spiritual manifestations in Free Methodist revivals for several years, beginning when I was ten.

It was about that time when I first heard the spirit voices speaking to me, and because of the teaching of the Free Methodists I was not frightened, but thought it God's voice directing me. Later I was made to understand that The Father, the Spirit of all Life spoke to me through the consciousness of my spirit father, who, through laws of spirit life, stood guard over his child. I did not know then of spirits, of mediumship, therefore waited years to understand the full revelation.

Many days and nights were spent by the little community in "seeking God." Revival meetings were held three times daily, and people prayed earnestly for salvation, for a baptism of the Holy Ghost. A sort of insanity called religious feeling existed. People wept and prayed, talked, laughed, cried, screamed, walked the floor in a dazed condition and talked to invisible beings.

With my mediumistic nature, and soul sight, I studied, watched to learn what it all amounted to. I felt the presence of invisible intelligent beings. I thought them, as they said, God and the Devil, and their workers. For I was conscious of a host of spirits being there, influencing the various mortals. Different ones would become so under control that they would dance and shout, and often fall to the floor unconscious, and lay for hours in a trance.

This was considered the greatest spiritual power. "Getting the power," they called it, and more than one when they returned to consciousness told of seeing loved ones who had passed to the other side, crossed the river; so they believed they, too, had passed out of the physical body and been with those in heaven. Some told of the beauties of heaven, also of the horrors of hell, which they were also permitted to see while in this trance state.

With a soul consciousness I did not then understand, a half developed clairvoyance, I knew these people had not been out of their bodies, but by some process of extending sight, underneath this outward physical body which refused to see, or was held from seeing what was surrounding them, they saw a spiritual world. I felt what I know now to be a truth, that persons surrounded each religious enthusiast. Both characters represented in a personal God, and a personal Devil, were expressed in these various personal beings. Ignorant of a beautiful relation which can exist between those on both mortal and spiritual plane, they were held for the time in a kind of obsession.

But these revivals are a soul growth to many on the immortal plane. They come in touch with these lives and mentally get the experience of those in the mortal plane. The mental impulse to do better, to lead purer lives, to be more like Christ, and so many are helped out of a morbid despair which holds millions who are passed over, and are groping in darkness, because they have never learned the higher life, and believe that as the tree falleth, it must lie, therefore they are outside of any condition of spiritual growth.

Hundreds of darkened spirits hover around these church revivals, and are blessed by doing so. If the mortal is injured, made insane by the obsessing influence of one hungry to gain salvation, and ignorant of the law of relation, the two become one, for the spirit is often as ignorant as the mortal and knows no more of the true condition of their life than the mortal, the relation confuses both, and it takes the magnetic powers of other higher souls to separate and balance the two minds.

There are spirits who aid these undeveloped souls, and they keep sending back to us this message, spoken through many platform mediums:

"Help the mortal lives to be better; make such conditions of progression on your plane, in your midst, that no imperfect life, physically or mentally, or morally will express itself in growth, then there will be no more obsession. We will take care of the spirit world, if you take care of the mortal world."

I have learned through my teachers that the salvation of both worlds has to be through the bettering of those having a mortal experience, and seeking to live higher and leading those, not only still in mortal life, to a more righteous living, but those who have laid the fleshly robe aside and walk in our atmosphere to help and be helped.

MRS. MAY A. PRICE.

Washington, D. C.

Lake Brady Camp, Ohio.

Owing to August 13 being Cleveland Day at Maple Dell Camp, the delegation from that city was much smaller than usual.

Mrs. Hoiles, acting as chairman, introduced Mrs. Elizabeth Schauss, of Toledo, Ohio, as speaker. She prefaced her lecture by reading "The Creed To Be." by Ella Wheeler Wilcox, and "The Master," by Horatio Bonar. Asking for subjects from the audience, she received these: Personal Influence, evolution, and Truthfulness. Her address was full of pointed truths and earnest suggestions for the betterment of each personal life, showing the necessity of truthful and elevating thoughts as well as actions, as thoughts go out on the psychic waves, affecting others who are able to catch them, no matter where they may be.

Before the afternoon lecture Mrs Schauss read the poem "The Point of View." The topics given were "The Unseen Forces," "I Am," and "The Duality of Mind and Matter." Mrs. Schauss is a forcible and logical speaker, giving what she sees as the truth regardless of public opinion. After the lecture she gave a number of readings from articles placed on the stand, while her back was turned to the audience. Most of the readings were fully recognized.

On last Thursday the ladies Aid Society served a chicken dinner, netting something over thirty dollars towards improving the camp grounds.

MARY L. BETTES.

Cuyahoga Falls, Ohio.

IDEAS OF IDOLS.

Continued from 1st column.

brethren. When a man has reached this exalted condition, while yet in physical embodiment, and can look any mortal person square in the face, he may rest assured that there are no Gods in this world or any other whom he need fear to face. This is the true spiritual Christianity which appeals to all true, earnest men and women and against which we have nothing to say. It is, however, not the Christianity of the majority but is unfortunately found only in a limited minority everywhere.

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Mrs. M. E. Champney, 242 West 135th St. New York City, writes: The "Actina" cured me of Iritis after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend "Actina" for all afflictions of the eye.

Emily Kapp, 1939 Galena Street, Milwaukee, Wisconsin, writes: The "Actina" I purchased from you a year ago saved my brother's eyesight. My brother was near-sighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses.

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes: "Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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Ethics of Marriage. By Alice B. Stockham, M. D. Karezza makes a plea for a better birthright for children, and aims to lead individuals to seek a higher development of themselves through most sacred relations. It is pure in tone and aim, and should be widely circulated. Price, cloth, $1.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

To Camp Correspondents:—Notices of camp-meetings should reach this office not later than Friday afternoon to secure insertion in the next issue of The Progressive Thinker.

P. A. Seguin writes from 1500 Fifth Street South, Minneapolis, Minn.: "I see in your last issue that Oct. 17, 18, 19 and 20, the Spiritualists are to have a convention at Minneapolis. As our Home is a large one, and besides the usual amount of girls we have, we can give beds and board at our Home for $1.25 per day. It would give the Spiritualists a chance to help us in our good work. Street cars only two blocks from the Home. We can accommodate twelve or fourteen of them. We have large parlor and a large reception room; we are in good quarters, not far from Eighth street cars, and connecting with the Nicollet House."

Henrietta L. Lichtig, secretary, writes: "The Sunflower Club, the ladies' auxiliary to the Ill. State Spiritualist Association, has accepted the invitation of Mrs. Laura G. Fixen, vice-president of the I. S. S. A., to again hold a basket picnic on the grounds of the Minnetonka Club, at Lake Bluff, Ill., on Labor Day, September 4. Come everybody and bring your baskets well filled. Coffee will be sold on the grounds. Fare, 75 cents round trip. Trains leave the Wells street depot of the Chicago & Northwestern road at 8:25 and 10:30 a. m. The 10:30 train stops at Ravenswood. Parties that cannot leave at those hours will find trains going almost every hour afterwards. Tickets can be purchased at The Progressive Thinker office of Mrs. J. R. Francis; at 560 East 55th street of Mrs. Isa Cross; Otto street, of Mrs. Belle Curtis; 6822 Wentworth avenue, of Mrs. Henrietta L. Lichtig. There will also be parties wearing Sunflower badges at the 8:25 and 10:30 trains to sell tickets to those wishing them. Don't forget, September 4. Come and bring your friends and have the best time of your life."

Mrs. Isa Wilson Kayner writes from Delphos, Kansas: "Just a few lines in regard to the Delphos Camp. It is a beautiful grove of over ten acres, and owned by the Spiritualists and paid for. The Union Pacific railroad line goes by the grove, and the next two Sundays stop in front of the entrance to let passengers off. Friday and Saturday it was raining, but the attendance was good. Sunday was really the opening. Rev. Mr. Bledsoe and wife were present. In the afternoon Mrs. B. delivered a fine lecture. In the evening Mr. Bledsoe, and the thoughts uttered pleased everyone. I followed with tests at both meetings. Of the camp, there can not too much be said of it and the management. All is like clockwork. The dining hall is kept by Mrs. Hale. The meals are good, and table well set. All are in praise of her line of work. Next Sunday a large crowd is expected."

The Indianapolis Sentinel says: "Two hundred women ran things yesterday, August 9, and men meekly obeyed in the camp of the Indiana Spiritualists' Association. It was woman's day, and they asserted their rights by running up banners of bright yellow and then pinned yellow badges and sunflowers on their dresses and on the coats of the men. 'We mean by all this yellow,' said Mrs. Anna L. Gillespie, pastor of the Spiritualist congregation at San Francisco, 'that we are for women's rights in all affairs and that this yellow is the suffrage color. The sunflower is the national flower of women's suffrage movement and we love it. Memorial exercises were held in honor of Mrs Colby Luther, the patron saint of the Indiana Association, who deeded to it all her camp property shortly before her death in Muncie several years ago. Last night the women continued to lead by giving a 'woman's paradise' party, including a dance. Yellow neckties, yellow fans and yellow caps were given to all the men who were escorted by women."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

James R. Little writes from Oakland, Cal., sending us the article that appears on the first and fourth pages of The Progressive Thinker, "Aladdin and His Wonderful Lamp Outdone by an Astral Body," and taken from the San Francisco Examiner: "We enclose clippings. Please read them carefully and see if they are not worthy of reproduction in the columns of The Progressive Thinker, so that our many brethren who are subscribers to your grand Progressive Thinker, may see the great injury done to the cause of Spiritualism through "Procrastination," and the psychological influence of one bigoted, egotistical human being. We feel that if pressure enough could be brought to bear in this one instance to force this man Jordan to either resign or be kicked out of the position he so evidently disgraces, that the spiritual and scientific world would be great gainers thereby.

We know now that beyond this life, is another fair and bright,
Where the bright sun shines eternally, and that the gloom of night
Rests only on the spirit, who, while on earth did dwell.
In corresponding darkness, trying not to break the spell.
Time counts for naught in the life beyond, eternity is the goal,
And the sunshine of progression, drives the darkness from the soul,
To progress means work eternal, and merit leads the van,
For plain and clear as the noonday sun, are the acts of every man.

W. Askins writes: "The frauds deserve all you say and do to them. They should get a five years' rest in the states prison."

Fred. C. Sohrer writes: "Mr. C. Kirchner, president of the Rising Sun Mission, with his wife and Mrs. Etta White Foote, President of the Ladies Auxiliary, are sojourning at Maple Rest, Benton Harbor, for their vacation and health. Our president and his amiable wife and Sister Foote have worked very hard for the interest of the Mission and needed a rest. We expect them to return in full health and ready for the fall campaign. Brother Kirchner and Sister Foote have negotiated for the purchase of an elegant site of ground for a camp meeting for the Mission next year. A better place for health and recreation could not have been secured."

A pleasant surprise party was given by the members and friends of the Spiritualist church of this city at the home of Mr. and Mrs. Kendall Shephard in honor of Wayne W. Wheeler, who has been a stimulus to the church ever since its inception by his faithful service as organist and as a small token of their appreciation and as a proof of the esteem in which he is held by them, he was presented with a neat little sum of money. An informal musical and literary program was carried out after which the guests indulged in sociability and dancing. Light refreshments were served and the surprise was pronounced a success by all in attendance.—LaCrosse (Wis.) Leader-Press.

Wayne W. Wheeler writes from La Crosse, Wis.: "Mrs. Catherine McFarlin has just closed a four month's engagement for the Spiritualist Church at La Crosse, Wis. During her stay here she has won many friends who are very enthusiastic in her praise. Mrs. McFarlin is a lady of charming personality, and has few equals in presenting both the philosophy and phenomena of Spiritualism. The closing Sunday six members were united with the church. The service was very beautiful and impressive. Mrs. McFarlin's address is Plainview, Minn."

Mrs Kirchner writes: "The evening services of the Rising Sun Mission, held August 13, were well attended. Dr. J. H. Randall gave one of his characteristic lectures, which was appreciated by all present. Following the lecture, Sister Kingsbury and Sister Riesicker sang a beautiful solo, after which Sister Kingsbury, whose guide has reached his majority, 21 years in spirit life, gave a very beautiful poem, also a short talk. It was well taken by all present. Spirit messages were given by Sister Thompson, Brother Thompson and Sister Weaver, all of which were recognied. We cordially invite friends and strangers to attend our services, held at the home of the president, 22 Jackson place, Between Jackson boul. and Van Buren street, west of Hoyne ave., on Sunday evenings. Our speaker for Sunday, August 27, will be Dr. Rowell, ex-Methodist minister A very fine time was had and enjoyed by a large crowd, at the social and lawn party given by Sister Trafton, for the benefit of the Mission Temple fund, at her home, on Saturday evening, August 12. Colored musicians were engaged for the occasion, who rendered fine vocal and instrumental music. A vocal solo by Mrs. E. Brooks, also by Mrs. Reesicker, were loudly applauded. Games were indulged in, and spirit messages were abundant. Ice cream and cake were served to satisfy the inner man. As the hour of midnight drew nigh we all departed for our homes satisfied that members of the Rising Sun Mission always enjoy the hospitality of its members. Our next social and lawn party will be held Saturday, August 26, at Sister Fravel's, 2649 W. Huron st., Austin. All welcome."

D. G. Hill writes: "The regular Sunday evening services of the Golden Rule Spiritual Society on August 13, was an evening of enjoyment to the participants. The speaker, Mrs. Nellie Kusserow, was at her best, and in her talk spoke the plain facts along the line of her subject, and received the close attention of her audience. She was followed in short talk by the very capable speaker, Ex-Judge W. L. Snell, who always has a warm welcome from the Golden Rule Society people. We regret to learn that he contemplates a removal from this city in the later part of September, but trust the people in his new home may as thoroughly appreciate him as his acquaintances of Chicago do. The message bearers brought the same approval as the speakers, and all together the meeting was a very enjoyable occasion. These meetings are held each Sunday evening at O'Donnell College Hall, South Paulina street, between Washington and Park avenue. Open door. All welcome."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Dr. G. B. Warne lectured at the Grand Ledge Camp, Mich., August 19 and 20.

The Clinton Daily Herald speaks as follows of J. W. Ring, a young man who is rapidly rising in prominence in the ranks of Spiritualism, and who will yet make a deep impression on the world for good: "The initial discourse by the talented young speaker, John W. Ring, was given before a good audience yesterday afternoon and was a foretaste of the good things to be expected from him during his stay on the camp grounds. Mr. Ring comes all the way from Texas to fill an engagement with the M. V. S. A. In his own state he is prominently identified with the Spiritualistic movement. He will lecture again this morning and Sunday at 2 p. m."

E. W. Sprague and wife the N. S. A. missionaries will serve the Spiritualist Society of Watertown, N. Y., during the month of September next. Parties wishing their services for mid-week meetings, anywhere within reach of Watertown, may address them at 618 Newland avenue, Jamestown, N. Y., until September 1; after that date address Watertown, N. Y., care General Delivery.

New York, Aug. 16.—The Rev. Emil A. Meury, pastor of the Second Reformed Church, of Jersey City, has been chosen to serve at the hanging of Edward F. Tapeley, a negro, Friday. He will serve, although he is opposed to capital punishment. As an argument against capital punishment Mr. Meury intends to cite his experience with Paul Genz, who was hanged for killing Clara Arnim. Mr. Meury arranged with Genz to make a signal with his hand a minute after he was pronounced dead. "Genz said to me: 'I will prove to you that I am conscious one minute after my neck is broken,'" the minister continued. "'After one minute has elapsed I will twitch my hand twice, then once, and again twice. None of the skeptics may say these movements are involuntary twitchings.' When the trap was sprung and Genz swung in the air his body stiffened. Three-quarters of a minute passed and then I saw Genz's pinioned hands made the signal as arranged. First they twitched twice, then once, and again twice. Six men whom I had previously told of the promised signal were as much horrified as I."—Chicago American.

At the regular meeting of the Sunflower Club, held at the home of Mrs. E. J. Bloom, 892 Turner avenue, the resignation of Mrs. Ella Johnson Bloom, corresponding secretary, was accepted, Mrs. Bloom resigning on account of health. Mrs. Henrietta L. Lichtig was elected to fill the office. Mrs. Lichtig resigning the office of South Side trustee, Mrs. Quinn was elected to fill that office. The Club expects to have made arrangements for permanent quarters in the downtown district before their next meeting, notice of which will be given in due time.

L. A. Labadie writes from Petoskey, Mich., that Mr. Finney, the trumpet medium, has been there, and given excellent satisfaction. The trumpet and guitar were going at once and a dozen independent voices were heard talking, the manifestations going on while the medium's hands were held.

Rev. R. Heber Newton says: "I know a woman of fine culture and high character who will not trade her gift for commercial purposes, but who has that most remarkable power known as psychometry—the power of holding a sealed letter in her hand and giving a diagnosis of the physical condition of the writer and a picture of his character; of taking a bit of stone from an ancient villa of Cicero, for example, the nature of which is entirely unknown to her, and calling up a vision of the villa as it existed in Cicero's time and of its owner. She is incapable of fraud, and her case is but one of others which I know."

O. M. AMBLER WRITES FROM STRATFORD, N. Y.: "I WOULD AS SOON THINK OF GOING WITHOUT MY HAT AND COAT AS WITHOUT THE PROGRESSIVE THINKER. I CONSIDER IT MORE REPREHENSIBLE, IF POSSIBLE, TO STARVE THE MIND THAN THE BODY. THE PAPER SEEMS TO FILL A LONG-FELT WANT, EDUCATING THE PEOPLE AWAY FROM THE BIGOTRY AND FALSE TEACHINGS OF OLD THEOLOGY, AND PLACING THEM ON THE ROAD OF PROGRESSION ABOVE THE MISTS, FOGS, SUPERSTITIONS AND HELLS OF THE CHRISTIAN HIERARCHY. I AM TRYING TO LEARN ALL I CAN OF THE LAWS GOVERNING THE SPIRIT IN AND OUT OF THE BODY, AND YOU AND THE PROGRESSIVE THINKER HAVE HELPED ME WONDERFULLY ALONG THE ROAD. I ALSO AM HELPED BY UNSEEN FRIENDS."

Eva L. Stewart writes: "July 30, the Hyde Park Occult Society was entertained by a talk by Hon. Chas. Hughes, which was enjoyed by all present. Mrs. Kline being present, instead of giving messages, made some very fine and appropriate remarks in regard to her and others' mediumship which was well liked. August 6, the Apache Indian, Dr. Carlos Montezuma, gave a fine lecture upon the life and habits of his race, giving some very interesting things we were ignorant of in the life of the Indian. He is a highly educated man, and has a good delivery and pleased the audience so much that we all want him again. Next time his subject will be 'The Trance of the Indians.' The same night we were entertained by a song, 'The Rosary,' by Miss Marguerite Sherman of St. Louis, who is visitting Mrs. O. B. Wilson. August 13, we had Mrs. McArthur to speak for us, and we enjoyed the fine, uplifting talk she gave us. She lectures under control, and all who have heard her enjoyed her talk very much. Miss Marguerite Sherman favored us with a piano recital which was well rendered. Mrs. Powderly and Mrs. Lichtig gave messages which were all recognized. Aug. 20, Mediums' night, is always enjoyed by those present, as we devote the whole evening to messages. On the 30th of this month we give a social dance. Everybody knows what a good time they have at our dances and we will try and make it pleasant for all who may come. Admission to hall 15 cents. Ice cream and cake 10 cents. No check-room charges. Norton's orchestra will render the music. Come and have a good time."

On Thursday evening, August 31, Mrs. M. A. Burland will hold her regular monthly social at her parlors at 3019 Vernon avenue. All are invited to attend and are sure of a good time. Good psychics always present to give readings and messages from loved ones. Mrs. Maggie Henry, the palmist, is always present to read the lines in your hands. Refreshments served.

Maggie Henry writes: "At the Universal Occult Society on Sunday evening, August 13, our speaker F. M. Stoller, lectured on the origin and signification of names as well as the spiritual meaning and clairvoyant visions he received with the names. We had a good audience and the meeting was very interesting as well as instructive. We have meetings every Sunday evening at 8 o'clock. All are welcome and are sure to receive a word of comfort or a spirit message from some loved one who has gone to the life beyond."

J. Madison Allen, prominent as a lecturer and medium, writes: "I expect to take the general lecture field for the fall and winter and would be glad to make immediate engagements with societies and committees located anywhere. Will engage with camps for the season of 1906. Nearly a half-century of successful service as an inspirational and conscious trance speaker, psychometrist and message medium should insure me to a ready hearing at all points. Have recently been tied up with local duties, but am now ready for a good long outing. Address me at Springfield, Mo."

Dr. J. C. Phillips, the excellent psychometrist and healer, has been an attendant at the Clinton camp for many years, and has sent in a large number of subscribers to The Progressive Thinker from that favorite place of resort.

Mr. Hassman writes: "To Spiritualists, investigators and truthseekers. I make the annual announcement that on Sunday evening, September 3, the North Star Spiritual Union will open its spiritual meetings at the hall 1546, Milwaukee avenue, at 8 o'clock sharp. The president, William Hassmann, will welcome all with a hearty handshake, for he is known as a good worker in the Spiritual field. The opening address and lecture will be delivered every Sunday by Rev. Dr. P. M. Esser, a highly endorsed speaker and healer of the spiritual philosophy. Spiritual treatments will be given at every meeting free, also flowers blessed and given away for the sick. Tests and spirit communications will be demonstrated by Mrs. Johanna Rennau, a medium of known ability. The society is incorporated under the laws of Illinois, recorded in Cook county, and wishes all to come and be members. The Progressive Thinker, the only Spiritual organ in this country, can be had at every meeting, and subscribed for. We indorse this paper as a helping hand in our blessed work."

New Era Camp, Oregon.

To the Editor:—I thought I would make mention of a few incidents either forgotten or overlooked by other of the friends who have written concerning the camp at New Era. I wish to say first that as a result of the efforts of the executive committee and mediums and speakers, twenty dollars were raised for the Mediums' Fund.

I feel impelled to affirm that I have never before enjoyed the singing and music as I did at New Era camp—the old-fashioned tunes played by Mrs. Love and Mrs. Campbell to new words composed by President Love.

The lectures delivered by Harrison D. Barrett, Rev. G. C. Love, Dr. R. Coon, Dr. Espanto and his wife and the writer of this article I think will sow seed, and it is our prayer, bring forth much fruit. I desire to mention the fact of there being with us on the first Monday of camp Mrs. Bosley of Seattle, Wash., also Mrs. Lapworth of same place.

President Love is certainly the right man in the right place, as he is always on time which is one of the main requisites of the life of a chairman of a society or camp-meeting. He said that it had been several years since they paid out as much money for talent as they did this season, and then added that the camp would close this year with more money in the treasury than when the meetings began.

The messages given by Mrs. Ladd-Finnican and Mrs. Eva McCoy were of a high order and were well received. The camp association decided to issue a qualificate ordination to Dr. R. Coon and I was chosen to perform the ceremony. Brother Barrett delivered the charge, and it was conceded by everyone who heard it that it was the most eloquent and logical charge that they had ever heard given to a candidate for ordination. I do wish we had it in printed form.

I also conducted a floral christening service. The little girl's name was Gleam Sarah Dunton, and her home is in Liberal, Oregon.

I had but three days in which to attend the Lewis and Clark Exposition. As a commemorative affair it is a pronounced success.

After camp closed I delivered three lectures at Beaverton and four at McMinnville. These places are also in the state of Oregon. While in the latter place I was entertained in the home of Mrs. L. J. Fuller who was very ably assisted by Mrs. Wallace. I am now in Anaconda, Montana. Will go from here to Butte, and then if I have time will pay Yellowstone National Park a visit. I will also lecture in Billings, and it is quite probable that the Montana State Spiritualist Association will send me to Red Lodge where it is expected that a society can be organized. I will go from Montana to the N. S. A. convention and from there to Chicago for the last two Sundays of October. I have the fall and winter months open for engagements. I can say with pardonable pride that this my first trip to the Pacific coast is fraught with success from every standpoint. I have almost regained my former health which had nearly forsaken me as a result of overwork. I stand ever for a Spiritualism which argues "stick to the text," for in so doing we have nothing to lose and everything to gain.

HARRY J. MOORE.

Haslett Pack Camp.

Thinking our many readers of The Progressive Thinker would like to know of our camp that opened August 5. Dr. G. B. Warne of Chicago, was our speaker the first Saturday and Sunday. His words were good and inspiring. The attendance was fine for a beginning.

Mrs. R. S. Lillie, with well known reputation, came the following Sunday and was greeted with a good audience; she is with us this week. Mrs. Carpenter is our next speaker.

We are doing as well as can be expected considering the many camps. The association owns the grounds and we are looking forward hoping more interest will be manifested.

We have a trolley car every hour, running from Lansing to the grounds.

MRS. E. R. WETER.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, August 27, 1905, S. E. 58: "Conscience."

Gem of Thought:—

My conscience is my better self,
Touched by the power divine;
I'll try to keep it always pure,
That holiest light may shine.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Sunapee Lake Camp, N. H.

August 8, the weather is very hot here. I don't think we ever saw it any hotter. We are having a good meeting, the hotel and the cottages are full, never had larger meetings through the week than since the camp opened. At 10:30 a. m., conference; at 2:30 p. m., lecture and tests by Mr. Wellman C. Whitney. He gave one of his best lectures. It was well spoken of by every one who heard him.

August 9, at 2:30 p. m., lecture by Mr. W. C. Whitney. Had a very good audience for such hot weather. He handled his subject well, and his tests were all recognized. This was his last day in this camp this year. We wish him success as he goes from Sunapee Lake camp.

August 10, at 2:30 p. m., a lecture by Edgar W. Emerson. He spoke to quite a good audience for such a hot day.

August 11, at 2:30 p. m., lecture by Mr. Emerson.

August 12, Pamonia Grange Field Day. It looked like rain in the morning, but it turned out to be a good day. About seven hundred people out. At 7:45 p. m., seance in the hall, by Mr. Emerson. Had a good seance, the best we have had this season.

August 13, at 10:45 a. m., a lecture by Mrs. Nettie Holt Harding. She read a poem entitled The Sunset Gateway. Her lecture was good. At 1:15 p. m., seance in the hall, by Mr. Emerson. At 2:15 p. m., lecture by Mr. Emerson, which was one of his best. This closed his labors at Sunapee Lake Camp for this season. Success to him.

LORENZO WORTHEN.

Blodgett's Landing, N. H.

Unity Camp, Saugus Centre, Mass.

Mr. and Mrs. G. W. Kates have concluded a very successful engagement at Unity Camp, Saugus Centre, Mass. Large audiences have been present at each meeting and efficient service for the cause was done by these capable workers. The services at this camp are more largely attended than at any previous season, showing that the cause of Spiritualism is not declining in this part of the country.

President Alex Caird, M. D., has arranged a series of concerts in connection with the regular services, which draw in many to listen to the singing and readings that would not otherwise attend, but who remain to the lecture service, and have their attention so drawn to the subject presented, that they become regular attendants.

Miss Florence May Thurston, Mr. James Singer and many other noted soloists, Miss Mona Belle Welch, Prof A. E. Meader and other well-known dramatic readers have contributed to the success of these concerts. Mrs. Alice Worcester Weeks, one of the most popular soprano soloists in New England, will be present September 3; Mrs. Cora L. V. Richmond will be with us August 27; Mrs. Dr. Caird and Mrs. Hattie Lewis, Sept. 3; Mrs. Kate M. Ham, September 10; Mrs. S. C. Cunningham, September 17; Mrs. Mamie Helyett and Mrs. Maude Litch, September 24.

Strong efforts are being made to raise sufficient funds to erect a new auditorium for use next season. Certificates of five dollars each have been issued, payable at the rate of three hundred dollars per year, and we hope all friends of the cause who feel that they can do so, will take one or more of these certificates. We do not ask you to give us, merely to loan the money on good security. Full particulars will be sent upon application to

MRS. A. A. AVERILL.

Lynn, Mass.

LOVE'S OFFERING.

I send this semblance with sincere affection,
To claim a place within thy memory;
And as a mirror, read from this reflection—
The kindly thoughts my fond heart holds for thee.

I would not come to mar thy joyous hours,
Nor claim one thought not freely given to me;
I would bring joy, and strew thy path with flowers,
Had I the power to shape thy destiny.

But should there come a time, thy soul aweary,
And stars above, for thee, refuse to shine;
Some rain upon thy heart brings memories dreary,
And vanished some fond hope that once was thine.

Ah, then, I pray thee, in those silent hours,
May this mute mentor bring sweet dreams to thee
Of fair elysiums where bloom of fadeless flowers,
Then in thy dreamings! kindly think of me.

IRENE CLIFTON.

Cincinnati, Ohio.

YET A LITTLE WHILE.

By to-morrow this day will be part of the past,
By to-morrow the ache you are thinking must last
As long as winds blow and while rivulets run,
As long as the world may be warmed by the sun—
By to-morrow the ache that is deep in your heart
May be gladly forgot, or recalled as the smart
Of a wound that was trifling, and, looking ahead,
You may gaze on fair prospects all fairly aglow
With the loveliest flowers that ever may blow,
Though to-day the gray future seems barren and dead.

The past, lying there with its joys and its woes,
With its wine bottle drained and its poor, withered rose,
With its pledges all broken, its hopes that were vain,
Its moments of gladness, its aeons of pain—
The past has no terrors, it cannot return,
'Tis only gray ashes that never may burn,
And you with your chains that are riveted fast,
Where the staples of circumstance bulge from the wall,
Be glad—oh, be glad—for, though heaven should fall,
By to-morrow this day will be part of the past.

—S. E. Kiser.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price 25 cents

"Harmonics of Evolution. The Philosophy of Individual life. Based Upon Natural Science, as Taught by Modern Masters of the Law.". By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Price, cloth, $2.

ANGELIC WORK.

Poor Children to Have an Outing.

It is proposed to entertain fifty poor children from Chicago in Clinton for one week, this summer, and a committee of citizens has the work of raising sufficient funds to board the children for that length of time. Rev. D. C. Henshaw, representing the Chicago Bureau of Charities, was in Clinton a day or two ago, and the preliminary arrangements for the proposed Clinton outing of the "fresh air" children have been made.

The outing was made comparatively easy of arrangement, through the kindness of the Mississippi Valley Spiritualists Association. The summer camp-meeting of the Spiritualists comes to a close on August 27, and the association has tendered to the Chicago institution free use of their handsome park, Mount Pleasant, to the children after that date. It is proposed to bring the children to Clinton the week beginning Monday, August 28, if the committee is successful in raising the sum of money required to feed half a hundred hungry young mouths for seven or eight days—not a large sum to be sure, but one which must be taken into consideration nevertheless.

The Spiritualist Association gives the free use of the grounds, cottages, cooking utensils and accommodations of every sort, and the offer is a most generous one. All that remains will be to provide suitable food for the children. A competent person will be sent to Clinton in charge of the children, and a few mothers will also be included in the party. The children selected to be be brought to Clinton will be among the most destitute and needy in Chicago. Clinton people who have visited what is called the slums of the great city have an idea of the conditions which prevail in some districts, notwithstanding the great work of charity which is carried on by municipal and private institutions and by the hundreds of philanthropists who are numbered among the population of the lake side city. These conditions prevail in every great city, and must continue to prevail to some extent, despite the great work carried on to relieve them. The "fresh air" movement which has been in vogue of recent years, is a God-send to some of the poor of Chicago.—Clinton Daily Herald.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Dr. Benjamin Franklin Clark of Belvidere, New Jersey, passed to the higher life, July 13. His transition was peaceful, and his last words breathed of hope and joy in the thought of soon being free from his weak body. He was 80 years old, and for two years his sight and hearing had failed so he could not do the work for Spiritualism which his soul yearned to accomplish. His funeral occurred on the 15th, and was conducted in harmony with his expressed view in regard to such rites, with no service at the house or grave, but a brief prayer. He loved truth and suffered for it. He was fully convinced that "There is no death; what seems so is transition." B. B.

Passed to spirit life, Aug. 2 from the home of her step-son, Albert Symington of LaCrosse, Wis., Mrs. Merriam Prescott, at the age of 73.

Mrs. Prescott was formerly from Los Angeles, Cal., and had been a staunch Spiritualist for over twenty years, and it was her last request to have her funeral conducted from her step-son's house, by the writer.

Right after her death, her own son, a resident of LaCrosse, demanded her body, which he took to the morgue until the day of the funeral, which he had held at his home by the Episcopal clergy.

The Spiritualists of LaCrosse church, however, held memorial services on Sunday, August 6, in loving remembrance and in carrying out her last wishes as near as they were able under the circumstances. The writer conducted the memorial services.

CATHARINE McFARLIN.

Passed to spirit life, Aug 8, 1905, Mr. Samuel D. Clarke, aged 85 years. He was a Spiritualist for over fifty years. He was a native of Vermont. He was a well-known, respected citizen, with many friends. He was a builder and contractor, and held many prominent civil positions. He leaves three daughters and one son. He lived a true life.

J. H. WHITE.

Port Huron, Mich.

Passed to spirit life from her late home in Williamsburg, Ind., July 26, Emma, wife of Harvey Davis. A husband, one son and two daughters remain to mourn the loss of a most devoted and loving wife and mother. Funeral was very largely attended as she was well known and loved for her sterling qualities and beautiful character. Services were conducted at the Quaker Church by the writer.

ANNA GILLESPIE.

At Bennett's Corners, Ohio, Mr. Frank W. Wyman passed to spirit life, August 3, 1905, aged 48 years. He was 5, 1881, and made his future home with her parents, where he lived at the time here parents, where he lived at the time of his transition. He leaves a devoted wife, son and daughter, one brother, one sister and a host of friends to mourn his departure from this material life.

It was the largest funeral held at Bennett's Corners, and judging from the many floral tributes and good words spoken, the writer must say he was an exemplary man, a devoted husband, loving father, kind brother and true neighbor. The writer officiated, and the choir was of great assistance, consisting of Mr. H. Bedford, Mr. M. Fennimore and Miss Clara and Rena Bedford, who rendered beautiful and appropriate music at the house, and also at the grave.

MRS. CARRIE FIRTH CURRAN.

George H. Nunemacher, who was born in Mercer, Pa., Feb. 24, 1822, passed to spirit life, August 8, 1905. He was married May 22, 1845, to Henrietta Berlin, and three daughters survive him: Mrs. E. M. Gray of Clarion; Mrs. Sarah E. Luce of Black Ash, and Mrs. Levi L. Wykoff of Cambridge Springs. Services in his memory were conducted at his late home, Thursday, Rev. O. C. Sherman officiating.

Andrew O. Froistad was drowned in Priest Lake, Idaho, Aug. 6, at 19 years of age. He was a staunch Spiritualist and a noble young man, worthy of the sincere friendship of all who knew him. He left a father, mother, three sisters and five brothers to rejoice that he was free and would give them a "home welcome" on the other side. The funeral was conducted by the writer.

MRS. JENNIE FRENCH.

Spokane, Wash.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

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The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific. Mr. W. H. Kelly, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma, by Himalya after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 24th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Closser, 156 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good but Himalya cured me. Mr. W. F. Campbell, Sanborville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes April 15th, 1905, I never had an opportunity to recommend Himalya as it cured me of Hay-fever and Asthma and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to the Kola Importing Co., 1162 Broadway, New York.

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Some Glimpses of Occultism ANCIENT AND MODERN.
**BY C. W. L

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

S. P. LeRoy: Q. Was Mrs. Livermore a Spiritualist?

A. She was deeply interested in the phenomena, and did not refuse to appear on the spiritual rostrum although she did not identify herself with the cause.

J. F. Snow: Q. In the articles in The Progressive Thinker spiritual beings are represented to have everything just as we do here. If so, why not tobacco, whisky, etc? Why, then, when they crave the use of these, do they have to obsess mediums?

A. It is impossible to describe the spirit world except by the words which relate to the things of this life. There are no words for the spiritual. Hence all descriptions must be comparative, and as such misleading. Those who anticipate surroundings which are duplicates of the present will surely be mistaken.

No trance visionist, or spirit, has ever been able to more than excite the imagination by their descriptions. These desires are of the physical body and retained for a time by the spirit, as a reflex or stain. They can be gratified only by returning to the environments of earth life.

Chas. C. Abel: Q. A creek flows around a bend four miles, returning to a half mile of the starting point. The creek falls in that distance 32 feet. The enclosed hill is 100 feet higher than the upper point. If a syphon pipe were laid over this hill, and a turbine wheel receive the water 12 feet above the lower level, or 20 feet below the upper, what would be the pressure?

A. The pressure would theoretically be the same as it would be were a waterway excavated directly through the hill with 20 feet fall. The pressure of 80 feet of water in the ascending pipe would be balanced by 80 feet in the descending, leaving the pressure of 20 feet at the point where the wheel is located, or 32 feet in all. Practically this result would not be reached, as the friction on the inside of the tube would form an important factor in the calculation. The larger the conducting pipe the less this ratio. In all such problems, the fundamental law should be recognized, that power, or force, cannot be created. There is always more or less loss. In all cases where a fluid is transferred by a syphon, the force of discharge is determined by the difference of level between the point of entrance and exit.

Elias Shophell: Q. Did Thomas Paine or Thomas Jefferson write the Declaration of Independence?

A. The committee appointed by the Colonial Congress to draft a Declaration of Independence was composed of Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman and Robert R. Livingston. It was drawn up by Jefferson, chairman of the committee, which is proved by the handwriting. Only some slight changes were made at the suggestion of the other members. It is usual to regard such era-making documents as springing abruptly into being, and their authors receive praise for their apparently wonderful prescience. Jefferson nor any other man can be justly said to have been the author of the Declaration. The great principles it advocated had been discussed by Paine and filled the air. The Mecklenberg Convention which met in North Carolina the preceding May, had adopted resolutions embodying the same great principles. How much influence Paine may have exerted over Jefferson cannot be known. His writings were widely circulated, and Jefferson as well as all members of his committee read them with interest. Consequently the ideas of Paine were embodied in the Declaration. According to Motley, the declaration of the Dutch Republic was the source of many of the strongest generalizations. So close is the likeness, it must have been consulted by the writer or writers of the Declaration of Independence of this country.

John Crembeline: In May last, Henry Fulton, a neighbor, had his arm shattered and amputation near the shoulder became necessary. This was done at 10 o'clock in the morning, and in the afternoon the doctor visited the patient, who complained of his fingers and also his elbow being cramped, which annoyed and pained him. Without saying a word to anyone the doctor went to the cemetery where the arm was buried, took it up and found the fingers cramped as Mr. Fulton had stated. He commenced to place them in a straight position. After completing this he carefully re-covered the arm and went back to Mr. Fulton. The latter greeted him with: "I am now easy since my fingers were straightened." It seems he knew the moment the doctor performed the operation, for he said at the identical moment: "Now the doctor is straightening my little finger, now he has the next," etc. How did this man know that his fingers were cramped? What is the connection between the body and a portion thus detached?

A. Volumes of similar facts might be gathered and the only explanation which fully covers the ground is, that the severed limb holds its connection with the body through the spirit form. In other words the spirit substance has not fully withdrawn from the severed member, and remains conscious of everything which may happen to it.

There is a somewhat similar sensation experienced which is the result of irritation of the ends of the severed nerves, which the mind refers to the extremities of the nerves there once attached. Thus irritation there is referred to the toes or foot. This theory has been made to cover the entire field, but really explains only a part of the facts, failing in those like the one here introduced. The patient might have known that the doctor was straightening his fingers by clairvoyance or telepathy, but telepathy does not account for the cramped position producing pain.

Emily Mosher: Q. My mother passed from earth in 1860. She was a Spiritualist, and revered by her children, who were left desolate by her loss. She was only 50 years old, and her mind unimpaired. My father died in 1888. Now he comes to us often and communicates, while our mother has rarely done so. Why is this?

If what is must be, why should we strive to change and reform?

A. The first question is repeatedly asked, and has been answered in this department.

Briefly there are difficulties in the way of some spirits communicating, which they cannot, or choose not to attempt. Only at favorable moments do they come. Other spirits find it easy to communicate, and take great pleasure in doing so. If friends expect communication they must furnish conditions. You would not complain that there were no telephone communications sent to your house if you had neglected to install an instrument.

We may understand some of the essentials, and reasons why we do not have messages from spirit friends, but there are many causes we cannot appreciate.

If there is a spirit we desire to hold converse with, an earnest, concentrated and continuous prayer, or desire, will go far away to them and draw them to us.

That everything is predetermined by law makes it almost axiomatic that "whatever is must be," and further, our resistance to it, our efforts to change for the better also must be. That effort is a part of the plan. We are factors in the scheme to direct and control.

This theory does not relieve man of the least responsibility, or free him from making his utmost efforts.

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What Shall Be Done?

Stirring Words From Indiana.

The Proper Method of Dealing With Deception.

Since the subject of fraudulent manifestations in mediumship has been under discussion through the columns of The Progressive Thinker, I have been a close and careful reader of all that has been said by the various correspondents from all parts of the country. I want to thank J. Madison Allen and Will C. Hodge for what they have written and commend their articles to the readers of The Progressive Thinker. They will each bear a second careful reading.

Judging from the geographical distribution of your contributors, scattered as they are from Maine to Texas and from Boston to San Francisco, I am led to conclude that about the same condition of affairs exists everywhere, viz., that fraud and trickery, duplicity and unadulterated scoundrelism have about usurped the prerogative of mediumship and are reaping a harvest of fat things, while true and honest mediumship and pure spirituality have been driven from the public field of labor and forced to engage in private work alone, or seek other avenues of labor to obtain a livelihood or a bare living competence.

Many good and true things have been said by the various correspondents, and many useful suggestions have been made, but I have watched and waited and wondered: Who is it that is going to be brave enough to suggest an efficient remedy for this crying evil? But my watching and waiting has been in vain; not one has been offered. All have deplored the condition, but all seem to wait for some one else to say what shall be done to free our fair philosophy from this incubus of hideousness. The case is up to the Spiritualists to act, and in the words of another I would ask, "What are they going to do about it?" Too long already have we stood idly by with folded arms and seen this foul canker constantly growing and increasing in strength until today it dictates the actions of many of our camps and almost controls the destiny of societies, state and national organizations. Again I ask, what are we going to do about it?

Suppose that in the treatment of the counterfeiters of our national currency Uncle Sam should adopt the methods that many of our Spiritualist brethren have employed in the past in this matter of fraudulent manifestations; suppose that when his secret detectives should run to cover and capture a maker or passer of spurious coins, Uncle Sam should take him quietly to one side and say to him, "Now, I will just give you until to-morrow morning to gather your traps together and get out of town." Or, perhaps better still, he would say to him, "Go thy way and sin no more." What would you think of Uncle Sam?

Why, every one of you would be howling for a lunacy commission to try his case at once, and would be satisfied with nothing short of a non compos mentis decision, and how long would it be until every scoundrel in the country would be in the counterfeiting business, until every one who had a dollar in his pocket would not be sure whether he had a genuine dollar or a spurious one. This method and it alone is responsible for the present condition of affairs.

What benefit to the cause or detriment to counterfeit mediumship has resulted from the recent exposures of Mr. Winans or Mrs. Bliss-Green. Mr. Boving and his friends take Mr. Winans in the very act of fraud, capture all his paraphernalia, etc., and advertise the facts in minutiae through The Progressive Thinker, sustaining all their allegations by affidavits, then quietly turn him loose on the public. In a few days he turns up at Kokomo, Ind., is again heralded as a genuine medium worthy of our trust and confidence, and this, too, by no less a personage than Mr. Wood, who is one of the prominent officials of our State Spiritual Association, and who also requests that all Spiritualists write letters of sympathy, condolence and encouragement to good Brother Winans.

Also although Mrs. Bliss-Green was but a short time ago thoroughly exposed by a number of Spiritualists tried and true, yet we are told she is at this very time one of the popular mediums upon the Chesterfield camp grounds, enjoying an abundant and lucrative patronage.

Those Spiritualists who think we should adopt the method of the Nazarene and say to these frauds, "Go thy way and sin no more," forget that his gentle admonition was withheld until there were none to accuse. So it is not a parallel case with these where the accusers are standing and making affidavits to their affirmations of guilt. In these cases we should rather adopt that other saying of Jesus: "Howbeit there shall offenses come, but woe unto them through whom the offenses cometh."

Many honest and true Spiritualists seem to think we should let these scoundrels go free even when caught in the very act of deceiving, lest we might be considered an enemy to mediums; but I tell you if we let them go on we are doing true mediumship an irreparable injury by permitting them to sap the life blood by robbing of patronage through their flaming advertisements and wonderful promises and predictions to their patrons and which never come true.

Besides this, my dear deluded Spiritualist friend, of this class of mountebanks traveling over the country as physical mediums there is not one in ten of them that has the least scintilla of mediumship, and those who have traces of mediumship should be made to remember the fable of old Tray who received a terrible beating for being caught in bad company. No, they are not even Spiritualists. More than one of them has said to the writer: "Are you d— fool enough to believe such a thing as a spirit ever came back? There is no such a thing as a spirit—but the world is full of fools and cranks, there is an easy living in it, and by G—d I am going to have it."

No, Mr. Editor, Uncle Sam adopts a method just the opposite of this one the Spiritualists have been following. He has his argus-eyed minions of the law in every nook and corner, and if any one attempts to impose a counterfeit upon the public he is followed to the ends of the earth, is prosecuted, and I might say persecuted, until he is thoroughly convinced that anything and everything is better and easier than to engage in counterfeiting. It is only this persistent nemesis-like prosecution that enables Uncle Sam to keep the number down to the minimum.

Mr. Editor, I firmly believe that Uncle Sam's method is the only method that will ever free the cause of Spiritualism from this incubus that has covered it all over with degradation and shame; the only method that will ever drive these pretentious scoundrels from our ranks and induce those misguided ones that are mediumistic, to confine their manifestations to the limit of their mediumistic powers. The only method that will ever enable us to point with pride to our honest mediums and be able to truthfully say, These are heavenly gateways through which angels come to make their presence known to me. These are the message bearers of our departed loved ones. May the angels of love and purity, the spirits of just men perfected, and good and true men and women on earth unite in one solid phalanx and work in unison and harmony until this much-to-be desired condition shall have been fully consummated.

I know that thousands of honest, though as I believe misguided Spiritualists, will censure me for standing where I do upon the subject, but I firmly believe time and observation will prove to them that I am in the right.

By prosecuting these pretenders under the law for obtaining money under false pretenses many of them could be sent to do service in our states' prisons and surely there will be no angels weeping over the persecution of the innocents but rather the goddess of justice will be made to rejoice that innocence and purity shall be upheld and protected and that none guilty shall escape. W. L. DOUGLASS.

Indianapolis, Ind.

SPIRIT MESSAGES.

Through the Mediumship of Mrs. Nellie Davis, Kewanee, Ill.

Ruth Jones.

My Dear Friends,—I am sure it will do me good to mingle with the kindly intelligences of your little circle room, and I wish there were other places where the anxious spirits could go and reach their friends. I don't think they will be surprised to hear from me, for I know they are waiting for a letter from Mother.

I can't say as some do, I was ready and willing to go, for I felt I had much to live for. I left my husband and two sons, and I know they still needed my care, but the angels said come, and I went, and I want them to know I am contented and happy, and I would not return and take up the old life again if I could. I am well satisfied with my spirit home. How pleased I am at the opportunity it has opened to me, to go on with the plans and the activities that of necessity must move my being as a conscious, living woman. I feel I have many attractions on the spiritual as well as the mortal side, and that I belong, perhaps, to two worlds. I do not feel that I have lost anything of great mount by passing to the other life, and so I have longed to come back, hoping to give my greetings to all loved ones, assuring them of my care and watchfulness, and telling them that all is well with me. I was not disappointed. I found all the dear ones waiting for me. I first went with mother to her home. But my first desire was to return and tell all not to grieve for me, but they said I must wait until I got strong enough, for I told them I would come back and I wanted to keep my promise.

Well, I don't want to hold control too long, but I hope this will be received in the same spirit in which it is sent, and I would be so glad if they would give me an opportunity in private, for I have much to say to them. I passed away about 10 years ago.

Kingsville, O.

Lydia M. Comp.

I have two sisters living in Boston, and I have been very anxious to reach them, not only because I wish them to know that I love them and hope to be of some service in a spiritual way to their lives, but because there is another dear one with me in the spirit world that belongs to one of them and is anxious to send a message of comfort to her mamma. I want to tell her that Lydia and Thomas and her Lena are very happy together. We all have had our suffering here, and have had our experience too. After passing from earth, now we are all in sunshine and provided with a lovely home. I will not say we are in need of rest, because there is no idleness with us. Although we are not tired, we do rest while performing our duty from day to day, but it is all so light and pleasant and no sense of exhaustion comes to our souls. I know that Mary, when she receives my message, will feel a thrill of spiritual influence that will assure her of its truth, and also that we are near.

Jennie, my sister's daughter, is a beautiful psychic, and will soon be able to give communications to others who are in need of comfort and instructions from the spirit world, and if the two families will only sit together in harmony and sincerity once or twice a week, for a little while, they will receive tokens of spirit presence that will not fail to convince each one that there is an intelligence and power with them not of the physical life.

There have been some shadows in the lives of my dear ones during the last two years, for material conditions have been somewhat hard to bear; things have not been what they desired, but the shadows are passing away, and the clear light of prosperity will soon come. I know you will be surprised to hear from me, so far from home, and I have been out of the body almost 45 years, but they said I might come and I have been unable to reach my friends before. I thank you all so much

Minnie White.

I have been in the spirit world a number of years. I was a little girl when I passed away, scarcely sixteen, and as I look back to that time with its faded memory, I realize how unexperienced I was, what little I knew about life, and yet it seemed so broad and beautiful to me then, and when I had to go from the mortal life I knew nothing of the spiritual home, nor of the dear souls that are there, always ready to give any help they can to make life pleasant to those who have to leave the earthly things.

I was sick a long time before I passed away, but I did not think of death. I thought I must get well. I had my plans all made, and spoke to mamma and papa what I should do when I was cured, and the very plans I made while I was sick have been fulfilled in my spiritual home. I always said I wanted to be a teacher. I said I would have little children in my school that I could train. I would have music and other studies that would be helpful to them in my spirit home. I have little ones that I am training, and we have music and flowers, and beautiful things to cultivate their love of them, and all that is useful and sweet. Some of my folks have joined me in spirit. I had a baby sister come to spirit life 15 years ago, and I have kept her with me ever since. My brother Ralph passed away 12 years ago, and met his death by being run over by the cars, and poor mamma has never become reconciled to it yet. She says so many times, if she hadn't made him go to a neighbor's house with some mail, he would have been alive still. Now, I speak of those things so they will know that it is from Minnie. As they are not believers, and I want to say to Martha—she is my sister—that I was with her when she showed my little fancy pieces to Jessie the other day. Now I know this will not be interesting to most people, but I wanted to tell them something so they could recognize it.

I thank the guides so much for helping me. It has made me so happy.

I must go now. I hope this will reach the eyes of some of my friends.

Verification of Spirit Message.

Mrs Nellie Davis,—Kewanee, Ill.:—As I saw your notice in The Progresive Thinker, to inform you if any one recognized messages of their spirit friends. I have an aunt in spirit life by the name of Mary French, and she passed out in Cambridge, Vt., only the date of death is not just right. I can not give the exact date, but I know it is less than ten years ago, for I attended the funeral. I do not take The Progressive Thinker, but think I will before long. This message seems like my aunt, but I could tell better if I could hear other names of her family. Respectfully yours,

MRS. L. S. JACKSON.

Underhill, Vt.

Dear Madam:—A friend of mine called my attention to a letter in the Chicago spiritual paper from B. F. Gard. Now, I am not a believer, but will say this: I know this party very well, and it sounds just like him. If you can convince me I wish you would try to do so by sending me a letter. I won't send my name. If you are a medium you won't need that. You ought to be able to tell. Respectfully,

A SEEKER.

Volmia, Mich.

Dear Mrs. Davis:—A friend of mine sent me a copy of a Spiritualist paper, in which I find a message from my husband.

If the name hadn't been there, I should have known it was from him. I remember well the evening I made the remark that he spoke of, and I feel it my duty to tell you about it.

The son he mentioned is by my first husband, and he has been wanting me to sell my place so he could have some money to go into business with.

I also understand what he means by the ones he thought were deceiving me, but I will not mention what it is.

Now, Mrs. Davis, no one on earth doubted Spiritualism as I did, but I will say I am thoroughly convinced of its truth, for you nor no one else had any way of knowing what was worrying me so much. I will know what to do now, and I will forever feel grateful to you and the spirit world.

Please let him come again. I send my love to you, and from now on live a new life. I am 74 years old and have always been a Methodist; now I am a Spiritualist. Yours with love,

MRS. HARRIET HOWARD.

P. S.—My husband made a mistake—he said he died 21 years ago; it should have been 22 years.

Chicago, Ill.

Mrs. Nellie Davis, Kewanee, Ill:—I see in The Progressive Thinker, that you have a message from Dr. Hovey, late of Springfield, Mo. I write to say that I knew the Doctor slightly, but was better acqquainted with his son, a dentist at the place when I left there, about ten years ago, but I think he is still there, practicing his profession. The old Doctor was a noted Spiritualist at that time, and for this reason, was regarded as a crank, but for this reason only; otherwise he was regarded as an upright and intelligent man. I note that you say that you are a medium. I have been taking an interest in Spiritualism for the last two or three months, but as I read both sides of the question, I am beginning to lean to the telepathic or subjective mind theory. If at any time you can send me anything that would be convincing I would be glad to hear from you. Most respectfully, LEWIS F. BELL.

623 Messanic st., St. Joseph, Mo.

To the Editor:

I wish to make some remarks about the message purporting to come from Dr. E. Hovey, who passed to the "unseen" from Springfield, Mo., several years ago, which was reported in Aug. 5 of The Progressive Thinker, by Mrs. Nellie Davis, of Kewanee, Ill.

I knew Dr. Hovey in '86, '87, '88, and up to the time of his release from the earthly burden.

The language sounds to me very much like our friend. There is one remark that is suggestive to every person who is a true lover of the great truth, and that is the early struggles of himself and others in trying to demonstrate immortality were great, the extent of the labor and sacrifice being only known to God and the angels. His expressions are more philosophical than would appear from a hasty reading; and a number of them are also beautiful. He says he wishes to help and sustain every medium and keep each SPOTLESS AND ABOVE REPROACH. He says in the concluding part of his message, all of which I deem full of beauty and cheer, to tell his friends that "Old Doc." was not disappointed, as many thought he would be.

He was beyond the business activities of life when I first knew him, and was like unto a traveler on the bank of a river, hailing the ferryman with a signal lantern. The last time I saw him in the flesh was in a spiritual hall in his city. It was in the Autumn, and there was no fire in the stove; and he was coddling in the corner where the sun's rays were kindly falling and his features were almost blue with chill. He was 80 years of age.

The message had a deep influence upon me. I studied it; tried to read it to a spiritual friend, but was so affected that I could not proceed without many interruptions which seemed unnecessary, and without reason. After I passed through this I began laughing, and the more I tried to read the more I had to laugh. Finally, something said to me "Old Doc." is with you, and some others, notably the Indian girl who always provokes in this manner.

Dr. Hovey was one of the brightest men I ever met. He was scholarly, correct in his mental conceptions and pure in his ideas of humanity and its needs.

I feel like saying to Mrs. Davis, the medium, Go on and give us more and more, if you can attract such denizens from their supernal abodes and enable them to speak to an ignorant and crime stricken world such as ours! Go on! Go on!

Cheering incidents are coming from many points as to what is the drift and trend of the lovely unfoldments in our Zion. Diamonds, new and sparkling, with 18 carats or more fineness are being upturned, which thrill the darkness and frighten away the silence of the ages.

Dr. Hovey, in behalf of your many friends for which I waited to answer your sweet and cheering message from athwart the waves, I greet you with a rising sigh of hope, that is more than hope! S. J. DAILY, M. D.

La Junta, Colo.

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ONSET CAMP, MASS.

Notes of Events at This Popular Camp.

Sunday, August 13, there was another large gathering of people at this camp. All trains and electric cars came crowded all day Saturday and Sunday. It being the middle of the season there were the largest audiences the past week. Mrs. Cora L. V. Richmond has been the speaker and held her classes.

Wednesday was Equal Rights Day and Saturday was Lyceum Day, and both these days there were large audiences. Lyceum was under the management of Mrs. C. Fannie Allyn, and was a great success. Many speakers and mediums assisted the children by taking part in the exercises.

Sunday morning a large audience was in attendance to listen to the lecture given through the controls of Mrs. Richmond. Mr. Maxham opened the meeting with a song, after which Mrs. Richmond gave a soulful invocation. After another song by Mr. Maxham, Mrs. Richmond took for her subject, "Life on Other Planets," and "The Twentieth Century's Fulfillments," and gave one of the best lectures given by her this season, and only a verbatim report would do justice to the speaker, and space will not allow that.

Chairman Fuller announced that Mrs. Richmond would be engaged for next season and many seasons to come.

In the afternoon the platform was occupied by Mr. J. J. Morse of London, England. This being the beginning of Mr. Morse's last engagement prior to his return to England, there was of course one of the largest audiences of the season. It seems strange that we should have two farewell engagements at this camp this season, last Sunday being Mr. Colville's farewell, as he announced he was to leave this country, and to-day being the last Sunday engagement of Mr. Morse, as he is to return to England. Mr. Morse's last engagement will take place on Thursday next. The large audience showed that Mr. Morse has many friends in America. We are sorry to lose his valuable services upon our platform in this country, but he is sure of a great reception in England. What is our loss is their gain.

The afternoon meeting was held in the temple on account of a short shower. It was the largest audience of the season and Mr. Morse received an ovation as he was introduced. Mr. Maxham opened the meeting with a song, after which Mr. Morse read a poem entitled "Which Are You?" by Ella Wheeler Wilcox. After another song, Mr. Morse took for his subject, "The Rescue of Humanity" and gave an address that was educational and interesting. It was an address that should receive a report in full, as to take abstracts from it would not do justice to the speaker. Mr. Morse held his audience in close attention all through his address and at the close held a reception, and it was clearly seen he had made many new friends. No grander meeting will be held in these United States than those held today with such speakers as Mrs. Cora L. V. Richmond and Mr. J. J. Morse. At the close of Mr. Morse's lecture, Mrs. Swift held a seance, and was as successful as the speakers that had preceded her. Mrs. Swift also held a large seance in the Arcade in the evening, and again was very successful.

The Bridgewater Band gave three fine concerts during the day. It was really a grand day.

Monday, August 14, was conference day. Mr. Maxham sang one of his beautiful songs after which Mr. Grieve of Boston, spoke of some of the benefits received through Spiritualism, and answered in a small way, the question often asked, "What good is Spiritualism even if it is true?" He spoke of Spiritualism in its earliest day, that is, thousands of years ago.

Mrs. Curtis read a poem; Mrs. Davis rendered a beautiful song; Dr. Huot gave messages.

Tuesday, Miss Florence Morse delivered an address, her subject being, "Spiritualism the Builder." Mr. Maxham sang several selections during the meeting, and Miss Morse closed the service by giving messages.

Wednesday was G. A. R. day at Onset, and although the weather was very bad, we had a large audience to pay honor to the "Boys in Blue." General Sheridan Post of Wareham, came to Onset in a body, and the W. R. C. from that place also. The meeting opened with "Marching Through Georgia," after which the lyceum children under the direction of C. Fannie Allyn, marched to the platform, where they gave the Allyn flag salute, after which they recited a lesson on "Patriotism."

Dr. G. A. Fuller then welcomed the comrades to Onset, and extended to them the greeting of the association. He spoke of the loyalty and faithfulness of the men in '62 to '65, and said he always felt honored when he could in any way be where they were assembled.

Mrs. Cora L. V. Richmond spoke to them of their loyalty and recited a poem which she had spoken at Camp Douglass, and at Washington, D. C., when Gen Grant (at Washington) was reviewing the returning troops. This was received with great enthusiasm.

Comrade LaGoss, writer and journalist, spoke of the war and its horrors; of the loyalty and honor of the "boys" and recited several amusing incidents to keep the picture from being too horrible. Comrade Young of Onset, recited an original poem.

Mrs. C. Fannie Allyn spoke as only she can speak to the G. A. R. Her whole heart and soul is in this work for the comrades. They all love her, and are never tired of hearing her. She closed her remarks with a poem.

Mr. Maxham sang two rousing war songs and Miss Alice Holbrook sang a fine selection. The meeting closed with the singing of "America," after which the organizations were served a collation.

Thursday, Mr. J. J. Morse of England, gave his farewell address in America, taking for his subject, "Death a Catastrophe, or a Consummation?" When the meeting closed, the friends clustered around Mr. Morse and grasped his hand, wishing him success in life, and Mr. Morse goes away with the knowledge he has many friends in Onset.

On Sunday, Aug. 20, Mrs. M. T. Longley, secretary of the N. S. A., and Mr. Thos Cross will be the speakers, and Miss Florence Morse the medium, and it ought to be another grand meeting.

As the time draws near the close of this meeting, have you subscribed for this paper? If not you ought to do it at once before it is too late. You can do so at the book store.

C. L. HATCH.

So live that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death
Thou go not, like the quarry slave at night,
Scourged to his dungeon; but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one that wraps the drapery of his couch
About him and lies down to pleasant dreams.
—Bryant.

LILY DALE, N. Y.

Notes of the City of Light Assembly

Sunday, August 13, Peace Day dawned calm, beautiful and bright after several days of continuous rain, and not only was the weather auspicious, but the immense audience both morning and afternoon was inspiring to the speakers and all who took part in the day's exercises. A symposium of the best thought was held in the auditorium in the morning. The auditorium was decorated with festoons of white bunting, augmented by the flags of all nations; the beautiful flowers and foliage made a very pleasing picture. Short addresses were made by W. J. Colville, Wilson Fritch and Mrs. Ripley of Canada, interspersed with song, and orchestral music by the famous Northwestern Band of Meadville, Pa.

Mr. Colville, in his characteristic and inimitable style electrified his audience with his earnest, enthusiastic speech. A mere report of his lectures will never do W. J. Colville justice—one must see and hear the man to thoroughly appreciate his power. There is but one W. J. Colville on earth, and Chairman Lillie made no mistake in introducing him as "W. J. Colville of the World!" He said in part:

"I never like to hear the expression, 'we will agree to disagree'—that is paradoxical and absurd; we may agree to differ, but we can never agree to disagree.

"Difference is concord, difference is harmony, difference is symphony; disagreement is war, and war is hell! The cause of Russia's probable and final defeat is because of the tyranny of the czar; the cruelty, the inhuman treatment shown Russia's millions has depleted her population physically, mentally and morally; in no way are they able to cope with those little brown men who are versed not only in the tactics of war but have the common bond of brotherhood existing which nerves them to defend home and country with their life's blood. The Russian soldier has no country—he is only the minion of the czar and serves because he must.

"Every soul has a place somewhere on earth and there can be no peace without justice, no peace without honor, there will be no peace so long as the people worship the God of battles. It is beautiful to see here the flag of every nation, but take the white banner of humanity and hang it above all of them; I am a traitor the moment I place the Stars and Stripes above the white flag of humanity. Then, and only then when every man sees his brother in every other man, with malice toward none, but charity for all, will there be 'Peace on earth, good will toward all.'"

Wilson Fritch in his Peace Day address, said: "The fundamental principle of all logical reasoning is, things that are equal to the same thing are equal to each other. If this be true, persons and nations that harmonize with truth, harmonize with each other. Perfect harmony is perfect peace. If everything in the universe harmonized with truth, the universe would be a symphony. Nations will realize peace as their governments express justice. The propensity to exploit others has been the cause of war.

"The word king means a man who can do things. The natural king is he who by the greatness of his personality leads. But his descendants were recognized kings not because of fitness but because of descent, and men believed that these kings were hedged in by divinity and ruled by divine right.

"Cromwell taught the world the divine right of humanity. The founders of the Republic expressed more fully the divine right of humanity. All men are created equal as to rights. Government is from the people, by the people, for the people. There are inalienable rights of life, liberty and the pursuit of happiness. These rights can not be taken away from the humblest man by monarch, or by the majority of the citizens of a republic.

"This is the higher law which governments must serve. Nations are for man, not man for nations. When men see that they can prosper only when their prosperity promotes the prosperity of others, all wars civil and industrial will cease. It is idle to point the finger of scorn at certain business men who have succeeded marvelously in the warfare of business. It is not the man but the system that is at fault. Business must pass from warfare to co-operation. There is no excuse for war among civilized nations. A $7,000,000 battleship is only a hickory club horribly enlarged. Men bow down to the idolatry of a false patriotism.

"We must reverence humanity more than any institution, family, church, school or nation. The United States has made the beginning of international organization in the forty-five states governing themselves yet under a supreme national government.

"Disputes between our states are settled by the Supreme Court. Let there be a United States of Europe, a United States of North and South America, a United States of Asia, and a United States of the whole world.

"The Hague points the way to the federation of the world, the parliament of man."

Letters of regret to President Abbie Louise Pettengill from President Roosevelt, Gov. Herrick of Ohio, and the governor of the state of New York were read by Chairman Lillie. Each communication expressed appreciation for the courtesy extended by President Pettengill's invitation to be present at the City of Light on "Peace Day" of the assembly, also regret because of inability to attend.

The psychic power of Georgia Gladys Cooley as message bearer that day was specially marked, and many hearts were brightened by this earnest worker. Mrs. Cooley has endeared herself to the hearts of all with whom she has come in touch during her stay at Lily Dale, and we will regret to have her leave this week.

Margaret Gaule Reidinger, of New York, the well-known favorite, will occupy the platform as test medium from August 18 to the end of the session.

Susan B. Anthony and Rev. Anna Shaw will be the attraction for Woman's Day, August 16. A mask ball will be given on the evening of that day, in the auditorium, under the auspices of the Willing Workers.

MATILDA ORR HAYS.

Vicksburg Camp, Mich.

Every day brings new faces at Vicksburg camp, and happiness and good will are on every hand. We regretted the time when we were obliged to part with Dr. Austin, but our loss will be gain to the camp to which he has gone.

Friday and Saturday following his departure we had the pleasure of listening to two lectures from the very able guides of the chairman of our camp, Mr. Thomas Grimshaw of St. Louis, Mo. Each lecture was a gem, and so sparkled with the grand truths of our beautiful philosophy that one could but wonder why all the world did not perceive the light, and turn towards its wondrous life-giving rays. We felt that we stood face to face with the angel world, and drank from an overflowing fountain, as this guide poured forth the utterances which led us all to a higher conception of life, and of man's responsibility.

Mr. and Mrs. Sprague arrived Saturday evening, and Sunday found large audiences to greet them. Mr. Sprague certainly has religion; his enthusiasm is without bounds; it sometimes gets into his feet; it leaps forth from his lips in exclamations of happiness and joy; it echoes and re-echoes throughout the hall, and cannot fail to find lodging in the hearts of the people.

National Association day was observed on Thursday, August 10, Mrs. Sprague and our chairman giving interesting talks in the morning, which was followed by Mr. Sprague in the afternoon with a more detailed account of the labors of the N. S. A., together with the questions of the day before them. Mrs. Sprague was feeling quite poorly the first few days of their stay with us, but the balmy restful air of Vicksburg camp, magnetic treatments, the warm sympathy of her many friends and the angel keepers, have all united in restoring her physical equilibrium, and she is doing a fine work, bringing messages of comfort and joy to those whose friends are treading that mystical strand. Long may Brother and Sister Sprague travel across this broad land, liberating souls from creedal bondage, and leave sunshine, joy, peace in human hearts. They leave us Tuesday to attend our state meeting at Lansing, and thence on to other labors.

This Saturday afternoon we have had the privilege of again listening to one of the masterly addresses from the guides of our worthy chairman, Thomas Grimshaw, who led us out upon a vast plain of reasoning, showing us that we were not children of chance; that heredity and circumstance was not the all power controlling our lives, but that we were of God; he robed us in garments of divinity; told us we were one with the Infinite; that we were masters—builders of life's great destiny; that we were living entities, individualized parts of the great stupendous spirit of the universe, and as such are heirs to all the graces, the powers, the virtues of the Infinite. We look forward in anticipation of listening and drinking from this fountain of inspiration to-morrow, Sunday afternoon, as our Brother Grimshaw will be the speaker at that time. In the morning, Dr. Edson A. Titus, Battle Creek, Mich., will be our speaker. Dr. Titus is in love with "this dear old world," and we expect from his lips and his fertile mind some words that will lead us onward in the scale of being. While feeble in step, yet youth has its residence in his heart. We expect to be richer after the meetings to-morrow; to have gone a little farther out upon the heights; to have absorbed a little more of the sweets of the world, of the Infinite, of God.

The sweet songs of Mrs. Russell continue to creep into the inner recesses of our hearts, bringing forth the better part.

We expect our good friends, Mr. and Mrs. G. W. Kates the following week.

EMMA GIBBS.

Grand Rapids, Mich.

LETTER FROM MRS. L. J. JAQUET.

Are Spiritualists Drifting Into Socialism?

I am still stopping at the Scovell home, waiting, as Micawber would say, for "something to turn up;" but I am waiting between readings and visitors for my good little sister Virginia Bryan to return to the fold; and many more are also waiting for her with eager eyes and anxious hearts. Letters are coming from all points of the compass, calling us to their posts of duty. I received a very encouraging letter from Mrs. Bryan yesterday, saying her daughter was convalescing, but while her father was up, he was very weak and could scarcely talk.

Myself and Sister Scovell held a meeting in the new Sapp Opera House the 8th, and had a large and very appreciative audience. Sister Scovel is a veteran in the cause and makes things hum for some of the goody-good ones; and yet they all like her.

And now hold your breath, all who know me, when I tell you that the minister of the Christian church has invited me to take part in the Wednesday night Bible debate. I am afraid this good brother does not know my views on the Bible, or he would never have invited me; but be that as it may, he is very liberal and I am sure would be more so were it not for fear of losing his job; he is a very fine man, with a fine wife and beautiful little boy. Instead of participating in Bible lore I think I will listen to an address to be given in the opera house by Walter Thomas Mills, the great socialist orator. I think that will fit me better, than the second chapter of Corinthians, and 8th verse; don't you, friends?

Oh! by the way, I was asked only yesterday why so many Spiritualists were drifting into Socialism? Now will some one please answer this? Some one of our great scientists, perhaps, can tell. I cannot, neither do I know that our ranks are turning to any extent, falling in with the Socialists; and if it be true, it would not be such a bad thing, would it, co-workers and friends? I do not think it would hurt us very much; nay, not half so much as some of the fake workers are hurting us.

The Spiritualist work, as far as societies are concerned, is rather slow here, but in Joplin, eight miles away, they have what is known as the Psychic Club, and also one society which is held by a Mrs. Fields Sheridan, and both, I am informed, are doing well.

The ladies of the Psychic Club I have met and been entertained by them, and they are doing a great deal of good, that of uplifting humanity and aiding the sick and needy. Mrs. Stiles of Joplin, is their president, and a very worthy woman. We, Mrs. Scovell and myself, meet with the Psychic Club this afternoon in the home of Sister and Brother Gaston of Joplin.

L. J. JAQUET.

Galena, Kansas.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By. J. M. Peebles, M. A., M. D., Ph. D. Contains the address rejected by the Philosophical Society of Great Britain, with introduction and Explanatory Letter. Price 15 cents.

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IMPORTANT WORK.

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The above is the title of a highly important illustrated work, gotten up with painstaking care, by Mrs. Laura G. Fixen, the efficient vice-president of the Illinois State Spiritualist Association, 1047 Carmen Avenue, Chicago. It contains 100 pages and will prove of great value to those who wish to get information in regard to the different societies located in various parts of the country. It is gotten up in a most beautifully artistic style, and reflects great credit on its compiler. This long needed work will impress the casual observer with the extensive following we have, and the dignity due to the grandest and most important philosophy now before the whole civilized world. It leads off with a magnificent photo-engraving of Mrs. Abby Louise Pettengill, president of the "City of Light" Assembly, Lily Dale, N. Y., who is a prominent factor in the education process now going on in our ranks. This Official Register can be obtained by addressing this office. Price $1.

SUMMERLAND, CAL., CAMP.

The Summerland Spiritualist Association will hold its annual camp-meeting at Summerland, Santa Barbara county, Cal., commencing on second Sunday in September and closing on the following Sunday. The association has engaged celebrated speakers and mediums and is endeavoring to make this meeting especially attractive to visitors. A restaurant at hall to accommodate all visitors during camp-meeting. Inquiries for rooms and other information, address W. G. Hendricks, secretary Summerland Spiritualist Association, Summerland, Cal.

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Genesis iii:8.
Genesis xviii:1; xxxii:24.
Exodus xxiv:10,11.
Ezekiel xi:9.
Daniel v:5.
Luke xxiv: 15, 16, 29, 30, 31.
John xx:19, 30.
Luke xx:30, 31.

Spirit Writing.

II. Chronicles xxi:12.
Daniel v:5.

Independent Spirit Writing.

Exodus xxiv:12.
Exodus xxxi:18.
Exodus xxxii:16.
Exodus xxxiv:1.
Deut. v:22.
Deut. ix:10.

Trumpet Speaking.

Exodus xix:13, 16, 19.
Exodus xx:18.
Revelations i:10.

Trance.

Genesis xv:12, 17.
Daniel viii:18.
Daniel x:9.
Acts ix:3, 9.
Acts xxii:17.
II. Cor. xii:2.

Healing—Old Testament.

Numbers xxi:8, 9.
II. Kings v:1, 14.
I. Kings xvii:17, 24.
II. Kings iv:18, 37.

Disciples Charged to Heal the Sick.

Matt. x:8.
Luke ix:2.
Luke x:9.

Disciples Heal the Sick.

Acts xiv:8, 10.
Acts iii:1, 8.

Healing: New Testament—Jesus the Healer.

Matt. viii: 5, 13.
Matt. xii: 10, 13.
Luke xiv: 2, 4.
Mark iii: 2, 5.
Luke v: 17, 25.
John iv:47, 54.
Luke ix:11.

Gifts of Healing.

I. Cor. xii:9, 28.

Healing by Magnetized Articles.

II. Kings iv:29.
Acts xix:11, 12.

Independent Spirit Voices.

Deut. ix:12, 13.
I. Samuel iii:3, 9.
Ezekiel 1:28.
Matt. xvii:5.
John xii:28, 29, 30.
Acts 7:30, 31.
Acts 9:4, 7.
Acts 11:7, 8, 9.

Spirit Levitation.

I. Kings 18:12.
Ezekiel 3:12, 13, 14.
Ezekiel 8:3.
Acts 8:39.
Possibly also Matt. 4:1.

Spirit Tests.

Genesis 24:14, 19.
Exodus 4:14, 31.
Judges 6:36, 40.
I. Samuel 1:10, 11, 17, 26, 27.
I. Samuel 10:2, 6, 9, 10.

Spirit Communications in Dreams.

Job 33:15.
Joel 2:28.
Genesis 28:12.
Genesis 31.24.
Genesis 37:5.
Genesis 41.

CLINTON CAMP, IOWA.

Notes of the Camp-meeting at Mt. Pleasant Park.

Since our last writing we have had with us as speaker, the veteran worker Moses Hull, who came in the interests of the Morris Pratt Institute, and to lecture on August 10 for the M. V. S. A.

August 9 was Morris Pratt Institute Day, and a special program, arranged by Mrs. Mattie E. Hull, was given.

If devotion to the work, persistence, energy and ability can win success for the Institute, it will surely live to become an enduring monument to those who are laboring incessantly to bring about this most desirable result.

Mrs. Hull has been here since the first week of camp, as leader of the progressive lyceum, and with several assistants she is doing splendid work with the children. An entertainment is to be given by the lyceum on Saturday evening of this week which promises to be very interesting.

On Friday of last week John W. Ring gave his first lecture to a most appreciative audience. He lectured for the last time on Sunday afternoon to one of the largest audiences of the season. We predict great things for this gifted young man, and shall hope that he may come to us again next year.

On Sunday morning, Prof. W. F. Peck delivered a fine lecture on the subject, "Is the Universe Governed by Law or Caprice?" When our president speaks we are always sure of a treat, and we are looking forward with pleasant anticipation to next Sunday when he will continue the subject, dealing with the evidences of Law in the Moral World.

Monday, August 14, the Woman's Union held a fair in the pavilion which proved a great success financially and socially. The Union netted between $70 and $80 as the result of their work. The "Mellen's Food Baby," and the other sweet little mustached toddler in most becoming caps furnished not a little amusement for the large company. Dr. Cormony and Vice-president Willing are humorists of no mean order.

Wednesday was Woman's Day—an event to which we look forward each year as the chief social feature of the camp season. Through the efforts of the Woman's Union this day has become noted as one filled to the brim with enjoyment of various kinds. Following is the program: Morning—Music; poem and remarks, President Rose A. King; solo, Miss Lillian Swanson; address, Prof. W. F. Peck; duet, Prof. and Mrs. Zumbach; address, Mrs. Laura G. Fixen; reading, Mrs. E. J. Owen; music. Afternoon—Music; poem and address, Miss Elizabeth Harlow; solo, Miss Grace Hawtin; poem, Mrs. Mattie E. Hull; music. Message service at 4 p. m., Mrs. J. A. Murtha. The "Ladies Ball" closed a day of greatest pleasure and profit.

Mrs. Laura G. Fixen has just finished her engagement with us, much to our regret. Her work here was greatly appreciated. With high ideals and broad sympathies, Mrs. Fixen's motherly heart goes out to all the world in love and helpfulness. Would there were more like her in the Spiritualistic field.

Miss Eliabeth Harlow is already with us and has begun her work of regenerating the minds of men and women. She will remain until the close of camp.

Next week W. J. Colville will be here, as will be also Mrs. Georgia Gladys Cooley. With this galaxy of brilliant light the last week of our camp will be most interestingly bright and enjoyable.

Mrs. Alice C. Barry, pastor of the local society of this city, is doing excellent work as a message bearer. She takes the place on our program of Miss Ella C. Preston, whose engagement was cancelled.

Mrs. J. A. Murtha departed yesterday for her Canadian home, bearing with her the kindest thoughts of all who heard her convincing messages.

Dr. Fred L. Mehrtens has closed his platform labors here, but still remains with his wife, to enjoy the good things to come, and to treat patients.

The days pass delightfully, and we feel no camp could be more enjoyable.

REBECCA WORTH.

Chesterfield Camp—Letter From Mrs. Anna L. Gillespie.

The attendance at camp on Sunday, Aug. 13, was fine, notwithstanding the threatening weather in the morning and the heavy storm of the afternoon. At 10:30 a. m., Miss Elizabeth Harlow gave her farewell lecture to a thoroughly appreciative audience. She is a rarely gifted speaker, and on this occasion was at her best. Her departure from camp was regretted by all.

At 2 in the afternoon, Dr. A. B. Spinney of Michigan, made his initial appearance before a Chesterfield audience which completely filled the great auditorium. He gave a splendid address which was replete with points well sustained. He will remain at the camp one week.

At 4 p. m. Mrs. Maggie Waite gave an unusually fine seance of over one hour, every test fully recognized.

The music throughout the day was especially good. Miss Marlowe, the director of music, is especially adapted to the work, and received many favorable comments. In fact the whole tricalderm or phrase. Price $1.

week has been an especially pleasant one.

Luther Memorial Day was a great success. In the evening a "Paradise Party" given by the ladies demonstrated beyond a doubt their ability in social matters.

The minstrel entertainment Saturday night was the greatest social success of the season, financially and otherwise. Was carried out without a flaw. While attending these entertainments it seems incredible that the entire preparation and arrangements are made in three or four days. It would certainly do credit to weeks of rehearsal.

The camp ground is certainly beautiful, and there is much promised for the comfort of guests another year. Accommodations have been limited and insufficient as the regular attendance of campers is much larger than any previous year. Good feeling and harmony prevails, mediums are all busy. No unfavorable comments thus far have disturbed the peace of the camp.

The writer expects to leave the camp for San Diego, Aug. 26, taking with her only pleasant memories of Chesterfield, holding close to her heart the thought of the children of the lyceum who have added so much to the interest of the camp.

ANNA GILLESPIE.

Ashley Camp, Ohio.

Sunday, August 13, was an auspicious day at the Ashley Camp Meeting, with J. J. Beard, who is always courteous and genial, in the chair, with W. V. Nicum of Dayton, Ohio, and Mrs. Margaret Stewart of Piqua, Ohio, and Mrs. A. C. Kibby of Cincinnati, as message bearers, the Sunday services were begun.

The morning of August 13, dawned on one of the most beautiful parks in the State of Ohio, the recent rains having washed the dust from the trees, shrubs and flowers, revealing to the beholder Nature, arrayed in her loveliest garb.

Wooley Park is owned and controlled by the Spiritualists Association, which conducts these meetings. There are still two or three cottages for rent on the grounds, at a reasonable price, good board, good clean beds, and a genial people are to be found at Ashley camp-meeting.

At 7:30 Mr. Nicum spoke to a much larger audience than the morning service drew out. The audience was mainly made up of the rising generation, who paid close attention to the speaker, seeming to drink in every word and sentence spoken by him. Mrs. Stewart followed the speaker with messages.

August 13 is a memorable day for Woolley camp, where the denizens of the spirit world and mortals struck hands in an effort to solve the problem, If a man die shall he live again? To many in the audience the mist was cleared away and we believe there were many in that audience who for the first time realized the truth of the philosophy presented by the speaker.

W. V. Nicum is a young speaker of great promise. His genial manner, his eloquence and logic have won for him the love and admiration of all who heard him at Woolley Park. The association hopes to secure his services for next year.

Mr. and Mrs. Sprague will be with us this week.

Tuesday night Woolley Park was visited by a steady downpour of rain, leaving the grounds a little damp and chilly for a few hours, but soon the sun came out to bless and brighten this beautiful camp.

Wednesday evening dance was well attended. The youths and maidens tripped the fantastic until midnight, when all dispersed, wending their way to their several homes, leaving the campers to enjoy the sweet embrace of the angel of sleep.

Woolley Park is the possessor of an artificial lake which is stocked with fish, and those of the campers who wish to indulge in the sport of hook and line, are often rewarded by big hauls of the finny tribe.

Mrs. Kibby of Cincinnati, who delights in the sport of fishing, angled along the lake shore six or seven hours, and for her labor was rewarded by a catch of seventy of the finny tribe.

There is on this camp a fine well of sparkling water to slake the thirst of campers and visitors alike; also a mineral well, the water of which is said to be beneficial to sufferers from rheumatism, stomach and kid

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32. CHICAGO, ILL., SEPT 2, 1905. NO. 823

AN OPEN LETTER

Addressed to a Methodist Friend.

My Dear Friend:—Though this letter may possibly stagger your faith, I nevertheless intend it for your good, with the wish that you be free and fearless to think and reason. The mere fact that you are endowed by the Creator with the faculty of reason ought to be sufficient proof that you should use it and abide in the decisions, untrammeled by the clogs of any ism. The world is progressive, and cannot always wear its swaddling clothes, because the Creative divine energy is in it, actively unfolding life and its infinite possibilities; and so our minds should be free, active, and unhindered with fetters, and thus progressive. The stagnant pool is offensive, while the free, dancing waters delight us in supportive service:—

"All is action, all is motion,
In this mighty world of ours;
Like the current of the ocean,
Man is urged by unseen powers.

"Steadily, but strongly moving,
Life is onward evermore;
"Still the present is improving
On the age that went before."

You ask, what do I believe? "Seek and ye shall find, ask and ye shall receive." Yes, I believe everything that my reason and intelligence passes upon and accepts. Nothing more, and why should I? It is evidently for this purpose that reason is ours. In man only is reason perfected. I believe in reason, and my reason tells me that God must be great, good, and just, and in supreme control of the boundless Universe. I believe that God is an infinite, Omnipresent, Creative, Intelligent Energy, manifest in the evolution of all life and being. I believe in the philosophy of evolution because it addresses my reason and intelligence and enables me to better understand Creation, how man came upon this planet, how conceived, evolved, and delivered. In support of this belief I am indebted to Darwin, Haeckel, Romanes, Lamarck, Hudson, and others, and these are the greatest acknowledged world authorities.

Now, the theory of evolution is accepted by all the university professors of this country and of Europe; and while I cannot expound its doctrine or philosophy fully in a short letter, I will try to briefly define its foundation and discovered laws or forces.

It is sometimes spoken of as Darwinianism; but it has come to be this and more; for Darwin traces the descent of man only from the monera, while the more complete and later theory recognizes the Divine Mind or Intelligent Creative Energy back of all life and impelling progressive development from the lowest to the highest order of being, the history of which constitutes or gives "The Divine Pedigree of Man" and makes him a child of the Infinite. This is a very summary statement and I will try to simplify and make it clearer.

Just as embryology or ontogeny is the history of the evolution of the individual from the germ cell to a complete unfoldment of the human form, occupying a period of nine months, so philogeny is the history of the evolution of man from the primordial germ or moneron, occupying millions of years, the law of heredity governing the process alike in each case, the embryonic history of the child in the mother's womb being a recapitulation of all the gradient steps recorded in philogeny or history of the ascent of man from the monera.

In the simple primordial cell there existed the potentialities and possibilities of the race, the same as the potentialities of the individual exist in the embryonic germ cell. Just as the massive oak exists in the humble acorn, so man existed in the cradle or womb of Mother Earth, and was developed by the Infinite Love and creative energy we call God. Thus man and all creatures were created, and are still being born upon our planet and doubtless upon countless millions of other worlds that revolve in space with apparently similar accompanying conditions as does our own.

If you will think a little you will perceive that every attribute, faculty, and characteristic of your being is yours by inheritance. The child inherits the form, physique, disposition and powers from its parents and the parents from their parents, and so on back to the remotest ancestor, environment and condition only modifying results; and the controlling force that determines this is called the law of heredity. It is this force that accounts for the recapitulation of philogeny in ontogeny. The law of heredity is universal, beginning with the monera and culminating in man. It relates us to all creatures and to God. We are thus the children of God by inheritance, and so must inherit the attributes of the Infinite Eternal Father; and as the Father possesses eternal life so must we. But God is the Father of the moneron as well as of man. The difference is this: Man is the ultimate of conception, the moneron is not; nor is any gradient creature.

Man only is an ultimate and possesses in full the Divine heritage. It is believed by many that animals are immortal; and also that the child from the moment of conception is immortal. I don't know; but I think not, because man alone seems to be the ultimate aim and end of Creation. And, too, it appears that he alone hopes for and expects a continued existence and occasionally communicates with the departed and receives assurance of a life beyond. Either this or else he is deluded in a most unaccountable manner, which is hardly conceivable.

Now, further: I think it is fairly demonstrated that telepathy and telekinesis are attributes of the human soul and therefore of God. Telepathy is the ability of subjective minds to communicate with each other. Telekinesis is the attribute which enables the subjective mind or soul to move ponderable substances and to control matter. It is this force that enables the spirit under favorable conditions, to materialize and to write messages on slates, of any color without pencil, and in many other ways to communicate, as I have many times witnessed. It is the subjective mind and not the brain mind that possesses these Godly powers, inherited, and that adapts the soul to a sublimer sphere with those passed on. By this force Christ and Peter may have walked on the water, and possibly others on coals of fire.

Still further: The subjective mind or soul, "Created in the image of God," beside the aforesaid attributes has also others, important among which is a perfect or at least potentially perfect memory, which is the storehouse of knowledge, and which, I believe, may embrace and hold the soul's greatest wealth in the great beyond. I have thus come to think that our greatest wealth and pleasure in the spirit realm may there be measured by the advancement we make here in goodness, knowledge, and mind expansion, which, I believe should be our highest aim in life.

With the further faculties of deductive knowledge, intuition, emotional and universal love once all are fully developed. Man appears in the image of his maker, perfectly equipped for an active and happy existence in the kingdom of mind and living worlds.

Thus, in the 72nd year of life's journey you have my belief and reason for same.

And, now, what do you believe? I can hardly expect you to answer, unless you are ready to claim a little liberty to think and reason for yourself, independent of church or its pastor, who can have no more rightful business with your soul's concern than with your pocketbook, with which you would not trust him out of sight unless it were empty, while with your soul's treasure he seems a privileged character. And why? Because, once on a time, under influences and excitement arranged for the purpose, it was preached to you and others that your salvation depended upon your acceptance as true the story of a wonderful miracle, viz: that some two thousand years ago a virgin conceived of the "Holy Ghost" and brought forth a son, in violation of God's law of procreation, in that this Mary knew not a man; and in this and the son you must believe in order to be saved from the wrath of an offended Deity. This story, as once taught, and which you are asked to believe, is no longer defended by most learned theologians, who are fast coming to regard it as a myth, on a par with kindred stories in the Apocryphal books, once embraced in King James' Bible and since eliminated as doubtful,—all in these more advanced times too much for human credulity, being without the shadow of a claim on enlightened reason or common sense.

And, pray, what is the "Holy Ghost?" Why, God, to be sure; for "God, the Son, and Holy Ghost are one," and Mary thus became the mother of God, just as the Catholics today plainly teach; and the Methodists and all orthodox churches, though less plainly, teach the same absurdity, which, declaimed against a few centuries ago, made one a heretic and subject to fiendish torture, the block and the stake; but reason and knowledge have finally triumphed over superstition, and the inquisition is no longer in use to force belief, and religious despotism is fast losing its hold, just as surely as the Czar of Russia is losing his; for we are fast moving onward into the light of a new civilization, and the cobwebs of the old are being swept away with the broom of evolutionary progress.

DR. WM. J. HILL.

Petoskey, Mich.

Have a heart that never hardens, a temper that never tires, and a touch that never hurts.—Charles Dickens.

I could never think well of a man's intellectual or moral character if he was habitually unfaithful to his appointments.—Emmons.

Waste of time is the most extravagant and costly of all expenses.—Theophrastus.

The smiles of infants are said to be the first fruits of human reason.—H. N. Hudson.

COL. INGERSOLL'S VIEW OF LIFE.

A Beautiful Word Picture of the Course of Life on Earth.

Born of love and hope, of ecstasy and pain, of agony and fear, of tears and joy—dowered with the wealth of two united hearts—held in happy arms, with lips upon life's drifted font, blue-veined and fair, where perfect peace finds perfect form—rocked by willing feet and wooed to shadowy shores of sleep by siren mother singing soft and low—looking with wonder's wide and startled eyes at common things of life and day—taught by want and wish and contact with the things that touch the dimpled flesh of babes—lured by light and flame and charmed by color's wondrous robes—learning the use of hands and feet, and by the love of mimicry beguiled to utter speech—releasing prisoned thoughts from crabbed and curious marks on soiled and tattered leaves—puzzling the brain with crooked numbers and their changing, tangled worth—and so through years of alternating day and night, until the captive grows familiar with the chains and walls and limitations of a life.

And time runs on in sun and shade, until the one of all the world is wooed and won, and all the lore of love is taught and learned again. Again a home is built with the fair chamber, wherein faint dreams, like cool and shadowy vales, divide the billowed hours of love. Again the miracle of birth—the pain and joy, the kiss of welcome and the cradle-song drowning the dorwsy prattle of a babe.

And then the sense of obligation and of wrong—pity for those who toil and weep—tears for the imprisoned and despised—love for the generous dead, and in the heart the rapture of a high resolve.

And then ambition with its lust of pelf and place and power, longing to put upon its breast distinction's worthless badge. Then keener thoughts of men and eyes that see behind the smiling mask of craft—flattered no more by the obsequious cringe of gain and greed—knowing the uselessness of hoarded gold—of honor bought from those who charge the usury of self-respect—of power that only bends a coward's knees and forces from the lips of fear the lies of praise. Knowing at last the unstudied gesture of esteem, the reverent eyes made rich with honest thought, and holding high above all other things—high as hope's great throbbing star above the darkness of the dead—the love of wife and child and friend.

Then locks of gray and growing love of other days and half remembered things—holding the withered hands of those who first held his, while over dim and loving eyes death softly presses down the lids of rest. And so, locking in marriage vows his children's hands and crossing others on the breasts of peace, with daughter's babes upon his knees, the white hair mingling with the gold, he journeys on from day to day to that horizon where the dusk is waiting for the night. At last, sitting by the holy hearth of home as evening's embers change from red to gray, he falls asleep within the arms of her he worshipped and adored, feeling upon his pallid lips love's last and holiest kiss.

THE HERETIC.

A heretic—poor man—is one
Who would, but cannot prophet be;
He upward soars to reach the sun,
But weak-winged, falls into the sea;
But yet 'tis much to seek the sky
And show where stronger wings may fly.

I spoke against an outworn creed,
And dared denounce the slothful priest;
Men marveled at my daring deed,
And blazoned it from west to east;
Some welcomed it with loud acclaim
And gave to me a hero's name.

And some called me blaspheming knave,
And thrust me from their company;
Some said the fellow does but rave
In madness and senility;
Some in perplexity were dumb,
And wondered what was next to come.

Some said the message was too stern,
And that it was unkindly given;
The sun of truth should warm, not burn,
And light, not lightning, fall from heaven;
I meant all well; and, if I erred,
I pardon ask for each wrong word.

God sends His terrifying storms,
He stirs the sea, he makes earth quake,
He has a myriad awful forms
Man from his sluggishness to wake;
If perfect peace would make men wise,
We should have had it in the skies.

If God makes mighty winds to blow,
Must men always in whispers speak?
When men neglect the truth they know,
When they refuse new truth to seek,
When patience has in vain implored,
For such a time has wrath been stored.

Patience, too long provoked, will speak
Indignation's sterner tone;
Moses, the man surnamed the meek,
At false gods made his anger known;
Jesus, to all men else, though kind,
Called vipers those whom greed made blind.

Strife and estrangement give great pain,
They tear the fibres of the heart;
Yet not for these dare I refrain
From doing what seems duty's part:
Nothing shall move me, said Saint Paul.
His rule should be the rule of all.

The sordid wretch, who by himself
Still measures every other man,
Declares I did it all for pelf,
And followed but a cunning plan:
I only ask for daily bread,
And humbly trust I shall be fed.

Thrice in my life have I resigned
My livelihood for conscience' sake,
And hitherto God has been kind
And given me richer blessings back;
And now in age, as twice in youth,
I trust him as a God of truth.

Amid the storm it gave me joy
That all of those who knew me best,
Who've watched my life since when a boy
I gave up sin and sought God's rest,
Turned to all slanders a deaf ear
And thought me, at the least, sincere.

And most of all I joyed that those
Whom I had led to learning's founts,
And showed how English genius rose
And soared above Aonian mounts,—
That all of these, unshaken still,
Looked on me with the old good will.

And street acquaintance kindlier smiled,
Or stopped to speak a word of cheer;
And often was my pain beguiled
By letters from both far and near,
In which men spoke of service done;
And bade me in God's name go on.

Christ dared to part the family
When conscience claimed such sacrifice,
But sweet it is when all agree
And all together higher rise.
My children have approved my deed,
And, trusting, follow where I lead.

And some dear souls who disapprove
Have yet forborne on me to rail,
They utter only words of love,
And pray with faith that does not fail;
Lord, bless these followers of thine,
And let thy light upon them shine.

For love is ever more than light,
However good the light may be;
Yet perfect souls will both unite
And love the more, the more they see:
Christ was the life, the truth, the way;
Make all like him, O Lord, we pray.

I have a blessed peace with him,
Because I have a conscience clear;
I have no secret sense of sin,
And, therefore, have no idle fear;
I spoke the truth, I spoke in love,
Obeyed not men, but God above.

So, scoffers, I am armed in mail
Your sharpest arrows cannot pierce;
Naught can against the right prevail;
Vain all assaults, however fierce;
I hide my weakness in God's might,
His shield is o'er me in the fight.

When I was but a boy of ten,
John Wycliffe o'er my soul gained power.
I thought him a true king of men,
I think so at the present hour;
He saw the truth, and, though, alone,
He dared to speak it in clear tone.

And thus he roused the deadly hate
Of all time-serving, selfish men;
They dragged him from his high estate,
They slandered him with tongue and pen,
They burned his books, they burned his bones,
And cursed his name in thunder tones.

When church and state thus cast him out
With maledictions on his name,
The faithless thought without a doubt
That his was everlasting shame;
But now that centuries have passed,
He, last, is first; they, first, are last.

From his, I filled my torch with light,
And held it with my strength on high:
It brightly flamed upon the sight,
I trust its beam will never die
Until the breaking of the day,
When all night's shadows flee away.

—Charles William Pearson.

I have always been a quarter of an hour before time, and it has made a man of me.—Lord Nelson.

We are not sent into the world to do anything into which we cannot put our hearts.—John Ruskin.

He who remains within himself and rules his passions, desires and fears is more than a king.—Milton.

We exaggerate misfortunes and happiness alike We are never so wretched or so happy as we say we are.—Balzac.

Love that has nothing but beauty to keep it in good health, is short-lived and apt to have ague fits.—Erasmus.

THE SPIRITS AT WORK.

A Letter From Nettie P. Fox, a Prominent Medium, Author and Lecturer, Detailing Some New Experiences.

To the Editor:—While The Progressive Thinker is giving to the world the results of efforts made to drive frauds and fakes from the ranks of Spiritualism, the denizens of the higher spheres seems more active than ever before in developing new phases of mediumship, and presenting phenomena that courts the closest investigation.

It becomes more apparent each year that mediumship is the corner-stone of Spiritualism; the pearl above price, a subject to be carefully and constantly studied; a condition to be subjected to the closest scrutiny and the most searching scientific analysis; and yet a subject so arcane that only those prepared by experience and profound study are competent to explain its mysteries and comprehend its true value. However it is not the intention of the writer to occupy valuable space by dwelling upon a subject so often presented by abler thinkers, but merely to give an account of recent experiences that may be of interest to readers of The Progressive Thinker.

What Was It?

On July 7, my sister, Miss S. Minnie Pease, while preparing to go out to spend the evening, discovered that her white collar was entirely covered with what appeared to be very fine black lace. On examination, the writer's duller vision failed to discover anything unusual. However on the following morning a more careful investigation revealed a light fleecy substance of silvery color, surrounding not only the collar, but also my sister's hands. It is now seen upon her face and along her shoulders.

At first it was only perceptible by the aid of a looking glass; now it is distinctly seen by the unaided vision.

This strange substance has been discovered surrounding the hands of several others, all of them mediumistic. This wonderful phenomenon is always seen in the light, and upon several occasions has appeared like a fluidic hand, the fingers reaching beyond and over the sides of the material fingers.

Having never before heard of such a manifestation we would be pleased to know if any of the readers of The Progressive Thinker have had a similar experience, or can give a rational explanation of it.

On the 12th of July there was another mysterious occurrence at our home. The writer had been standing by the window watching the beautiful sunset; suddenly her eyes caught the glitter of something upon an old daguerreotype standing upon the dresser. The picture is of a young lady, taken many years ago; it had been dusted and cared for from day to day, and nothing peculiar observed until that evening. Then there was seen around the head, and resting upon the dark curls a wreath of delicate ferns shining like silver; they are very beautiful, and seem to be stamped upon the under side of the glass. The picture is admired by all who have seen it, but no one ventures an explanation of how the wreath came upon it.

No Fraud There.

Upon the evening of the 17th of July at our quiet home a little circle met to witness the manifestations given through the mediumship of a young girl. There was in the circle the medium, her mother, her grandmother, my sister and myself. The child has remarkable mediumistic power, but seldom sits for manifestations, as her friends wish her to finish her school education before giving attention to mediumship.

Upon the evening in question a small table stood in the center of the room; upon it was placed trumpet, (in three sections). The members of the circle sat around the table, but not so near as to touch it.

After several manifestations had been given, spirit hands arranged the various parts of the trumpet, took it above the circle and then a man's voice conversed intelligently with the members of the circle. The fact that there was no man in the house, and that the voice came from above the circle made the test of spirit presence convincing.

Such positive demonstrations of the continuity of life are as essential today as they ever were, and all true Spiritualists rejoice that mediums for this phase are being developed.

For the young girl above alluded to the spirits play upon the piano and give independent slate-writing. We trust a future of great usefulness awaits her.

NETTIE P. FOX.

San Jose, Cal.

METALS DECLARED TO BE ALIVE.

Metals Suffer From Effects of Pain, Poison and Fatigue.

Jagadis Chundar Bose, M. A., professor of psychic phenomena in the Presidency College at Calcutta, has just announced to the world the startling discovery, made after years of patient and diligent study, that metals are sensitive, subject to pain, fatigue, stimulus, and death.

To the mind of the ordinary, unscientific individual the idea that a piece of iron, or a cement sidewalk, or a $10 gold piece may suffer and sweat, grow tired, get drunk, be poisoned, suffer, or die may be absurd; but Bose—recognized now as one of the leading thinkers of the world—the man who brought the occultism of the east to the learning of the west, and, combining the two, set to work to investigate life of metals, declares this is true. He has studied, by use of wonderful instruments, the action and reaction of flesh, of plants, and of metals, has watched the suffering and torture of a piece of steel, the death of a bit of copper, the writhings of a lead pipe. He has seen plants die of heart break from neglect, has watched them quiver with emotion. He has poisoned iron pirites and murdered silver by disintegrating its crystals.

Finds Laws of Metal Life.

Now, every man who is a machinist knows that machinery will break down if overworked, and every practical machinist gives his machinery "a rest." Any man knows that the leather in his shoes will wear longer if he gives it a "rest," but Bose has figured out the laws of life of metals and animal and vegetable substance and found that iron is subject to the same laws as man.

"Irritability of tissue," he says, "as shown by its capacity for response depends on its physiological activity. It can be converted to an irresponsive state either temporarily, as by anaesthetics, or permanently, as by poison.

From a confusion of 'dead' things with inanimate matter it has been tacitly assumed that inorganic substance, like lead, must necessarily be irresponsive, an assumption which has been shown to be gratuitous.

"Response and all the modifications of response take place in plants and metals just as in animal tissues. The wave of molecular disturbance in a living animal tissue under stimulus is accompanied by a wave of electrical disturbance. Electrical response under stimulus is not confined to animal, but extends to vegetable tissue. Using similar experiments we find the same responses evoked in metals under stimulus. In the responses of animal, vegetable and metal alike we find types where the responses to stimulus are uniform.

Metals Fatigued Like Animals.

"Fatigue in animal tissues, it is claimed, is due to dissimilation or breakdown of tissue, complicated by the presence of fatigue products. Recovery is said to be due to assimilation, for which material is brought by the blood supply. But that the phenomena of fatigue and recovery are not primarily dependent upon dissimilation or assimilation becomes self-evident when we find exactly similar effects produced in plants and metals. These effects are primarily due to strains and a brief period of rest, by removing due strain, removes also all signs of fatigue.

"In animal tissues response becomes feeble at low temperatures. I have observed the same thing in plants. In metals, too, at high temperatures, the response is much diminished.

"Just as the response in animal tissues is exalted by stimulus, lowered by depressants, and abolished by poisons, so also we find the response in plants and metals undergoing similar exaltation, depression, or abolition.

Show Sensitiveness to Poisons.

"The criterion by which vital response is differentiated is its abolition by the action of certain reagents—the so-called poisons. Poisons also abolish the responses in plants and metals. Just as animal tissues pass from responsiveness while living to irresponsiveness when killed by poisons, so also are metals transformed from the responsive to the irresponsive condition by the action of similar 'poisonous' reagents. The parallel becomes the more striking since it has long been known with regard to animal tissues that the same drug, administered in large or small doses, might have opposite effects and experiments prove conclusively that the same statement holds good of plants and metals.

"The stimulus of light has similar effect upon all matter, organic and inorganic, and the abnormalities of retinal response find their reflection in the inorganic.

"Living response in all its diverse manifestations is found to be only a repetition of responses seen in the inorganic. There is in it no element of mystery or caprice, such as we must admit to be applied in the assumption of hypermechanical vital force, acting in contradistinction of those physical laws that govern the world of matter. Nowhere within the entire range of response-phenomena—inclusive as that is of metals, plants and animals—do we detect any breech of continuity.

"Among the phenomena of response there is no necessity of the assumption of vital force. Physiologists have taught us to read in the response-curves a history of the influence of various external agencies and conditions on the phenomena of life. By these means we are able to trace the gradual diminution of responsiveness by fatigue, by extremes of heat and cold, its exaltation by stimulants, the arrest of life process by poison.

"Investigations may possibly carry us one step further, proving that these are determined not by the play of an unknowable and arbitrary vital force, but by the working of laws that know no change, acting equally and uniformly throughout the organic and the inorganic worlds."

The experiments from which Bose draws his conclusions have covered years of patient laboratory work. He has studied carefully the sensations of a radish and watched with vital interest the dying throbs of a cauliflower. He has stood by and watched a weary, world-worn stalk of celery droop and wither and then recover; he has stimulated a carrot until its joyous, exhuberant responses to the stimuli, superimposed, have made strange markings upon the recording papers in his ingenious contrivances. He has revived the stale stalks of a turnip and read its thanks in the marks.

Fagged out pieces of tin have told him the story, and weary bits of platinum confided in him that they were ready to drop from exhaustion. He has poisoned tin with oxalic acid until it died, fed it homeopathic doses and accelerated its molecular activity, and then destroyed them by larger doses. He has murdered other pieces of tin with caustic potash.

And from all these things he adduces the proof of his theory that metals are sensitive and alive—just as are human beings, although the degree of sensitiveness is, of course, much lower.

That there is some truth in the above from the Chicago Tribune, borne out by the report of the Army Court, who examined the boilers of the Bennington, which had exploded and killed over a hundred persons. The Court found that the boiler "B" of the ill-fated gunboat Bennington, exploded because the metal of the crown sheet and the bolts holding that crown in place had become "dead," had lost all life and nearly all tensile strength by reason of constant use and failure to renew the weakened place during the twenty years that the Bennington was in service.

A CRITIC.

His face was the doubtful kind that wins the eye and not the mind.—Scott.

CONCLUSIVE EVIDENCE.

Was Our Martyred President, Abraham Lincoln, a Spiritualist?

To the Editor:—Having been a constant reader of your valuable paper for several years, I see quite often the question, Was President Lincoln a Spiritualist? I have a little personal experience with parties who were associated with the martyred president over forty years ago at the White House, which might, in a measure, strengthen the doubting minds of some, that Mr. Lincoln was a Spiritualist in belief; but the general public might not have known it. I was living in Albany, N. York, in 1861, and part of 1862, and during 1861, Miss Nettie Colburn, a medium of some note, came there with her traveling companion, Miss Maynard, and soon made a stir as to Miss Colburn's mediumship. A few seances were held in private dwellings, and great satisfaction was the result; everybody interested wanted to hear Miss Colburn, the noted entranced speaker. Halls were open for her reception, and also private homes without number. Her controls awakened wonderful interest, but the church, with its priest-ridden people, stood aghast and dare not listen to the angels' calls.

There was a small society of Spiritualists who engaged Miss Colborn for a year as their pastor, and crowded houses was the result. If there was ever a human being controlled by spirits, this Miss Colburn was, for she was, while influenced, an entirely different personality; in her gestures and voice like a man, and wholly unconscious. These ladies would take their seats upon the rostrum, full of fun and laughing like two schoolgirls, studying no sermon nor giving it a thought, but when the services were ready to commence, Miss Colburn would put on a ministerial face and be somebody else, giving the audience the privilege of choosing the subject, to prove she was no fraud.

She would handle the subjects in a masterly manner, to the surprise of all listeners, and much interesting knowledge was received.

She as a personality was small of stature, slim, with round features and dark eyes. These ladies were my guests many days at a time, and we had a harvest of spiritual food seldom met with. Later on she married her companion's brother, Mr. Maynard, and a book was published as to her mediumship, and more minutely given in detail of what I am about to write. I never have seen the book. When her time expired at Albany they went to White Plains, N. Y., and from there to Washington, D. C., President Lincoln giving them a position in the treasury department. Seances were held at the White House and in the presence of the cabinet, and Miss Colburn was the attraction then and there with the heads of the nation.

Through these seances held at the White House, and the combined influences of a superior intelligence ever wishing for the good of humanity, slavery's chains fell from the millions of slaves in bondage, and the angel world must have the credit, notwithstanding the church opposes every progressive movement, if it borders on the spiritual or is not in harmony with their creeds. That far-seeing mind of the immortal Lincoln and his well-stored intellect never could see in any orthodox religion what his noble soul needed; neither can any religious organization claim him as one of their number, but the Spiritualists, and it is a disgrace to our enlightened free republic as a nation, that the Catholics, with their infamous lies should defame the noble deeds of our martyred president and publish to the world that he was a Catholic in belief.

JOHN FAIRBANKS.

Watsonville, Ind.

"THE WISE GUYS."

Who Know It All, Without Real Investigation.

Yes, as Dr. Greer aptly says in The Progressive Thinker of July 22, we frequently meet with persons who know more by the negative of not knowing, than those who have had actual experience, and positively know. Like the man who was astonished that he should be considered a thief simply because one man swore that he saw him perpetrate the theft; he says, "I could bring you twenty men who could swear they didn't see me."

But it seems to me that only a little common sense is needed, even without testimony or experience in obsessions. If persons enter the spirit world exactly as they were when leaving the body, the same as an old garment, what should prevent them from exercising the same revengeful, diabolic or mischievous propensities as heretofore? And if, as has been proven, an innocent, pure-minded girl can be controlled by a spirit murderer so as to compel her to try to kill her friend, and that unconsciously to herself, it is proof enough.

When it has been ascertained that innocent or ignorant mediums are sometimes incited by wicked or mischievous spirits to resort to fraud and toggery, deceiving the credulous and unsuspecting, why not treat the lying or fun-loving spirits just as we should human beings who committed the same offenses? We read of respectable (?) college students enjoying the joke, or the fun of hazing a fellow-being almost if not quite to death! Facts are sometimes surprising, but it is wise to know them.

We pity the deceiver and the deceived. And it is humiliating to believe ahat anyone calling himself a Spiritualist could descend so low. It is an important phase of the beautiful philosophy that what one gives he in return receives. That is, when a person attempts to injure another, he hurts himself most. And it is almost inconceivable that a medium, through whom good messages and manifestations have been given, should ever resort to fraud or trickery, yet such appears to be the fact.

If a medium is simply an irresponsible machine, is there no way to keep wicked hands from manipulating said machine? There is no reason to doubt that a hypnotizer who has passed from his body is still able to exercise the same power over a suitable subject. But should not a medium be an intelligent machine with will power enough to say "hands off!" on proper occasions?

Knowledge on these subjects is what is needed. Who is excusable for his ignorance, when there is a publication like The Progressive Thinker?

The Los Angeles Sunday Times of July 23, 1905, copies from the Chicago Chronicle the statement of a "scientist of high standing" that the study of ghosts, phantoms, etc., should be made the subject of careful government study. Then speaks of them as "these mystic things that so few know anything about." In another paragraph he adds: "My investigations all tend to prove that the soul or spirit of man never came back to earth after his body ceased to exist. My conclusion is absolute." Speaking of phenomena and apparitions he says, "The soul of the person is not there. It is merely an embodied idea or thought. If a ghost ever talks at all it is solely on the subject uppermost in the mind at the time of dissolution. No other subject is discussed and a ghost was never known to talk on anything but the one subject." This from a "wise guy" will be news to the readers of The Progressive Thinker.

MRS. C. K. SMITH.

San Diego, Cal.

OUR REPUBLIC.

Its Founders Were Divinely Aided and Instructed.

America is called the heaven-born republic. What gives it precedence and distinction over other and earlier republics? Simply this: The father of this country, the illustrious George Washington, had visions from the heavenly spheres and was divinely instructed how to pursue the work to secure America's independence. The noble band of veterans who helped so manfully in many ways, and in drafting the Constitution and establishing this new republic on a solid basis, were all divinely instructed. It was made possible that this could be done, because they were so fervent in their true devotion to the people's cause, and every act was done with the desire to accomplish the greatest good for the greatest number. This is heaven's own way of government.

Then to compare this republic, its superiority is in a worldly way established in this: that it has welcomed peoples from all the nations of the earth, just as the world's denizens at death pour into the Universal Republic of immortal life.

Here, too, in this land of promise, America, these emigrants have been assigned to states and territories, and even so is it in this vast domain of the higher Republic. Then, too, America has her laws, in accordance with which these aliens are transformed into citizens are are thus endowed with the rights of citizens, being partakers of all the privileges and protection of the American people. A similar process obtains in the higher republic. All newcomers are assigned as their developed fitness calls for, and by complying with the rules of true progress, they are made equal to those who were citizens of such worlds and spheres before them.

Again, in this American Republic it is the rule that before the alien is transformed into a citizen of the country, he has no right to vote for officers, or hold office, yet his personal rights are respected and protected. This is also modified after the heavenly republic. There is a constant emigration into the worlds of no end, from the earth plane, and it is a sad fact that the majority are aliens to true principle and God's moral order. They are all cared for, taught and trained, shown how to labor to make good their deficiencies in most cases required to be the servants of those whom they wronged, on their earth journey, etc. But, when by true merit, they are promoted from such states of service, they then become free citizens and serve thenceforth in accordance with their own desires to be useful, thus to reap the happiness due all cheerful service.

This is sufficient reason why America bears the proud name of the Heaven-born Republic.

MRS. M. KLEIN.

Van Wert, Ohio.

THEOLOGICAL DOGMAS.

The Christian Religion Degrades Humanity.

The human mind has expended its forces in formulating and enforcing empty theological dogmas that are a constant affront to and outrage upon human reason. Many people entertain and affirm the irrational views still industriously promulgated by benighted and belated theologians, who are not subject to the laws of logic and rules of evidence. Religion does not contemplate man as free, and cannot tolerate the liberty of thought. The heights of genius and individuality are above and beyond her appreciation and power.

The genuineness of old religion rests on deception. Its devotees worship the ghost of a god, and all they know about it is what they believe; and they believe all sorts of theories and assumptions without facts—no true record, but a rotten foundation. The religious zealots hold tenaciously to the theory of a personal deity, fashioned much after the model of an Oriental despot who, being all-powerful, fore-ordained and created children so weak in nature that they were destined, in the order of things, to fall; and fall so generally that, in spite of his scheme of redemption, the vast majority will be lost, doomed to everlasting torments, compared to a never-dying fire in a pit enveloped in eternal darkness.

As the boss God is exalted man is degraded; and the existence of evil is attributed to some form of transgression of his commands. He makes innately bad men and condemns and punishes them for being bad.

If a man abuse us, calling us vile and bad, we take it as an offense or insult; yet preachers do that and are respected for it. People pay preachers to tell them now bad, sinful, degraded, unworthy they are, and how they need pardon and salvation by blood atonement. The church has, to serve its selfish aims, made a veritable hell on earth for its dupes who have swallowed its lies, thus becoming unwitting tools for exploitation and degradation.

The doctrine that only man is vile has made men vile, and none more so than those who teach these abominable falsehoods. Christianity teaches class distinction, the inequality of men and consequent special privileges for some. Grace favor is a fundamental doctrine. "Jacob have I loved and Esau have I hated," and that, too, before they were born, is its spirit. "As many as were ordained to eternal life, believed." The elect few "the little flock" are saved by grace—the many are condemned to misery and degradation.

The Christian religion directly represses and degrades mankind by teaching that man is totally depraved. It is impossible for language to paint a more horrible character than Christianity affirms of humanity. It teaches that man cannot think or feel other than sinful, nor desire to be better unless moved by divine power. Thus it has paralyzed the innate tendency of human nature to progress, and destroyed man's self-esteem and self-respect. It has darkened the world with the dogma of evelasting punishment, spreading a horror over death and a shadow over life.

A. H. NICHOLAS.

THE SPIRIT IS THE LIFE.

He who is conscious of his spirit might,
Knows angels well though they are out of sight;
His loving soul for life sublime will try,
To be a white archangel by and by.

—James Bartlett Wiggin.

We exaggerate misfortune and happiness alike. We are never so wretched or as happy as we say we are.—Balzac.

A PROGRESSIVE PEOPLE.

Humanitarianism as the Basis of Social Industrialism.

To the Editor:—I have been a continuous and appreciative subscriber to The Progressive Thinker since the first number was issued. Not only has it always stood for a pure Spiritualism, but has been an advocate of every progressive movement that gave promise of benefiting mankind. Knowing this, I venture to send you, for your columns, a brief account of the way the progressive people of New Zealand are doing things.

Just now, the people of the United States are being shocked, almost daily by defalcations, corruption in high places, by get-rich-quick schemes, by robberies, murders, suicides, immoralities of preachers, bogus mediums, labor strikes and other acts, not creditable to a great Christian nation,—so-called. It is my impression that great as this country is, we might learn much from New Zealand. The statesmen of that country, some twelve or fourteen years ago, get the idea that perhaps crime was not so much chargeable to total depravity due to Adam's fall, as from economic conditions and environments, so they enacted a code of laws that had never before been placed upon the statute books of any country in the world. The wisdom of these New Zealanders is now acknowledged by all who are familiar with present conditions in that country.

Helen Gougar went there to study that progressive people and, since her return, has been delivering public lectures explaining the New Zealand system. I have before me a copy of one of her lectures, also the published statement of Hon. George Clark, a prominent American lawyer. I have condensed the statements of these two talented and careful students of the conditions of that country, which are given below:

The government owns and operates the railroads, telegraphs, telephones, water supply, coal mines, life and fire insurance, slaughter houses, meat markets, bakeries, canneries and many other industries. Each succeeding year the list of government-owned utilities is added to. The government loans money at three and a half per cent, leases land to citizens at four per cent of its original value, assists in building houses, in the purchasing of tools, and furnishes seed for planting. The children are carried to the school free by the railroads, also workingmen to their work, and farmers to the market, and the general fare is one cent per mile.

There have been no labor strikes since the new system was adopted some twelve or fourteen years ago. If a dispute arises between employer and his employees it must be submitted to the established court of arbitration. The employer selects one arbitrator, the laborer another, while the third one is the chief justice of the Supreme Court. These three constitute the court. A minimum wage is established at twenty-five cents per hour. The average wage is about $2.50 per day of eight hours. Private ownership of land is still allowed, but is limited to 640 acres of farming land, and double that if it is fitted only for grazing. Political corruption and official bribery are unknown.

Mrs. Gougar says: "There is not a millionaire, nor a trust, nor a poorhouse, nor a general prison in all New Zealand. There is a higher average per capita of wealth, and lower per cent of ignorance and crime than any other country. Old age pensions are granted to men and women past sixty-five, graded from $100 to $250, according to the necessity of the person. The aged, thus pensioned are not considered as paupers, but it is an honor to receive it and it is a badge of good citizenship and a law-abiding life."

Judge Clarke says: "I have traveled around the world by way of New York, London, and the Suez canal, and I am now in the land of government ownership of public utilities, and a more contented and prosperous people does not exist in the world today than the inhabitants of New Zealand. The country is not the place for plutocrats and exploiters who live by the sweat of other men's faces, but for merchants, and store-keepers, and working men this is the best country in the world."

In religion, Spiritualists are concededly the most liberal and progressive people to be found. Politically, I presume, they are scattered among all the existing parties. As their religious creed can be stated in one word, viz: HUMANITARIANISM, cannot we all, though we be republican or democrat, socialist or prohibitionist, do the world good by urging the adoption by this country, of a large part, if not all of the New Zealand laws? R. A. DAGUE.

Alameda, Cal.

QUESTION CONFRONTING WOMEN.

The Real Problem to be Settled Concerning Them.

The question which confronts the modern woman is not what were the qualities which best fitted Eve for the Garden of Eden, but what are the acquirements of a woman to meet and solve the problems of the 20th century?

The presumption is always against the present fitness of the type which was perfectly adapted to the conditions which are obsolete or passing. Therefore, it is not by discussing the problem of whether women are fair or "unfair in judgment;" whether politics are pure or impure; whether women in the past were or were not satisfied with their position which will settle the question of woman's right to perfect equality in a representative government. The question is "Does freedom tend to develop fairness? Does it make humanity more just? Does it develop character? Does it give a larger, broader, saner view of life? Does responsibility which the ballot brings develop self-control, self-respect and a higher sense of justice in dealing with others? In a word, are the results of freedom better for humanity than those of slavery? If so, then there can be no question as to its effects in the development of women, and there is no class of citizens who need its power in the development of those characteristics which fit them for the high vocation and service of life to which the majority of women are dedicated, than the mother who sits in judgment more frequently than the Judge on the bench, that she may be able to render just decisions at a period of a child's life when lessons of justice and fair play are of greater importance than when rendered in later years.—From the Annual Address of Rev. Anna H. Shaw, President National Woman Suffrage Association.

"Continuity or Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price $1.

Review of Passing Events.

Who Are the Infidels?

According to a writer in the Daily Mail (London), the greatest infidels are within the churches. Thomas Paine, Hume and Ingersoll are tame in their criticisms compared with Canons, Bishops and high dignitaries, who are leaders of the Established Church.

The following passage has great significance:

"Canon Henson declares the gospel evidence of Christ's physical resurrection to be worthless. Dr. Sanday—a great scholar and divine—has stated that the incidents of Christ's temptation "are on the face of them not historical facts." The Bishop of Birmingham, Dr. Gore, has admitted that the historical evidence of our Lord's birth of a virgin 'does not compel belief.' As to the ascension and the physical going up of a material body Archdeacon Wilberforce has pointed out that 'what is up at Galilee is down at the Antipodes.' The Bishop of Winchester has demolished the accepted version of the gift of tongues at Pentecost. And the whole position of belief in the Bible was given away by the Bishop of Birmingham when he said that 'prophetic inspiration is consistent with erroneous prediction.' Of what profit is all this criticism? These great divines only agree—to differ. Some reject what others accept, and vice-versa. On the field of criticism Canon Henson and Dr. Gore are at daggers drawn. When doctors differ who shall decide? If in practice, then the results of such criticism are clearly not resettlement, but unsettlement, are the Christian people of this country justified in revolting against a clergy who pick the faith to pieces bit by bit? Are they entitled to demand that their ministers of religion shall leave their biblical gerrymandering alone, and get to their Christian business?"

The key to the situation is the fact that all these men are educated, and thereby know that the whole mass of church doctrines is a sham, and not being held in fear by superstition or a dominant power, freely express their opinions.

The writer in the Mail appears to think the laity ought to revolt against their gospel ministers, who "pick the faith to pieces bit by bit," and compel them to "get to Christian business."

This means that they are to continue on in the old rut, and never allow a new idea to enter their minds. But the laity have no thought of persecuting their leaders for heresy. The leaders would not come out were they not fully aware that the members would welcome their bravery.

Evidently the Bible is not a clear and perfect revelation of God to man, or it would not arouse so much controversy over its meaning, or be in danger constantly from attacks of unbelievers. Paine has been held in execration by the pious for a century, yet he was not more infidel than Canon Henson or Dr. Gore.

Public Opinion Vs. Spiritualism.

This publication is supposed not only to give the news of most direct interest to the public, but to represent the consensus of opinion of that public. How wide of the mark it comes is shown in its issue for July 29, in an article on the "Wealth of New Religions," by an author whose name does not appear in any list of accredited writers.

Among the other "new religions," Spiritualism is introduced, and it may be said without fear of contradiction, that never before has a more virulent attack been made on that cause or has it been more misrepresented. That a public journal, which pretends to being truthful and fair to all, should allow such slanderous charges against a great number of the public it claims to represent, is an astonishing policy which would be expected only in the lowest of yellow newspapers.

Toquote: "Spiritualism, which has been twisted into a kind of religion, cloaks the operations of base and rapacious swindlers, who feed on the credulity of mankind. The operations of these 'mediums' are thoroughly selfish.

"There are 10,000 persons in the United States who believe or pretend to believe that they possess the power of communicate with the dead. Most of these are idle rascals who have made a profession of playing on the heart-strings of lonely old men and women who yearn for some message from those who have entered the shadowy beyond and who in senile eagerness are ready to believe any 'materialization,' however clumsy and stupid its execution."

In proof of this he produces Mrs. Pepper, who, on the contributions of those who go to see her is enabled to "lead a life of almost Oriental splendor."

He also cites Luther Marsh, deluded by "Miss Diss De Bar," and adds that "Abraham H. Daily, a lawyer of standing and a man who once occupied the bench, made an astonishing defence of Spiritualism and the Fox sisters, in which he said that the enemies of Spiritualism had tricked Maggie into her confession when she was drunk, and that it was not true." What did Judge Dailey deny according to this writer—that Margaret was not drunk, or that she made a confession?

I have not consulted Judge Dailey but venture the opinion that he never made such a "defense." He too well knows the circumstances which enabled the enemy to extort the so-called "confession," to make such explanation.

But the management of "Public Opinion" stands for a square deal and grants a hearing to both sides. The current number contains the following reply as an antidote to the preceding venomous poison.

It is always delightful to find a public journal edited along the lines of justice and honest expression, and "Public Opinion" should be commended for this freedom of expression.

Editor of Public Opinion:—I request a brief space in your "Readers' Letters" to correct a very erroneous statement made in an article on "Wealth of New Religions." Spiritualism is introduced among the other cults, and the impressions conveyed that all "mediums" are rascals gaining great wealth from their dupes.

The author says: "Most of these (mediums) are merely idle rascals who make a profession of playing on the heart-strings of lonely old men and women who yearn for messages from those who have entered the shadowy beyond and who in senile eagerness are ready to believe any 'materialization,' however clumsy and stupid in execution."

He states the number of believers at 1,500,000 which should be doubled to be correct; of societies he says there are 660; 19 state organizations and 52 camp meetings. He fails to mention the central organization which unites them all, the National Spiritualists' Association. This is located at Washington where it owns a splendid home, a valuable library, a publishing and educational bureau, sends out missionaries, and has a charity fund for needy mediums and workers in the cause. It grants endorsements to worthy mediums, and ordains speakers, giving them all the privileges of gospel ministers. This entire work is carried forward by voluntary contributions. Not a dollar is exacted of any one.

So far as "rolling in wealth," the speakers and mediums on an average, receive less than the ministers of other denominations. As for mediums, there are rascals and frauds passing under that name, as there are black sheep among gospel ministers. Spiritualists are among the first to expose these and herald their deceptions. "Materialization" is by no means the only, or most important phase of the manifestations and if eliminated would not weaken the evidence.

Of these frauds there may be perfidious examples of deception. They are not mediums, more than than a counterfeit bill is money. In all my long and intimate connection with Spiritualism, dating almost from its beginning, I have never known a medium who acquired great wealth by his or her profession. I have known a great number who have sacrificed wealth and position for their faith. Of all the mediums in this country, it may be safely stated, that not one in a score is known to be thus gifted beyond the circle of his or her own family or friends. They hold seances for their own instruction or at request of friends, and would regard it as almost sacrilege to receive pay for entertaining angel visitants.

Among the advocates of Spiritualism are many of the leaders in science, art, literature and statesmanship. Sir William Crookes after twenty-five years' investigation states that he has become more and more confirmed in his belief. A. R. Wallace, co-discoverer with Darwin, of evolution, and Varley, who was electrician to the Atlantic telegraph, are examples. The latter was convinced through the wonderful mediumship of his wife. Sardou, the French author, according to his own words, is one of the most astonishing mediums. Flammarion, the great astronomer, Elizabeth Barrett Browning, Queen Victoria, Profs. Hare, Hyslop and James, Mrs. Underwood, author of "Automatic Writing," are a few names from a list that might be extended to pages.

Are these "senile"? Are they "dupes"?

The opinions of Crookes, Wallace or James would be received by the scientific world with deference on any other subject. Why not on spiritual phenomena to which they have given years of careful study?

Spiritualism has come to stand for vastly more than its phenomena. As understood by its supporters, it is a knowledge of everything pertaining to the spiritual nature of man, and as spirit is the moving force of the universe, in its widest scope, it grasps the domain of nature. It embraces all that is known, and all that can be known. It is a cosmopolitan eclecticism, receiving all that is good, rejecting all that is bad. It is a philosophy, a religion, a science of life, here and hereafter.

In the name of the large and increasing body of Spiritualists I protest against the unmerited and vicious attack, and this misrepresentation of a cause which is dear to them.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

A WORK OF ART.

Excellent Evidence of Spirit Power.

To the Editor:—I would be pleased to have the readers of The Progressive Thinker read of a picture I have obtained, which those who are very familiar with spirit portrait work, have pronounced out of the ordinary. While at Camp Chesterfield I visited the Bangs Sisters at their cottage, and arranged for a sitting with them, hoping for a picture of my three children. In fifteen minutes from the time the work began, there came upon the canvas the group of three. My daughter, aged 17 in this life, sat directly in front of the canvas, and her perfect likeness appeared at one side; in the center came the picture of a daughter who passed out an infant, who appeared as she has grown in spirit life, about ten years old; at the other came the picture of a son who passed out at the age of 17, but representing him to be 21, after four years in spirit life. I requested that the two on the other side would look as they have grown to be since their leaving me. All who have looked at the picture have admired it as a work of art, and remarked upon the perfect likeness of the one in the form, and have especially noted the spirituelle expression of the little one, who has developed entirely in spirit life.

Spirit portrait work is not new, but the phenomenon of a picture of a group of three, one of whom is in earth life, and two in spirit life, coming on a canvas in fifteen minutes, certainly is remarkable.

MRS. A. H. JACOBS.

THE BRAIN IS REMOVED.

And the Patient Survives The Terrible Ordeal.

The following from the Chicago Chronicle comes from London, Eng.:

There is a great deal of secrecy about the illness of Countess Telfener, Mrs. John Mackay's sister, but now it is known that Sir Victor Hortsey performed on her one of the most wonderful operations ever conceived, much less executed. For twenty years the countess has been a martyr to excruciating neuralgia. She tried every sort of cure in England and on the American continent fruitlessly. During the last six months her continuous pain was beginning to threaten her reason and she agreed to submit herself to the knife. It was such an appalling process that one of the nurses fainted, but to the great joy of all concerned it was pronounced a success.

Whole Brain Removed.

First of all, a piece of skull was sawed away. Then the whole brain was taken out and the nerve which caused all the pain literally torn away.

It was a fearful task and it was with terrible difficulty that the nerve was disentangled from the brain, but Sir Victor's hand never shook the whole time, and with as much calmness as though bandaging a finger he replaced the brain, filled up the hole and sewed up the open scalp wound. Those who saw him declared that when he had finished and the patient pronounced still alive he went white as death. He did not utter a word for some time.

Operation is Successful.

This is quite a fortnight ago and Countess Telfener has not had the slightest twinge of the old pain since. Indeed, except for necessary attention and the inconvenience of the outside wound, she is in wonderful health. When she has regained her strength sufficiently Mrs. Mackay will take her away into the country for a change of air. Meantime Mrs. Mackay is still staying on at Carlton House terrace, seeing to her sister's wants, attending her with untiring devotion.

THE "LITTLE MOTHER,"

And What She Is Doing In the Prisons of Our Land.

"It is the individual that counts—the masses matter little."

No socialist he—this woman with eyes that shine like stars and a voice that is full of music. It sounds like rank socialism—it is only Maud Ballington Booth. You will go far before you find a woman of more soul, more heart, more womanhood than this woman of the Volunteers of America, whom they call the "little mother" of the prisons. On her breast was pinned the pale blue star, the badge of her work. She wore no uniform. Her simple straw hat lay on the dresser. It was light in color and trimmed with black velvet. She wore a plain black dress with one or two dainty feminine adornments. Her brown hair was curled a little around her face. About her personality there is no mark of austerity. Nor is there any in her conversation. She talks brilliantly and logically. Hard horse sense mingles with her poesy. Above all things she is practical.

"Before you can elevate the masses you must look to the individual," she went on in explanation of her statement. We were talking confidentially—up in her room in the Great Northern hotel. A modest little room on the court, it was, too. On her trunk lay a suit case of straw. The table looked very business-like with the pens and papers that were scattered over it. The glory of her life is work.

"I wanted to do something," she said. "I turned to the places where people said there was the least hope."

Beside her on the floor lay two little bedroom slippers. While she talked she put on her shoes. "I am going out to talk to my boys at Hope Home," she said. "We are going to have a dinner and I shall have an opportunity of meeting them personally."

No girl ever talked more enthusiastically of her first ball than did this "little mother" of the state prisons. "That is what I like," she said. "I love to keep in touch with each individual among them."

She leaned back in her chair and looked at me.

To understand her personality you must see her, talk to her. I have never heard her lecture, but I am not afraid to wager that she can hold her own with most orators of the masculine gender. Her voice is like music and her enunciation perfect. In the depths of her hazel eyes one may read all sorts of lovabilities. Sacrifices are there, too, and over it is her faith in God. Maybe it is just a touch of masculinity that keeps her from being an actual beauty.

"You know about Hope Home?" she said. I said that I did. She looked pleased.

"I wonder," she said reflectively, "if you know how many boys have gone through our two homes—the one in New York and the other here in Chicago."

I told her that I could not guess.

"Four thousand five hundred," she said triumphantly. "Think of it—4,500 souls without hope.

"Tonight I am going to talk to them. Tomorrow I am going shopping for them. We needed some things—some furnishings, you know. The easiest way for me to get funds for their purchase was to deliver a few lectures. I have been at one or two Chautauquas and from here I am going to Rockford to speak."

A bright thought flashed across my stupidity. It was a rude thought as well.

"You raise a great deal of money that way," I said.

"Oh, yes; sometimes I raise very large sums. That is the way the work has been kept up."

"How much in a year?" I asked the question boldly. She laughed a little.

"If I worked—if I gave all my time to it," she said slowly, "I could make $10,000 a year."

Go to, some of you men—you are correspondents and seekers after life's truths in the city's darkest depths. There is not one of you can make so much in a year—lecturing. It would not have meant anything if I had expressed surprise. She was too matter of fact over it.

"I am going to shop tomorrow all day," she said. "I always like to buy the little necessities for the Home myself. I like to choose linens and beddings and rugs myself, so that I will be sure the Home has about it no look of an institution."

"You want it to look like a home?"

There was a strain of tenderness in her voice as she answered.

"It is the first home most of my boys know."

Her look wandered toward the picture of a boy that stood on the dresser. It was the fine spirit of motherhood universal that spoke in her. I understood why the prisoners have called her the dear name they do. She picked up a little cylindrical package. It was about eight inches long and an inch through. From the inside she pulled out an elaborately written scroll.

"See what my boys in Anamosa, Ia., gave me," she said. I took the paper and read. Some of it was worth printing.

"You have broken down the barriers which this too censorious world had erected in the form of bigotry, prejudice and condemnation. You have, by your untiring efforts in our behalf, cast for all time to the four winds that old proverb, 'Once a criminal, always a criminal.'

"Resolved, That we hereby renew our pledge, by God's help to be loyal and devoted sons to you, our 'Little Mother,' fully realizing that the welfare of our cause you have so ably defended rests mainly in our hands. We pray to Almighty God that he will abundantly bless you and give you many happy years upon the earth in the midst of your loved ones and to enjoy the blessings of self-sacrifice with 'your boys.'

"Signed in behalf of the Volunteer Prisoners' league, this 9th day of August, 1905."

"Were any of those who went through the homes habitual criminals?" I asked her. The phrase does not mean so much to me personally. I have heard it much around police headquarters and also often within the confines of the state's attorney's office it is mentioned.

Her little indignation was fine. "There is no such thing as a habitual criminal—except on the records of the state," she replied. "All that is necessary is to reach them in the right way. Very few of my boys ever prove unfaithful to me."

There is no use in trying. I cannot tell the way she said it. Her look was upon the pictured boy face that stood upon her dresser. It was a humble sort of a little room—garish, too, with the red-striped wall paper. There was not so much difference in her tones when she spoke again.

"My boy is six feet tall," she said. "He is 17 and six feet tall."

"Where is he?"

"At home. We live in Montclair, N. J. This is my daughter. She is as tall as I am."

To have told her that she did not look half old enough to be the mother of two grown children would not have pleased her especially. I refrained from such a statement of the truth. She went on with her little preachment.

"You must give credit to the tendency of the times, too," she continued. "Public sentiment is changing. There is no longer the same distrust of the man who has served time. Prison government has changed for the better, too. The lockstep has been abolished in favor of military drills. So have stripes and shaven heads in many prisons. I notice the difference in the nine years that I have worked in prisons."

To have paid her another compliment would have been as futile as the other would have been. This "little mother" of the prisons is largely responsible for the change in public sentiment. More unselfishly still she gave credit.

"The boys who go out have a large influence," she said. "There is no lesson like a life well lived."

Her eyes shone with light that was half divine. She did not know that it was herself who typifies the world.—Jean Cowgill in Chicago Chronicle.

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STAMP OUT OBSESSION.

Complimentary and Complementary to Nora Batchelor.

Again our frank and noble Sister Nora Batchelor has struck the very chords that trembled within my mind for weeks, without finding me in condition to give them proper expression.

Her article in No. 818 of The Progressive Thinker is one of the most radical, the most enlightening among the many high class contributions that make the columns of our dear Progressive Thinker an inexhaustible mine of mental, moral and spiritual gold.

Some of the controversies in the Open Court, about the subject of obsession, are masterpieces; yet, do they contain much practical value, aside from bringing the subject nearer to our minds?

Facts will remain facts—all optimistic theories, all hypervirtuous tremors notwithstanding. But can there be wisdom in recognizing the existence of a dangerous epidemic, without trying to prevent its ravages by all possible means?

What would we say of the board of health in some stricken district, if its members were wasting time and strength in theorizing about possibilities?

Indeed, Miss Batchelor hits the right point! Wipe out the scourge, ye Spiritualists! It is you who are called to the front; for you alone can measure the extent of the danger; since the rest of the world is blind and deaf and dumb.

I wish that all would carefully study our sister's article, weighing every word of it in the balance of earnest thought, and then? Ah! can we stop there and be worthy of our divine trust? Can we behold the unmistakable sources of so much misery and sin, and fold our hands in idle contemplation?

To be sure, recognition of evil is the first step in the right direction; the second step should be, to devise ways and means to fight it; but both these steps are vain without the principal third one: the courageous attack, followed by consequent wise, relentless warfare. Now, who is ready to enter the arena?

Who is ready to exchange the field of polemic talk for that of fruitful action?

Who is ready to stand by the banner of pure, unselfish, progressive philanthropy?

Single individuals are powerless; to accomplish anything great we must work "viribus unitis."

There is no doubt about the majority of Spiritualists and progressive thinkers of all shades flocking to the standards of capable leaders in a campaign against ignorance and poverty, the natural incubators of crime on earth, and its continuance in the form of obsession after death.

How many among our experienced leaders, our master minds, will step to the front?

Or should we not better look to the already established bodies of Spiritualists throughout the land?

Would not local societies under the direction of the N. S. A. be able to venture preliminary attempts?

Phenomena, lectures, missions, caretaking of worthy mediums, schools, etc., —all this is good and noble and necessary, and we should bring more sacrifices in this direction; but is not the stamping out of the pestholes of society still more important? Is the danger not imminent? Are its consequences not immensely more far-reaching here on earth and in the world of spirits?

Would it not translate Spiritualists from a body of apparent dreamers into a body scintillating with life and activity, forcing recognition from the very people who until now were often pleased to trample upon "those lunatics?"

Let golden action follow the silvery words in the Open Court. Surely, our always progressive editor will endorse our endeavor and open the columns of his grand paper to repeated appeals, as well as to proper suggestions from various directions. And our N. S. A., in spite of many ardent duties, has it ever shirked labor, when called upon to advance our august cause? Not ours alone, though, but the cause of all humanity.

Thank you, dear sister, in the name of each downtrodden, miserable and sin-stained human being!

Let us hope and trust, and courageously pursue the path indicated by your inspired words.

MRS. HENRIETTA STRAUB.

THE DREAMS AHEAD.

What would we do in this world of ours
Were it not for the dreams ahead?
For thorns are mixed with the blooming flowers,
No matter which path we tread.

And each of us has his golden goal,
Stretching far into the years,
And ever he climbs with a hopeful soul,
With alternate smiles and tears.

That dream ahead is what holds him up
Through the storms of a ceaseless fight;
When his lips are pressed to the wormwood's cup
And clouds shut out the light.

To some it's a dream of high estate,
To some it's a dream of wealth;
To some it's a dream of a truce with Fate
In a constant search for health.

To some it's a dream of home and wife;
To some it's a crown above,
The dreams ahead are what make each life—
The dreams—and faith—and love!

—Edwin Carlisle Litsey.

LETTER FROM ANNA E. BAIRD.

The Name of a Society Given Through a Vision.

It was my pleasure and privilege to serve the White Key Society of Martin's Ferry Ohio, for its first public meeting since receiving its state charter. The meeting was held in the city hall. A good and appreciative audience greeted us.

The hall was donated for the use of the society, and is to be used by it for its meetings every Sunday. I held four meetings during my stay with them; one in Wheeling, W. Va., at the residence of Mr. W. Schaffer, which was composed of invited guests, and we received some grand results.

Mrs. Schaffer is a young medium, and has only been sitting for development of her spiritual powers for four months. She has been a member of one of the classes of Mrs. Lou Wilson, who has been the instrument through whom the spirit world has done a wonderful work in Martin's Ferry. She is an excellent healer and has cured several.

Let me say here the name of the society was given through the mediumship of Mr. Freeman. They were to think over the matter of choosing a proper name, when Mr. Freeman saw one morning, as he was awakened, a large white key extended toward him, and he was impressed that this was the symbol for a name for the society.

Mr. Freeman's wife, for eight years has been an invalid, caused by an obsessing spirit, who at times would entrance her, and she would fall wherever she was, and lie unconscious for hours, and who had not left her home for all this long time—almost lost to her family only in body and constant care. She has been cured by Mrs. Wilson, and now although her physical is strong, yet at times this spirit comes to her, and she knows what to do to protect herself. Many cures due to Mrs. Wilson's magnetic and mediumistic power were told me.

I can but feel the White Key Society must prosper. Its members are few in number, but earnest, honest and harmonious.

Mr. Chas Miller has offered to give this society the profit of his business for one week, to buy an organ, and the members are all interested in spreading the good news, "There is no death."

Mr. Henry Brunhaus and wife, and many of the Wheeling society, attended the meeting held in their city. Mr. Brunhaus is the president of the Wheeling society, a spiritual, progressive man. They have a large society and very prosperous. Mrs. Wilson has been earnest in her work, is a fine medium, and I trust all who go there to assist her may enjoy the blessings of her work and interest as I did. Truly to see so many brought into the light from the fetters which so long held them in darkness makes one feel we are "not alone" when we struggle against great odds.

There is one mistaken idea going about, which I feel my duty to correct. I was told by several while in the different cities in the Ohio Valley, that the reason they did not want Mrs. Carrie Firth Curran to lecture was because a trumpet medium had told them she was death against trance mediumship and physical mediumship. This is NOT TRUE, and I feel it my duty to speak in defense of this tireless, honest, earnest worker. She is a trance medium herself, is ever a staunch friend to the honest medium, mental or physical. It is no wonder so many of our societies struggle against great odds when honest mediums are maligned and the work that might be done, "in this grand cause misunderstood," because of these fakirs, who are too lazy to work, and fill their pockets with ill-gotten gains.

I would uphold the hands of every honest medium, but the man who circulated this untruth is one who confessed that he was a fraud, and promised to leave our ranks and go to work, and be an honest man.

Mrs. Curran is expected to lecture for the White Key Society at its opening meeting, September 3, and may the angel world shower rich blessings upon her honest efforts, and many blessings be given it for its earnest efforts to promote our grand cause, in uplifting the fallen, strengthening the weak, and bringing light to those who walk in spiritual darkness, is my wish.

ANNA E. BAIRD.

Elyria, Ohio.

HOW DID IT HAPPEN?

An Experience in Spirit Photography.

To the Editor:—Having read, with a deal of vexation, controlled by a goodly degree of mirth and amusement, the article in The Progressive Thinker of July 15, by P. A. Jensen, telling us, "How it is done," I can no longer resist the pleading for justice from the spirit side, in regard to my own knowledge of the mediumship of Mr. Wylie as a spirit photographer. Hence the query, "How did it happen?"

Some eight or nine years ago I was taking in the sights and many of the wonders of the beautiful city of Los Angeles, when among other things I had two sittings for spirit photos at Mr. Wylie's. The first plate contained a pictured face of a young lady, a stranger to me. It was recognized by the father of the lady, who was at the time present with me. I had heard her audibly speak to me before that, as also since, but it is of my second sitting I am more anxious to know the "how" of it, as it occurred a day or two later. I had been on the go, until I was very tired, but would like another try for the otherwise invisible aids. After taking it, the plate was immediately taken to that "back room," of which Mr. Jensen speaks, while I, without waiting for their finish, returned to my home in Summerland, the pictures following a few days later. I wish I could convey to you the wonderment into which I was thrown by that second picture. There were two faces as plainly visible as my own. I saw the resemblance plainly enough, but how could I place them. After enduring the mystery for nearly two days, I asked aloud, and with a good deal of anxiety, "Who can they be?" when a spirit voice made reply, saying, "They are your children." It is more than half a century since they (still-born) passed into spirit life, to live and grow up into manhood, and exact resemblance to those who have since passed over to meet them there.

Now let any fraud hunter tell me "how it was done," or else forever hold his peace until he, too, can say, "I know the truth."

HARRIET S. PARKER.

Summerland, Cal.

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LET YOUR LIGHT SHINE.

A Stirring Call to Active Humanitarian Work by Spiritualists.

In 818 of The Progressive Thinker, Jas. C. Underhill called the attention of Spiritualists to the good work the Salvation Army is doing for the homeless, and the outcasts. I think all will agree with him, that it is a work that Spiritualists should engage in.

For several years I have had a desire to work in the interest of "fallen" women.

Individual effort amounts to little. Societies should be formed, and homes established as a tempory refuge for those who desire to lead honest lives. There should be employed in the homes only those who have the true mother heart; who can overlook all mistakes, and who would treat the unfortunate as they would like to be treated if they were in like circumstances.

For a number of years I have given most of my time to the sick and afflicted, in massage treatments. I have made very little money in the work, for a large per cent of my patients have been on the free list. If the Spiritualists will establish homes for the unfortunate, I will go as a willing worker, if so desired.

In the fall of 1900 I went to Leadville, Colo. For so small a city, it had a large amount of "fallen" women in it. Two streets were given entirely to them, and there were a good many scattered about the city. I learned that a girl had committed suicide a few weeks before my arrival. Her conscience had been awakened to the sinful way she was living, and she passed to a better life, through the only door society makes it possible for one who has "fallen," to pass.

I was told of another who made an attempt to lead a better life. She was employed in a large boarding house. The men jeered at her when she waited upon the table, and she was driven back to the old life. The women for whom she worked should have shielded her from insult.

A woman, whose opinion I value, told me I was wasting sympathy on that class of women. She said they were too lazy to work, and preferred that life. But I was not satisfied. I wanted to know something about their lives, and I promised myself (if my courage didn't fail) to walk to that locality some afternoon when I had leisure.

When the day arrived that I had set for my investigation, I seemed to be made up of two personalities, who stayed by me all day. One urged me to go and see for myself how that class lived; the other one said, "Stay at home and mind your own business."

At four o'clock I put on my wraps and started out. As an excuse for visiting them I took with me an article for the toilet, on pretense of selling it. When I reached those streets the atmosphere seemed unbearable. I became frightened and was about to turn back, when one of the personalities who had been with me all day, said:

"Don't be a coward; go on, and see how these people live."

Just then a young girl came out of a room on the opposite side of the street, and looked at me. I went over to her. She invited me in. I talked to her pleasantly, and asked questions. I learned she was 19 years of age and had lived in immorality for three years. I asked if she was satisfied with that life.

The tears came to her eyes. She said she must have food and coal, and she had no other way to earn it. She then told me her sad story. Her home had been on a ranch in a western state. She left her home on account of the cruelty of a step-father, and an aunt took her in. In some way she made the acquaintance of an immoral married woman, and she led her to ruin.

Right here I would say: An immoral woman will ruin an innocent girl quicker than an immoral man will. They are not on their guard with their own sex.

Her mother cast her off at her tender age. I don't remember what city she went to. After a time, through the efforts of a mission society, she left her life of shame. She said she was never so happy as she was in the few weeks that she led a better life. She was employed in a boarding house, and the work was beyond her strength, and she drifted back to the old life.

She cried bitterly as she said: "Oh, if my mother would only forgive me and take me back, I would promise her to never look at a man again."

I tried to get her mother's address, and said I would write her. She said, "No, my mother never forgives."

Heartless mother, unworthy the name! The poor child was sadly in need of a loving mother's care.

To make a long story short, she was taken with a severe cold on her lungs, and left her room, and took refuge with another "fallen" woman who had left the old life, and was making an honest living at laundry work. So it came about that I made the acquaintance of No. 2. She was a bright, intelligent woman of about 24 years of age. From her I got several valuable suggestions.

Some of her patrons were her former associates. She said they all envied her her clean work. I asked why they did not get clean work to do. She said washing was harder work than they wished to do, and it was difficult to get other work. She showed me her poor hands, discolored by the scars of several blisters.

Is it not a disgrace on our boasted civilization, that when a "fallen" woman wants to reform the doors are closed against her, and scarcely one helping hand is reached out to aid her?

This woman said if one desired to reform an outcast, never to upbraid them, nor look upon them with disdain. It made them angry and one could have no influence over them.

But if one approached them in a kind and loving spirit, they could lead them as they willed.

Do not the last few words give the key to the reason why so many young girls employed in cities go the downward way?

The employer cares nothing for the working girl. They find no sympathy in the home. After the day's work is over, they must sit in their room, or go upon the street for company. Some man offers them what he calls love, and they accept it, following blindly, and the end is DEATH.

When one takes a young girl into the family as a domestic, they should take an interest in her, throw about her a motherly protection, and make her stay in the family as pleasant as circumstances will permit.

We will find in some future state of existence that we are to some extent, our brother's and sister's keeper.

MARY A. INGALLS.

Antwerp, N. Y.

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GOD OR NATURE

The Christian Religion and Natural Ethics Considered.

To the Editor:—A friend of mine of religious proclivities, and either inclined to investigation or disposed to argument, sent me a pamphlet, or as he termed it, a tract, written by himself, requesting my opinion as to whether from a biblical point of view he established his position, and also asking me to give him my ideas in regard to the Christian religion. In reply I wrote him a lengthy, and yet comparatively limited exposition of my views on the subject. JEPTHA G. DUNLAP.

San Jose, Cal.

Dear Sir:—A very long time ago, comparatively speaking, I received a letter and pamphlet from you. It has been so long since, that even if you have not quite forgotten all about it, it must seem a little strange to receive a reply at this late day. But I make it a rule, so far as possible, sooner or later, to fulfill all my epistolary obligations, and this does not happen to be one of the exceptions which prove the rule.

Since your letter reached me, I have passed through many physical tribulations and more than once have been on the waters of that misty stream which veils the brighter and better land from this. This, for one thing, must account for the fact that you did not hear from me within a reasonable length of time. In fact I once did write at great length, my views on the subject to which you called my attention, but was unable to finish, so that after all it counted for nothing.

After such a lapse of time—not knowing where to lay my hand upon your letter—I do not feel that I can fully meet the requirements of the case, but I will try as briefly as possible to present the matter proposed by you, in such a way as to cover any and every phase of it.

As to the tract, my recollection is that you probably proved your point; but why not? Every other victim of an idea on that basis does the same. Catholics, Presbyterians, Methodists, Unitarians, Universalists, Adventists and many others are able to produce evidence from the same source to substantiate their views. Slavery, anti-slavery, polygamy, monogamy, all find ample justification in that peculiar and eccentric book. And what is the significance of this? Simply that a book admitting so many interpretations, so many antagonistic conclusions, is no authority for anything, and cannot by any possibility be the inspired word of an infinite intelligence. Therefore in all questions of moral, social or religious ethics it should be set aside in favor of natural, scientific evidence. But instead of discussing, enlarging upon or demonstrating these very evident statements, as I should so much like to do, I will for the sake of brevity, pass on to other features of the case.

The simplest and most effectual way to settle this whole question of orthodox Christianity is to begin at the fountain head. Let us therefore consider the meaning of omnipotence as applied to the supposed author of the universe or in other words, to Jehovah. Omnipotence embraces everything. Omnipotence means all responsibility. An Omnipotent God must be the originator of everything that is, must be all in all, must reign over all and direct all. Nothing can exist or occur contrary to the wishes of an omnipotent creator. These propositions are too self-evident to require discussion. Let us now make some practical application of them. If Jehovah is responsible for all things, if he is all and in all, if he is the origin of all things, if he reigns over all, it follows that he is the author of sin or evil, as emphatically stated in Isaiah XIV, 7, and other places. If by the fruit of a tree it may be known, then especially must an omnipotent author of evil himself be evil. Omnipotence meaning all responsibility, Jehovah could not, can not transfer responsibility to his creations. In all the universe such an impossibility could not be. It is evident, then, that Jehovah, not man, is responsible for all the sin, all the mental and physical agony, in short, for all the deep and damnable excruciation to which mankind is subjected. If Jehovah is omnipotent and reigns, as in that case he must, every den, every dive, every saloon, every place of iniquity must exist as a part of his plan, must exist because he wishes it to exist. If he did not wish it to exist he would prevent it, and, being all in all, it is but a part of himself and a responsibility of his own. It is needless to think of a God who is not the cause of all things, who is not responsible for all things; and to me it is equally absurd to think of a God who is responsible for things as they exist in this life.

Omnipotence essentially means predestination, not alone in one sense, but in all; and in view of all the unknowable, inexpressible evil that prevails, in view of an eternal hell to which Jehovah's victims are unjustly assigned, it is the most inexecusable, horrible, atrocious thing that has ever been ascribed to any being.

As to the pretext of those who seek to exonerate Jehovah from the stigma of predestination but admit foreknowledge, it is evident that predestination and foreknowledge are practically the same; for what Jehovah knows will occur will as unavoidably take place as if predestined; and knowing that it will occur, he also knows that he arranges the conditions for its occurrence, and that, after all, is predestination. So in the case of Omnipotence, predestination and foreknowledge are one and the same.

It is vain to try to escape either the responsibility for or the odium of predestination as ascribed to Jehovah by his devotees. Twist it this way and twist it that, and by no possibility can an omnipotent God who would arrange the affairs of the universe to accommodate so wicked a scheme, be exonerated when he could as easily create a condition of peace and happiness for every living thing; not only here, but every where, not only now, but evermore. It was better to have no God than to degrade one's self in worshiping a being to whom is, and inevitably must be ascribed such attributes.

To the thinking, unbiased mind, the effort to justify Jehovah by transferring his responsibility is profoundly ridiculous. Were it possible under omnipotence for man to be responsible for the characteristics and inclinations imparted to him and thus have freedom of will, he would be in a position to defeat God's will, which is simply absurd. If an omnipotent creator who reigns in the minutest particular, could impart to his creations any degree of free will, he having arranged all the conditions and planned all the events, would be infinitely responsible for all that resulted from such freedom of will.

Were it possible for a man to desire that which an omnipotent creator does not implant within his being—that which is contrary to the designs of omnipotence, this omnipotence must and would prevent the accomplishment of that desire; and here again there can be no freedom of will. If Jehovah has established a universal law, and there is a universal law, how can man be free? The fact is that the idea of man's free will and his responsibility for what he is, is a fallacy; for whether we impute to an infinite designer, the origin of man or whether he is to be regarded as simply a child of Nature, he does not make his individuality and environment which lead to what he is and what he does; and, therefore, cannot be free.

According to the orthodox Christian position, Jehovah creates every day people with evil propensities, when, being omnipotent, he could as easily create them so naturally good that they would never go astray. That he does make some naturally good and others naturally bad, no Christian will deny. The one deserves, then, no commendation and should receive no reward for being good; while the other deserves no condemnation and should not be damned for being bad. What right has Jehovah to create a being and then punish him for being what he has made him? Some people, like Paul, when they can find no other excuse for their beloved Jehovah, assert that he has a right to do as he pleases with his own. That simply means that might makes right. It is simply one way of saying that if Jehovah sees fit to be cruel and unjust, he has a right to be. And generally it also means, so long as Jehovah saves me and damns the other fellow!

According to the orthodox idea Jehovah is responsible for that cruel, fiendish law of nature by which the innocent suffer for the guilty—by which the iniquity of the fathers is visited upon the children. How any Christian can be so deluded, or if not deluded, so depraved as to attribute to the being he professes to worship, such injustice as this and predestination, is almost beyond conception.

Another feature of Nature which if it could be imputed to an infinite intelligence, as it is by the orthodox, would be the acme of cruelty, is that law by which through martyrdom the human race has progressed—that condition of adversity which under the natural law is essential to advancement—that law by which through pain and suffering a few reach a higher plane while by it the great majority (?) are cast down to rise no more—cast down as it were to eventually form a footing above the quicksands of life for those who come afterwards. What a stigma it would be upon an omnipotent creator who could as easily arrange that peace and happiness would be the means of advance, so arrange that every living thing would be free from pain and grief, were he to choose in preference, the law of suffering.

But if I exonerate Jehovah and fix the responsibility for all these evils upon Nature, perhaps you will ask how Nature can be responsible when Jehovah is the author of Nature and all her laws? Well, if he is the author of all things he is of course responsible for all things; but it is not by any means necessary to suppose that he is the first great cause of everything that is, and if I loved him I would try to find for him, some way out of this disreputable tangle in which his professed friends have placed him.

But you may ask how Nature could exist without a creator? Let that question be forever settled by the fact that if nothing can exist without a creator then Jehovah cannot exist. Further, it may be well to add that the creator of a thing must be greater than the thing created. It is therefore easier to conceive that Nature, being inferior could exist without being created, than that a supposed creator, superior in every way, could exist without a cause. The only rational conclusion seems to be that the universe was not created—that it had no beginning and will have no end. This is the idea which the advanced thinkers of the day entertain.

No matter, however, whether we turn to the idea of a creator or to that of no creation, we are confronted by the greatest of all mysteries—the existence of something without a cause—a mystery which we will never be able to solve here or hereafter, though we exist eternally. It should, however, be a cause of congratulation that by the theory of no creation, we relieve Jehovah or any Infinite Intelligence of the ignominy which would attach to the author of all the evil, all the mental and physical pain and all the iniquity which pertains to this life, when he could as well have chosen an order of things under which all would be undiminished happiness. It is also a matter of congratulation that by this means we establish ourselves as the children of Nature, learn where our interests lie, and comprehend the importance of studying and conforming to her laws; knowing that if we violate them we cannot evade the penalty, vicariously or otherwise; knowing that while Nature has provided hell enough for the best of us, we are relieved of that infamous invention of a malignant God or man, an eternal hell of fire. By the natural law we pay the penalty and learn to do better, by the orthodox theory we never get through paying the penalty, and can never have an opportunity to do better—an existence simply wasted in useless and eternal pain. We may also felicitate ourselves that being the children of Nature she will care for us in a natural way, not only here but hereafter.

Here it would be well to consider the relation of so-called orthodox Christianity to the advance of civilization and the existing state of morality, but it is a matter of such breadth and the evidence so profuse and suggestive that it is discouraging to enter upon it and deal with it in the restricted manner which I must now impose upon myself. Like so many others, you have, I presume, been educated to regard the church and its doctrines as the only way to salvation and the most assured source of moral advancement; but if you will give the subject a moment's thought, you will probably admit that it is a little strange that with an omnipotent God at the helm, arranging and directing affairs, morality through all the dark ages has been, and at the present time is, at so low a tide; and this in spite of the fact that for nearly two thousand years the church, claiming to be aided and abetted by Jehovah's almighty arm, has failed to rectify the evil which prevail. In viewing this, one would naturally conclude that the term omnipotence was wrongly applied to Jehovah, and that he was so restricted in power that he could not arrange a better condition of affairs or that he is unable to control the forces which he set in motion, or that he preferred the cruel way by which sin and misery abound, or that the doctrines held and taught by the church are radically wrong.

The church accomplishes a certain amount of good, that is, if anything standing in the way of something better can be said to do good. What good it does accomplish is plainly on natural principles; there is nothing supernatural about it. Its most potent feature for restraint; if not its most elevating, is the doctrine of an eternal hell. Fear of this leads a certain class of people into the embrace of the church. But fear is a degrading influence. Whoever refrains from evil through fear has still an evil heart which sooner or later gets the best of him. But this doctrine of eternal damnation is the corner-stone of the church. Remove it and the fabric would crumble to ruin. And yet in the light of advancing thought it is being rapidly eliminated from the minds of the people. Even the pulpit now descants but little upon its evident inconsistency and horror. That feature of the church which accomplishes the most good is its social character. So far as it expects and demands natural morality of its members, it may do good, but even this influence is greatly abrogated by its religious inculcations; such as vicarious atonement and simple faith.

Now let us look at some of the reasons why the church in all these ages has failed. First it requires a system of religious beliefs and ceremonies which it makes paramount to the natural law—to science and philosophy, making morality and conformity to the the natural law of no avail unless associated with these inconsistent observances.

Second, it takes for its foundation a book so plainly, so positively contradictory that the unbiased, thinking mind refuses to accept it, and even the more advanced youthful intellect of the present day gives it a clear cut rejection or else doubts—not to be "damned," but sooner or later to arrive at the truth. Unfortunately such minds if brought up under religious influences have had but little training on scientific or natural principles, and are thus left like a ship without a rudder, to drift upon the stormy sea of life.

Third, the doctrine of atonement is responsible for more iniquity than any other belief that at present suggests itself. Show me the man who believes that absurd impossibility, in the church or out of the church, and does not in consequence of it commit sin, and I will show you an angel materialized. One of the most wicked men with whom I have been thrust in contact believed that doctrine, and told me that sometime he expected to join the church and get to heaven, but that in the meantime he intended to follow the bent of his inclinations and enjoy himself.

Fourth, the idea that faith is essential to salvation meets with opposition from the logical mind who is so in harmony with the natural law that he understands the complete efficiency of good works without faith which Nature yields to all who conform to her. Whether Nature be the offspring of some infinite intelligence or not, the laws governing the universe have full sway not only now but hereafter—not only here but everywhere, and the good that man does, the morality that he observes, the law must and will reward. The idea that morality without faith will avail nothing in the hereafter is absurd; for there is no hereafter which is not a part of the universe and subject to its law, and the law responds to goodness and to every good deed as well as to evil and and to every evil deed.

(To be continued.)

THE MOTHER WAS THERE.

A Savior was born quite a long time ago—
Or so the old legend continues to go;
But whether a fable or whether a fact,
Has little to do with a certain greatact:
If babe was e'er born to breathe the earth air—
A Savior or sinner—the mother was there.

Though God-like or sinful and born out of fame,
To every true mother the babe is the same.
Once seen and once coddled, asleep on her breast,
Her life is illumined, her soul is at rest.
Though Christ was a Savior, when babyhood care
Demanded attention, his mother was there.

Give Jesus due credit for miracles wrought,
And all the "glad tidings" to earth he e'er brought;
Aye! shout with loud voices his high, holy name,
And give him, for virtue and goodness due fame,
But do not forget in the worship and prayer,
That Mary, his mother, was certainly there.

Though born to be mighty or humble and low;
Though born amid riches, or squalor and woe;
Though born well and active, or dullard in mind;
Though born full of love, or of hate for mankind,
With her sacred office of life, sweet and fair,
In love, pain and patience, the mother was there.

Now let us be just unto all humankind;
Give credit to all for virtues we find;
Be candid and honest, be noble and true,
And help all our fellows to bear their loads through;
Help every brother to bear his full share,
But never forget that his mother was there.

DR. T. WILKINS.

A LITTLE WAY.

A little way to walk with you, my own—
Only a little way.
Then one of us must weep and walk alone
Until God's day.

A little way! It is so sweet to live
Together, that I know
Life would not have one withered rose to give
If one of us should go.

And if these lips should ever learn to smile,
With thy heart far from mine,
'Twould be for joy that in a little while
They would be kissed by thine!

—Frank L. Stanton.

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SEE TELEPATHY IN RESCUE.

Miss Stewart's Parents Tell of Mental States in the Search—Mother Heard "Thoughts" Saying, "We Are Alive in the Boat."

Did telepathy play a part in the rescue of Miss Zelda E. Stewart and her escort, John Charters, after they had drifted aimlessly in an open boat with but one oar for forty-one hours?

Did some mysterious sixth sense tell the father of the lost girl that she was still alive long after many had given up all hope?

Did a strange psychic power carry the Christian Science "thoughts" from the daughter in the lost boat in the open sea back to her mother in the home in Irving Park?

Did an omniscient power through the great over-soul hear and answer the prayers and supplications of Catholic, Protestant, Jew and Dowieite that were offered for the safety of the young couple?

These are the questions that are being discussed now at the home of Mr. and Mrs. Ethelbert Stewart, 2299 Forty-first court, Irving Park.

When it was known Monday morning that Miss Stewart and Mr. Charters were lost in the lake Mrs. Esther Falkenstein and many friends of the young woman and her parents at the Armitage settlement, 783 Armitage avenue, offered fervent prayers that the lost couple might be found alive. In this settlement are Protestants, Catholics and Jews. Miss Stewart has aided in the work at this settlement and she has been training a chorus of fifty children for a concert that was to have been given last Tuesday night. It was on Tuesday afternoon that Miss Stewart was saved. Instead of the concert at the settlement a thanksgiving service was held.

Dowieites Pray for Rescue.

Yesterday afternoon Mrs. Stewart was informed by a letter written the day before from Zion saying that the Dowieites had held services and offered special prayers for the rescue of her daughter. Besides she received letters and telegrams from many individuals assuring her that prayers had been offered for the safety of her daughter.

Mrs. Stewart, the mother of the young woman, is inclined to believe that the doctrine of Christian Science has its virtue. The members of the family, even to the smallest son, 13 years old, have some of the teachings of this cult familiarized.

"All day Monday, Monday night and Tuesday morning, when the prospects of finding the lost couple were very dark," said Mrs. Stewart yesterday afternoon, as she sat beneath the shade of the trees in the yard at home, "I could hear distinctly the Christian Science 'thoughts" saying: 'We are safe and alive in the boat.' Even the children would come to me and say: 'Mother, Zelda and John are safe, for we can hear it.' And then with all the prayers that I now know were offered I can hardly believe it possible, for the couple to have been lost forever. It is plain that some mysterious power worked for good.

"But what convinces me of this fact now is that both John and Zelda tell me that they both repeated many times this saying: 'We are safe and alive in the boat.' And this is the saying all of us heard here. It may be telepathy, or call it what you will."

Remarkable Phases in Search.

"I realize that there are some remarkable phases to the finding of my daughter, considered from the psychological point of view," said the father of the young woman yesterday. "After the long search on the beach Monday and Monday night and no word from the lost couple I felt my hope wane. Intellectually, I had given up the thought of finding them alive, but something seemed to whisper to me, nevertheless, that they were alive and were drifting in that boat out in the lake. Now, living a block from me is Theodore Wiese. I had never spoken to him, as we were not acquainted. But I remembered seeing some boats piled up by the side of his house at one time. The thought occurred to me as my son and I were walking down the street Tuesday morning and I saw Mr. Wiese coming out of his house. I spoke to him and asked him if he could tell me where I could get a fast launch and how I would go about it, as I wanted to find my daughter and her escort.

"'Yes, this is Mr. Stewart, isn't it?' he said. 'Your daughter is lost in the lake, I hear. Well, you have struck just the right man in me to get a boat. Now, you rest, and leave this whole matter to me and I will start a fleet of small craft in search of your daughter immediately.'

Wiese Has Spirit of Hope.

"I impressed on Mr. Wiese's mind my thorough conviction that my daughter and her escort were floating alive in the boat in the lake. He seemed to catch the spirit that controlled me. I soon learned that of all men in Chicago Mr. Wiese was the one who could get the fastest launch, the Erin, owned by Captain T. H. Bullock, and more, too, he was commodore of the Chicago Power-Boat club, and could start a fleet in search in short order. Commodore Wiese met his friend, Captain Bullock, later and told him what he wanted to do.

"'Why, there is not a chance of finding that couple,' said Captain Bullock. 'I think there is an equal chance of finding them alive,' replied Commodore Wiese, 'and we will start right now and we will find them, too.'

"Commodore Wiese had caught my spirit so thoroughly that he just felt that he would find the missing couple and his conviction could not be shaken. Captain Bullock then joined in the search with a vim. And it is well known how they sailed out several miles and met a steamer from Muskegon, the captain of which said nothing had been seen in the wake of his vessel. The Erin then veered eighteen miles east, clear out of the beaten path of the steamers, and found the little boat with my daughter and Mr. Charters."—Chicago Chronicle.

SMILES.

There are smiles of mockery, smiles of disdain,
Smiles of defiance, smiles of pain.
There are smiles of bitterness, smiles that are glad,
Smiles of sorrow, smiles that are sad.
There are smiles of pleasure that light up a face,
And the social smile full of grace.
There's the smile means happy, a smile means joy,
The brazen smile, the smile that's coy.
There's the smile from lips only—made in haste,
The smile of deceit, the smile of bad taste.
The peaceful smile, the smile of unrest,
The smile that's cursed, the smile that's blessed.
But there's no smile will win, below or above,
Like the sweet, tender smile, full of love.

MRS. J. H. DALLAS.

St. Louis, Mo.

KNOW YOUR MISSION

As Teachers of Spiritual Truth and Knowledge.

There are millions and millions of hungry and thirsting souls on this earth longing for truth and knowledge, i. e., spiritual truth and knowledge, in regard to their own soul-life, future existence, life of spirits, spirit return and the ruling of the unchangeable spiritual law in this natural world. For all the doctrines and teaching of the various denominations and sects can not fill their hearts' desire. And as long as these fellow-men and women, of whatever clime, country, nation, color, race or tribe are without this truth and knowledge, they are not only in a state of error and ignorance, but also at unrest and unhappy, and can not go on in soul character-building on the road of spiritual progress.

Be these mortals yet children of nature, half barbarians or civilized, it is all the same with them to a certain degree; and dreadful it is to state that the mind of the so-called civilized and advanced nations and peoples is often the most perverted. But they all need the truth and knowledge to think and to do right. The various sects of many countries send out missionaries, especially the so-called Christians, to convert the heathen nations. But as these pseudo-christian-teachers do not understand the mission of the great reformer and master, Christ, they neither understand his doctrine and therefore cannot teach it. If they were real missionaries of truth and apostles of the gospel of Divine Love, they would not need swords, rifles and quick-firing guns to protect their physical life and to uphold their teaching. It is not compassion that leads these men into the mission field, but misconception. Blind leaders, often without a spark of true charity, unless they would not hiss curses and damnation at those who do not receive their adulterated doctrines with favor and—horror! asked their government for armed intervention.

Christians? Counterfeiters of Christ's life and teaching, that was a life of love and charity and a doctrine of truth. He, Christ, and the christian teachers! what contrast! He taught: love one another. They envy one another. He, Christ, taught equality and united co-operation. They envy one another and are divided into schisms. And these poor self-conceited teachers want to have, or say they have the power to make saints, forgive sins, redeem from hell and are themselves in the hells of ignorance. A devil in ignorance and a satan in the mire of falsity, claims to have the power to make saints! Where would the human race go to, if it were not for the blissful truth and light of Spiritualism? This power, as it has worked in the ages of the past and in the future, will change conditions still more favorable till this good light shines everywhere. And encouraging it is, these forces are waking up and arousing human minds everywhere. They begin to see gradually and to start thinking. It has lifted science, it has improved social conditions, it has weakened the spirit of dominion and oppression in a decaying church, that never was a church of unadulterated truth.

Adulterated food! Adulterated food is harmful, dangerous to physical health and well-being. Truth perverted, causes still more deplorable conditions, as it concerns the well-being of the soul. The body is only the soul's covering. The soul is the acting man. Reason, think! Strive for truth, work for the truth! It will emancipate humanity! If this is understood, then we grasp for it with both hands as the great redeeming blessing; hold it fast to our hearts with a grateful soul. Then those whimpering and quivering platform and rostrum lamentations will at once and for all the time, stop and cease. Fear! quaking about opposition or undeserved slander!

Pshaw!

Spiritualism is the sole truth, the only truth, the whole truth, the eternal, universal truth, and therefore it shall, it must, it will prevail by the divine law of nature's order!

Impressed, imbued and inspired of this to the depth, the innermost of one's soul-life, such a person will grow strong, good and wise, and will develop favorably, also grow in courage. Fear? Sadness? Discouragement? Doleful lamentations coming from the mouths of Spiritualists or mediums? What an incompatible condition for a spiritual teacher expounding the truth! Never! As we have such a host of friends around us strengthening, leading and teaching us on our walks of life and in performing our duties faithfully.

If this is the vibrating thought, the underlying leading principle of our souls, how gladly, how willingly and cheerfully will angel and spirit friends come, guide, impress and inspire us in our life, in our work, in making progress that we be wise, become pure and wise to understand and enlighten others. Then it will be a pleasure to push on and work. There will be fidelity, patience, forbearance, consideration. We will have and take time for our own self-development that we may be able to aid others. Then, we will meet with success, will be able to draw, to give satisfaction, instead of the contrary. And last, but not least, no departed spirits will have cause to accuse us of misleading or of having neglected our duty when we meet them on the other plane.

L. C. KOEHLER, Ph. D., M. D.

THE GRASS WILL GROW OVER YOUR HEAD.

Would you win in the battle of life, my friend,
And reach the bright goal of success?
Then up with the standard you've vowed to defend,
Nor ever to weakness confess.
It may be so willed, that you fight but to-day,
And die ere the victory's complete—
The grass will grow over your head some day,
Don't let it grow under your feet.

The load may be heavy, the road may be long,
And your cup may be none too sweet,
But follow the way with a lilt and a song,
And a "Hail!" for pilgrims you meet.
Keep pace with the moments fast speeding away,
For the race will be to the fleet—
The grass will grow over your head some day,
Don't let it grow under your feet.

There's no time for despair, nor repining,
'Tis foolish to turn and look back;
If you can't get along without whining,
Clear out and give others the track.
Don't loiter! Move lively! Step forward, I say,
The future with courage to greet—
The grass will grow over your head some day,
Don't let it grow under your feet.

HELEN STUART-RICHINGS.
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Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

A Discarded Teaching of Jesus.

The very general dissatisfaction in regard to popular religious creeds is shown by the constant multiplication of new sects, each having an amended feature from all preceding sects, and each dropping out of sight some other feature which was formerly deemed cardinal. The Catholic is the only church which seems stable. It is "the same yesterday, to-day and forever." Rooted in paganism, and moored to ancient dogmas common to barbarianism, it cannot advance. The Greek Catholics, the state religion of Russia, was an offshoot of Roman Catholicism in the eighth century. With the renaissance, and the revival of learning and the arts in the 15th century, after the long sleep of a thousand years, when Luther came to the front with his reforms, there seems to have been but slight difference in opinion, and that difference, when it found expression, was terminated by force.

Since then some 1,200 varying sects have sprang into being, each claiming the Bible as its infallible guide, and each quoting texts therefrom which seem to sustain the new faith.

One important teaching of the dear Master, possibly the most important of all, has been wholly discarded. And that, "Take no thought for the morrow." When the ruler approached Jesus and inquired what he should do to inherit eternal life, and showed he had kept all the commandments, and even honored his father and mother, yet Jesus told him: "Thou lackest one thing. Sell all thou hast and give to the poor." Without doing this the unfortunate ruler had no treasure in heaven.

Where are the Rockefellers, the Morgans, the Rothschilds, ah, the humblest citizen who is in possession of worldly goods? They have no claim on heaven until they sell all they have and give the proceeds to the poor.

Where the church that has made this inculcation a basic principle, and has been founded upon the words of the loving Jesus? There is not one. The only persons who will voluntarily become members of such a church, should one be founded, are the tramps, who, like the Master, bewail their hard fortune, having no place to lay their heads, less fortunate in fact than the birds of the air that have nests, or foxes that have holes.

A Thinker Who Thinks.

That fellow, Elbert Hubbard, the Roycrofter, at East Aurora, N. Y., seems to be an original genius. In his "Little Journeys," article "Haeckel," we find many good things. Here is one:

"How a death-bed can be 'glorious' for a man who has perfect faith in his own salvation, and an equally perfect faith in the damnation of most everybody else, is difficult to understand."

And here is another:

"It is not all strange that men are better than their religion. They drag their dead creeds behind them, like a stage coach, with priests and preachers on top; kings and nobles inside; and coffins, full of past sins, in the boot. A man is always better than his creed, unless, perchance, he makes his creed new every day. 'Hand-me-down religions' seldom fit. Professional theology is mostly a dealing in old clothes."

Let us join with Mackey and sing:

"Rags and tatters, get you gone, get you gone."

Hubbard publishes "The Philistine" semi-occasionally. In a late issue he gave his opinion of Religious Revivals. We will try to make room for it at an early day, for the delectation of our readers. It will keep.

A Well Known Fact.

Rev. Dr. Buckley, of the Methodist, in an address at Chautauqua, N. Y., recently, declared that a clergyman had no right to make his congregation laugh, concluding with, "Yet there are a good many clowns in the pulpit," a fact most of us discovered years ago.

Justice to Paganism.

It is a well recognized principle in ethics, that we have no more right to suppress a truth, than we have to promulgate a lie. He who wilfully does either justly incurs the censure of all honorable men.

A lie gains nothing by age. If a lie was a lie yesterday, it is a lie to-day, and will remain a lie forever. It matters not how many aid in giving currency to a lie.

Though a whole generation, or a thousand generations repeat a lie, if it was false in the beginning it is false still; and however earnestly believed by all, yet it is a falsehood deserving correction, and truth should be substituted in its place.

For ages the Christian world has taught that the old Egyptians, they who built the pyramids, reared the obelisks, mummified their dead, and protected them with such tender care from decay, were polytheists, worshipers of many gods; and those gods they said were false gods, as distinguished from the Father who presides over all, the true God, whom Christians profess to adore.

This teaching was and is false. The Egyptians had but one God, with many attributes. Each attribute of that one God had its representative as has our God, whom we mention by a multitude of names. It would be as just, possibly more so, to charge Christians with being polytheists as to so designate the ancient residents in the valley of the Nile.

Do our Christian readers demand the proof? They shall have it from one of their own number, from Rev. Geo. Rawlinson, professor of ancient history in Oxford University, author of the "Seven Great Monarchies," and of "The Religions of the Ancient World." No one will question his scholarship, or his orthodoxy. It is a pleasure to cite such authority. We quote from the latter work, published in 1885, by John B. Alden, New York, p. 31:

"Below the popular mythology there lay concealed from general view, but open to the educated classes, a theological system which was not far removed from pure 'natural theology.' The real essential unity of the divine nature was taught and insisted on. The sacred texts spoke of a single being, 'the sole producer of all things in heaven and earth, himself not produced of any,' 'the only true living God, self-originated,' 'who exists from the beginning,' 'who has made all things, but has not himself been made.' This being seems never to have been represented by any material, even symbolical form. It is thought he had no name, or, if he had, it must have been unlawful to pronounce or write it. Even Ammon, the 'concealed God,' was a mere external adumbration [shadowing] of this mysterious and unapproachable deity. He was a pure spirit, perfect in every respect, all-wise, all-mighty, supremely, perfectly good.

"Those who grasped this great truth understood clearly that the many gods of the popular mythology were mere names, personified attributes of the one true Deity, or parts of the nature inspired by him."

Prof. Rawlinson cites numerous authorities, by way of notes, confirming each of his statements, which we omit, as they who have not access to the great libraries cannot confirm them by an appeal to the records.

Most strange of all, the evidence is incontrovertible, that these same Egyptians whose theology has been so shamefully misrepresented, comprised a recognition of the doctrine of the Trinity. Cudworth, in the 17th century, maintained this; but this position for a time was controverted. Renouf, however, in his "The Religion of Ancient Egypt," abundantly confirms Cudworth's discoveries. On page 130, of his Hibbert Lectures, Scribner & Son's edition, Renouf is very pointed in this statment. As the Sun, under an Egyptian name, was the material representation of the Supreme God, he bore one name at his rising, another at noon, another at his setting, quite equivalent to the Father, Son and Holy Ghost, each independent of the other, and yet identically the same God.

Is it not possible the founders of the Christian system, who we know made heavy drafts on what they term paganism, borrowed their idea of the Trinity from Egypt, without the mental capacity to grasp the nice distinction the pyramid- builders made, by which they counted one as three, and the three as one?

Without elaborating, the whole so-called pagan systems of religion have been falsified, as has the Egyptian, and in a similar manner and for the same purpose, to magnify the Christian faith, and minify that from which theirs was stolen. Not a single feature in the Christian system can be named, but its parallel can be found in paganism, and antedating the founding of Christianity.

The Bludgeon and Prayer.

An Associated Press dispatch from Muskegon, Michigan, of August 8, relates the following:

"Enforcing his prayers with a club brought conviction on the charge of wife beating to Henry E. Rozema. His wife testified that when hunger compelled her to protest at the length of his grace before meals, he attacked her and beat her with a club."

That was muscular Christianity with a vengeance, a survival of the inquisitorial age. It is questionable if the God of Moses, with all his brutality, would approve of such procedure.

Whose Good?

A great uprising of the Chinese, as we learn by telegram from Shanghai, is now on in the province of Honan against Christians. It is said 20,000 rebels are in the field, and they are being augmented daily. The Chinese government is doing all in its power to quiet the agitation.

The Christian missionaries will be responsible for all the blood which shall be shed in the great strife. For whose good the attempt to force a religion on an opposing people?

Death of Dr. J. C. Phillips.

On August 23, at 6:30 in the evening, at Mt. Pleasant Park Camp, Clinton, Iowa, Dr. Phillips passed to spirit life. He was at the well for a pitcher of water when he suddenly expired. He was a man of generous impulses, and an excellent psychometrist and healer. For many years he had been a steady attendant at the camp.

"The Attainment of Womaly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. Price $1.

Ministerial Pessimism.

That a preacher of the old-time orthodox type, one of the kind that used to believe implicitly in the doctrine of endless hell-fire torments for the "wicked," which "wicked" comprised the vastly larger part of mankind—that such a preacher, or layman should ever smile or burst into laughter, were a strange anomaly in human mentality. Smiles or laughter on the part of such a believer would denote either strange forgetfulness of an impending horror, or impervious callousness to the fate of humanity.

Whilst the old and horrible dogma of endless damnation has largely lost its power in these days of modern progress in thought, there yet remain lingering remnants of the old style ministerial lugubriousness, preachers who deem it a part of their professional propriety to wear long, solemn visages, speak in doleful, sepulchral tones, to impress their hearers with the tremendously solemn import of their message to the world.

The results of this are not always of an uplifting and spiritualizing nature, and sometimes, indeed, are definitely tragical.

For instance, so stated in the Chicago Chronicle, almost at the same moment that a Chicago preacher was making the declaration that a Christian can not become a pessimist a New York policeman was taking from the pocket of an individual who had committed suicide a newspaper clipping with the caption, "Pessimistic views of life by clergymen who think it has little joy."

If it be true that a real Christian can not be a pessimist the fact is a severe arraignment of a large percentage of the ordained guides and teachers of Christianity. Perhaps there is less pessimism in the pulpit now than in the earlier days of the church in this country when the prevailing doctrine was that the degree of happiness to be attained in the world beyond was in direct proportion to the amount of unhappiness experienced in this life.

With due allowance, however, for the cheerfulness that has been infused into Christianity by the practical philosophers among the clergy, pessimism is still a characteristic of the Christian pulpit in America. This is due in part to the temperament of the individuals who enter the ministry, many of whom are grave, solemn-visaged, mournful-looking men, thoroughly imbued with Christianity in the abstract, but lacking the faculty to give it any practical application to the affairs of life. These are the teachers who would destroy all the joys of this life in the belief that it will lead to a greater inheritance of the joys to come.

But these sincere, though mistaken pulpiteers seem to be less responsible for the prevalence of pessimism in the pulpit than another class of preachers who, seemingly to gain notoriety and emphasize their self-righteousness, take advantage of the liberty of their calling to attack the reputations and assail the motives of others—in other words, the so-called sensational preachers, whose sermons too often are mere diatribes and vulgar denunciations of wealth, social position, political success and other practicalities of life.

Instead of using the achievements of successful men and women as examples and inspirations, the sensational preacher holds them up as warnings. His hearers are told that practically all of the achievements of life which appeal to the ambitions and natural impulses of mankind are only failures—dead sea fruit. Before every path that leads to human happiness in this life he erects a "danger" sign.

In this work of deadening ambition and wrecking the faith and hope of his followers he is ably assisted by the sensational preachments of the yellow press. The sensational preacher and the yellow editor teach in common the doctrine that all so-called success in life is failure, that the acquisition of money is a species of dishonesty, that social position is a form of immorality and that high political preferment is but a means to tyranny and oppression. They reverse all of the tenets of moral philosophy, close the door of ambition and shut and bar the gateways of faith and hope in mankind until their hearers wander out upon the bleak and barren desert of despair to live in prolonged misery or to end it by self-destruction as did the New York individual, who evidently had been instigated to the act by the "pessimistic views of life by clergymen who think it has little joy."

EXPLAINS SPIRITUALISM.

President Barrett Declares His Is the Only One of the Several Religions That Can Be Proved—Declares God Never Created a Soul to Be Destroyed.

Harrison D. Barrett, president of the National Spiritualists Association, delivered the principal address at the Spiritualist camp-meeting at Surprise Lake yesterday. The big tent was packed and many gathered around the outside walls to listen.

Mr. Barrett is a scholarly speaker. He tried in one brief hour to tell what Spiritualism is. He started by saying that there are two classes of thinkers, Materialists and Spiritualists. The latter class contains all of the so-called Christians and church members. The Materialist believes there is no God, and the Spiritualist believes there is.

Mr. Barrett said many are surprised to learn that Spiritualists believe in a God.

The speaker explained that many persons abuse Spiritualistic knowledge, making it a means for cheap and sensational shows. He said he had known mediums, after giving a seance, to dismiss the spirits by saying: "That's all for to-night, spirits; hustle out of here." Such a remark he branded as irreverent.

He said prayer is to the soul what exercise is to the muscles. Prayer is high thinking—the lifting of the soul above common surroundings.

No Soul Is Lost.

Mr. Barrett taught that Spiritualism is not so different from other religions, except that it can be proven, while other religions cannot. Heaven is where and what we make it, and hell is where and what we make it. Death is but the graduation of the soul from the body. The soul does not go away to some great unknown place, but it remains near those it loves to comfort them until they, too, shall have graduated. The soul which, while in the body, learns great truths, is but the more fitted to enjoy the life after death. No soul is lost. The great Infinite which, for want of a better name, is called God, never created a soul to be destroyed, he declared.—Tacoma (Wash.) News.

CRIME LET ALONE, WILL INCREASE

Eternal Vigilance Is the Price of Purity and Honesty in Spiritualism.

To the Editor:—N. H. Wilson in the Chicago Record-Herald, presents some serious reflections, setting forth that the recent developments in Philadelphia, Milwaukee and other large cities, the Equitable Life Assurance disclosures, the Town Topics scandal and the New Orleans epidemic, all clearly show that eternal vigilance is the price of political and financial integrity, social purity and public health.

All stagnant waters soon become impure. ANY CESSATION OF THE ACTIVITIES OF LIFE INDUCES DECAY OR THAT STAGE OF DISEASE WHERE FESTERINGS, PUTRIDITY OR OTHER CORRUPTIONS PREDOMINATE. The reason why diseases have their special seasons is because at those seasons certain conditions favorable to their propagation most naturally occur. If in certain decades office-holders become more venal than in others it is because at such times the PEOPLE ARE NOT VIGILANT. We wait for filth to accumulate until an epidemic results before we clear it away; for venality to become rampant before ordering the court surgeon to operate upon corrupt officials; for vice to become flagrant before attempting its suppression, and then we lay the blame at the doors of others. Evil schemes devised in secret; evil acts performed in the dens of great cities; robberies under cover of the law; impure thoughts stimulated and vile slanders circulated under the pretense of social portrayals do not impress the public with their evil significance. It is only when the light of publicity is turned on that their baneful tendency is fully realized. Then the horror of them shocks the nerves; their stench offends the senses; the sight of them produces a revulsion of feeling toward them and all kindred acts.

Few stop to think that they are to blame for such conditions—but most are. If every one was vigilant, political venalities, financial irregularities and social immoralities could not exist to any great extent. If every one would clear up their own premises the whole city would be clean. IF EVERY ONE WOULD EXAMINE HIS OWN ACTS AND KEEP AN EYE UPON THOSE OF HIS COMPANIONS THE FIRST BEGINNINGS OF CRIME WOULD BE DETECTED AND CRIME PREVENTED. If each one would keep his own morals pure and use his influence with his associates social purity would be the rule. If each would demand a continuous knowledge of what is being done with property he intrusts to others it would not be misapplied.

Many publicists prefer to use the dark lantern whereby they may turn the light upon others while they, themselves, remain in the dark. Many officials who are compelled to turn on the light for public scrutiny are extremely anxious to use such a lantern.

Nevertheless when the light of even the dark lantern is turned on some of it will be reflected, and any careless handling of it may change its direction and disclose more than was intended. If we are mindful of the condition of the public mind just now we shall hasten to clear up our own premises and adjust our conduct to the new conditions which are sure to be brought about. By so doing we shall no longer fear the turning on of the light, but rather welcome it.

When a thorough cleansing has been effected and our eyes are no longer offended by the corruption and debauchery that has been effaced WE SHALL BE SURPRISED TO DISCOVER HOW MUCH OF BEAUTY, VIRTUE, AND HONESTY THAT HAS BEEN QUIETLY WAITING FOR AN OPPORTUNITY TO REVEAL ITSELF.

The above from the Chicago Record-Herald contains many pregnant truths. Purity and honesty on the part of officials can only be induced by constant vigilance. Leave them without watching and they will STEAL THE PUBLIC POOR. Leave the ranks of Spiritualism FREE FOR EVERY TRICKSTER TO ENTER, CURB OR SUPPRESS ALL CRITICISM, DON'T TALK FRAUD FROM THE ROSTRUM, OR IN THE PAPERS, HOWL DOWN EVERY ONE WHO EXPOSES A TRICKING MEDIUM, and in two years' time Spiritualism would lose the respect of the civilized world. Pursue the same course that the government does in trying to suppress counterfeiting, or adopt the plans of different clubs for civic purity, and apply the same to our cause, protest all the time against trickery and counterfeit phenomena, and artificial toggery to cover spirits, and our cause can be kept passably clean and pure, but not otherwise. In the language of the immortal Ingersoll, "LET US BE HONEST." ANXIETY.

N. S. A. CONVENTION.

To Be Held in Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

Among those invited and expected to participate in the exercises are Rev. Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Oscar Edgerly, Mr. and Mrs. E. W. Sprague, Mesdames. H. P. Ressegue, R. S. Lillie, Laura G. Fixen, Eva McCoy, Margaret Gaule Ridinger, and a galaxy of others.

Come one and all to the greatest Spiritual convention ever held.

Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualists' convention at Minneapolis; the round fare will be one and one-third of a fare. Delegates and visitors desiring to receive the benefits of this special rate must have their tic[illegible] vised by our railroad agent at convention the last day, October 20, and pay 25 cents each for such vising.

Hotel Nicollet, a first-class hotel on the European plan, will be headquarters of the convention. Special rates for good rooms, one dollar per day each person. Write and secure your rooms from Shattuck & Wood, proprietors of the Nicollet Hotel, Minneapolis, Minn.

The annual reception to delegates and visitors will be held at the First Unitarian Church, Monday, October 16, at 8 p. m.

All are cordially invited. Admission free to all meetings.

MARY T. LONGLEY,
Secretary.
HARRISON D. BARRETT,
President.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

"New Testament Stories Comically Illustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and excruciatingly funny. Price in boards, $1. Cloth, $1.50.

The Lights the Biblical Writers Saw.

Newly Discovered Emanations From Human Body Said to Be the Lights Which Biblical Writers Saw---What a Scientist Says About Experiences of St. Paul and St. John of the Cross---How Character Is Revealed by Strange Colors in "N"-Rays, Which Are Now Classified.

The process employed in the experiments is that known in the psychic world as psychometry, or "soul-sensing," the hypothesis being that the psychic emanations from us are so subtle as to penetrate and permeate anything which we handle or wear, as for instance the paper upon which we write our letters, or any article of jewelry worn. By holding in the hand such a letter, any one who has psychic vision is able to sense the vibrations in it; such vibrations taking the form of color and indicating the general surroundings, character, etc., of the writer.

One by one modern science has advanced reasons to explain various unaccountable things in the Bible. It is claimed that the miracle of the manna in the desert is explained by the discovery a few years ago of a manna plant which grows in the desert, that the miracle of the burning bush can be witnessed by anybody in Syria, where a peculiar plant bursts into flame and yet continues to grow afterwards, that the bringing of the dead to life and even the resurrection itself are accounted for by suspended animation, while the healing of the sick, the curing of the leper and the restoration of sight to the blind by the laying on of hands, were done through hypnotism.

The most remarkable of all these alleged scientific explanations of apparently superhuman occurrences in Biblical times is now to be disclosed. It is nothing more nor less than the statement that the halo, the mysterious aura or strange effulgence of light from the human body, which is again and again testified to by Gospel writers, was in fact the mysterious N-rays about which the scientific world is now excited. St. Paul testifies that a great light shone round about him, which he believed came from heaven. A strange light also radiated at times from the countenance of St. John of the Cross.

Leaving aside the figure of the Savior, there are numerous instances in the Scriptures where these mysterious lights surrounded the face or the body so that they were seen by many people. The testimony in regard to these lights is of such character that it has been generally accepted that the lights existed. But up to the present modern science has been unable to explain how they could have come in any natural way. It is this fact which makes the explanation now advanced very striking, and it is being discussed with eagerness by many scientists and theologians in St. Louis. Is it possible, ask these gentlemen, that the mysterious N-rays lately discovered as a result of radium, formed the lights which St. Paul thought were of heavenly origin? Can it be true, they ask, that these luminous phenomena which so puzzled people in the time of Christ were merely the operation of a natural law? These and other questions concerning the matter are attracting much attention in religious circles.

No less remarkable is the claim that every person emanates N-rays by means of which the character of each may be readily deciphered, and that the colors of the rays in each case change in accordance with the schedule given below.

The N-ray primarily discovered by Charpentier of Paris is a strange nebulous emanation of the human form, discoverable by the use of an instrument known as the biometer. At the same time every one cannot even then see these rays, but must either be of a peculiar constitution himself or in such a condition at the time of his investigations that he is receptive.

Dr. Stenson Hooker of London confesses that the element, or principle, or whatever the N-rays are, necessitate a scheme of investigation combining the scientific and the clairvoyant. At any rate, a sensation has been caused in medical and scientific circles by so prominent a man as Dr. Hooker giving such importance to the matter. Dr. Hooker's own account of his investigation among the N-rays.

BY DR. STENSON HOOKER.

The earliest record I can find of magnetic emanations from man occurs in an epic poem of Ramayana, written some 2000 B. C. As some of your readers may be unfamiliar with the account, it will perhaps not be amiss to give it in full.

A monarch of that time was passing through a forest with a number of his soldiers and came upon a hermit in his solitary dwelling. After giving the king such hospitality as the place could afford the hermit asked if he could bestow upon him any further gifts, and the king replied: "Nothing more, unless it be the friendly emanations of your eyes." The expression, in the light of our present-day knowledge of human rays, is full of significance and potent with suggestion. Even if the incident thus roughly outlined had no foundation in fact, the poet must have known of the presence—aye, and of the virtue and value—which lay in what we now know as personal magnetism, more correctly magnetic rays.

Taking a long jump across the rivers of cosmic time, and coming down to the days of our own New Testament, we have there many instances recorded of light being seen around individuals. Leaving out from motives of reverence the consideration of the halo which is often depicted around Christ, we have the case of Paul—"And suddenly there shone from heaven a great light round about me."

It seems to me not unreasonable to suppose that this radiant light was merely a manifestation of rays issuing from himself; in his case the rays being intensified to such an extent that they were obvious to those round about him who, together with Paul himself, naturally, perhaps thought they came from "heaven."

So, with regard to many of the holy ones of the past. It is told us in Butler's "Lives of the Saints," respecting St. John of the Cross, "A certain brightness darted from his countenance on many occasions, especially when he came from the altar at prayer."

In Sherwood's "Motive Powers of the Human System" are described some experiments made by eminent physicians of that day (about 1846) with a hypnotized clairvoyant girl. She was utterly ignorant of even the rudiments of anatomy, yet could see and describe all the organs and nerves of the body, and the light vibrating from these nerves. When asked, "How do you know there is any motion along the nerves when you move your arm?" the girl replied, "It looks lighter when it is moving along the nerves."

There we have a clear perception and a clear description of rays which have been recently discovered and named N-rays. Baron Reichenbach, one of the most eminent scientists of Austria, made the discovery that a fine force issues from all known elements and substances and appears in beautiful lights and colors which can both be seen and felt by persons whom he called "Sensitives."

In our own day we have an instrument known as the biometer, first invented some fifty years ago. This shows beyond the possibility of cavil that some kind of rays at all events are admitted from us. In this simple instrument a carefully and delicately poised needle is suspended in a glass jar over a graduated dial. The hand of the patient (palm toward the instrument) is held within an inch or so of the glass jar which contains the poised needle. The latter swings round to a certain figure on the dial, and according to the number of degrees the needle moves, and the direction it takes, the physician is able to gauge the vital force of his patient. I have recently procured a biometer and hope to substantiate all the claims made for it by Dr. Baraduc and others who have been working with it.

However that may be, it is at all events acknowledged now that the rays emanate from all substances, organic and inorganic, and it would indeed be passing strange if our living, active, vibrant physical organization were the exception in this universal law. All things have, at one time or another (including radium), absorbed from the great source of light itself, and all will give that light out again.

Granting, then, that rays of light are projected from us, though these rays are only visible to those who have, owing to a finer organization—a finer sense of vision—it follows that they have a spectrum, just in the same way that appertains to the ordinary ray of light, which we all know can be split up by a prism into its component colors; and it would appear to me only logical that the human body acts as a prism and splits up the light which has been absorbed by it into different hues, and that one or two of these hues always predominates, according to predominating influences.

I have made some three hundred experiments to test this question for myself so that my experience has at all events the merit of being first-hand. I went into the matter with a perfectly open mind; have prejudged nothing, and certainly have precolored nothing; have endeavored in every way to shut out any ideas of guesswork or self-deception; have sought only the truth, and now if anyone comes along and proves to me that the whole thing is a "baseless fabric of vision," I am ready to bow myself out and to acknowledge my wrong assumptions. At present I have not the shadow of a doubt as to my own conclusions.

The process employed in the experiments is that known in the psychic world as psychometry, or "soul-seeing" the hypothesis being that the psychic emanations from us are so subtle as to penetrate and permeate anything which we handle or wear, as for instance, the paper upon which we write our letters, or any article of jewelry worn. By holding in the hand such a letter, any one who has psychic vision is able to sense the vibrations in it, such vibrations taking the form of color and indicating the general surroundings, character, etc., of the writer. There are other hypotheses to explain the gift of psychometry, but we have not space now for consideration.

The experiments were conducted with letters from all sorts and conditions of men—those of exalted degree, those of low degree; men of intellect, men of no mind at all; good people, bad people. What I sensed was dictated by me to my wife at the time. The letters were handed to me while I had my eyes closed, so I had no knowledge as to who was the writer of the letter I happened to be handling. The results thus obtained were profoundly significant and truly remarkable. I invariably saw a good color when dealing with a good person, and a bad color from a bad person, with the exception that illness or other temporary conditions overshadowed an otherwise natural hue. My experiences were carefully tabulated and classified, and may be put briefly in concrete form as follows:

DARK GREEN—Bad conditions somewhere, it may be on the physical or mental plane. Among my tests were seven lunatics. Five of them threw off the dark green, and the other two muddy dark gray rays.

LIGHT BLUE—Generally a quiet, thoughtful, devotional character; not necessarily very intellectual.

DEEP BLUE—Deep thought; I have found this in scholars, eminent members of the medical and clerical professions, etc. Perhaps this will account for the idea of a "blue stocking!"

PURPLE—A very intellectual character as a rule; often intentional or "psychic." I have seen this color around the highest intellects. The late W. E. Gladstone, for instance; here it was very profound and decked with bright gold colors.

GRAY—Varying from a light to very dark. Anxiety, fear, depression, mental illness, great dread. If very dark, approaching black, impending death. A great number of my patients have nervous affections, and this gray or dark green is invariably present.

YELLOW—Refinement of mind, love of art; fair intelligence; pleasant surroundings. The hue varies from an extremely pale yellow to orange yellow, according to the spirituality of the person or the mere human elements of the character.

ORANGE—If dark in tone, there is pride, ambition of a worldly nature; if light in tone the motives are good; there is desire to progress on good lines; aspiration is there.

LIGHT BROWN—Persons living on an ordinary plane of life without any special virtue or marked vice; many worthy members of the working community throw off this color.

DARK BROWN—The essentially common, vulgar mind, without any redeeming quality. This often shades off into quite a muddy chocolate hue, in which case the individual is thoroughly debased. Muddy thoughts—muddy rays.

DARK RED—Irritability, earthliness, bad temper.

LIGHT RED—Versatility of mind and thought, generally. Essentially human, a well-meaning person, but if the hue is quite scarlet, passion is shown.

ROSE PINK—An affectionate person, unselfish, even philanthropic. The one who throws off these rays is one who tries to do good and be good.

LIGHT GREEN—Versatility of mind and thought generally. A well-meaning person, often of a progressive bent of mind. I have often seen this associated with the yellow, and should trust such an individual as living along right lines.

I have by no means forgotten that man is a complex being, and that the conditions under which he lives are also often complex. The complexity is indicated by the rays he emits. For instance, I have often seen the case of a patient that the physical for the time being completely overshadows the natural characteristics. The dark green and the pink, for example, may be seen struggling for the mastery. The man of noble ideals may throw off the deep red of passion, but behind that one can sense a light pink endeavoring, as it were, to make its way to the front.

There is also often seen a blending of color, such as mauve, amber, gray-blue, magenta, red-purple, etc., etc., all indicating a mixture of conditions and characteristics. Again, there may be quite a variety of hues at different times in the same person—erratic character, erratic hues. Indeed, I know one lady who is so many-sided that the rays she emits change in hues like those of the chameleon, but on the other hand, the stable, equilibrated, strong character, almost invariably has stable, definite, unchanging hues, apart from the temporary conditions of illness, etc. I have, for instance, obtained a yellow ten times in succession from one friend; in another I have seen the pink eight times in succession.

It is most interesting to watch the changing colors over a period of years, as the character and conditions change from bad to good or the converse. One friend who has entirely altered his life and trend of thought by my advice on mental philosophy, threw out ten years ago quite gray and rather dark green rays. In the course of time he emitted a lighter green, sometimes with yellow spots; later on, pink with gray—the latter due to some anxiety. Now I invariably get a bright pink. In other words, he is in a constant state of aspiration, of cheerfulness and in a brighter thought world altogether. He is living so that "each to-morrow finds (him) further than to-day."

Space forbids me to enter upon the many side issues connected with this fascinating study. Innumerable questions at once present themselves to the thinking mind in connection therewith. If we absorb light, color must be absorbed, for is it not a potential part of light? May there not be a big field here for the progressive physician to experiment in, in the way of prescribing certain colors to be worn in certain cases; to extend the idea of having differently colored wall papers, etc., in different cases of illness, as is, I believe, already carried out in some asylums and sanitaria?

Again, are human rays curative? Is this the explanation of the cures wrought by "laying on of hands?" May not the knowledge of these rays be made educative and helpful to many? and so forth.

There are more rays in heaven and earth than are dreamt of in our philosophy, acknowleged by our scientists, or believed in by our people generally, and it only remains now for advanced thinkers to focus and concrete all this knowledge of these rays in order to make it ancillary to mankind in many walks of life; to the physician in his stern fight against diseased humanity; to the teacher and preachers in their endeavors to lift men out of the mires and marshes of a deadly materialism by showing them that there is a great Immaterial world of Being as well as a material one; that the things invisible are as real and as potent—and perhaps have more permanency—than the things visible.—St. Louis (Mo.) Post-Dispatch.

Oregon State Spiritualist Association.

The State Spiritualist Association of Oregon will hold its convention, beginning on Saturday, September, 2, on which date the business session and election of officers for the ensuing year will take place.

We hope to have a prosperous session and trust the coming year will bring better results than we have had in the year just closing.

During the past year charters have been issued to McMinnville, Cottage Grove, Medford and Portland, by the State Board.

In many ways the work during 1905 has been encouraging and the signs of the times point to renewed activity in general throughout the state by societies, lecturers and mediums.

All organizations vie with each other in their efforts to keep none but honest workers before their audiences and for that reason Oregon has little occasion to cry, "fraud."

I trust the new board of officers for the State Association will do better work for the cause than has ever been done by any board in the past, and that Spiritualists everywhere will in all ways possible give to them every assistance in their power.

REV. G. C. LOVE,
Portland, Ore. State President.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

EXCELLENT TESTS.

The Slates Were New, and Carefully Wrapped in Paper, Yet a Message Was Written Thereon.

On June 2, while still in Oakland, Cal., Mr. E. J. Hoyt read of Fred P. Evans, a world-famed psychic, who has a mountain home near San Francisco, and parlors in the city where he gives readings, so Mr. Hoyt wishing to get a reading from Evans, crossed the bay from Oakland to San Francisco and called at the Evans home, on Eddy street. Before leaving Oakland, Mr. Hoyt had stepped into a bazaar or small shop where he purchased a pair of slates of a peculiar size, and cutting off the cloth binding which held the slates together, Mr. Hoyt washed the slates; marked them with a private mark so he would be proof against substitution, and wrapping the slates in paper which was held in place with rubber bands, Mr. Hoyt took them with him to San Francisco and had the package under his arm when he called at the psychic's home.

As Mr. Hoyt was ushered from the parlor, where he had been waiting, into the reader's room, a man who had received a reading passed into the parlor and sat down there to transcribe on paper the slate messages he had received. Mr. Hoyt paid no more attention to his looks or general appearance than to any stranger he'd meet at such time and place. Mr. Hoyt, after entering the reader's room where he seated himself on one side of a large, plain table, seemingly with a poplar top, unvarnished, Mr. Evans, the reader, sitting in a chair on the opposite side of the table, explained to Evans that he had brought his own slates. Evans made no objection to this. The slates which the medium was in the habit of using for the reception of spirit messages were of much smaller size and of different appearance than those Mr. Hoyt had provided.

Mr. Hoyt explained that he brought his own slates to prevent any deception. He wanted to be sure there was a square deal. Evans replied that while this was all right that he had some rights in the matter, too, and while the visitor was privileged to guard himself against deception, Evans wanted to do the same. He said: "I'm from Missouri, too, and I'll watch you just as close as you watch me to see that there isn't any job put up!" With this mutual understanding the reading began.

After sitting a moment the medium said: "Hoyt! Hoyt! I hear the name of Hoyt!" Mr. Evans seemed to be puzzled and in a moment he said to Joe, by way, seemingly, of explanation: "Sometimes peoples' magnetism gets mixed." After a moment's wait the medium again repeated the name "Hoyt, Hoyt," and acted as though he was nonplused. "Well, what's the matter with that?" queried Joe from the opposite side of the table. The medium stared at Joe and asked with astonishment: "Is your name Hoyt?" "It is," answered Joe, and the medium plainly showed his astonishment.

He then explained his surprise by saying that the man who had just left the room, who had been given a reading before Joe was named Hoyt, and when Joe, a total stranger entered on a reading and the medium could hear nothing but the name of "Hoyt," he could not but think that a bit of the other visitor's magnetism had remained in the room.

This was a most strange happening, and the medium remarked to Joe that the other Hoyt was about Joe's age and had lived much the same sort of a life. Joe queried how the medium knew this, and Mr. Evans replied "by psychic intelligence or discernment." Mr. Hoyt was interested in the man who had preceded him and remarked that he'd like to talk with him after the reading, so Mr. Evans stepped to the door of the parlor and told the other Mr. Hoyt who was still busy copying messages that if he'd please remain till the man who was getting his readings was through, the man would like to talk with him. Joe's reading was then resumed.

Joe had kept the slates he had purchased in Oakland and which were still wrapped in paper, held by rubber bands, under his arm all this time, never letting them get away from him. When the reading was resumed Joe laid his slates, still wrapped up, on the side of the table nearest him and kept his fingers on the edge of the package. Mr. Evans picked up three of his own slates, both sides being perfectly blank, on the table in one, two, three order. He then reached over, seized Joe's slates by one corner of the wrapped package and threw them out into the center of the room, six or eight feet away, where the package lay on the carpet nearer to Joe than the medium. Joe remarked: "That's all right, the farther away from you the better!"

While Joe's package of slates, still wrapped in paper, with rubber bands around, lay on the carpet several feet away, the medium had Joe pick up the three smaller slates that had been lying on the table between them, perfectly blank slates when they were laid there. The first slate picked up had the beginning of a neatly written message that started out, "My Dear Son," the second slate was picked up at once, then the third slate, then a fourth, fifth and sixth as rapidly as they could be laid face down on the plain-topped table and picked up again. The message which was from Samuel Hoyt to his son, covered the six slates, and the phraseology of the message was in old Mr. Hoyt's peculiar style and choice of words.

A seventh slate, perfectly blank, was laid on the table and when Joe picked it up, immediately, the under side bore a message from "Guide Bolands," who is Joe's Hindoo control in the spirit world, or his cabinet chemist as Mr. Hoyt calls him. This message was written on the slate in seven colors, and told Joe that Guide Bolands would appear (materialize) before him in his cabinet when he got home.

After the seventh slate had been read, Evans, the psychic reader, stepped to the center of the room which was perfectly light, it being mid-day, and picked up from the carpet where they had been lying, Joe's slates, still tied in paper as they had been when Joe left Oakland. Handing the package to Joe, Evans commanded him to unwrap the package and see if there was a message. Joe did so, and after the rubber bands had been taken off, the paper wrappings removed and the double slates, which bore Joe's private mark, were opened, there was a beautifully written message signed, "Your Brother, Warren Hoyt." Joe's brother Warren passed out of this life forty years ago. Joe brought all these slates back with him, the six containing his father's message, the one from his guide "Bolands," in seven colors, and the double slates with his brother Warren's message. All these slates were shown to The Traveler reporter yesterday.—Arkansas City Daily Traveler.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents.

LOOKING INTO THE FUTURE.

Most people are given to prophesying more or less. They sometimes hit the truth, and sometimes miss it. Occasionally the predictions are recorded; but generally, when repeated, they are recalled from memory and related often with artful, frequently with undesigned additions or omissions, to make them correspond with events which have occurred. When predictions fail, and the failure is evident, they drop into forgetfulness, except when they are skilfully modified or twisted out of their original meaning, and ingeniously applied to events never thought of by their authors. They prove failures generally, in proportion to their circumstantiality and particularity of statement.

Yet we all possess, in some degree, the power to foresee coming events, to penetrate the veil which separates the present from what shall be, to mingle with the forms of an unborn age. With people generally, this power is very limited; but sagacious minds, who have made some group of physical phenomena or some field of mental activity a special subject of study, can often forecast the future in respect thereto with such precision that their judgment carries weight, and their opinion, for instance, in regard to the weather or the crops, or election, business prospects, or the chances of peace or war, is highly valued.

The statesman, the philosopher, the far-seeing man-of-affairs, may have powers of prophetic vision which to the ordinary man appear to transcend human sagacity.

When Lincoln, in one of his famous speeches, said: "This nation cannot remain permanently half-slave and half free," he spoke from knowledge that freedom and slavery were antagonistic, and that the complete triumph of free institutions involved the extinction of that system of bondage which arrogantly claimed the right to extend its area and influence.

When Rousseau said, "We approach a revolution," he foresaw that the wretchedness and increasing discontent of the oppressed people of France would lead to violence and the probable overthrow of the corrupt government.

Predictions like these merely show the power of reasoning from cause to effect. We can foresee events in proportion as we understand the relations of things. As the past is related to the future by links of cause and effect, by antecedent and consequent. These links can be followed, in many cases, with certainty. An eclipse of the sun or moon can be predicted to a minute, even to a second. Whether the eclipse will be total, partial, or annular, what part of the sun or moon will be covered first, how long the eclipse will last, and from what parts of the world it will be visible,—all these facts can be accurately told years and centuries ahead of the time of their occurrence. Such foreknowledge is acquired by observation and reasoning.

Is there a power of foreseeing what cannot be learned by observation and induction? Something apparently prophetic is seen in the instincts of animals. One generation anticipates the needs of the next. Under the mysterious influence of instinct the lower forms of life seem to show wonderful foresight in providing for the sustenance of offspring which they shall in some cases never see, as if to compensate for their not being allowed to have personal care of them.

The instincts of some of the lower animals are, in regard to changes of weather, more unerring than is the reasoned thought of man. They are sensitive to influences which elude our search. The hedgehog fortifies in its cave with unfailing precision, against the coming storm; and stormy petrels collect in the wake of a ship before a storm.

The first suggestions of warnings of storms on our coasts were those of Dr. Merriweather, at the Exhibition of 1851, when he showed a living barometer, consisting of leeches, which rang little bells when a storm was impending. Certain plants, like the "poor man's weather-glass," shut up their petals before a rain storm. Not only flowers, but the leaves of plants, give warnings of approaching change.

Some persons are so sensitive to electrical and magnetic changes which precede a thunder storm that they have foreknowledge of the storm when there is not a cloud visible in the sky. They do not know how they obtain this knowledge. In some way, they are affected by vibrations to which most people are not susceptible.

Our conscious intelligence is not our entire mental life. Our discursive reason is not the only faculty by which we reach decisions. All who have carefully examined the powers of "mediums," or "psychics," or who are familiar with the results of psychical research, are satisfied that there are some supernormal means of obtaining knowledge. The experiments of Prof. William James of Harvard University, of Prof. Oliver Lodge of University College, Liverpool, and of Dr. Richard Hodgson and others with Mrs. Piper, may be mentioned among those which prove, beyond doubt, the reality of this power. It is manifested in clairvoyance and telepathy and, apparently, in what is claimed to be quite as well attested,—supernormal prevision, which, it is alleged, may be indistinct, vague, or may take the form of a clear conception and foresight of a definite future event, may relate to important events or to those of apparently a trivial character, may be a mere apprehension or a conviction of certainty.

Cicero speaks of "that which does not take place from supposition, observation, or well-known signs, but arises from an inner activity of the mind in which men are enabled, by an unfettered advance of the soul, to foretell future events."

The testimonies and illustrations in regard to this prophetic and premonitory power, both ancient and modern, are very numerous; and it is not uncommon to meet intelligent and trustworthy persons today who relate personal experiences implying foresight beyond that of the reasoning mind. In the writer's knowledge there was a circumstantiality in the statement of what was to occur and did occur which precluded the possibility of the correspondence between the prediction and the occurrence being a mere accident or coincidence.

Zschokke, in his autobiography, speaks of a "singular case of prophetic gift, which," he says, "I call my inward sight, but which has ever been enigmatical to me. I am almost afraid to speak of this, not because I am afraid to be thought superstitious, but lest I should strengthen such feelings in others. And yet it may be an addition to our soul-experience, and therefore I will confess."

Prof. Sherer relates that a company at Stockholm put Swedenborg to the following test: "He should state which of the company should die first. Swedenborg did not refuse to answer this question; but, after some time, in which he appeared to be in a profound and silent meditation, he quite openly replied: 'Olof Olofsohn will die to-morrow morning, at forty-five minutes past four o'clock.' By this predictive declaration, which was pronounced by Swedenborg with all confidence, the company were placed in anxious expectation; and a gentleman, who was a friend of Olofsohn, resolved to go on the following morning, at the time mentioned by Swedenborg, to the house of Olofsohn, in order to see whether Swedenborg's prediction was fulfilled. On the way thither he met the well-known servant of Olofsohn, who told him that his master had suddenly put an end to his life."

A remarkable prediction, to which credit has been given by modern writers of high character, is that of M. Cazotte in regard to the French Revolution. The principal record is that of La Harpe, a learned and upright man. The prediction was particular and circumstantial. Jung. Stilling says, "I can prove that the story is literally true in letter and in spirit." Countess Genlis wrote, "I have heard it related a hundred times by M. La Harpe before the Revolution, and always in the same form as I have read it in print, and as he himself caused it to be printed."

Lacretelle, in his "Histoire de la Revolution Francaise," says, "Many philosophers, if the singular recital of La Harpe is to be believed, had reason to remember Cazotte when death came upon them; for he had foretold how each one should die, and he predicted, also, his own sad end." This story of La Harpe is credited as true by Stilling, by Gregory in his letters on "Animal Magnetism," and by Atkinson and Martineau in their letters on "Man's Nature and Development."

The most careful investigators of the life of Jeanne D'Arc have failed to discover any trace of mental or bodily disease in the maid, "unless we call her premonitions a sign of disease." The premonitions have been called "the expression of military and political genius," which, acted upon, revived and reunited France. They were not manifestations of the maid's conscious mind. She could not believe that such a destiny was before her, and she resisted the influence which urged her on as long as possible. "I am a girl," she said, "and have no skill to ride and fight. Rather would I have been torn to pieces by wild animals than have gone into France, but for the voices. For to fight is not mon etat; but to sit and spin beside my poor mother." Even to the last, according to the priest who confessed her, and stood by her on the pyre, "she averred the divine origin of her voices, and denied that they had deceived her."

Mrs. Mowatt Ritchie, in her autobiography, states that, when in the mesmeric trance into which she was thrown during her illness, she made accurate predictions as to the times when she would be well or ill.

Henry G. Atkinson, who was an investigator of mesmerism and kindred phenomena some sixty years ago, and who used mesmerism as a therapeutic agent, wrote to Harriet Martineau as follows: "To the philosopher the spirit of prophecy, the growth of a blade of grass, and the ordinary perception of any object are all equally wonderful and deeply mysterious, beyond our faculty of conception, and out of the very nature of knowledge. That such exalted conditions do exist is now so clear a matter of history and daily occurrence that no one need trouble himself to convince those who persist in ignorance and doubt of what is so notorious. None know better than yourself how these clairvoyant powers have been manifested in a variety of forms, in all periods of history and with all nations. We know that future events are seen in dreams and in trances, and by some apparently in the ordinary condition of their lives. We know that some can see distant objects without the use of the eye, and that others can see, so to speak, through opaque objects, reading what is written in a closed book, and even the thoughts which are passing in the mind of another. We know that many under mesmerism can describe any diseased condition in themselves and in others within the sphere of their vision; that they have an instinct of remedies, when a crisis will occur and the cure be effected."

Mr. Atkinson was a materialist, or he called himself such; but he recognized "the existence of faculties in man beyond sense experience and reason,—which faculties are chiefly called forth under abnormal conditions, but are seldom exhibited in a wholly pure state." Such experiments as are described and such facts as are narrated in Mr. Atkinson's letters, for a long time discredited by official orthodox science, are now familiar to well-informed readers, especially to those acquainted with hypnotic experiments in France and with the records of the English Society for Psychical Research.

Such experiences as I have mentioned, with which history and literature abound, and which, according to the testimony of thousands, are not uncommon to-day, would seem to indicate that there is a faculty, or power, of foreseeing supernormally, apparently distinct from the power of collecting facts and making them data for conclusions reached by inductive reason. It belongs evidently to our subliminal nature.

Instead of inferring what will occurr from what is observable, it perceives the event or becomes conscious that it is impending, in what way no psychic has been able to explain. A lady of character and education, unknown to the public, who has occasionally had glimpses of the future of her life, as she positively states, with the circumstances and proofs, writes: "I may say that it is entirely above and beyond my own control, and that I cannot command it at will; also that I have only been able to exercise it in connection with my own affairs. For some time before the power awakens, I feel very restless, nervous or irritable. Then the future event flashes into my mind with the vividness of lightning, and gradually fades away again, leaving me in the depths of low spirits."

The words of Herder seem to be warranted: "A few examples of foresight and presentiment have disclosed wonders of the treasures which lie hidden in the soul of man. That, for the most part, these phenomena are the result of disease and of disturbed equipoise of the faculties does not change the nature of the thing; for this disproportion was required to give freedom to the force and exhibit its amount." Perhaps, as W. W. Story says, there are "penumbral powers and senses surrounding our plain and definite ones which we do not understand and which we have not investigated." Of course, the most painstaking care and caution are required in examining the evidence for statements made respecting any of these alleged supernormal phenomena. Credulity, marvelousness, and lack of discrimination are, beyond doubt, very marked among many who imagine that they have premonitions and other "occult" or exceptional experiences.

B. F. UNDERWOOD.

PRENATAL INFLUENCE.

Importance of Knowledge and Positive Goodness.

To the Editor:—In your issue of July 29, which I have just been reading, I wish to congratulate Eva A. Cassell and her spirit messenger for their truly timely message on the value of prenatal influences. This is the most important question that can engross the minds of all true lovers of the welfare of humanity. In my own work here I have been led to emphasize these teachings. Every word is true in that exceedingly lucid and educational message.

Let the various workers of the movement study it well, for methinks Spiritualists and mediums need these teachings more than anyone else. When we come in contact with the divorced, separated, twice and thrice married and uncongenially mated spiritual workers our hearts are sad.

Instruct your sensitives, educate them in principles and strict morality and a purer movement will be the result. Stop your craze for tests and phenomena. Be orderly, sympathetic and progressive in your investigations into the realms spiritual.

Sensitives who are desirous of being workers in the upliftment of their fellows require a thorough spiritual and educational training. We speak from our knowledge of these things, not from hearsay. The whole Spiritualistic movement, to do the good it ought to do, requires regeneration and reorganization. It requires an intelligent and spiritualized body of genuine psychics to band together for the cleansing of the whole movement. Money is required for such a work, but all the money will be forthcoming to that body of people who can combine, harmonize and intelligently work the plans they would receive from the co-operation of the advanced beings in the immortal spheres.

All obsession is the resultant of ignorance and prenatal heritage. The article by Nora Batchelor still savors of her early experiences. There is too much dwelling on the evil side of spirit influence, and too little attention paid to those guardian angels, spirit guides, relatives and friends who are always ready and willing to lend aid in time of need. Do not tell me, friend Nora Batchelor, that God's laws are capable of being twisted at the will of evil spirits. You did not understand yourself, nor the condition by which you were surrounded at that time. Fear was your principal evil, and also your negative goodness of character. Do not think I am harsh and unjust; but I wish to be fair to all and I cannot allow some of your statements to pass unchallenged.

Positive goodness is virtue acquired through active principles of purity and righteousness governing the life. I will guarantee to find the cause in the process of time of every obsessed individual. Ignorance is not goodness—it is negation, it stagnates the growth of a truly righteous life. No one who is positively good like Jesus or other great spiritual examples, is ever obsessed. Obsession so-called is always the resultant of a screw loose somewhere, the non-adjustment of the individual to some important factor in the life. Positive goodness always relates the soul to a sphere of good both embodied and disembodied, which gives them all the power they need in times of difficulty. There will be no obsession when individuals are emancipated from ignorance and the inheritance of a prenatal psychologized mental condition.

Surely it is the height of ignorance to tell people that God's laws are unjust and unequal, and such must be the conclusion reached when good people are allowed to be obsessed. I defy any demon or malicious spirit to obsess an individual who is in harmony through knowledge and experience with good or divinity.

Let psychics and sensitives cultivate positive and active goodness through the understanding of the potentialities of the divinity within, and fear, demons, obsession will all fly overboard.

There is a good deal of hysteria abroad to-day, let it cease from amongst those who propose to be the educators and instructors of the people. Fear is the heritage of the animal creation; it is not the birthright of man. His is divinity, realize that divinity through the outworking of a positively good life. Be of a determined will, with absolute faith in God and his ministering angels, and your fears and doubts will be overcome. Be optimistic, for only by a supreme optimism in the triumph of good and the perfection of all, will the world be regenerated.

DAVID A. LEISK.

Alameda, Cal.

GIFT BEARING GREEKS.

Conscienceless Commercialism Considered From the Standpoint of Capt. L. W. Billingsley, Attorney, Lincoln, Nebraska.

Conscienceless commercialism has even invaded some modern churches. They make no effort to "drive the money changers out of the temple," but meet them at the door, with cordial greeting, and give them the best pews, under the drippings of the sanctuary and then hold out their hands for some of the "tainted money."

The great gifts to churches, colleges and charities by the captains of industry, are simply bribes to influence molders of public opinion. Their purpose is just as mendacious as the charges of "the black horse cavalry" made on state legislatures and municipal bodies. Donations to public institutions is a subtle and insidious distribution of corruption funds. The predaceous trusts fully realize that they get good returns from these business investments.

In the conspiracy of silence, to secure a whitewash of respectability for pirate donors, it is essential that hush money be tossed into coffers of churches. The Congregational board of missions gagged a little at the bowl of nutriment offered it by Dives Rockefeller, but finally gulped it down. Many colleges and churches have made no grimaces at offers of Mr. Rockefeller's loaves and fishes, but piously absorb them as God-given manna, as he has the brand of the elect.

Some of the chancellors of institutions of learning are peripatetic mendicants at the pie counters of plutocracy. This is notably true of the hungry chancellors of the universities of Leland Stanford, Chicago and Syracuse. With clinking music of gold dollars in their pockets, they are intrepid defenders of "The Gift Bearing Greeks." They are read givers of certificates of christian character to exponents of high finance and low morals, thereby maintaining the principles of reciprocity. While subsisting in the rich man's kitchen, they are no longer advocates of the Christ Gospel of right dealing between [illegible] and man. The apostles of rapacity [illegible] and in many high places. All crooks of the United States Senate, coarse and cheap, have been pinched, while the more diplomatic but not less guilty have escaped the toils of justice.

Civic righteousness is now in the mire made by the public sentiment corruption fund, while Folk, LaFollette, Jerome, Washington Gladden and others are pointing out the rock bottom of sound public conscience. The keen, far-seeing robber barons fully realize that without the aid of bribes, by way of public charities, churches, colleges, libraries, and benefactions of divers kinds, and the employment of false advocates of recreant institutions to blind the people, a cyclone of public sentiment would soon sweep away their systems of greed and lawlessness.

Mr. Thomas Lawson who almost reached the stage of death-bed repentance has in a spectacular way rendered some service to our country, by pointing out the pitfalls in the labyrinths of refined grand larceny. His lime light has revealed clever statesmen, as buccaneers of loot. With some exceptions newspapers and magazines are on the fire line for the common people in the battle of civic reform against the aggressions of plutocracy. The people are reading and thinking these days and it is only a question of time when "the gift bearing Greeks" will cease to debauch our public institutions and the people will come into their own.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents.

THE GOSPEL OF GOOD HOPE.

The Unseen World Is Peopled With Our Allies.

And when the servant of the man of God was risen early and gone forth behold an host encompassed the city, both with horses and chariots. And his servant said unto him: "Alas, my master, how shall we do?" And he answered: "Fear not, for they that be with us are more than they that be with them."—II. Kings, vi: 15, 16.

Who has not cried out, with that youth, alas! All things are against me; foes are many and friends there are none! The roads to pessimism are many; but surely this is the shortest one, to get to think that life is but a conflict waged single handed against great odds, a long story of struggle, difficulties, pains, disappointments, temptations, failures, wounds, ending only in death.

Even though you escape that chronic jaundiced view of life there are seasons of depression when it seems easy to get out of bed on the wrong side and to plow all day into stumps instead of in the good clear ground. Ever we need the vision the seer of old gave to the young man, to see the hills about us alive with our allies. Otherwise it is easy to conclude the fates fight against us.

How slight is the evidence on which men base their gloomy conclusions! The pessimist always argues from a single instance to the general law. If he strikes a poor peach on top he throws the whole basket away—or sells them as soon as he can. He insists on sitting square on the cactus bunch when there is only one on the whole bench-land. He then becomes an authority on cactus. If he can spot a few foes on the horizon he is blind to a regiment of friends close at hand.

But the seers, our poets and teachers, have a wider vision; they seek the glory rather than the gloom and they tell us that every man has more friends than foes. This is the song of those who told us long ago of Providence, the one who backs a man up and fights on his side and furnishes him in the hour of need. This is the song of Lowell, Tennyson, Whittier and Browning. Life is not a lone-handed fight against unnumbered foes; it is not a losing fight to anyone who will fight it well.

Every force in this world works with the man who seeks the good. This is a right world and only he who fights the right faces unconquerable foes. A man may meet rebuffs, battle's tides may sweep back and forth, but in the end, as it has ever been in all the long story of man's conflict with nature, so in the conflict with every other foe he is bound to win. This is as true in the individual life of every fighter as nature and history show it to be in universal life.

On our side there is the great world of the unseen. Little do we know of it, but still that little gives us confidence to believe it is peopled with our allies. Our fairest hopes of good angels may be delusions as to details, but they are essentially true, being born of eternal truth.

The gospel of good hope declares there is One over all, the friend of all; greater is he that is with you than any against you; greater is he than your temptations, your adversaries, your difficulties, and your sorrows. This was what the great teacher came to tell men, that God was on their side, seeking to help them, loving, caring, co-operating, leading them into the life of victory over every enemy.

Let a man face life in this confidence and he is invincible. He goes forth and an unseen army goes with him. He gains the seers vision to see even the plotting of the enemy and the forces that fight against him all working for his good. From many combats he gains strength for the decisive struggle. All things work together for good. He serves the right, the truth, the things that are eternal; he fights for character, for manhood, and the good, and the eternal forces that rule the universe fight by his side. He beholds the hills full of the hosts of heaven; though he has no time to enjoy the vision he knows they are there, his allies, his assurance of ultimate victory.—Chicago Tribune.

CLEAR CASE OF OBSESSION.

He Had a Fierce Battle With a Spirit.

My room adjoined that of my father. He had been troubled with bad dreams, over which he would constantly brood. He claimed that an impending evil was hovering over him, but when I laughed at his fears, he only shook his head.

One night I retired rather early. I usually fall asleep immediately, but on that night I tossed restlessly. At length I fell into a state of half-consciousness, when I was aroused by a shriek proceeding from my father's room.

I jumped out of bed and rushed into the room. The sight presented to me made my blood run cold. There in the middle of the room stood my father. His hair was dishevelled. His face was pale, and his eyes were bulging from their sockets.

He was wildly clawing the air, and hoarsely crying: "Now, now, I will kill you, curse you. I say I will not die." Then in a frenzy he rushed about the room striking and clutching at the empty air. I made a step toward my father, but before I could intervene he gave a frightful yell and fell to the floor.

At the same instant a shadowy form brushed past me, and, gliding to the door, which I had left open, slammed it shut. For a moment I stood transfixed with terror. Then, rushing to my father, I laid my hand on his heart. Life had departed. He had burst a blood vessel. ALBERT LANDAU.

New York City.

SCENES AT A FUNERAL.

The Spirit of Form Lying in the Casket Appears.

To the Editor:—I saw in The Progressive Thinker some time ago where a man attended his funeral services. I will give my experience in that line. About six months ago Mrs. Frank Ellis passed over, and when I came in the room in which the casket lay, she met me in the astral form. She looked as though she was in the physical form. She shook hands with me and said: "I am not in there," pointing to the casket, and told me to have her husband, father, uncle and sister meet at my house the next night, and she would be there and would talk to them. As her sister and her husband were looking over some roses to put in the casket, she selected through me a rose and said, "This is my condition; just unfolding in motherhood." She came to my house as she said, and gave them good advice.

It was about three months ago, at Mr. John Van Orsdel's home, and as the friends were laying flowers on his casket he brought a stem of lilac and said, "George," speaking to me, "this is my choice of all flowers," and laid it on his casket and said to me, "I did not know when the change was made."

G. W. WOODARD,

Cripple Creek, Colo.

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In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or drugging the eye for any form of disease, cataracts, pterygiums and other abnormal growths can be removed and weakened vision restored by the new and more humane method. If this is a fact, there will be no need to go blind or to wear spectacles. "Actina" has been tested in hundreds of cases and has effected marvelous cures. So confident are the inventors that this device is an article of great merit that they give an absolutely free trial. They want every one interested to make a thorough investigation and a personal test of the "Actina." As it is sent on trial postpaid, any person can give it this test.



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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

To Camp Correspondents:—Notices of camp-meetings should reach this office not later than Friday afternoon to secure insertion in the next issue of The Progressive Thinker.

Will C. Hodge is now in Seattle, where he will remain until the first of October. All letters should be addressed in care of General Delivery, Seattle, Wash.

Geo. H. Brooks writes: "I am at home, 114 President street, Wheaton, Ill., and will respond to calls for funerals at any time."

The accomplished lady, Nora Batchelor (Hensley), writes: "I write to thank you for The Progressive Thinker which has come regularly to my address for the past four or five years, and to say that it is no longer necessary to send it, as I was married recently to a staunch Spiritualist who is a subscriber to the paper, Robert C. Hensley. Since the article on obsession appeared, I have received many letters from all parts of the country, some telling pitiful tales of suffering and begging for advice, others warmly commending the article. Among the latter is one from Dr. Peebles, Dr. Greer, and R. A. Dague."

Barbara Miller writes: "How very much I enjoy each number of The Progressive Thinker. I especially enjoy the thought of the article headed, 'Home Life Not Impaired Through Woman's Interest in Public Affairs.' Give us more broad-minded, spiritual women like Anna H. Shaw and Nora Batchelor. Of course, I notice the broad, noble-minded men, too; they are worthy of praise."

Mrs. M. E. Jenkins, Windsor, Canada, has open dates for fall and winter work as platform speaker and message bearer. She is endorsed and highly recommended to societies who need a thoroughly honest medium.

D. G. Hill writes: "On Sunday evening, August 20 the usual large attendance greeted the Golden Rule Spiritualist Society to listen to our esteemed coworker, Mrs. M. Schumacher. She was closely followed by her listeners as she forcibly presented the truths embodied in the philosophy of Spiritualism. She was followed with a short talk by Dr. L. C. Koehler of this city, who presented some telling truths, heartily applauded. He has promised to speak from our rostrum in the near future. The messages were given by our very dear sister, Mrs. Alice Sexsmith, who has just returned from Canada, after laying away the last remains of her aged mother who passed into the higher life listening to music as rendered by the dwellers of the spirit spheres, and our good sister, Mrs. M. McIntire; the messages given by these splendid mediums were most satisfactory. This society will open the regular season on Sunday, Sept. 3, with services both afternoon and evening, at 3 and 8 p. m. The speaker for the afternoon will be Mrs. Sexsmith, and for the evening Mrs. Nora E. Hill. The society feels amply repaid in the success of their series of summer meetings, and look forward to a successful period of fall and winter sessions, at O'Donnell College hall, South Paulina street, between Washington and Park evenue. All cordially invited."

Julia Craig writes from Indianapolis, Ind.: "The last two numbers of The Progressive Thinker are just brimful of good things, especially that of Aug. 12, containing a funeral service by Mrs. Cora L. V. Richmond. It is simply beautiful, and I wish I could place it in the hands of every sorrowing man and woman. I have only been investigating Spiritualism about two years, and no one but myself knows what a sweet balm of comfort and healing it has been to me. Three grown sons and daughters have passed to the other side, and a mother, sister and brother, all in the last six years, and I truly bless the day that I was led to a Spiritualist meeting. I never miss a chance to spread the good cause by word or deed."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Henrietta L. Lichtig, secretary, writes: "The Sunflower Club, the ladies' auxiliary to the Ill. State Spiritualist Association, has accepted the invitation of Mrs. Laura G. Fixen, vice-president of the I. S. S. A., to again hold a basket picnic on the grounds of the Minnetonka Club, at Lake Bluff, Ill., on Labor Day, September 4. Come everybody and bring your baskets well filled. Coffee will be sold on the grounds. Fare, 75 cents round trip. Trains leave the Wells street depot of the Chicago & Northwestern road at 8:25 and 10:30 a. m. Parties that cannot leave at those hours will find trains going almost every hour afterwards. Tickets can be purchased at The Progressive Thinker office of Mrs. J. R. Francis; at 560 East 55th street of Mrs. Isa Cross; Otto street, of Mrs. Belle Curtis; 6822 Wentworth avenue, of Mrs. Henrietta L. Lichtig. There will also be parties wearing Sunflower badges at the 8:25 and 10:30 trains to sell tickets to those wishing them. Don't forget, September 4. Come and bring your friends and have the best time of your life."

Mrs. Caird, formerly Mrs. Hanson, lately arrived in the city from Lynn, Mass., where she and her husband, Dr. Alex. Caird, have resided for the last ten years. They have been especially prominent in Spiritualism there, the Doctor having made himself exceptionally popular by his harmonizing, soul-inspiring work, and his wife by giving remarkable tests, and we shall take great pleasure in welcoming them both back to their old home, Chicago. Mrs. Caird is a most excellent medium, and had a large following and extensive patronage when living here before. The Doctor will probably be here sometime this fall, and will practice his profession. Mrs. Caird is now located at 472 West Adams street, where she can be consulted.

Oscar A. Edgerly, having concluded his month's engagement with the Grand Ledge Camp, will on Sunday, Aug. 27, speak for the society at Marcellus, Mich. On Sunday, September 3, he will begin a month's engagement with the First Spiritualist Society of Jackson, Mich. Mr. Edgerly's engagements as made for the season of 1905 and 1906 are as follows: In October he will go to the N. S. A. convention at Minneapolis, as delegate from Grand Ledge Camp Association; November and December, still open; January, 1906, is engaged with the First Spiritualist Church of Pittsburg, Pa.; February is engaged with the First Association of Spiritualists, Washington, D. C.; during March and April he will serve the First Spiritual Church of Baltimore, Md.; first two Sundays of May are engaged with theFirst Society of Worcester, Mass.; June is engaged with the society at Providence, R. I., and Unity Camp, Saugus, Mass. Mr. Edgerly will be pleased to hear from societies desirous of employing a trance speaker and test medium, during November and December, 1905, or for the last two Sundays of May, 1906. Home address, 42 Smith street, Lynn, Mass.

By some oversight an item for last week's paper was mislaid, stating that J. W. Ring, fresh from a very successful trip in California and at Clinton, Iowa, passed through our city on his way to Lily Dale, to fill an engagement there. He is doing a splendid work for the lyceums.

Mrs. C. Kirchner writes: "At the services of the Rising Sun Mission on Sunday, August 20, we were somewhat disappointed in not having Sister Price for our speaker, but was more than pleased to have our sister Fravel with us. She delivered one of her strong inspirational lectures which was highly appreciated by those present. Her words brought comfort to quite a few, as well as did the spirit messages given by Brother Thompson and Sister Kirchner who just returned from her vacation. Our choir as usual, rendered some very fine selections. The short talk our president gave about the High Rollers, a sect who reside in Benton Harbor, was very interesting, he having had an interview with them while on his vacation at that place. Our mission had intended occupying our new temple in September, but owing to the present occupants holding a lease, we are unable to do so until later, so we have arranged to hold our services every Sunday afternoon at 3, evening at 8, at Star Lodge Hall, 378 So. Western avenue, until further notice. Our speaker for Sunday, September 3, will be Mrs. J. H. Fravel, a highly gifted inspirational lecturer. All welcome."

Mrs. R. E. Henze writes: "The monthly social of the Psychical Research Society will be held at the home of our speaker, Mrs. Glenn C. Stephens, 3108 East 14th street, Friday, August 25. We feel that some attention should be given to the Psychical Research Society, which is chartered under State and N. S. A. Quite a number of our members read The Progressive Thinker and would like to see our society mentioned occasionally. We hold circles every Wednesday evening, instructing those present in the philosophy of Spiritualism. Our speaker is a member of the State Board of Missouri, and has done efficient work in past years. We as a society send her, expenses paid, to the N. S. A. convention as our delegate. She was delegate for the First Spiritualist Society last year to St. Louis. Her phase is trance speaking medium, being controlled by an eloquent speaker calling himself the Unknown, and one French Doctor, Deaustreaux. She has several musical guides who play all the classical and harmonies of the mundane and spiritual spheres, in many languages and voices. Several members of our society will accompany our delegate to the convention, where we hope to meet many of those whose good work we read of in The Progressive Thinker. The Sunday evening services have been abandoned during the warm weather, but will be resumed the first Sunday in October at the Ladies' Atheneum roms, corner Tenth and McGee, Kansas City, Mo."

Minnie Sharlow of Detroit, Mich., and a worker well recommended, expects to enter the field of labor again in September, and with an expectant visit to the East, Watertown, N. Y., she will be pleased to hear from every society that may be in need of an earnest worker.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Newport, R. I., Aug. 20.—The death of young Vinson Walsh, who was killed in an automobile accident yesterday, was foretold by a palmist about three weeks ago. He was aguest at a luncheon given by Miss Vera Gilbert in the villa of Charles Pierrepont H. Gilbert at Ochre Point. A palmist told the fortunes of the guests after the luncheon. When he took up Mr. Walsh's hand he declared it was no use to read the palm, as the young man would die in an accident within a month.

L. S. Burdick writes: "We believe we voice the wishes of many in presenting the name of E. W. Sprague of Jamestown, N. Y., as a candidate for president of the N. S. A., at its next annual convention."

H. H. Howe, secretary of the Psychic Research Society of Rockford, Ill., writes: "The Spiritualists of Rockford, Ill., and vicinity will hold a grove meeting at Duncan Rogers' place, 1047 N. Second street, September 3. Mrs. D. L. West of Elgin, will be the message bearer. All are cordially invited to come and bring their lunch baskets and spend the day with us. Take Second street car or Beloit car."

Mrs. Georgia Gladys Cooley, the noted platform test medium and lecturer, will, after September 1, be in Chicago, and will answer calls to lecture and officiate at funerals within a reasonable distance from the city. She will be located at No. 567 East 62nd street. Mrs. Cooley stands high as a platform test medium, and good reports of her work come from all quarters. She has been engaged in her work at Lily Dale N. Y., and Clinton, Iowa, this season.

Dr. L. H. Freedman, the Australian healer and physician of Chicago, says: "I am again at my post after a pleasant visit to Wonewoc and Vicksburg camps. I am in excellent condition for my winter's work outside of my professional duties. I am open to lecture for any society upon Spiritualism (I also furnish my own music) within a radius of 100 miles, for societies that cannot afford to pay a speaker, the society to defray expenses. At the close of my lectures I give public demonstrations of healing with extemporaneous diagnosis. Address me at my house, 3036 Indiana avenue."

Prof. Wm. Bradley, a healer, formerly a resident of this city, is back again, and is located at No. 17 Loomis street.

Maurgurite Mac writes: "On Thursday evening, August 31, Mrs. M. A. Burland will hold her regular monthly social at her parlors, 3019 Vernon avenue. A good time for all; good psychics present to give messages and short readings. Mrs. Maggie Henry, the palmist is always present to read the lines in your hands. Mrs. Burland always has some dainty refreshments prepared, and a good cup of coffee, all for 25 cents."

Mrs. C. Oswald, test medium, wishes to announce her return from the beautiful Grand Ledge camp and its sociable people. Her house at 5823 Aberdeen street, is open to friends and honest investigators of this grand truth.

Mrs. Maggie Henry writes: "On Sunday evening at the Universal Occult Society our meeting was well attended and we had a very interesting time. Our speaker, F. M. Stoller, took his subject from the audience. A number of very instructive questions were asked, and answered by his guides. They also answered a number of personal questions at the close of his lecture. Mr. J. K. Billis gave some convincing messages through his control, Wyandotte. All are welcome to our meetings."

The eighth annual encampment of the Ottawa (Kans.) Spiritualist Association will convene Sept. 15 and continue to the 25th. Mr. Will J. Erwood, Bessie Bellman, Mrs. A. L. Lull and Mrs. Edward Connelly are principal speakers. A long list of mediums and camp workers will attend and instruct in the various capacities as Spiritualistic workers.

President Barrett passed through the city last Saturday on his way to fill an engagement in Maine.

Lily M. Thiebaud writes from San Diego, Cal.: "I have been at the Escondido (Cal.) camp-meeting, called Harmony Grove Camp, a name which fits. It was a joy to work under such happy conditions. I will remain here now for the state convention, which will be held September 1, 2 and 3. I will then return to my home in San Bernardino, where I am pastor of the society there. Our meetings will be resumed Oct. 1."

Dr. G. B. Warne visited the camp at Clinton, Iowa, last week.

Carrie Smith, secretary, writes from Billings, Mont.: "The First Spiritual Church of Billings, Mont., derived great pleasure in having Harrison D. Barrett, president of the N. S. A., lecture on the great question, 'What Is Spiritualism?' It was rendered in an able manner. Our local society is progressing rapidly under the presidency of Mrs. Frank McCormick, who is a gifted medium, being both trance and inspirational speaker; also giving tests which prove true. She is loved by all with whom she comes in contact."

Delphos (Kans.) Camp.

The second and last week of Delphos camp has come and gone. The other workers arrived in camp Monday were Mrs. McClossen of Columbus, Ohio, a very earnest little woman, then Mrs. E. D. McCarty of Denver, Colo., whose work has been greatly liked, and she has gained many friends. Mrs. McCarty has had charge of the healing circle and has done a great deal of good in conference, and outside work.

All are kept busy. Last Sunday morning was taken up by Mrs. Kayner's thirty-minute talk, then our test work. In the afternoon, Mr. Bledsoe lectured to an audience of over two thousand, followed by the ballot tests by Mrs. Inez Wagner. A gentleman blindfolds her. I took the liberty of standing by the side of her, and I could not see but that it was all right; anyway, all were pleased. In the evening Mrs. Bledsoe and I followed her.

I forgot to mention a unique meeting, called "Burning of the Mortgage," which took place one evening last week. A big log fire was made and all papers and notes were burned up. Mr. Reeves, his wife and son, have furnished the music during the camp and it was good. The camp will close Sunday night, and then once more all will be on the wing.

One thing, all meetings are free; no charge week days; Sundays, 10 cents only.

Mrs. Wagner was put under test conditions last night, and had a grand success. ISA. W. KAYNER.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

Haslett Park Camp, Mich.

Haslett camp is still in session, and we are having a successful camp. Last Sunday over five hundred gate tickets were sold, and eighty teams drove on the grounds, thus giving us a very large attendance.

Mrs. Carpenter was the speaker; her lectures and messages were well received. To-day is her last day with us, and it is Memorial Day.

A number of new faces have come to our camp this week. We have with us Dr. Stevens and wife of Buffalo, being a help to us in music and other ways.

The materializing medium, W. W. Aber, is with us; he has held two seances with good results.

Charles Barnes and sister, Mrs. Hamilton Gill, are here; also John Mabee. Mr. Oscar Edgerly is making us a visit.

We are greatly encouraged for we are doing better than last year. Our next speakers are Mr. and Mrs. Kates.

Building lots are in great demand, and property has advanced half since last year. We are in this way thankful for the electric cars. The prospects are brighter and we are looking for our cause to progress, and Camp Haslett to be one of the leading camps of Michigan. E. R. WETER.

Vicksburg (Mich.) Camp.

Sunday, August 20, was the closing day at Vicksburg camp, and its twenty-second annual meeting is now a thing of history; the last words have been said, the last song has been sung; the good-byes and "God bless you" have been uttered, and all is growing still. The sun shines, the song-birds fill the air with their beautiful music, the dear old historical trees lift their lofty heads high above the camp as in days gone by; but the white tents have been folded and laid away, their inmates have gone, the familiar faces have disappeared. To watch the going out of life from the camp is akin to watching the passing of a friend. But then, like the butterfly, the camp but folds its wings for a season, when it again unfurls its banner to the breeze.

And Vicksburg can say that its 22nd year was one of marked success, as on every hand we heard it remarked that it was better than it was last year.

A fine program was presented from the opening to the close, and I believe that men and women of larger spiritual stature and mental caliber wended their way homeward from this camp, as a result of the grand truths presented by the various speakers.

I have spoken words of praise for the splendid work of Dr. Austin, in a previous report; I have told you about Bro. Sprague and the religion he had in his feet, but (let me whisper to you, Bro. Francis) the kind he has in his heart is of the noblest works of God; I have told you of the fine work our Brother Grimshaw and his estimable guides were doing, but I have yet to tell you of the fine lecture delivered Sunday morning, Aug. 13, by Dr. Edson A. Titus of Battle Creek, Mich. We heard the clanging of the chains of theology; we saw he angels come, and by their touch these chains were broken asunder; we heard the man enslaved cry out for joy at revelations given; his children lived; the grave—it claimed them not; there was no death; 'twas life, eternal life.

In the afternoon of this day we again listened to the masterly truths of Spiritualism from the high standpoint of the guides of Thomas Grimshaw, and I am sure the large audience assembled at this time were led upward in the scale of being, and if any were unacquainted with Spiritualism, or prejudiced against its principles, they must have been obliged to lay aside petty prejudice and acknowledge that ours was a truth that brought man face to face with himself, with the angel world, and with God.

This day had already been well filled, but Brother and Sister Sprague had remained over this Sunday with us as visitors, and not wishing to allow them to get rusty in the service, an evening meeting was called. It was found upon investigation that this was the thirty-eighth anniversary of their marriage, and so this meeting was turned into an anniversary occasion, and it was found that Mr. Sprague had just as much enthusiasm along this line as any other. Mrs. Sprague also responded and related many interesting incidents in connection with their mutual interests. Congratulations and good wishes were extended on every hand.

May the golden strands of love be
strengthened by the years,
More of life joys be added, and a lessening of the tears;
And as the shadows gather at the setting of the sun,
May they hear the angels whisper,
"Well done, well done."

Mrs. and Mrs. Kates were our next speakers. They appeared upon the scene Tuesday afternoon, hale, hearty and happy. The platform was filled by them alternately, Mrs. Kates following each service with beautiful messages from the loved ones upon the other shore. Mr. Kates is full of logic and is very apt at showing up a religion based upon theological lines as compared to that founded upon reason and sound facts.

Thursday, August 17, was Woman's Day at our camp, and Mrs. Kates was the speaker of the afternoon. She said many good things in behalf of woman, and touched upon many problems for both man and woman to solve ere the birthright of the race will be all that it should be.

Sunday, August 20, large audiences gathered to greet Mr. and Mrs. Kates, and their lectures upon this occasion were a fitting close to a camp filled with good things.

The work of our good friend Mrs. Flora Russell of Alliance, Ohio, has added much to each service. Her beautiful songs wended their way into people's lives and touched an inner chord that sermons do not always reach.

A closing conference was held Sunday evening, at which time many good things were said, Mr. Grimshaw closing the meeting with eulogistic remarks in regard to the camp and its management, together with an eulogy for our cause. We sang "God Be With You Till We Meet Again" and all went our several ways, feeling that ours was the grandest truth given to the children of man. So ends the camp at Vicksburg, Mich., 1905. EMMA GIBBS.

Grand Rapids, Mich.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. 10 cents.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price 10 cents.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

CLINTON CAMP, IOWA.

Notes of the Camp-meeting at Mt. Pleasant Park.

The present week is the last of the camp session, and the program is of special interest. We have as speakers, W. J. Colville and Miss Elizabeth Harlow, and as message bearer Mrs. Georgia Gladys Cooley, all of whom will be with us until the close of the camp.

Last Friday, August 18, the M. V. S. A. annual business meeting was held. The entire day was given up to the consideration of the business affairs of the association.

The election of officers resulted in the re-election of President W. F. Peck; vice-president, W. A. Willing; secretary, Mrs. M. B. Anderson; treasurer, Christine Cooper; trustee, W. M. Kellogg, and the election to the office of trustee of G. B. Holbert and Mrs. E. J. Owen.

The passing of the following resolutions marks a great step in advance for the M. V. S. A.:

Whereas, In view of the many alleged exposures of fraudulent mediumship, and particularly of that phase known as materialization, we as an association wish to place ourselves on record upon this question so vitally important to the well-being of Spiritualism. Therefore, be it

Resolved, That we recognize materialization as a fact in nature, a natural process by which all visible forms are brought into being from the invisible elements.

Resolved, That we believe it possible under proper conditions to hasten the process of materialization by and with the aid of persons possessing peculiar qualities, yet, recognizing the delicacy of the conditions requisite to the success of such experiments, we earnestly deprecate and discountenance the methods pursued by many so-called mediums and investigators, in holding promiscuous circles and gatherings, as unscientific and irrational, calculated to invite fraud, and to bring discredit upon all genuine mediumship and the cause of Spiritualism.

Resolved, That the claim that a medium can, in the presence of a promiscuous and heterogeneous gathering produce from five to fifty forms and faces at a single session, and follow it up day after day, is, on the face of it, a false claim, unsupported by facts, and one which justifies suspicion of the integrity of the medium.

Resolved, That we counsel all mediums and investigators seeking to obtain the materialization of forms, to discard the unnatural and irrational methods now pursued, and return again to the careful and scientific modes of experiment pursued by Profs. Crookes, Wallace, Hare, Zollner and others, which have resulted so satisfactorily and convincingly.

Resolved, That as the phenomena are of as much importance as is the philosophy of Spiritualism, therefore we should be as careful in our selection of its exponents as we are in the selection of those who teach the philosophy.

Interest in the various meetings continues unabated, especially in the conference meetings. A very lively discussion took place yesterday at a special conference on the subject, "The Present Crisis in Spiritualism." The discussion of this subject is to be continued on Friday morning.

Cottages and tents are filled to overflowing and it is a difficult matter to find accommodations for all the visitors who come to enjoy the camp life, and drink in the soul-inspiring teachings of our speakers and mediums.

REBECCA WORTH.

A PROMINENT WISCONSIN MEDIUM

She Expresses Her Views in Regard to the Present Condition of Our Cause.

To the Editor:—In reading the ever welcome Progressive Thinker of last issue, I had such a heart-sick feeling. Brother Barrett's article and others in this and previous issues cause me to feel indignation at times, and then again to feel heart-sick over the fraudulent element that is blighting the work that is the grandest in the world.

In April, 1901, I entered into the work of the Wisconsin State Spiritualist Association, and was elected secretary. After the first session of the executive board, and other members had left, President Clara Stewart was telling me about the work of the coming year, and as she finished, she looked at me in such a pitying way that I could not understand, and said: "YOU WILL FIND MANY THINGS THAT WILL SURPRISE YOU." I requested her to inform me in regard to them and she shook her head and said: "Mrs. Baker, I cannot let you down." Her words were an enigma to me then, but clear as daylight now. "I have been let down," and have grieved over it much. I went into the work as innocent as a child. I had only worked in my own home city, and never dreamed that there could be a worker that was not good and true. Happy innocence found upon the way DEGRADATION OF THE BLACKEST TYPE. It never entered my mind that any one could sink so low as to give a false message or impersonate a spirit for a few paltry dollars.

Materialization has occurred in my home twice; but think, this occurrence has only taken place twice in twenty years, and then when no one was looking for it. The spirit friends have ever told me that such manifestations are of rare occurrence. When I read of exposure in any phase, I cannot but feel indignant, and "tramp mediums" find a chilly welcome in Portage.

I often think of past president Clara Stewart's words to me, as I left the camp grounds at Waukesha: "I wish, Mrs. Baker, that you were in a position to stay and help me. I WILL STAND FOR PURITY OF MEDIUMSHIP AND THE DOWNING OF FRAUD AS LONG AS THE GOOD LORD GIVES ME BREATH." This is the spirit that is, and has been rife in Wisconsin, and in our present president, W. J. Erwood, we have one that is just as zealous and emphatic as Mrs. Stewart was. It is the intention to keep Wisconsin as clean as possible. As for myself I will not recognize any mediums upon the platform where I work that are not allied to a state or National Association, for I deem it to be one of the best ways to band together to fight for TRUTH, PURITY AND PROGRESS.

REV. NELLIE K. BAKER,
Secretary W. S. S. A.

Portage, Wis.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J. H. Dye, 154 Lewis Block, Buffalo, N. Y., and he will send you postpaid, his wonderful book which tells how to give birth to happy, healthy children, absolutely without pain; also, how to cure sterility. Do not delay, but write to-day.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

LILY DALE, N. Y.

Notes of the City of Light Assembly.

Sunday, August 20, was a bright, beautiful day, and the audience greeting Susan B. Anthony and Rev. Anna B. Shaw, at their last appearance here for the season was one calculated to inspire to best endeavor. And, indeed, the attention of the vast audience was held to the last utterance of these two earnest workers for humanity.

Each paid a glowing tribute to the hospitality, liberality, and spirituality of the Assembly at the City of Light, and expressed the hope of returning at some future time to enjoy a stay in this ideal spot. Miss Anthony's last injunction was, "Go home and join a society for the emancipation of woman."

For fifty-five years this noble woman has been working for the best interest of humanity which she believes will be brought about by franchise for her sex; for only by the right of ballot, as Miss Shaw declared in one of her lectures, can women share the power to rightly care for their families, and bring about that spirituality which is to bless mankind.

Miss Anthony and Anna Shaw part company here; the former going directly to her home in Rochester, while the latter will go to Richmond, Ind., to fill an engagement.

It is interesting to know that in fifty-five years Miss Anthony has missed but two conventions held in the interest of her life work—one before, the other after the Civil war. The National Convention of the Suffragists will be held at Baltimore, Md., in February next.

The New York State Convention will convene in October, at Rochester, where these two workers for the upliftment of humanity will again join their forces in the struggle to gain freedom for women.

Sunday night was given over to Wilson Fritch in the presentation of Hamlet. Introductory to his most excellent personation of the principal characters in the play, Mr. Fritch said: "Mr. Ingersoll used to begin his famous lecture on Shakspeare with these words: 'In the year in which John Calvin died, Shakspeare was born, a glorious exchange!'

"Calvin stands for theology; Shakspeare for art; art has done more to arouse and beautify the human spirit than theology, and is truth in the highest form. The function of art is to hold, as it were, the mirror up to nature, not to give a mere photograph of nature, but to show the facts of nature from the ideal point of view.

"In this, Shakspeare excelled all poets, and is therefore, the world's greatest poet.

"Long ago a great critic said Shakspeare made the world better worth living in, and made life a divine thing, so Shakspeare is one of the greatest benefactors of human kind. Hamlet has been called his greatest work; it is a tragedy of thought and has therefore not been so popular with theater-goers as those tragedies whose action is objective.

"Art does not settle philosophies, or solve problems. The artist sees an infinite world and that infinite world can not be expressed in propositions.

"The artist's sole business is to express truth in the form of beauty. The effect of such art is to deepen and purify the feelings, to enlarge the soul. In Hamlet the whole gamut of life is rounded. Through it all we feel that 'There is a divinity that shapes our ends, rough-hew them how we will,' and whatever may be our researches in science, philosophy and art, or whatever sorrow or joy we may experience, our limitations silence us before the Infinite, and the words on the dying lips of Hamlet become us, as we float out into the eternal serenity, 'The rest is silence.'"

Mr. Fritch made a lasting impression in his portrayal of the principal characters of Hamlet. His was no easy task to carry the various parts of this masterpiece in drama, changing from one role to another in an instant, carrying the several acts to completion, leaving a mental picture of tragedy before his audience clear, distinct, satisfying.

John W. Ring gave his first lecture before the City of Light Assembly on Tuesday afternoon.

With unpretentious earnestness he goes about his work, be it on the lecture platform, or in the lyceum, in a manner which betokens sincerity, determined purpose to deliver his message of truth and accomplish that for which he was sent.

August 25 will be Lyceum Day, when we expect to hear many good suggestions for lyceum work, from Mr. Ring.

Wednesday of this week, Geo. Elmer Littlefield spoke on the subject, "Facts of Human Progress." As principal factors in human progress he mentioned heredity, environment, natural selection, economic determinism, and human will—each a subject in itself, from which he drew lessons which if heeded would go far toward developing the spirituality of those who desire human progress to have an upward trend; Mr. Littlefield will later appear before the assembly in the discussion of socialism.

The City of Light Assembly held the annual stockholders' meeting on Monday, August 21, 1905 and unanimously elected a new board of trustees to carry on the work for the ensuing year. The following are the officers and trustees: President, Abbie Louise Pettengill; secretary, Eulalia Evstaphieve; treasurer, Albert C. White; auditor, Laura G. Fixen. Trustees: Abbie Louise Pettengill, Esther C. Humphrey, Annette J. Pettengill, Laura G. Fixen, Henry A. Everett, Homer Todd, Albert C. White. The personnel of the new board gives great satisfaction to everybody; inspiring confidence that the coming year will be far superior in attraction and attendance to any record of the past. It is proposed to bring upon the rostrum the representative Spiritualists and lecturers of the country with such additions of orators, and men and women of note in other lines of work for humanity, as the advanced intelligence of the times demands.

Fraudulent mediumship received its death blow at Lily Dale, as the trustees unanimously agreed that as through the phenomena of Spiritualism a large number of seekers receive ocular proofs of the truths of Spiritualism, and as some fraudulent manifestations have been presented in the past, so that the good received from the platform has been lost in the seance room, the same great care should be used in selecting those who are to present the phenomena as is used in selecting those who present the philosophy.

It was furthermore decided to appoint a committee to invite such mediums as they believe are best fitted to demonstrate the phenomena, and who will approve the application of any and all mediums, astrologers, magnetic healers and others who desire to demonstrate the phenomena or give readings for pay to visitors, thus insuring protection to the visitors, honest mediums as well as the assembly.

Liberal arrangements will be made to interest children and young people, and the assembly will be made attractive to young and old.

The work of the coming season has been divided among competent committees, thus relieving President Pettengill from the excessive burdens she has borne for the past three years, and all confidently look upon the City of Light Assembly as the Mecca of Spiritualism, New Thought and Natural Philosophy in the varied phases, and where it will be demonstrated by the ablest exponents. MATILDA ORR HAYS.

HIMALYA
(THE KOLA COMPOUND)

The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that

HAY-FEVER —AND— ASTHMA can be CURED.

Mr. W. H. Kelley, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalya, after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Cleave, 128 Morris St., Philadelphia, writes, Jan. 16th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist, of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya, as it cured me of Hay-Fever and Asthma, and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1102 Broadway, New York.

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Then comes the valuable work by Hudson Tuttle, "The Religion of Man and Ethics of Science."

Then the excellent work by Dr. J. M. Peebles, "The Seers of the Ages."

Then comes the "Great Debate Between Moses Hull and W. F. Jamieson. It will fill an important niche in your library.

Then follows "Ghost Land," "Art Magic," "The Next World Interviewed" and "A Wanderer in the Spirit Lands," and the "Occult Life of Jesus."

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Here is a book of songs for public meetings and the home that is full of music and poetry that reach the soul. The book is just the right size, neatly constructed, plainly printed on a splendid quality of paper, and contains 76 songs.

WORDS THAT ARE TRUE.

"These songs are adapted to the needs of societies and to the home; they are spiritual, and breathe a tender sentiment to the cultured soul. —Lyman C. Howe.

"This collection of songs breathes a pure spiritual harmony, and has an uplifting tendency."—Dawning Light.

"The songs and music are of a nature to inspire those who hear them with new and higher resolves." D. W. Hull.

"There are some things in our personal history that never fade from memory. One in mine has been fresh for fifty years. I went one night to hear the eloquent lecturer, Prof. S. B. Brittan, but I have no recollection of a thought he advanced or a word uttered. But with him was a young man who sang, 'What shall be my angel name.' The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his earliest compositions."—J. S. Loveland.

Longley's latest book of songs comprises the cream of all his former books and many new ones, and can be had in decorated covers for 60 cents; plain, 40 cents.

STANDARD BOOKS,
Cloth Binding, 50c. Each.

The following books by well known and popular writers, we have selected with the thought that they will be of interest to our readers. They are printed on fine paper; perfectly clear, readable type; cloth binding. Good home library edition:

Heroes and Hero Worship, and the Heroic in History. The Hero as Divinity. The Hero as Prophet. The Hero as Poet. The Hero as Priest. The Hero as King. By Thomas Carlyle. 350 pages.

Past and Present. By Thomas Carlyle.

Data of Ethics. By Herbert Spencer.

Fairyland of Science. By Arabella B. Buckley. This book is written in such a pleasing manner that young as well as old can understand it. Illustrated, gilt top.

Origin of Species. By Charles Darwin.

Descent of Man.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE,

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

An Investigator: Q. Why is suicide a crime? Why should one be compelled to live when life is only agony? When one is only a burden to himself and others and the world or himself has nothing to gain by his living. The philosophy of Spiritualism teaches that suicides are doomed to a darkened and unhappy existence in the next world. It is claimed that our suffering in the next world is regret and remorse for acts done in this; how can one regret for escaping a life of torment? If it is a noble act to help others in their sorrow, why should it be a crime to help one's self? I can understand why a person should forget self and live, no matter how bitter his existence, if necessary for the benefit of others, but when this is not the case, why should he be compelled to live through long years a life that is full of sorrow and mental agony? I do not understand the philosophy of it. I do not see why, when life becomes a burden, and when it has nothing more to give, that he should not be allowed to solve all his troubles and perplexities in death.

A. Our laws recognize at least tacitly that it is not a crime to take one's own life. There has thus been a modification of the English law which makes it a criminal offense, severely punished if there is failure in the attempt, and the clergy have initiated the movement by refusing Christian burial to those who succeed.

The Grecians, Romans and all ancient people believed, when fate was seemingly irresistible, to escape by cutting short the thread of life. It was thought dishonorable to live disgraced or vanquished. The Bible sanctions this form of departure, as in the case of Samson, Judas Iscariot and others.

The right to take one's life has been the cause of heated controversy, and some of the most distinguished thinkers as Hume, Gibbon and Madame De Stael have been its advocates.

There are instances where it would appear justifiable, but in such instances it is rarely resorted to.

Whatever may have been the causes in ancient times under different religious and ethical training, it is doubtful if at present a person having normal action of the brain will resort to suicide.

The desire to kill one's self is akin to murder, and murder is often followed by the murderer taking his own life. Such are usually results of erotic insanity, and in the majority of instances a disordered mind is indicated. There have been epidemics of suicide, and vigorous meaures have been necessary to stop the disease. There are many instances where suggestion has induced the act, as the presence of razors, sharp knives or poisons. The means as hanging, the last and most repulsive, shows how far this suggestion operates.

Death by Paris green is most painful, yet because it has been used and thus suggested, it is constantly resorted to. The Eiffel tower has to be guarded to prevent a constant succession of suicides. The Brooklyn bridge is another instance when suggestion is a factor.

At the present time, the act of suicide is a confession of defeat or of guilt, and thus brings disgrace on the actor and all connected with him, and if it be considered from the point of view, that the victim is perfectly sane and responsible, it is not just for him to cast odium and responsibilities on others. The meaning of life is strength gained from resisting opposing obstacles and no one can determine when these obstructions will pass away or the skies clear. While in some particular instance, we may justify the act, to grant the right would be to cheapen the value of life which should be held sacred.

From my own observations and communications received, there is no distinctive punishment for the suicide. There are instances where in the reunion with friends, the wretchedness of earth-life, is like a half-forgotten dream. There are others, where in momentary madness the tie of life was cut, remorse and regret are poignant. But like all mistakes and blunders of this life, these will be outgrown. There is no more punishment in the next life than in this.

LIFE.

Life comes and goes; it ebbs and flows,
In one eternal chain,
Preparing soil and sowing seed
For reaping golden grain.
The soul that comes on Solar wave,
The light that love shall give,
Renewing us, reviving us,
And teaching how to live.
Howe'er we sin, or strive to stray
From His eternal plan,
We must return, the lesson learn,
Perfect the inner man.
Each soul, a star in cosmic life,
May shed a brightening ray;
Its circle run, 'twill rise again,
Dispelling hate and fear,
And lead us on by light of hope
To seek to know it here.
The Moon that lights the evening hour,
The Sun that lights by day,
All planets, stars, the frallest flower
Reveal the mighty plan;
Each does its work, gives of its life,
To manifest God-Man.

—Zamael.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Thrcugh the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

PHENOMENA AS PROOF OF SPIRIT WORLD.

Materialization and Photography Given Through the Agency of Mediums Are Pointed to In Reply to Request for One Unimpeachable Case of the Supernatural.

In the Battle Ground [Record-Herald] appeared an article from Austin Bierbower asking proof of the supernatural which article was interesting to me on account of the seeming unfamiliarity of the writer with the subject he undertook to handle.

Assuming that he means supernormal when he speaks of supernatural, let me suggest to the writer that progressive thinkers have long ago discarded the word supernatural in relation to spirit phenomena, and that the word miracle has come to mean an expression of natural law beyond the normal comprehension of the witness. And "the world's greatest religious problem" is not "to find something supernatural," but to find the derivation of the law that produces the "supernatural."

I believe I am not putting it too strongly when I say that no well informed man doubts that there is such a thing as real spirit phenomena. There are a few hard facts investigators, however, who are trying to account for the phenomena by telepathy and the subliminal and subconscious self.

None of your philosophers have even offered to explain materialization, trumpet or independent voice communication, or the common phase of slate writing. And why? Simply because the wise man soon discovers that he has been playing in the sands of the sea shore, while the great ocean of spiritual truth lay undiscovered before him, and, like most men when they have their pet theories annihilated, they go home and say no more.

But your writer wants one case of communication from the spirit world, and asks some one to take the trouble to bring it to him, let him examine it in open day, and if it is to be a "ghost" test, that he brings in said ghost and have it do the celestial performance on his study table, stand a rigid cross-examination to test its mentality and undergo the fire and acid test physically. And he says nothing would be as valuable as one case of the "supernatural."

Did the gentleman ever stop to reflect that the production of one case of the "supernatural" would mean the stopping of the whole machinery of the universe?

I have heard many men talk of the great value of the proof of man's existence after death, but when the chance is offered they will not spend $10 in trying to get the desired information. So, I will warrant that Mr. Bierbower would not spend $100 in search of the desired proof, but rather go on making assertions that are as far from the truth as the truth is from the "supernatural."

There are dozens of Spiritualist camp meetings in progress just now in all parts of the United States. Thousands of people from all parts of the country visit them, and they are not there out of mere curiosity. You will find there mediums of all classes from the spirit photographer to the materializing medium. These thousands and tens of thousands of intelligent people who visit the camp meetings each year are convinced beyond any doubt that they talk with their spirit friends.

Is the evidence of these thousands of honest people worth nothing? Does not this fact alone inspire you with interest enough to spend a little time in investigation instead of empty assertions? Would the testimony of Sir William Crookes, England's greatest scientist; Victor Hugo, France's greatest writer; Minot J. Savage, one of America's greatest divines, have no weight with you?

I have a little more spare time, and I will donate my time freely to any man who wants to "know the truth." Any poor soul who knows so little about the facts upon which the after life is based needs sympathy and help. I am one of the many whose faith has been changed to knowledge, and I am ready to furnish "unspeakable testimony" of the truth I assert.

Such men as Mr. Bierbower are the kind who wind up their speculations by becoming good Spiritualists. To the ultra-religious class no proof is good unless hallowed by dim, forgotten ages. To the ultra-materialist, proof of the senses is no proof, since the subconscious ego can produce hallucinations that to the individual are real. So, while these go on arguing the truth seeker gets evidence daily, objective and subjective, that removes every doubt.

Let me ask Mr. Bierbower and others of his way of thinking, to go out after the evidence instead of calling for it to come to them. Let them spend a few dollars in honest investigation. Then, if they do not discover that they have been pygmies hurling pebbles while giants warred with mountains, I will admit that the five millions or more Spiritualists in the United States have not "proved one case," and that they are, in fact, a lot of drivelling idiots.

Frankfort, Ind. O. J. BOULDEN.

THE INSTINCT OF LIFE.

Go on with your pleasures, my dear ones,
The world is as fair to your view
As when from the hill-tops, in May-time,
I saw it a-glitter with dew.
The visions of Hope were resplendent;
There were dream-crested mountains to climb,
And valleys a-bloom, far beyond them,
Where life might be wholly sublime.

The moon sailed the blue in the night-time,
The stars twinkled off in the sky,
And my head never ached, as it now does,
With solving the How and the Why;
Life's keenest delight was in action;
Results were not planned as exact,
Nor movements economised strictly
To bring us the things we most lacked.

The instinct of life is toward motion,
Not for plans to achieve, nor to shirk,
Not horror about the two demons,
Out-of-Work, and his twin, Over-work!
So if youth's wild uneasiness frets us,
Remember 'tis life in full play;
The birds sing, the leaves dance, the winds laugh,
And everything has its heyday.

We may not see where the good gain shows,
But a manifestation it is
Of the soul of the universe, stirring
Matter into fine ecstasies.
"Be quiet!" the mandate of Death is,
"Be active!" the fiat of Life,
Let us smile in activity's tumult,
And step to the drum and the fife.

EMMA ROOD TUTTLE.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D. Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 15 cents.

PSYCHIC HASH.

Suggestive Illustrations by the California Philosopher.

"We speak of 'the flashes of genius,' and the 'startling penetration of intuition,' which in themselves often transcend the power of any mortal brain. We now know they are brief manifestations of the larger manhood of the mortal. But it has become the custom of the believers in human immortality to HASH this entire outer manhood, and call the dish 'Spirit Return.' Hence the motive for the present article."

The glory of a photograph is its faithful picture of the form of our friend. The sun will give you the same careful detail for the child as for the man—for the tramp as for the millionaire—for the sinner as for the saint. We recognize every feature of the man as we knew him. But the sun is just as careful and particular to copy the clothes as the face, so, for the most part, the portrait exhibits man and maiden as they wish to be seen.

But the sun appeals to the eye and leaves the rest of the senses unsatisfied. By the aid of the phonograph we can appeal to the ear, and record just what a man said, and how he said it. So it happens that science and sun, working together, give us to-day more of the man than his mere portrait. We can now have something of a record of both the form and the mind of the man. But it is apparent that both camera and phonograph have told all they have to tell about him. We can do a little more than that, for we can measure, weigh and dissect his form, and so far as he has expressed himself in word or action we picture him mentally. We recognize him as human, with form and mind acting and reacting on each other. So all history can do is to tell the tale of flesh and blood and bone, mingled with mind, and to note how many millions of such form expressions were recorded in the last census.

Science has its two lines of investigation. It studies form, and it studies mind. That is to say, intelligence and substance, blended into form by energy, are the lessons for its students. And the most interesting discovery of to-day, by those students, is that neither the portrait nor the phonograph, and not even the form nor the kind give us a picture of the man as he really is.

Every form is now known to have an extension that mortal sense cannot seize, which means that its atoms are vibrating far beyond all possibility of recognition by eye or touch. At this point we recall a fact now acknowledged, that even colors have "ultra" rays, known only by their effect. Thus when the vibrations of red are lowered they become heat. And we all know what is above and beyond violet as it is now called "the X-ray." And a little further on comes the awful effect we call "radio activity." We now know that from the same raw material come heat, light, electricity, magnetism and undoubtedly life itself. Each and all are the effect of certain rates of motion. In other words "energy" is the divine creator or producer of these various manifestations.

So much will hardly be disputed today by any independent thinker. And since these effects of energy really concern man more than any other form, we will push our investigation out and beyond what we sense of him in daily life. For instance, some one sees beyond the normal sight of the rest of us. So we call it "clairvoyance," which is merely an effect of added vibration to certain of his nerves. In the same manner his hearing becomes clairaudience, which merely marks another dance of the unit, with a little change of time and tune. Presently the mind itself grows more active under like stimulus, and we then call the effect "psychometry." Or perhaps it flashes its way to a distance when we exclaim, "Behold the power of telepathic suggestion," for we see it compel that other mind to its own sight and thought.

We now know that these sense manifestations are all merely certain vibratory movements, exactly as heat, and light, and life are all effects of motion or energy. But we must remember they are effects outside the man we know. They all belong to his outer form that reaches out in every direction, out and away beyond form into illimitable space.

We speak of "the flashes of genius" and the "startling penetration of intuition" which in themselves often far transcend the power of any mortal brain. We now know they are brief manifestations of the larger manhood of the mortal. But it has become the custom of the believers in human immortality to HASH this entire outer manhood, and call the dish "Spirit Return." Hence the motive for the present article.

No one hashes heat, light, electricity, magnetism, etc., although they are known to be but different vibrations of the same raw material. And great would be the confusion if a speaker or writer were to count them all as different manifestations of Light. But, as a general thing, the unthoughtful believer in spirit return is making and including an absurd combination of outer and inner manhood when he discusses the verity of life after death, and offers certain facts to prove it. To every one fact that by itself is reasonable proof he offers a dozen others that are of no value to the student of the outer manhood, for he recognizes such facts as merely evolved by man the mortal from his outer self. His psychometry, his clairvoyance, and his clairaudience are "hashed" up, perhaps with a flavoring of real "spirit return," and the dish is then set before the poor mortal suffering with soul hunger.

I would repeat and emphasize that Modern Spiritualism has been, for the most part, a system of "psychic hash," in which dish ninety-nine one-hundredths have been ingredients evolved from the individuality of the mortal, although, in many cases, we find a trifle of real spirit return to make up the balance, and give flavoring to the whole. Indeed we might fairly say that the man of to-day has been belittled that the man of to-morrow might be glorified.

Out of this "psychic hash" there has been an attempt to build up a mighty system of belief that was to shake the world. To-day that belief, like the primitive monad which increases by fissures, is splitting in twain. On the one hand we have Spiritualist churches, with ordained and very reverend preachers, usually exhibiting some outer manhood as "spirit phenomena," with prayers, hymns, sermons and creeds to suit the ever faithful. The members have each his individual experience of "spirit return" that has, once for all, settled the question of immortality for him. This as we have said is one wing of the movement.

The other wing is also composed of men and women with "individual experiences," and nourished by the same "psychic hash," but it is too individualized to combine, so remains without any great influence on the community.

For the most part the men and women of this wing of the movement live just as they did before their conversion. They go to the same old church, or to no church at all, as in days of yore. They like a circle where they can get phenomena, but in all other respects are unnoticeable by their friends and neighbors. But both wings alike have been brought up on "psychic hash." That is to say, nine-tenths of their belief in human immortality is founded on real facts that are misunderstood. Such facts are supposed to mean one thing, when they really mean another. As proofs of spirit return they will not bear examination, because they are chiefly exhibitions of faculties belonging to the outer manhood. But it is not my present intention to dwell on this phase of so-called "spirit return" further than to emphasize that in the light of the known faculties belonging to the entire self of every man, very much of the phenomena used to demonstrate Modern Spiritualism may be rightly entitled PSYCHIC HASH.

Most fortunately for the world the actual demonstrations of human immortality by verified spirit return are sufficiently numerous to justify a reasonable certainty that death is a friend rather than a foe. But I have repeatedly felt it my duty to point out the limitations to intercourse between spirits and mortals, since only those who are unusually sensitive, on both sides, can possibly meet, or even know of each other's presence. Even then both of these sensitives are abnormal to their present life, and therefore can only meet in what I have called "fog-land," because their communications to each other must necessarily be befogged and imperfect. In this article I want to examine, and analyze briefly, so far as I may, this outer manhood, whose faculties have been so woefully misunderstood by the votaries of spirit return, as well as by theologians the world over.

Some of my readers will remember that we once examined together what we then called "aural manhood." That, of course, was practically the same as our present "outer manhood," but we will now try to study the mystery from a different standpoint.

That everything sensed by the mortal outstretches his sense limit hardly needs demonstration in this twentieth century. The magnet has its two poles. If broken into fragments the tiniest speck has the same manifestation of this eternal truth. Man can find no explanation of this fact. He simply accepts it as an attribute of the eternal ether from which everything, including himself, springs into manifestation. But he knows that every magnet has its field outside its form, in which its activity continues.

Man further knows that the atmosphere around him is composed of magnetic units, for he has only to change its rate of vibration by his dynamos when he can at once determine whether it shall serve him as heat or light, or merely as power. So we have in the ether, among its other qualities, infinite magnetism, capable of every manifestation desired. If only its energy be called into sufficient play. That being universal law it applies to every form, including that of man.

Man, like everything else, is just a condensation, a sort of essence, of the grand total of intelligence, energy and substance which, unmanifested, we call "ether." In other words, there is the central core composed of flesh and bone, and shaped into the form we call man. This form has a system of nerves by which it senses all other forms that are vibrating at about the same rate as itself. But, like everything else in nature, the form we see has an outward extension we don't see. Man, as much as a fragment of loadstone, has an outer form which is only dimly recognized by its actual faculties of clairvoyance, psychometry, etc.

The whole of a man, woman or child is thus very different from the form which wears clothes, and poses as a mortal in earth life. But the really important part of the man is invisible. It necessarily exists before the mortal form, and being intelligent it must largely influence so much of itself as creeps into the lower life. Like everything else manhood, or the living speck, from which manhood evolved, is a condensation from the ether, and of course the earlier the condensation the less solid the form. But, so far as we can determine, it seems as if the law of its nature is compelling its every unit to seek personality. As a human being it has become individualized. Its appearances, or in other words its personalities, will be a mere result of vibration. The student must here carefully note that if the vibration changes there will be a different person, and the mortal form seems the lowest possible manifestation of such vibration. We must further note that only a small part of the whole manhood can condense into normal earth life. But it seems as if there were an intense longing for this lowest personation as an inherent quality of every unit. It is apparently only waiting an opportunity to enter these lower vibrations and become a mortal human being.

The many recently proved cases of multiple personality seem to be portions of the outer manhood welcoming an opportunity to personify in earth life. Such cases as Miss Beauchamp, Mollie Fancher, Rev. Hanna and the many others now on record, are easily explained if we keep this in mind. A certain portion of the whole man may get into mortal form as a baby, and grow up through passing years from infancy to manhood. But if by accident or disease that portion loses its hold on that form, if it cease to dominate that mortal brain, there will be eager and instant attempt by some other portion of the unseen man to occupy that form, and become a person in earth life. And thus not merely one but a number of such persons may use the same body. Each will be a distinct person, but all of them, be they many or few, will be merely differing manifestations of the one individuality which originally condensed from the ether.

These personalities feel themselves distinct from one another. They are really distinct from one another as persons for each has his own loves, hates and passions, because vibrating differently. But each and all are born of the one individuality. This truth is splendidly illustrated in the case of Mollie Fancher wherein a convulsion—that is to say a tremendous vibratory change—at almost regular intervals allows another personality to appear and manifest Just so long and so often as the particular vibration is repeated the same personality will appear and re-appear, with a life as rigid an effect of causes as that of the original Mollie Fancher.

The same law is exemplified by Miss Beauchamp, and even with still more striking effect by the Rev. Hanna of Connecticut. In his case his personality was broken up by accident and great bodily injury. After many interesting experiences there were left at last just two of these distinct personalities which were induced to blend with the result that the orginal Rev. Hanna is restored to his memories and his place among his fellow mortals.

But we must ever keep in mind that each appearance is compelled to its particular personation by certain changes of vibration which may be induced by disease, accident, or some other cause. And this means a clear demonstration to the thinker that he himself is only very partially in earth life. And yet further, that there is a great deal of him ready at a moment's notice to burst into mortal experiences, provided only that the portion now at work happens from any cause to lose its hold of the mortal form. And whether there shall be just one such personality or many is a mere matter of detail that leaves the individuality unchanged.

These facts mean, yet further, that, since man is by his thought perpetually changing his vibrations, he is thus coming into contact with other portions of his own individuality. There are lives concentrated on one idea, such as the accumulation of wealth or the gratification of appetite, which fail to express much of their real individuality. They do not come into active relation with any part of themselves save the one born into the earth child, and of course influenced by the laws of heredity and environment.

If this great truth be once realized we can now see how greatly it will enlarge and broaden the conception of mortality and immortality now held and taught by Spiritualist and theologian. "Spirit return," as we have now seen, has been not merely a conglomeration and mixture of seen and unseen manhood into "psychic hash," but that hash has itself many more ingredients than we are likely to comprehend in earth life. The mysteries of manhood become more profound as we pursue our studies, for they are proofs of our relation to infinity.

All our present conceptions of manhood are based on the idea that "man's a man for a' that," but in reality the remedy for most of the imperfections of manhood will only be discovered when we have learned how to give the outer man greater play in our daily life. When we learn to realize that even the most fascinating personality, and still more the most repulsive, is but a mere fragment of the true individual, we are beginning to chase truth out into the invisible. Radium and wireless telegraphy are telling us that every form is practically unlimited, and this applies to man himself. His influence by thought upon his brother man a thousand miles away, not only proves this truth, but also proves that his outer self is in touch with other selves almost regardless of distance. In other words, individuality is a tremendous truth, of which personality is but a shadow.

But let us keep each truth to itself—not mix them into "psychic hash" and call it "spirit return" of some visitor from the unseen, when in reality it is, in most cases, an emanation from the person in earth life. We will all presently find ourselves in possession of a far greater manhood than we have realized in earth life, because after the death change we shall have dropped forever our mortal personality by merging it into our grand individuality, which alone constitutes our true manhood. CHARLES DAWBARN.

San Leandro, Cal.

THE HAPPY EARTH IS OURS.

Here's the time of joy and rhyme—
In the summer gay and sweet;
In the gleam of Eden's clime,
We our own in gladness meet;
For we come to see the world—
As possession all our own;
So God's banners are unfurled,
Making this in beauty known!

What is earth but just a place,
Made to please the souls right here?
Everything of good and grace,
So for us does bright appear;
All the circling world contains,
From the dewdrop to the star,
Oceans, mountains, and the plains,
These for us in splendor are!

Common are they to our kind,
All the day and all the night;
Every son of man can find,
In these riches true delight;
Claim has he upon all bliss,
As the food for head and heart;
Naught of goodness comes amiss,
In wide nature or the mart!

O how slow we are to learn—
The divineness of our days,
And our present blessings spurn—
For a future we would praise;
Music is in every wind,
Perfume issues from the flower;
Let us then the wisdom find—
Charming every fleeting hour!

We so often come to grief
Just because we close our eyes
To the beautiful belief—
All is ours in earth and skies;
Everything belongs to man,
In the universe so wide;
If we followed out God's plan—
Good for all we should provide!

Every soul has God as friend,
Thro' the eternal round of years;
Good once given ne'er will end;
Still your heart and dry your tears;
Nothing need we lack below,
If distrust we will destroy;
All the world is ours we know—
Just to fill our lives with joy!

WILLIAM BRUNTON.

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GRAND LEDGE CAMP.

Some Suggestive Items From One of the Visitors—The Infamous Attack on Moses Hull.

Sunday, August 20, was a day of ideal weather at Grand Ledge, Michigan. Strangers found there a camp having beautiful grounds, a commodious auditorium unsurpassed at any other of our western centers, a people, whether transient, or resident in the near-by city, of genial manner and winning sociability and an official board of substantial men and women. On that day the crowd came from near and far, afoot, in carriages which spoke of well-to-do conditions, or aboard the little steamers on Grand River. Officials estimated the number present during the day at almost two thousand individuals. The president of the Illinois State Spiritualists Association spoke both forenoon and afternoon, while Chairman Edgerly closed the latter with words of impressive appropriateness which were received by the campers with hearty approbation, and then the season for 1905 was declared formally ended.

In asking after the best known personalities met there during the last days of the meeting, Mrs. Abbie Sheets naturally comes first in the minds of The Progressive Thinker family. Only a single glance at her welcome face was necessary to tell that she has in the more recent months made real progress towards improved health. Still not strong enough for official burdens, or continuous speaking engagements, yet she is taking up the latter work by degrees and friends are hoping will ere long be fully equal to the labor she holds so sacred and for which choice forces have fitted her.

Mrs. Marian Carpenter, always a favorite here because of her personality and womanly worth, was credited with having outdone herself in the quality of her lectures and the merit of her messages during this year's engagement at Grand Ledge, while it is pleasant to also record that her physical health is apparently better than in past months. Many healing thoughts will go out to her from widely scattered friends.

Mrs. Russell, vice-president of the camp, and Grand Ledge's own medium, was in popular demand for private readings and made many new friends.

Mrs. Alex Caird, of Lynn, Mass., was present during the entire camp and gave marked satisfaction in her private work, while she was gladly welcomed whenever she lent her aid upon the platform. She may, with her earnest husband, Dr. Caird, soon return to their former love and take up residence in Chicago.

Mr. Comstock, residing near Marcellus, a farmer by vocation, gave the fire test often and very successfully without injury to either the mucous membrane of his mouth or the hair and cuticle of his hands. A minister tried to imitate his work at his closing seance, but burned his hand quite severely.

Mrs. C. Oswald of the Englewood Spiritual Union, Chicago, was a personal favorite with the campers and her mediumistic work, both public and private, was heartily commended. Old friends noted certain developments in her psychic powers.

Once again "The Expositor and Yearly Psychic Era and Hull Crucible" is being put in circulation—this time bearing the stamp of the Goshen, Ind., postoffice, instead of Chicago. It is the same in matter as last year. The sneaks back of this anonymous attack upon Moses Hull had better step to the front and assume public responsibility for it before it is forced upon them. Intervening time since its first appearance has not been lost. Financial backer, editor, distributers and the source from which it is supplied have been traced closely home. Its appearance savors of a Mafia-like assassination of character in which only cowards indulge.

Anonymous charges against the Morris Pratt Institute faculty are in circulation. The author of the foul slanders is known. Let the matter go at once to the United States postoffice inspectors. I am myself in receipt of a fresh communication of that character.

GEORGE B. WARNE.

A REAL SPIRIT AT WORK.

It Makes a Noise Which Can Be Heard a Block Away.

A special dispatch to the Chicago American from New York, says:

Strange raps, apparently the sound of a hammer, have upset the Marion section of Jersey City and plunged the residents into an excited discussion as to whether the noise is caused by ghosts. The noises can be heard nightly in the old-fashioned residence on Pavonia, near Giles avenue, where reside Charles William Meyers, his wife, his daughter, aged 19, and his two sons, Charles, 21 years old, and William, 14 years old. The younger boy is an epileptic.

Two weeks ago Charles was awakened by strange, hammer-like raps under the bed in which he and his brother slept.

Strange Noise Repeated.

The next night and following nights the strange noises were repeated.

The younger brother apparently slept through it all.

The next night Brother Charles tied William's hands and feet. But the old tap, tap, tap was heard. The neighbors were skeptical and all said:

"It's William."

And William it seemed to be, for, though tied hand and foot, the rapping would follow him around the house wherever he was carried at night. He was carried into the parlor and trussed up with ropes. The rapping still continued near him. The noise was as it made by a hammer and it could be heard a half block away.

Spirits Want to "Talk."

During the daytime Charles tore out the walls of his room and examined the gabled roof of the house without success. Charles Brown, a Spiritualist, sat through a session of mysterious knocking and announced that some spirit was trying to communicate to the world through the epileptic boy.

Nightly delegations of Marion residents crowd the Meyers home listening to the knocking spook and three of Jersey City's wisest policemen have sat in for a session. The mystery is unsolved and deeper than when it began.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars 'round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

Sunapee Lake Camp.

August 15 was a very rainy day. At 2:30 p. m., a lecture by Mrs. Nettie Holt Harding, to a small audience. A good lecture and tests. We all learned something new.

August 16, at 2:30 p. m., lecture and tests. At 7:45 p. m., seance in hall, by Mrs. Nettie Holt Harding. The tests were all recognized, and all were well pleased with the seance.

August 17, at 1 p. m., Ladies' Aid fair, which was well attended and was a success every way.

August 18, at 2:30 p. m., lecture and tests by Mrs. Nettie Holt Harding. The subject was "Power and Force," and was well delivered, and was spoken well of by everyone.

August 19, at 2:30 p. m., a lecture by Mrs. Nettie Holt Harding. Her subject was, "What Is God?" The audience was as good as any of this season. The audience spoke well of the lecture and the speaker.

August 20, at 10:45 a. m., it looked well for a cool day, the air very bracing and everything bid fair to be a good meeting. The president presented Annie Banks Scott of Boston. The speaker opened with a poem, and then with tests, and they all were recognized. At 2:45 p. m., singing followed by a poem written by Lizzie Doten, and music by Miss Ida Bond and Mrs. Millen. The subject, by Mrs. Harding, "What Has Spiritualism Done for Humanity?" There was a large audience and the speaker was very forcible. It was one of Mrs. Harding's best lectures, and this was her last day here.

At 4:30 p. m., the Ladies' Aid Association held their annual meeting for election of officers and the following were chosen: President, Mrs. Addie M. Stevens, Charemont, N. H.; first vice-president, Mrs. Hattie P. Burpee, Sutton, N. H.; second vice-president, Mrs. Susan E. Watson, Hillsboro Br., N. H.; secretary, Mrs. H. G. Newman, Washington, N. H.; treasurer, Mrs. Harriet C. Comstock, Newport, N. H. Business Committee: Mrs. H. C. Comstock, Newport, N. H.; Mrs. Hattie Burpee, Sutton, N. H.; Mrs. Susan E. Watson, Hillsboro, Br., N. H.; Mrs. C. C. Davis, Hartland, Vt.; Mrs. Caroline C. Lull, Charemont, N. H.; Miss Caroline Marcey, Hillsboro, N. H.

At the annual meeting of the Sunapee Lake Camp-meeting Association, Aug. 19, the following officers were elected: President, John Gage, Henniker, N. H.; vice-president, Isaac K. Connor, Warner, N. H.; secretary, Lorenzo Worthen, Hillsboro Bridge, N. H.; treasurer, Mrs. Harriet C. Comstock, Newport, N. H.

Business committee: Thomas Burpee, chairman, Sutton, N. H.; C. E. Gove, Riverdale, N. H.; Isaac K. Connor, Warner, N. H.

Auditors: C. C. Davis, Hartland, Vt.; Mrs. Harriet G. Newman, Washington, N. H.

LORENZO WORTHEN.

Lake Brady Camp, Ohio.

August 20 dawned clear and beautiful, bringing to the camp many seekers after spiritual truths, as an expounder of which no one is superior to W. J. Colville, the speaker of the day. He began the services by singing a solo, "Angels Ever Bright and Fair." Mr. Hunger, the president, in his remarks spoke of the coming dedication of their temple in Cleveland the first Sunday in October. Mr. Colville gave an improvised poem as an invocation. His subject for the morning was "The Evidence of Spiritualism and the Practical Benefits of Spiritualism." He held his audience from start to finish as only he can, giving many points that suited his hearers, as the frequent applause testified,

In the afternoon he sang "The Prince and the Minstrel," then for an hour and a half he placed before his large audience the facts and evidences within his knowledge of individual Immortality. From four to five he answered any questions that were propounded and they were many and varied; his answers were to the point and clearly illustrated so as to be fully understood.

Mrs. Challen was message bearer after both lectures, her last appearance here for the season.

What might have been a serious accident occurred during the morning lecture. Mr. Hunger, our worthy president, sitting at the back of the rostrum, in some way lost his balance and he fell backward with head down between the tent and platform, only his feet remaining in sight. Several gentlemen ran to his assistance and helped to extricate him from his uncomfortable position. He arose smiling and debonair, seemingly none the worse for his involuntary acrobatic feat, which had not even caused a pause in the speaker's flow of eloquence. MARY L. BETTES.

Cuyahoga Falls, Ohio.

Ashley Camp, Ohio.

Everything is moving along lovely here. The park was never so lovely as now. "Lake Tiberias" is swimming full of fish; sometimes its banks are lined with men, women and children enjoying the fishing. One day last week Mrs. Kibby is reported to have caught one hundred fish. They are small, but make good eating.

The attendance at the meetings has been better than it has been for years past. The people seem to be renewing their interest and everybody is encouraged.

The talent employed are as follows: W. V. Nicum of Dayton, Ohio; Mrs. E. A. Kibby of Cincinnati; Mrs. Margaret Stewart of Piqua, Ohio, and Mr. and Mrs. E. W. Sprague, the N. S. A. missionaries, of Jamestown, N. Y.

Mrs. Kibby and Mrs. Stewart are employed for the season. Mr. Nicum has filled his engagement and gone, and Mr. and Mrs. Sprague are here. They held services in our fine auditorium last Sunday, speaking twice to the largest audiences that have been in attendance for years. To-night (Tuesday) Mr. Sprague will speak upon "Marriage and Divorce," and will compare the teachings of the Bible with the teachings of Modern Spiritualism concerning the subject. The Spragues have the rostrum this week and will close the camp next Sunday. They will be assisted by Mrs. Stewart and Mrs. Kibby from time to time.

It is a great pity that the people all over this country do not know of the wonderful mineral spring on this camp ground. It is called the Odovene Well. It is four hundred feet deep, and when first struck was a flowing well; it is pumped now. People come many miles to carry the water away in jugs and bottles. Its wonderful curative qualities have been demonstrated over and over again.

It is the hope of our camp-meeting association that they may soon be able to erect a fine hotel and start a sanitarium here. There is to be a trolley line built soon which will bring the people from Delaware direct to the camp grounds. This will make perfect connections by trolley from Columbus, Ohio and many other smaller towns both north and south. When it is completed then mineral water cures will be plenty, sanitarium, hotels, etc., will be built, the grounds extended and beautified, our large auditorium will be filled from day to day, and the great work of Ashley camp will be materially increased. For a good time, everybody come to Ashley next year.

WILL RANDOLPH, Sec'y.

The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

Give Us the Truth, the Whole Truth, and Nothing but the Truth

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery. Burland, pastor.

The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Auxiliary every Thursday afternoon at 2:30.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritual Church of the Students of Nature will hold services every Sunday at 7:30 p. m., at Van Buren Opera House, corner Madison and California avenue. Good speakers and test mediums. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray.

Meetings every Sunday at 10:45 a. m. at hall 210, Masonic Temple, under the auspices of Walter DeVoe, the well-known lecturer. Miss Cora M. Nafe, soloiset.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium.

Church of the Soul Communion holds meetings every Wednesday evening at 8 o'clock and Sundays at 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun Mission will hold services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. All welcome.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.

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The above is the title of a highly important illustrated work, gotten up with painstaking care, by Mrs. Laura G. Fixen, the efficient vice-president of the Illinois State Spiritualist Association, 1047 Carmen Avenue, Chicago. It contains 100 pages and will prove of great value to those who wish to get information in regard to the different societies located in various parts of the country. It is gotten up in a most beautifully artistic style, and reflects great credit on its compiler. This long needed work will impress the casual observer with the extensive following we have, and the dignity due to the grandest and most important philosophy now before the whole civilized world. It leads off with a magnificent photo-engraving of Mrs. Abby Louise Pettengill, president of the "City of Light" Assembly, Lily Dale, N. Y., who is a prominent factor in the education process now going on in our ranks. This Official Register can be obtained by addressing this office. Price $1.

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THE SOUL: ITS NATURE, RELATIONS AND EXPRESSIONS IN HUMAN EMBODIMENTS. Third edition now on sale. Price $1.00. This is one of the best books given by the guides of Mrs Cora L. V. Richmond. They are really lessons, published primarily, as a book of reference for those who have been members of the classes receiving them. This volume is a careful compilation from reports of lessons, containing the bases of the teachings.

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For the use of meetings, lyceums and home, by S. W. Tucker. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be heard in every land. Price 15c; $1.50 per dozen. For sale at this office.

A POET'S VIEW.

Bishop A. Beals Offers Some Suggestive Thoughts.

The Progressive Thinker scintillates and glows with the rich and best thoughts of minds stored with knowledge, and from every subject pertaining to science, progress, philosophy, ethics and the soul embodied and disembodied, and no live thinker can peruse its interesting pages from week to week without feeling an awakening within him of latent possibilities making him stronger of purpose and will, and more keenly alive to the nearness of the spirit world.

The issue of August 19 is a very remarkable one, headed with the remarkable experiences with the medium Charles Bailey and before a learned body of men and women, and their testimony to show the crucial test conditions under which the phenomena occurred.

The article of Prof. James H. Hyslop is replete with interest, and the reports of his scientific experiences in psychic research, which must carry great weight on the side of facts going to prove the truth of the continuity of the soul.

The always interesting column of Hudson Tuttle's Answers to Questions, which throws so much light on all subjects pertaining to man and his relations here and hereafter, make that page replete with gems of thought and light, worth alone the price of the paper, and The Progressive Thinker the most important paper of its kind in the world.

But my special object in writing this article was to notice the interesting letter in this issue on the 8th page, from the pen of our veteran medium, speaker, poet and writer, Lyman C. Howe. If affliction, disease and old age have such an illuminating effect on the mind as it seems to in his case, and to quicken with flashes of wit, sarcasm and poetic imagery as flows from his inspired pen, one can almost wish to be afflicted that way if the disease could call out such genius of thought and give such undaunted courage and hope.

One cannot read this letter without seeing how closely allied is that will and mind to the eternal energies of the soul the indestructible mind and spirit of the man, and how unflinchingly brave and heroic he subordinates the pain and sorrow of the body to the will and higher upliftment of the spirit to do the bidding of his mediumistic thought. But it is comforting to see the rosy light of dawn just before, and these brave souls who have given their life energies to aid in the march of spiritual progress will soon feel the summer winds of immortal glory play through their souls where beauty-clouds are alight with the rainbows of joy and peace.

BISHOP A. BEALS.

Summerland, Cal.

BUTTE, MONTANA.

An Interesting Account of Special Exercises.

Through the instrumentality of Henry B. Allen, a physical and musical medium of rare merit, who has been with us for several months, and whom we hope to keep with us for several months longer, we have been fortunate enough to procure the services of the president of the Ohio State Spiritualist Association, Rev. Fred D. Dunakin of Cecil, O., who has been lecturing for us in the old Masonic Hall on West Park street, for the last six weeks, on various subjects relating to Spiritualism and its kindred sciences, demonstrating to the inquiring minds that from Sunday to Sunday came out to listen to the inspired teachings of this most gifted and eloquent lecturer, the facts of immortality and the continuity of life beyond the grave. Through our united efforts assisted by this able leader we were successful in organizing a very active working society named The Silver Bow Esoteric Association of workers and investigators along the line of psychic research both in the physical and spiritual.

Our brother, Mr. Dunakin, closed his appointment with us last evening by administering the rite of baptism upon a young lady of our order. Miss Hazel Logue, granddaughter of Mrs. M. E. Logue (Grandma Logue, as she is familiarly known). The ceremony, as given by our speaker, was something new to the people of Butte, and all pronounced it a grand success and a scene long to be remembered. The rostrum was beautifully decorated with flowers and palms, and the young lady, dressed in the richest attire of pure white, was seated in the center with her guardian uncle on one side (she being an orphan) and her grandmother on the other. Mr. Dunakin's discourse for the occasion was on the subject of baptism, showing that the baptism which is administered by the Spiritualists is a baptism of the spirit to unfold our spiritual natures and to bring out the latent spiritual forces within us. The speaker, after requiring the baptismal subject to answer a few questions pertaining to the Declaration of Principles of our philosophy, then said: "These flowers, (holding up a beautiful bouquet of roses and carnations) emblem and type of purity, love and virtue, I bestow on you, emblematical of our divine order and religion, and now in the presence of the witnesses, by the power vested in me as a minister of the gospel of Spiritualism, I baptise you in the name of Love, Purity and Virtue," followed by an invocation.

The ceremony was very affecting and all felt that the divine spirit of Light and Love was showering down benedictions for the occasion.

Mr. Dunakin returns to his home by way of Portland, Oregon, where he will spend a few days to visit the Lewis and Clark Exposition. Thence to Denver, Colo., where his wife is expected to join him, where they will spend some time during the Grand Army Encampment at that place.

We hope to be able to have our brother with us again at some time in the near future, as his work is calculated to build up the cause and add new recruits to our ranks by the plain philosophical statements that through his instrumentality the angel world bestows upon all who hear his eloquent discourses. MRS. MARY L. FIFER, President Silver Bow Esoteric Association.

"Cosmian Hymn Book." A collection of original and relected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents.

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"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed," two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents.

NOTES FROM G. H. BROOKS.

Explaining Apparent Lack of Activity in Field Work.

It has been a long time since I have sent any letter to the many readers of The Progressive Thinker, which makes its weekly visits to so many homes, and keeps so many posted of the work that is going on. During my long silence I have received a number of letters from my friends, asking me where I was, and what I was doing? As far as possible I have tried to answer them, but there are those who are still wondering why I am seemingly out of the work at least for the present. No doubt there are many who are also wondering why I am not at work. To one and all I will arise and explain. On the return of my wife last spring, I found she would need me at home, and my constant care of her and the home. While she was benefited by her trip to California, yet she was far from well. As soon as I discovered that I gave up all thought of going away, much as I might desire to, and much as I needed the work, and devote myself to my wife, boy and the home, and so I have remained. There has been much for me to do, and I have been more than busy in ways I cannot explain. Indeed I have been so busy up to within a short time, that I have had no time for letter writing, or if I had I should not have been in the spirit to write. Thus have I been busy not on the platform of Spiritualism, but doing as high and holy work, looking after the interest of my family, and aiding in every way I could to bring back the roses to my wife's cheeks.

She is not strong yet, but I believe she will gain, when the heated term expires. Soon I expect to return to my work, and have some one with my wife to care for her while I again go forth with the message Spiritualism has for the people. I consider it a blessed privilege to be blessed by this spiritual power, to be able to go forth trying to give comfort and consolation to a hungry people, who are in need of the great spiritual truths that Spiritualism has to offer. To impress if possible upon a materially-minded world the great fact of the continuity of life, of the law of spirit communion, which when rightly understood gives peace and joy to those who receive its teachings as they should.

This task may not be a pleasant one in one sense of the word, for there is so much to contend with in the presentation of these truths, yet they must be given forth for there are those who are ready for them, and will be blessed in the receiving. For those who are not ready, all there is for them to do is to wait until the soul is ready to receive. It may not be it will be on this plane, they may be obliged to pass through with much ere they can receive, but when they do, then comes the blessing. For over twenty-five years have I been busy in trying to do what I could to spread these truths. I have left no stone unturned, I have done all within my power to build up our societies, to unite them in one grand cause, to show to the world we are a power, and are trying to build up the great cause of truth, and have organized societies, lyceums, ladies' aids, young people's societies, and all things that tend to unite and cement our people in one common cause. I shall say nothing of the discouragements and obstacles to overcome, that belong to all phases of life. So when I am not able to be out and at work, one and all may know that there is a cause that holds me back. And when it comes to wife and family, I consider that a holy and precious charge. I have needed the work, the long strain on me from a financial point has been hard, but some way the way will open, and all will be straight in time. There are times in my life when everything goes against any undertaking I may have, or make. Thus it has seemed to be for my work for fall and winter, but in time that will be made clear, the clouds will roll by, and once more the sun will shine.

I send my love and greetings to one and all, and trust as the days roll into months and the months into years, we shall have all grown, grown into the great fact of spirit communion, of what it means, of where it leads, leading us away and out into new truths, new facts, and at last filling us with peace.

G. H. BROOKS.

Wheaton, Ill.

Claims That Mr. Finney Is an Excellent Medium.

To the Editor:—

GRAND LEDGE CAMP.

Some Suggestive Items From One of the Visitors—The Infamous Attack on Moses Hull.

Sunday, August 20, was a day of ideal weather at Grand Ledge, Michigan. Strangers found there a camp having beautiful grounds, a commodious auditorium unsurpassed at any other of our western centers, a people, whether transient, or resident in the near-by city, of genial manner and winning sociability and an official board of substantial men and women. On that day the crowd came from near and far, afoot, in carriages which spoke of well-to-do conditions, or aboard the little steamers on Grand River. Officials estimated the number present during the day at almost two thousand individuals. The president of the Illinois State Spiritualists Association spoke both forenoon and afternoon, while Chairman Edgerly closed the latter with words of impressive appropriateness which were received by the campers with hearty approbation, and then the season for 1905 was declared formally ended.

In asking after the best known personalities met there during the last days of the meeting, Mrs. Abbie Sheets naturally comes first in the minds of The Progressive Thinker family. Only a single glance at her welcome face was necessary to tell that she has in the more recent months made real progress towards improved health. Still not strong enough for official burdens, or continuous speaking engagements, yet she is taking up the latter work by degrees and friends are hoping will ere long be fully equal to the labor she holds so sacred and for which choice forces have fitted her.

Mrs. Marian Carpenter, always a favorite here because of her personality and womanly worth, was credited with having outdone herself in the quality of her lectures and the merit of her messages during this year's engagement at Grand Ledge, while it is pleasant to also record that her physical health is apparently better than in past months. Many healing thoughts will go out to her from widely scattered friends.

Mrs. Russell, vice-president of the camp, and Grand Ledge's own medium, was in popular demand for private readings and made many new friends.

Mrs. Alex Caird, of Lynn, Mass., was present during the entire camp and gave marked satisfaction in her private work, while she was gladly welcomed whenever she lent her aid upon the platform. She may, with her earnest husband, Dr. Caird, soon return to their former love and take up residence in Chicago.

Mr. Comstock, residing near Marcellus, a farmer by vocation, gave the fire test often and very successfully without injury to either the mucous membrane of his mouth or the hair and cuticle of his hands. A minister tried to imitate his work at his closing seance, but burned his hand quite severely.

Mrs. C. Oswald of the Englewood Spiritual Union, Chicago, was a personal favorite with the campers and her mediumistic work, both public and private, was heartily commended. Old friends noted certain developments in her psychic powers.

Once again "The Expositor and Yearly Psychic Era and Hull Crucible" is being put in circulation—this time bearing the stamp of the Goshen, Ind., postoffice, instead of Chicago. It is the same in matter as last year. The sneaks back of this anonymous attack upon Moses Hull had better step to the front and assume public responsibility for it before it is forced upon them. Intervening time since its first appearance has not been lost. Financial backer, editor, distributers and the source from which it is supplied have been traced closely home. Its appearance savors of a Mafia-like assassination of character in which only cowards indulge.

Anonymous charges against the Morris Pratt Institute faculty are in circulation. The author of the foul slanders is known. Let the matter go at once to the United States postoffice inspectors. I am myself in receipt of a fresh communication of that character.

GEORGE B. WARNE.

A REAL SPIRIT AT WORK.

It Makes a Noise Which Can Be Heard a Block Away.

A special dispatch to the Chicago American from New York, says:

Strange raps, apparently the sound of a hammer, have upset the Marion section of Jersey City and plunged the residents into an excited discussion as to whether the noise is caused by ghosts. The noises can be heard nightly in the old-fashioned residence on Pavonia, near Giles avenue, where reside Charles William Meyers, his wife, his daughter, aged 19, and his two sons, Charles, 21 years old, and William, 14 years old. The younger boy is an epileptic.

Two weeks ago Charles was awakened by strange, hammer-like raps under the bed in which he and his brother slept.

Strange Noise Repeated.

The next night and following nights the strange noises were repeated.

The younger brother apparently slept through it all.

The next night Brother Charles tied William's hands and feet. But the old tap, tap, tap was heard. The neighbors were skeptical and all said:

"It's William."

And William it seemed to be, for, though tied hand and foot, the rapping would follow him around the house wherever he was carried at night. He was carried into the parlor and trussed up with ropes. The rapping still continued near him. The noise was as if made by a hammer and it could be heard a half block away.

Spirits Want to "Talk."

During the daytime Charles tore out the walls of his room and examined the gabled roof of the house without success. Charles Brown, a Spiritualist, sat through a session of mysterious knocking and announced that some spirit was trying to communicate to the world through the epileptic boy.

Nightly delegations of Marion residents crowd the Meyers home listening to the knocking spook and three of Jersey City's wisest policemen have sat in for a session. The mystery is unsolved and deeper than when it began.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

Sunapee Lake Camp.

August 15 was a very rainy day. At 2:30 p. m., a lecture by Mrs. Nettie Holt Harding, to a small audience. A good lecture and tests. We all learned something new.

August 16, at 2:30 p. m., lecture and tests. At 7:45 p. m., seance in hall, by Mrs. Nettie Holt Harding. The tests were all recognized, and all were well pleased with the seance.

August 17, at 1 p. m., Ladies' Aid fair, which was well attended and was a success every way.

August 18, at 2:30 p. m., lecture and tests by Mrs. Nettie Holt Harding. The subject was "Power and Force," and was well delivered, and was spoken well of by everyone.

August 19, at 2:30 p. m., a lecture by Mrs. Nettie Holt Harding. Her subject was, "What Is God?" The audience was as good as any of this season. The audience spoke well of the lecture and the speaker.

August 20, at 10:45 a. m., it looked well for a cool day, the air very bracing and everything bid fair to be a good meeting. The president presented Annie Banks Scott of Boston. The speaker opened with a poem, and then with tests, and they all were recognized. At 2:45 p. m., singing followed by a poem written by Lizzie Doten, and music by Miss Ida Bond and Mrs. Millen. The subject, by Mrs. Harding, "What Has Spiritualism Done for Humanity?" There was a large audience and the speaker was very forcible. It was one of Mrs. Harding's best lectures, and this was her last day here.

At 4:30 p. m., the Ladies' Aid Association held their annual meeting for election of officers and the following were chosen: President, Mrs. Addie M. Stevens, Claremont, N. H.; first vice-president, Mrs. Hattie P. Burpee, Sutton, N. H.; second vice-president, Mrs. Susan E. Watson, Hillsboro Br., N. H.; secretary, Mrs. H. G. Newman, Washington, N. H.; treasurer, Mrs. Harriet C. Comstock, Newport, N. H. Business Committee: Mrs. H. C. Comstock, Newport, N. H.; Mrs. Hattie Burpee, Sutton, N. H.; Mrs. Susan E. Watson, Hillsboro, Br., N. H.; Mrs. C. C. Davis, Hartland, Vt.; Mrs. Caroline C. Lull, Claremont, N. H.; Miss Caroline Marcey, Hillsboro, N. H.

At the annual meeting of the Sunapee Lake Camp-meeting Association, Aug. 19, the following officers were elected: President, John Gage, Henniker, N. H.; vice-president, Isaac K. Connor, Warner, N. H.; secretary, Lorenzo Worthen, Hillsboro Bridge, N. H.; treasurer, Mrs. Harriet C. Comstock, Newport, N. H.

Business committee: Thomas Burpee, chairman, Sutton, N. H.; C. E. Gove, Riverdale, N. H.; Isaac K. Connor, Warner, N. H.

Auditors: C. C. Davis, Hartland, Vt.; Mrs. Harriet G. Newman, Washington, N. H.

LORENZO WORTHEN.

Lake Brady Camp, Ohio.

August 20 dawned clear and beautiful, bringing to the camp many seekers after spiritual truths, as an expounder of which no one is superior to W. J. Colville, the speaker of the day. He began the services by singing a solo, "Angels Ever Bright and Fair." Mr. Hunger, the president, in his remarks spoke of the coming dedication of their temple in Cleveland the first Sunday in October. Mr. Colville gave an improvised poem as an invocation. His subject for the morning was "The Evidence of Spiritualism and the Practical Benefits of Spiritualism." He held his audience from start to finish as only he can, giving many points that suited his hearers, as the frequent applause testified.

In the afternoon he sang "The Prince and the Minstrel," then for an hour and a half he placed before his large audience the facts and evidences within his knowledge of individual Immortality. From four to five he answered any questions that were propounded and they were many and varied; his answers were to the point and clearly illustrated so as to be fully understood.

Mrs. Challen was message bearer after both lectures, her last appearance here for the season.

What might have been a serious accident occurred during the morning lecture. Mr. Hunger, our worthy president, sitting at the back of the rostrum, in some way lost his balance and he fell backward with head down between the tent and platform, only his feet remaining in sight. Several gentlemen ran to his assistance and helped to extricate him from his uncomfortable position. He arose smiling and debonair, seemingly none the worse for his involuntary acrobatic feat, which had not even caused a pause in the speaker's flow of eloquence. MARY L. BETTES.

Cuyahoga Falls, Ohio.

Ashley Camp, Ohio.

Everything is moving along lovely here. The park was never so lovely as now. "Lake Tiberias" is swimming full of fish; sometimes its banks are lined with men, women and children enjoying the fishing. One day last week Mrs. Kibby is reported to have caught one hundred fish. They are small, but make good eating.

The attendance at the meetings has been better than it has been for years past. The people seem to be renewing their interest and everybody is encouraged.

The talent employed are as follows: W. V. Nicum of Dayton, Ohio; Mrs. E. A. Kibby of Cincinnati; Mrs. Margaret Stewart of Piqua, Ohio, and Mr. and Mrs. E. W. Sprague, the N. S. A. missionaries, of Jamestown, N. Y.

Mrs. Kibby and Mrs. Stewart are employed for the season. Mr. Nicum has filled his engagement and gone, and Mr. and Mrs. Sprague are here. They held services in our fine auditorium last Sunday, speaking twice to the largest audiences that have been in attendance for years. To-night (Tuesday) Mr. Sprague will speak upon "Marriage and Divorce," and will compare the teachings of the Bible with the teachings of Modern Spiritualism concerning the subject. The Spragues have the rostrum this week and will close the camp next Sunday. They will be assisted by Mrs. Stewart and Mrs. Kibby from time to time.

It is a great pity that the people all over this country do not know of the wonderful mineral spring on this camp ground. It is called the Odovene Well. It is four hundred feet deep, and when first struck was a flowing well; it is pumped now. People come many miles to carry the water away in jugs and bottles. Its wonderful curative qualities have been demonstrated over and over again.

It is the hope of our camp-meeting association that they may soon be able to erect a fine hotel and start a sanitarium here. There is to be a trolley line built soon which will bring the people from Delaware direct to the camp grounds. This will make perfect connections by trolley from Columbus, Ohio and many other smaller towns both north and south. When it is completed then mineral water cures will be plenty, sanitarium, hotels, etc., will be built, the grounds extended and beautified, our large auditorium will be filled from day to day, and the great work of Ashley camp will be materially increased. For a good time, everybody come to Ashley next year.

WILL RANDOLPH, Sec'y.

The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

Give Us the Truth, the Whole Truth, and Nothing but the Truth

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Auxiliary every Thursday afternoon at 2:30.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritual Church of the Students of Nature will hold services every Sunday at 7:30 p. m., at Van Buren Opera House, corner Madison and California avenue. Good speakers and test mediums. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray.

Meetings every Sunday at 10:45 a. m. at hall 210, Masonic Temple, under the auspices of Walter DeVoe, the well-known lecturer. Miss Cora M. Nafe, soloiset.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium.

Church of the Soul Communion holds meetings every Wednesday evening at 8 oclock and Sundays at 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun Mission will hold services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. All welcome.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 963 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price $1.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

READING BY MAIL ONLY, 25 CENTS. Send date of birth. Questions answered. Mrs. C. C. Middleton, 570 Sierra St. Los Angeles, Cal.

MAIL DIME and birth-date, 3 questions answered. Readings daily, MRS. DIXON, 44 East 51st St., Chicago.

MRS. G. PARTRIDGE Psychic. Full Reading $1.00; short reading, 50 cts; character reading from name or letter, 25 cts.; by mail only, 15 Park Ave., Chicago.

Madam Blanche Barnard.

Clairvoyant and trance medium, will answer six questions by mail for 25 cents, and self-addressed envelope, postpaid. Address, 933 Broad street, Bridgeport, Conn.

Business Medium and Psychometrist.

Send date of birth; ask three questions, which will be answered, and a trial reading, for 25 cents. For psychometry, send article or specimen to read from. THERESE DUANE, Box 87, Berkeley, Cal.

MRS. O. A. BISHOP.

Trance, Test and Business Medium.

Well and favorably known for many years on the West Side, is now Located at No. 3721 Forest avenue. Hours, 8 a. m. to 6 p. m.; Sundays excepted. Terms, $1.00. Sittings can be engaged by phone, Douglas 1453.

Annie Lord Chamberlain's Card.

Dear friends, you can greatly help me care for my blind sister, Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with $1, and I will try and get reply by independent writing or whispers. Address Mrs. Annie Lord Chamberlain, Milford Mass.

MYSELF CURED. I will gladly inform anyone addicted to COCAINE, MORPHINE, OPIUM OR LAUDANUM, of a never-failing harmless Home Cure. Address MRS. M. F. BALDWIN, Box 1212 Chicago, Ill.

FRANK N. FOSTER,

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Sittings by Mail. Write for Circular.

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MRS. MAY A. PRICE

Will give Clairvoyant readings by mail, assisted by a spirit teacher of Astrology, an ancient Greek. Will diagnose physical conditions, and give advise of the Spirit Physician. Will tell you of material conditions and give spirits advise. Send lock of hair, date of birth, and one dollar. Laws of mediumship taught. Obsession or any undesirable influence cured. 423 First st., N. E., Washington, D. C

DON'T READ THIS.

Frances L. Loucks, one of the greatest Psychic wonders living, that uses the spiritual X-ray without any leading symptom to direct, and locate all internal diseases. A trial will convince you. Nervous exhaustion and lost vigor of both sexes successfully treated, as hundreds can testify. Send name, age, sex, complexion and 10 cents in stamps, and receive a korrect diagnosis of your case, free, worth dollars to you. Address,

FRANCES L. LOUCKS,

25 Warren St., Stoneham, Mass.

CATARRH THE CO-RO-NA is the most successful treatment for Catarrh and Head Colds. It will send it on 5 days' trial free to all readers of The Progressive Thinker. AGENTS. I can start you with a capital of $1., and land you with a bank account of $1,000. Address, E. J. WORST, 20 Elmore Block, Ashland, O.

Notice to Spiritualists,

Visiting

The Lewis and Clark Expositions.

MRS. D. A. BAYLOR,

Is proprietor of the

OSBORN HOTEL,

Corner Grand Avenue and East Ash st. Cleanest and coolest rooms in Portland; 50 cts. to $1.00; meals, 25 cts. Get a transfer to East Ankeny St. Car, which passes the door. Phone, E. 875.

WOMAN: Four Centuries of Progress. A Lecture delivered at the Freethinker's International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. Price, 10c.

An Infamous Conspiracy A pamphlet of 32 pages, compiled and published by the late Rev. J. G. White, author of numerous anti-Catholic works. It contains disclosures relative to a villainous plot to overthrow our free government. Price, 15 cents

THE GOSPEL OF NATURE

Is a most excellent work by Dr. M. L. Sherman, assisted by Prof. W. F. Lyon. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 230 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres.

ANTIQUITY UNVEILED.

The most important revelations concerning the true origin of Christianity. Reader, in bringing to your notice "Antiquity Unveiled," it is with the sincere hope that you are earnestly looking for the truth, regardless of any other consideration. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful perusal. Price, $1.50.

IMPORTANT WORK.

"Official Register of the National, State and Local Spiritualist Associations of the United States and Canada, With Lyceums, Camp-Meetings and Mediums."

The above is the title of a highly important illustrated work, gotten up with painstaking care, by Mrs. Laura G. Fixen, the efficient vice-president of the Illinois State Spiritualist Association, 1047 Carmen Avenue, Chicago. It contains 100 pages and will prove of great value to those who wish to get information in regard to the different societies located in various parts of the country. It is gotten up in a most beautifully artistic style, and reflects great credit on its compiler. This long needed work will impress the casual observer with the extensive following we have, and the dignity due to the grandest and most important philosophy now before the whole civilized world. It leads off with a magnificent photo-engraving of Mrs. Abby Louise Pettengill, president of the "City of Light" Assembly, Lily Dale, N. Y., who is a prominent factor in the education process now going on in our ranks. This Official Register can be obtained by addressing this office. Price $1.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

A POET'S VIEW.

Bishop A. Beals Offers Some Suggestive Thoughts.

The Progressive Thinker scintillates and glows with the rich and best thoughts of minds stored with knowledge, and from every subject pertaining to science, progress, philosophy, ethics and the soul embodied and disembodied, and no live thinker can peruse its interesting pages from week to week without feeling an awakening within him of latent possibilities making him stronger of purpose and will, and more keenly alive to the nearness of the spirit world.

The issue of August 19 is a very remarkable one, headed with the remarkable experiences with the medium Charles Bailey and before a learned body of men and women, and their testimony to show the crucial test conditions under which the phenomena occurred.

The article of Prof. James H. Hyslop is replete with interest, and the reports of his scientific experiences in psychic research, which must carry great weight on the side of facts going to prove the truth of the continuity of the soul.

The always interesting column of Hudson Tuttle's Answers to Questions, which throws so much light on all subjects pertaining to man and his relations here and hereafter, make that page replete with gems of thought and light, worth alone the price of the paper, and The Progressive Thinker the most important paper of its kind in the world.

But my special object in writing this article was to notice the interesting letter in this issue on the 8th page, from the pen of our veteran medium, speaker, poet and writer, Lyman C. Howe. If affliction, disease and old age have such an illuminating effect on the mind as it seems to in his case, and to quicken with flashes of wit, sarcasm and poetic imagery as flows from his inspired pen, one can almost wish to be afflicted that way if the disease could call out such genius of thought and give such undaunted courage and hope.

One cannot read this letter without seeing how closely allied is that will and mind to the eternal energies of the soul the indestructible mind and spirit of the man, and how unflinchingly brave and heroic he subordinates the pain and sorrow of the body to the will and higher upliftment of the spirit to do the bidding of his mediumistic thought. But it is comforting to see the rosy light of dawn just before, and these brave souls who have given their life energies to aid in the march of spiritual progress will soon feel the summer winds of immortal glory play through their souls where beauty-clouds are alight with the rainbows of joy and peace.

BISHOP A. BEALS.

Summerland, Cal.

BUTTE, MONTANA.

An Interesting Account of Special Exercises.

Through the instrumentality of Henry B. Allen, a physical and musical medium of rare merit, who has been with us for several months, and whom we hope to keep with us for several months longer, we have been fortunate enough to procure the services of the president of the Ohio State Spiritualist Association, Rev. Fred D. Dunakin of Cecil, O., who has been lecturing for us in the old Masonic Hall on West Park street, for the last six weeks, on various subjects relating to Spiritualism and its kindred sciences, demonstrating to the inquiring minds that from Sunday to Sunday came out to listen to the inspired teachings of this most gifted and eloquent lecturer, the facts of immortality and the continuity of life beyond the grave. Through our united efforts assisted by this able leader we were successful in organizing a very active working society named The Silver Bow Esoteric Association of workers and investigators along the line of psychic research both in the physical and spiritual.

Our brother, Mr. Dunakin, closed his appointment with us last evening by administering the rite of baptism upon a young lady of our order, Miss Hazel Logue, granddaughter of Mrs. M. E. Logue (Grandma Logue, as she is familiarly known). The ceremony, as given by our speaker, was something new to the people of Butte, and all pronounced it a grand success and a scene long to be remembered. The rostrum was beautifully decorated with flowers and palms, and the young lady, dressed in the richest attire of pure white, was seated in the center with her guardian uncle on one side (she being an orphan) and her grandmother on the other. Mr. Dunakin's discourse for the occasion was on the subject of baptism, showing that the baptism which is administered by the Spiritualists is a baptism of the spirit to unfold our spiritual natures and to bring out the latent spiritual forces within us. The speaker, after requiring the baptismal subject to answer a few questions pertaining to the Declaration of Principles of our philosophy, then said: "These flowers, (holding up a beautiful bouquet of roses and carnations) emblem and type of purity, love and virtue, I bestow on you, emblematical of our divine order and religion, and now in the presence of the witnesses, by the power vested in me as a minister of the gospel of Spiritualism, I baptise you in the name of Love, Purity and Virtue," followed by an invocation.

The ceremony was very affecting and all felt that the divine spirit of Light and Love was showering down benedictions for the occasion.

Mr. Dunakin returns to his home by way of Portland, Oregon, where he will spend a few days to visit the Lewis and Clark Exposition. Thence to Denver, Colo., where his wife is expected to join him, where they will spend some time during the Grand Army Encampment at that place.

We hope to be able to have our brother with us again at some time in the near future, as his work is calculated to build up the cause and add new recruits to our ranks by the plain philosophical statements that through his instrumentality the angel world bestows upon all who hear his eloquent discourses. MRS. MARY L. FIFER,

President Silver Bow Esoteric Association.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents.

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INVISIBLE HELPERS

A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

THE SOUL: ITS NATURE, RELATIONS AND EXPRESSIONS IN HUMAN EMBODIMENTS. Third edition now on sale. Price $1.00. This is one of the best books given by the guides of Mrs Cora L. V. Richmond. They are really lessons, published primarily, as a book of reference for those who have been members of the classes receiving them. This volume is a careful compilation from reports of lessons, containing the bases of the teachings.

ROMANISM EXPOSED Is a pamphlet of 30 pages, in reply to Prof. David Swing, Priest Cashman and Dr. Withrow, and is principally in defense of Protestantism. A concise little pamphlet. Price 15 cents.

HELIOGENTRIC ASTROLOGY,

Or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris to 1910. By Yarmo Vedra. With 64 illustrations, 35 of which are original drawings by Holmes W. Merton, author of "Descriptive Mentality." A new system of personally determining the primary fund of Mental and Physical forces and their results in mental aptitudes that dominate the nature of the individual as based upon date of birth. Price, cloth, $1.50.

"THE DREAM CHILD,"

A Fascinating Romance of Two Worlds. By Florence Huntley. Price, cloth, 75 cents. Books like "The Dream Child" spur humanity on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge.—Ella Wheeler Wilcox. Will, I believe, take its place beside Bulwer's "Zanoni" and the "Seraphita" of Balzac.—Daily Capital, Topeka, Kansas. Although simple and unvarnished with any inflammable descriptions, enthralls the mind to the exclusion of other thoughts, until reluctantly the reader closes the last page.—Minneapolis Sunday Times.

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As taught by modern masters of law. By Florence Huntley. An exceedingly interesting and distinctly valuable contribution to the literature of evolution, unfolding its laws from the deeper and clearer spiritual aspect, and indicating the defects of the Darwinian theory. Spiritualists and Materialists alike can gain much from its perusal. Price, finely bound in cloth, $2.

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Author of "All's Right with the World." Cloth 270 pages. Mr. Newcomb made a distinct success with "All's Right with the World," which continues in the front rank of the Metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another book by this wise teacher whose words of help are doing so much to make the world better by making men and women better able to understand and enjoy it.

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is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price $1.50. For sale at this office.

SPIRITUAL HARP A collection of Vocal Music for the Choir, Congregation and Social Circles. By J. M. Peebles and J. O. Barrett; E. H. Bailey, Musical Editor. New edition. Culled from a wide field of literature with the most critical care, free from all theological bias, throbbing with the soul of inspiration, embodying the principles and virtues of the spiritual philosophy, set to the most cheerful and popular music (nearly all original) and adapted to all occasions, it is doubtless the most attractive work of the kind ever published. Its beautiful songs, duets and quartets, with piano, organ or melodeon accompaniment, adapted both to public meetings and the social circles. Cloth, $1.25; postage, 14 cents.

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For the use of meetings, lyceums and home, by C. W. Tucker. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be heard in every land. Price 15c; $1.40 per dozen. For sale at this office.

NOTES FROM G. H. BROOKS.

Explaining Apparent Lack of Activity in Field Work.

It has been a long time since I have sent any letter to the many readers of The Progressive Thinker, which makes its weekly visits to so many homes, and keeps so many posted of the work that is going on. During my long silence I have received a number of letters from my friends, asking me where I was, and what I was doing? As far as possible I have tried to answer them, but there are those who are still wondering why I am seemingly out of the work at least for the present. No doubt there are many who are also wondering why I am not at work. To one and all I will arise and explain. On the return of my wife last spring, I found she would need me at home, and my constant care of her and the home. While she was benefited by her trip to California, yet she was far from well. As soon as I discovered that I gave up all thought of going away, much as I might desire to, and much as I needed the work, and devote myself to my wife, boy and the home, and so I have remained. There has been much for me to do, and I have been more than busy in ways I cannot explain. Indeed I have been so busy up to within a short time, that I have had no time for letter writing, or if I had I should not have been in the spirit to write. Thus have I been busy not on the platform of Spiritualism, but doing as high and holy work, looking after the interest of my family, and aiding in every way I could to bring back the roses to my wife's cheeks.

She is not strong yet, but I believe she will gain, when the heated term expires. Soon I expect to return to my work, and have some one with my wife to care for her while I again go forth with the message Spiritualism has for the people. I consider it a blessed privilege to be blessed by this spiritual power, to be able to go forth trying to give comfort and consolation to a hungry people, who are in need of the great spiritual truths that Spiritualism has to offer. To impress if possible upon a materially-minded world the great fact of the continuity of life, of the law of spirit communion, which when rightly understood gives peace and joy to those who receive its teachings as they should.

This task may not be a pleasant one in one sense of the word, for there is so much to contend with in the presentation of these truths, yet they must be given forth for there are those who are ready for them, and will be blessed in the receiving. For those who are not ready, all there is for them to do is to wait until the soul is ready to receive. It may not be it will be on this plane, they may be obliged to pass through with much ere they can receive, but when they do, then comes the blessing. For over twenty-five years have I been busy in trying to do what I could to spread these truths. I have left no stone unturned, I have done all within my power to build up our societies, to unite them in one grand cause, to show to the world we are a power, and are trying to build up the great cause of truth, and have organized societies, lyceums, ladies' aids, young people's societies, and all things that tend to unite and cement our people in one common cause. I shall say nothing of the discouragements and obstacles to overcome, that belong to all phases of life. So when I am not able to be out and at work, one and all may know that there is a cause that holds me back. And when it comes to wife and family, I consider that a holy and precious charge. I have needed the work, the long strain on me from a financial point has been hard, but some way the way will open, and all will be straight in time. There are times in my life when everything goes against any undertaking I may have, or make. Thus it has seemed to be for my work for fall and winter, but in time that will be made clear, the clouds will roll by, and once more the sun will shine.

I send my love and greetings to one and all, and trust as the days roll into months and the months into years, we shall have all grown, grown into the great fact of spirit communion, of what it means, of where it leads, leading us away and out into new truths, new facts, and at last filling us with peace.

G. H. BROOKS.

Wheaton, Ill.

GRAND LEDGE CAMP.

Some Suggestive Items From One of the Visitors—The Infamous Attack on Moses Hull.

Sunday, August 20, was a day of ideal weather at Grand Ledge, Michigan. Strangers found there a camp having beautiful grounds, a commodious auditorium unsurpassed at any other of our western centers, a people, whether transient, or resident in the near-by city, of genial manner and winning sociability and an official board of substantial men and women. On that day the crowd came from near and far, afoot, in carriages which spoke of well-to-do conditions, or aboard the little steamers on Grand River. Officials estimated the number present during the day at almost two thousand individuals. The president of the Illinois State Spiritualists Association spoke both forenoon and afternoon, while Chairman Edgerly closed the latter with words of impressive appropriateness which were received by the campers with hearty approbation, and then the season for 1905 was declared formally ended.

In asking after the best known personalities met there during the last days of the meeting, Mrs. Abbie Sheets naturally comes first in the minds of The Progressive Thinker family. Only a single glance at her welcome face was necessary to tell that she has in the more recent months made real progress towards improved health. Still not strong enough for official burdens, or continuous speaking engagements, yet she is taking up the latter work by degrees and friends are hoping will ere long be fully equal to the labor she holds so sacred and for which choice forces have fitted her.

Mrs. Marian Carpenter, always a favorite here because of her personality and womanly worth, was credited with having outdone herself in the quality of her lectures and the merit of her messages during this year's engagement at Grand Ledge, while it is pleasant to also record that her physical health is apparently better than in past months. Many healing thoughts will go out to her from widely scattered friends.

Mrs. Russell, vice-president of the camp, and Grand Ledge's own medium, was in popular demand for private readings and made many new friends.

Mrs. Alex Caird, of Lynn, Mass., was present during the entire camp and gave marked satisfaction in her private work, while she was gladly welcomed whenever she lent her aid upon the platform. She may, with her earnest husband, Dr. Caird, soon return to their former love and take up residence in Chicago.

Mr. Comstock, residing near Marcellus, a farmer by vocation, gave the fire test often and very successfully without injury to either the mucous membrane of his mouth or the hair and cuticle of his hands. A minister tried to imitate his work at his closing seance, but burned his hand quite severely.

Mrs. C. Oswald of the Englewood Spiritual Union, Chicago, was a personal favorite with the campers and her mediumistic work, both public and private, was heartily commended. Old friends noted certain developments in her psychic powers.

Once again "The Expositor and Yearly Psychic Era and Hull Crucible" is being put in circulation—this time bearing the stamp of the Goshen, Ind., post-office, instead of Chicago. It is the same in matter as last year. The sneaks back of this anonymous attack upon Moses Hull had better step to the front and assume public responsibility for it before it is forced upon them. Intervening time since its first appearance has not been lost. Financial backer, editor, distributers and the source from which it is supplied have been traced closely home. Its appearance savors of a Mafia-like assassination of character in which only cowards indulge.

Anonymous charges against the Morris Pratt Institute faculty are in circulation. The author of the foul slanders is known. Let the matter go at once to the United States postoffice inspectors. I am myself in receipt of a fresh communication of that character.

GEORGE B. WARNE.

A REAL SPIRIT AT WORK.

It Makes a Noise Which Can Be Heard a Block Away.

A special dispatch to the Chicago American from New York, says:

Strange raps, apparently the sound of a hammer, have upset the Marion section of Jersey City and plunged the residents into an excited discussion as to whether the noise is caused by ghosts. The noises can be heard nightly in the old-fashioned residence on Pavonia, near Giles avenue, where reside Charles William Meyers, his wife, his daughter, aged 19, and his two sons, Charles, 21 years old, and William, 14 years old. The younger boy is an epileptic.

Two weeks ago Charles was awakened by strange, hammer-like raps under the bed in which he and his brother slept.

Strange Noise Repeated.

The next night and following nights the strange noises were repeated.

The younger brother apparently slept through it all.

The next night Brother Charles tied William's hands and feet. But the old tap, tap, tap was heard. The neighbors were skeptical and all said:

"It's William."

And William it seemed to be, for, though tied hand and foot, the rapping would follow him around the house wherever he was carried at night. He was carried into the parlor and trussed up with ropes. The rapping still continued near him. The noise was as if made by a hammer and it could be heard a half block away.

Spirits Want to "Talk."

During the daytime Charles tore out the walls of his room and examined the gabled roof of the house without success. Charles Brown, a Spiritualist, sat through a session of mysterious knocking and announced that some spirit was trying to communicate to the world through the epileptic boy.

Nightly delegations of Marion residents crowd the Meyers home listening to the knocking spook and three of Jersey City's wisest policemen have sat in for a session. The mystery is unsolved and deeper than when it began.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 100 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

Sunapee Lake Camp.

August 15 was a very rainy day. At 2:30 p. m., a lecture by Mrs. Nettie Holt Harding, to a small audience. A good lecture and tests. We all learned something new.

August 16, at 2.30 p. m., lecture and tests. At 7:45 p. m., seance in hall, by Mrs. Nettie Holt Harding. The tests were all recognized, and all were well pleased with the seance.

August 17, at 1 p. m., Ladies' Aid fair, which was well attended and was a success every way.

August 18, at 2:30 p. m., lecture and tests by Mrs. Nettie Holt Harding. The subject was "Power and Force," and was well delivered, and was spoken well of by everyone.

August 19, at 2:30 p. m., a lecture by Mrs. Nettie Holt Harding. Her subject was, "What Is God?" The audience was as good as any of this season. The audience spoke well of the lecture and the speaker.

August 20, at 10:45 a. m., it looked well for a cool day, the air very bracing and everything bid fair to be a good meeting. The president presented Annie Banks Scott of Boston. The speaker opened with a poem, and then with tests, and they all were recognized. At 2:45 p. m., singing followed by a poem written by Lizzie Doten, and music by Miss Ida Bond and Mrs. Millen. The subject, by Mrs. Harding, "What Has Spiritualism Done for Humanity?" There was a large audience and the speaker was very forcible. It was one of Mrs. Harding's best lectures, and this was her last day here.

At 4:30 p. m., the Ladies' Aid Association held their annual meeting for election of officers and the following were chosen: President, Mrs. Addie M. Stevens, Charemont, N. H.; first vice-president, Mrs. Hattie P. Burpee, Sutton, N. H.; second vice-president, Mrs. Susan E. Watson, Hillsboro Br., N. H.; secretary, Mrs. H. G. Newman, Washington, N. H.; treasurer, Mrs. Harriet C. Comstock, Newport, N. H. Business Committee: Mrs. H. C. Comstock, Newport, N. H.; Mrs. Hattie Burpee, Sutton, N. H.; Mrs. Susan E. Watson, Hillsboro, Br., N. H.; Mrs. C. C. Davis, Hartland, Vt.; Mrs. Caroline C. Lull, Charemont, N. H.; Miss Caroline Marcey, Hillsboro, N. H.

At the annual meeting of the Sunapee Lake Camp-meeting Association, Aug. 19, the following officers were elected: President, John Gage, Henniker, N. H.; vice-president, Isaac K. Connor, Warner, N. H.; secretary, Lorenzo Worthen, Hillsboro Bridge, N. H.; treasurer, Mrs. Harriet C. Comstock, Newport, N. H.

Business committee: Thomas Burpee, chairman, Sutton, N. H.; C. E. Gove, Riverdale, N. H.; Isaac K. Connor, Warner, N. H.

Auditors: C. C. Davis, Hartland, Vt.; Mrs. Harriet G. Newman, Washington, N. H.

LORENZO WORTHEN.

Lake Brady Camp, Ohio.

August 20 dawned clear and beautiful, bringing to the camp many seekers after spiritual truths, as an expounder of which no one is superior to W. J. Colville, the speaker of the day. He began the services by singing a solo, "Angels Ever Bright and Fair." Mr. Hunger, the president, in his remarks spoke of the coming dedication of their temple in Cleveland the first Sunday in October. Mr. Colville gave an improvised poem as an invocation. His subject for the morning was "The Evidence of Spiritualism and the Practical Benefits of Spiritualism." He held his audience from start to finish as only he can, giving many points that suited his hearers, as the frequent applause testified.

In the afternoon he sang "The Prince and the Minstrel," then for an hour and a half he placed before his large audience the facts and evidences within his knowledge of individual Immortality. From four to five he answered any questions that were propounded and they were many and varied; his answers were to the point and clearly illustrated so as to be fully understood.

Mrs. Challen was message bearer after both lectures, her last appearance here for the season.

What might have been a serious accident occurred during the morning lecture. Mr. Hunger, our worthy president, sitting at the back of the rostrum, in some way lost his balance and he fell backward with head down between the tent and platform, only his feet remaining in sight. Several gentlemen ran to his assistance and helped to extricate him from his uncomfortable position. He arose smiling and debonair, seemingly none the worse for his involuntary acrobatic feat, which had not even caused a pause in the speaker's flow of eloquence. MARY L. BETTES.

Cuyahoga Falls, Ohio.

Ashley Camp, Ohio.

Everything is moving along lovely here. The park was never so lovely as now. "Lake Tiberias" is swimming full of fish; sometimes its banks are lined with men, women and children enjoying the fishing. One day last week Mrs. Kibby is reported to have caught one hundred fish. They are small, but make good eating.

The attendance at the meetings has been better than it has been for years past. The people seem to be renewing their interest and everybody is encouraged.

The talent employed are as follows: W. V. Nicum of Dayton, Ohio; Mrs. E. A. Kibby of Cincinnati; Mrs. Margaret Stewart of Piqua, Ohio, and Mr. and Mrs. E. W. Sprague, the N. S. A. missionaries, of Jamestown, N. Y.

Mrs. Kibby and Mrs. Stewart are employed for the season. Mr. Nicum has filled his engagement and gone, and Mr. and Mrs. Sprague are here. They held services in our fine auditorium last Sunday, speaking twice to the largest audiences that have been in attendance for years. To-night (Tuesday) Mr. Sprague will speak upon "Marriage and Divorce," and will compare the teachings of the Bible with the teachings of Modern Spiritualism concerning the subject. The Spragues have the rostrum this week and will close the camp next Sunday. They will be assisted by Mrs. Stewart and Mrs. Kibby from time to time.

It is a great pity that the people all over this country do not know of the wonderful mineral spring on this camp ground. It is called the Odovene Well. It is four hundred feet deep, and when first struck was a flowing well; it is pumped now. People come many miles to carry the water away in jugs and bottles. Its wonderful curative qualities have been demonstrated over and over again.

It is the hope of our camp-meeting association that they may soon be able to erect a fine hotel and start a sanitarium here. There is to be a trolley line built soon which will bring the people from Delaware direct to the camp grounds. This will make perfect connections by trolley from Columbus, Ohio and many other smaller towns both north and south. When it is completed then mineral water cures will be plenty, sanitarium, hotels, etc., will be built, the grounds extended and beautified, our large auditorium will be filled from day to day, and the great work of Ashley camp will be materially increased. For a good time, everybody come to Ashley next year.

WILL RANDOLPH, Sec'y.

The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

Give Us the Truth, the Whole Truth, and Nothing but the Truth

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Auxiliary every Thursday afternoon at 2:30.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritual Church of the Students of Nature will hold services every Sunday at 7:30 p. m., at Van Buren Opera House, corner Madison and California avenue. Good speakers and test mediums. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray.

Meetings every Sunday at 10:45 a. m. at hall 210, Masonic Temple, under the auspices of Walter DeVoe, the well-known lecturer. Miss Cora M. Nafe, soloiset.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium.

Church of the Soul Communion holds meetings every Wednesday evening at 8 o'clock and Sundays at 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabangia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun Mission will hold services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. All welcome.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price $1.

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The above is the title of a highly important illustrated work, gotten up with painstaking care, by Mrs. Laura G. Fixen, the efficient vice-president of the Illinois State Spiritualist Association, 1047 Carmen Avenue, Chicago. It contains 100 pages and will prove of great value to those who wish to get information in regard to the different societies located in various parts of the country. It is gotten up in a most beautifully artistic style, and reflects great credit on its compiler. This long needed work will impress the casual observer with the extensive following we have, and the dignity due to the grandest and most important philosophy now before the whole civilized world. It leads off with a magnificent photo-engraving of Mrs. Abby Louise Pettengill, president of the "City of Light" Assembly, Lily Dale, N. Y., who is a prominent factor in the education process now going on in our ranks. This Official Register can be obtained by addressing this office. Price $1.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

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A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

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The Philosophy of Individual Life, Based Upon Natural Science

As taught by modern masters of law. By Florence Huntley. An exceedingly interesting and distinctly valuable contribution to the literature of evolution, unfolding its laws from the deeper and clearer spiritual aspect, and indicating the defects of the Darwinian theory. Spiritualists and Materialists alike can gain much from its perusal. Price, finely bound in cloth, $2.

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SPIRITUAL HARP A collection of Vocal Music for the Choir, Congregation and Social Circles. By J. M. Peebles and J. O. Barrett; E. H. Bailey, Musical Editor. New edition. Culled from a wide field of literature with the most critical care, free from all theological bias, throbbing with the soul of inspiration, embodying the principles and virtues of the spiritual philosophy, set to the most cheerful and popular music (nearly all original) and adapted to all occasions, it is doubtless the most attractive work of the kind ever published. Its beautiful songs, duets and quartets, with piano, organ or melodeon accompaniment, adapted both to public meetings and the social circles. Cloth, $1.25; postage, 14 cents.

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A New Book of Inspirational Words and Music,

For the use of meetings, lyceums and home, by S. W. Tucker. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be heard in every land. Price 15c; $1.50 per dozen. For sale at this office.

A POET'S VIEW.

Bishop A. Beals Offers Some Suggestive Thoughts.

The Progressive Thinker scintillates and glows with the rich and best thoughts of minds stored with knowledge, and from every subject pertaining to science, progress, philosophy, ethics and the soul embodied and disembodied, and no live thinker can peruse its interesting pages from week to week without feeling an awakening within him of latent possibilities making him stronger of purpose and will, and more keenly alive to the nearness of the spirit world.

The issue of August 19 is a very remarkable one, headed with the remarkable experiences with the medium Charles Bailey and before a learned body of men and women, and their testimony to show the crucial test conditions under which the phenomena occurred.

The article of Prof. James H. Hyslop is replete with interest, and the reports of his scientific experiences in psychic research, which must carry great weight on the side of facts going to prove the truth of the continuity of the soul.

The always interesting column of Hudson Tuttle's Answers to Questions, which throws so much light on all subjects pertaining to man and his relations here and hereafter, make that page replete with gems of thought and light, worth alone the price of the paper, and The Progressive Thinker the most important paper of its kind in the world.

But my special object in writing this article was to notice the interesting letter in this issue on the 8th page, from the pen of our veteran medium, speaker, poet and writer, Lyman C. Howe. If affliction, disease and old age have such an illuminating effect on the mind as it seems to in his case, and to quicken with flashes of wit, sarcasm and poetic imagery as flows from his inspired pen, one can almost wish to be afflicted that way if the disease could call out such genius of thought and give such undaunted courage and hope.

One cannot read this letter without seeing how closely allied is that will and mind to the eternal energies of the soul the indestructible mind and spirit of the man, and how unflinchingly brave and heroic he subordinates the pain and sorrow of the body to the will and higher upliftment of the spirit to do the bidding of his mediumistic thought. But it is comforting to see the rosy light of dawn just before, and these brave souls who have given their life energies to aid in the march of spiritual progress will soon feel the summer winds of immortal glory play through their souls where beauty-clouds are alight with the rainbows of joy and peace.

BISHOP A. BEALS.

Summerland, Cal.

BUTTE, MONTANA.

An Interesting Account of Special Exercises.

Through the instrumentality of Henry B. Allen, a physical and musical medium of rare merit, who has been with us for several months, and whom we hope to keep with us for several months longer, we have been fortunate enough to procure the services of the president of the Ohio State Spiritualist Association, Rev. Fred D. Dunakin of Cecil, O., who has been lecturing for us in the old Masonic Hall on West Park street, for the last six weeks, on various subjects relating to Spiritualism and its kindred sciences, demonstrating to the inquiring minds that from Sunday to Sunday came out to listen to the inspired teachings of this most gifted and eloquent lecturer, the facts of immortality and the continuity of life beyond the grave. Through our united efforts assisted by this able leader we were successful in organizing a very active working society named The Silver Bow Esoteric Association of workers and investigators along the line of psychic research both in the physical and spiritual.

Our brother, Mr. Dunakin, closed his appointment with us last evening by administering the rite of baptism upon a young lady of our order, Miss Hazel Logue, granddaughter of Mrs. M. E. Logue (Grandma Logue, as she is familiarly known). The ceremony, as given by our speaker, was something new to the people of Butte, and all pronounced it a grand success and a scene long to be remembered. The rostrum was beautifully decorated with flowers and palms, and the young lady, dressed in the richest attire of pure white, was seated in the center with her guardian uncle on one side (she being an orphan) and her grandmother on the other. Mr. Dunakin's discourse for the occasion was on the subject of baptism, showing that the baptism which is administered by the Spiritualists is a baptism of the spirit to unfold our spiritual natures and to bring out the latent spiritual forces within us. The speaker, after requiring the baptismal subject to answer a few questions pertaining to the Declaration of Principles of our philosophy, then said: "These flowers, (holding up a beautiful bouquet of roses and carnations) emblem and type of purity, love and virtue, I bestow on you, emblematical of our divine order and religion, and now in the presence of the witnesses, by the power vested in me as a minister of the gospel of Spiritualism, I baptise you in the name of Love, Purity and Virtue," followed by an invocation.

The ceremony was very affecting and all felt that the divine spirit of Light and Love was showering down benedictions for the occasion.

Mr. Dunakin returns to his home by way of Portland, Oregon, where he will spend a few days to visit the Lewis and Clark Exposition. Thence to Denver, Colo., where his wife is expected to join him, where they will spend some time during the Grand Army Encampment at that place.

We hope to be able to have our brother with us again at some time in the near future, as his work is calculated to build up the cause and add new recruits to our ranks by the plain philosophical statements that through his instrumentality the angel world bestows upon all who hear his eloquent discourses. MRS. MARY L. FIFER, President Silver Bow Esoteric Association.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price $1.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents.

NOTES FROM G. H. BROOKS.

Explaining Apparent Lack of Activity in Field Work.

It has been a long time since I have sent any letter to the many readers of The Progressive Thinker, which makes its weekly visits to so many homes, and keeps so many posted of the work that is going on. During my long silence I have received a number of letters from my friends, asking me where I was, and what I was doing? As far as possible I have tried to answer them, but there are those who are still wondering why I am seemingly out of the work at least for the present. No doubt there are many who are also wondering why I am not at work. To one and all I will arise and explain. On the return of my wife last spring, I found she would need me at home, and my constant care of her and the home. While she was benefited by her trip to California, yet she was far from well. As soon as I discovered that I gave up all thought of going away, much as I might desire to, and much as I needed the work, and devote myself to my wife, boy and the home, and so I have remained. There has been much for me to do, and I have been more than busy in ways I cannot explain. Indeed I have been so busy, up to within a short time, that I have had no time for letter writing, or if I had I should not have been in the spirit to write. Thus have I been busy not on the platform of Spiritualism, but doing as high and holy work, looking after the interest of my family, and aiding in every way I could to bring back the roses to my wife's cheeks.

She is not strong yet, but I believe she will gain, when the heated term expires. Soon I expect to return to my work, and have some one with my wife to care for her while I again go forth with the message Spiritualism has for the people. I consider it a blessed privilege to be blessed by this spiritual power, to be able to go forth trying to give comfort and consolation to a hungry people, who are in need of the great spiritual truths that Spiritualism has to offer. To impress if possible upon a materially-minded world the great fact of the continuity of life, of the law of spirit communion, which when rightly understood gives peace and joy to those who receive its teachings as they should.

This task may not be a pleasant one in one sense of the word, for there is so much to contend with in the presentation of these truths, yet they must be given forth for there are those who are ready for them, and will be blessed in the receiving. For those who are not ready, all there is for them to do is to wait until the soul is ready to receive. It may not be it will be on this plane, they may be obliged to pass through with much ere they can receive, but when they do, then comes the blessing. For over twenty-five years have I been busy in trying to do what I could to spread these truths. I have left no stone unturned, I have done all within my power to build up our societies, to unite them in one grand cause, to show to the world we are a power, and are trying to build up the great cause of truth, and have organized societies, lyceums, ladies' aids, young people's societies, and all things that tend to unite and cement our people in one common cause. I shall say nothing of the discouragements and obstacles to overcome, that belong to all phases of life. So when I am not able to be out and at work, one and all may know that there is a cause that holds me back. And when it comes to wife and family, I consider that a holy and precious charge. I have needed the work, the long strain on me from a financial point has been hard, but some way the way will open, and all will be straight in time. There are times in my life when everything goes against any undertaking I may have, or make. Thus it has seemed to be for my work for fall and winter, but in time that will be made clear, the clouds will roll by, and once more the sun will shine.

I send my love and greetings to one and all, and trust as the days roll into months and the months into years, we shall have all grown, grown into the great fact of spirit communion, of what it means, of where it leads, leading us away and out into new truths, new facts, and at last filling us with peace.

G. H. BROOKS.

Wheaton, Ill.

Claims That Mr. Finney Is an Excellent Medium.

To the Editor:—I have seen the article in the Grand Rapids paper, also in the Det

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32. CHICAGO, ILL., SEPT 9, 1905. NO. 824

A Slice of Paradise.

LILY DALE CAMP.

The City of Light Assembly at Lily Dale, N. Y., and the Great Spirit of This Unique Enterprise.

Half-way between Jamestown and Dunkirk, N. Y., a slice of Paradise was dropped to gladden the heart of man. It was named Lily Dale, and here in the young days of Spiritualist camp meetings Marian Skidmore and a host of earnest workers, most of whom have now gone home, thought and plodded and toiled to make this beauty spot the great center of Spiritualism of this country. The workers carried out the noble plans of its founder as near as human fallibility could, but Marian Skidmore found no successor to correctly interpret her ideas, as indeed what great leader does?

Three years ago a new genius presided in the chair, another woman, another prophet, who had a still greater vision.

Who is competent to interpret the lofty conceptions in the mind of Abby Louise Pettengill, the anointed priestess of this enchanted spot? Only as from year to year we read the records of work accomplished can we conceive what her advanced mind has mapped out, the large meaning back of what appears insignificant perhaps. The name was changed to conform to the new enlarged scope of the work, and the City of Light Assembly, a school for psychic fact and phenomena, stands as a beacon light to teach all the world the largest truths of most vital importance which have so far dawned upon humanity.

As in all successful enterprises one supreme mind lays out the work and designs the pattern and then with care chooses the workmen to carry out the ideal, so has this remarkable woman drawn around herself a company of workers, who for adaptability, intelligence and spirituality combined I have not found equaled in any board, be the work for industrial, political or reform purposes.

Perhaps there is no one of these who has the personal interests of Mrs. Pettengill any nearer at heart nor would work any more hours out the twenty-four to serve her than Albert C. White, the treasurer, who has for years lived at Lily Dale, and with Homer Todd, another trustee, has become imbued with the everyday life of the place. These gentlemen are better acquainted with the needs for the comforts of residents at Lily Dale than the rest and have a large share in the essentials to its best progress, and furnish most desirable qualities needed for the perfect completeness of the whole.

New York is not the only state, however, which has furnished material for this board; several states have been called upon to supply clear brains, warm hearts and busy hands to evolve the ideas matured by its chieftain.

Mrs. Annette J. Pettengill of Boston, is a most valuable member of this board. She possesses that most enviable quality of having everybody like her on sight, and to know her better but strengthens your first impression. She is a woman of refinement and culture, with excellent judgment, fine perceptive qualities, quiet in her strength, persistent in her gentleness, with a highly developed mediumship of rare discernment and a spiritual clairvoyant. All honest mediums coming to Lily Dale find in her another friend and a strong ally.

Mrs. Esther C. Humphries of New York City enriches the board with her valuable experiences gathered as the very successful president of the Willing Workers.

Everybody likes to work with her. To harmonize ten dozen women from as many states and imbue them with a steady purpose for the success of a common cause is no light task.

Mrs. Humphries assumed this mission with the apparent ease of the natural leader. The rocks upon which many womans' societies have split, she gently pushed to one side as if they were but pebbles. She adds dainty artistic qualities to a genial inspiring presence which cannot fail to enthuse those with whom she labors.

Mrs. Eulalie Evstaphieve of Buffalo, the secretary, is a splendid addition, although not a member of the board. Early and late she is at her post, everlastingly keeping at it; the books of the association are kept as carefully as those of a bank and more correctly than some. I have met secretaries whose work was a labor of love and others whose salaries were thousands of dollars, secretaries who could not decipher their own writings and others whose chirography was as steel plate, but in all my experiences with secretaries I have yet to find one whose uniform courtesy and never-ending patience can compare with these valuable qualities as exhibited by Mrs. Evstaphieve. She is a treasure in that office, and the country visitor who wishes to borrow a pencil in order to send an important postal home, telling the "folks" she has arrived, receives a seat and a nicely sharpened pencil with the same sunny smile and affability with which the seeker for a lost umbrella or the donor of $50 for the cause are welcomed, while the inquirers for a time table or program are furnished with these necessities as courteously as were they indeed diplomats representing a foreign nation.

The great mainstay of the business affairs of the assembly is Henry A. Everett, of Cleveland, the son-in-law of Mrs. Pettengill, whom the papers laud as the most successful and popular millionaire of the Buckeye State. He has something much better than money—good manners—and is every inch a gentleman. Frankly admitting that he is no Spiritualist, he wishes it understood that he is in the board to help "mother" carry out her high ideals. He knows her heart is set on the success of the City of Light, and because he loves "Mother" he steps in with his wide business experience, keen sagacity, strong helpfulness and push, and adds a large share to its success. His clear vision is not clouded by prejudice, and while with practical common sense he guides the business affairs, he leaves it for the rest to dictate the policy of this the largest and most advanced center of Spiritualism and higher thought in the world.

And what of its president? Who can delineate her lofty aspirations or in justice describe her many noble qualities?

She simply cannot be described, and it is only as you can "sense" her that you can comprehend or in a measure follow her. The secular press has spent ink by the bucket lauding her beauty, her queenly bearing, gracious manners and perfect fitting gowns; this is all but too apparent to the most casual observer. She is indeed an ideal woman. But the real source of her power lies within.

The spirit world in selecting her as the guiding star of the Assembly chose a finely attuned instrument to carry out their lofty plans,

She is wise to choose, strong to build and unerringly keeps the standard aloft.

She is a peer of her sex which arrogates to itself the larger share of the world's sweetness and purity and spirituality.

She has helped broaden the path and made it easier for weaker ones to follow. Abby Louise Pettengill stands today as a towering leader of progressive thought. What dreamers hope for, she make a reality—with the leadership of a Joan D'Arc, the executive ability of a Queen Victoria, she sails among the stars with Tycho Brahe yet has the altruistic love for all creation of a Frances Willard; like her no financier, but a free spender of heart, of time, of strength, of money, all she has and all she is, for the cause.

Is it to be wondered at that I look forward with anticipation to the new experiences and added blessings which will come to me in working with such chosen women and men as these? With my best efforts and most faithful endeavor I could never hope to return to them in kind what I am sure I shall receive, but must pass it on.

The City of Light has a glorious future before it. Nature has here lavished her richest treasures and here the horticulturist has exhausted his art trying to outdo himself.

It has the largest number of residents, the most cottages, finest hotels, amplest auditorium, purest water and best sanitary system of any Spiritualist assembly ground in the world—with a woman at its head and women predominating on its board.

The greatest intellects of the age have expounded from its rostrum, and yet it is only in the morning of its infancy, a greater power and a larger splendor will be revealed with each succeeding year. It is the imperishable heritage of this assembly whose cornerstones are Unity, Wisdom, Peace and Love; her work the upliftment of humanity and the enlightenment of the race.

LAURA G. FIXEN.

INSPIRATION.

I walked out in the early morn,
The dew was on the flowers,
The sun had kissed the waving corn
In the golden morning hours.

I heard the zephyrs softly sigh,
I felt their friendly play,
I saw the white ships of the sky,
As they peacefully sailed away.

I heard the birds' good morning lay,
I heard the bees' reply,
My soul breathed of that perfect day,
And to nature I drew nigh.

And then it seemed as though I heard,
A wonderful melody,
For every tree and flower and bird
Sang a great doxology.

It spoke to me, that song so great,
My soul took up the strain,
I think that unto heaven's gate
Was carried the glad refrain.

I do not know how long we sang,
I know but the song's great power,
Deep to my soul that music rang
In that consecration hour.

That song for me will never die,
Its strains I sometimes hear;
And then my soul is lifted high,
And to heaven I seem near.

Its music oft is brought to me,
In the laugh of a child—
Again that happy morn I see
When all seemed undefiled.

I hear it in the lullaby
Sung to the little one,
I hear it in the powerful cry
Of a nation's rising son.

Some day that song I'll sing again,
And then my heart shall flow
To all the weary hearts of men,
That their souls with song may glow.

M. ADELE THIEMAN.

Milwaukee, Wis.

MARGARET.

A tiny shoe lies on my stand,
A wee bit worn, but precious still;
I lift it with a tender hand,
And at its touch I feel a thrill;
My earthly cares all fade away,
My weary eyes with tears are wet;
Though years have flown and I am gray,
I see again my Margaret.

Her angel face is bright and fair,
Her lustrous eyes like bright stars shine;
My fingers feel her golden hair,
I press her spirit lips to mine;
Her spirit form has larger grown,
My eager arms enfold my pet;
I feel a pleasure long unknown,
I clasp once more my Margaret.

Sometimes in happy dreams I see
Her smiling face beside my bed;
Her loving spirit comes to me,
And on my bosom rests her head;
She is more beautiful and fair
Than when on earth she was my pet.
New life is mine since I know where
To always find my Margaret.

H. M. EDMISTON.

THE BORDER LAND.

The Border Land, how near it seems,
How oft we visit it in dreams,
To mingle with the friends of yore,
Who dwell upon that fadeless shore.
It is not far to the Beyond,
To loving thought spirits respond,
As guardians they hover near,
To watch and help frail mortals here.

That mystic realm, how near, how far;
We know its portal is ajar,
Our spirit friends return again,
To linger in the homes of men.
Love and affection still hold sway,
Attraction's law spirits obey,
The subtle veil that intervenes,
Conceals from man life's inner scenes.

Man's an infant on this plane,
To greater growth he will attain,
The man-made gods to whom he prays
Will vanish like the sunset rays.
Man's spirit seeks a high ideal;
In spirit life exists the real;
Man's finite mind can't comprehend—
Spirit and matter interblend.

H. M. EDMISTON.

We are not sent into the world to do anything into which we cannot put our hearts.—John Ruskin.

MEDITATIONS

Engendered by the Falling of a Leaf.

Here I am sitting on the side of one of the great mountains in Santa Cruz, Cal. The air is filled with fragrance from the trees and foliage, and as I lay down to drink in the life-giving draught, a leaf dropped upon my hand, from the swaying branches above me as I lay there on this beautiful July morning. I picked it up wondering why it had fallen. What had broken the connection between it and the parent tree thus early and sent it down to wither and decay, when it should have danced in the sunlight through all the long, bright summer days? And lo! as I looked, there upon the stem I found a dark spot which told the story of the broken connection, the early fall; and I thought how like the life of man it is! Some little defect, some fault, slight in itself, but weighty in its consequences, breaks the vital connection between the conscious life of man and the great Father, and all becomes withered and barren. Lift up your eyes and behold the heavens bright with promise because of the strength, the beauty, of individual life.

Keep the life lines up between your soul and the Over-soul, and no effort for right shall fail. Wrong may seem to triumph for a day, but the eternal years are God's, and naught shall prevail against him. He has planted the instinct for right, the desire for holiness—wholeness—within each soul, and through Him we shall conquer.

Remember this, ye who are downcast and disheartened. Not surer is the coming of to-morrow's sun than that the Right shall win. We make no compromise with evil; we strike not our flag or surrender. A glorious future awaits the race—a future of deep and holy living. Its coming may seem slow, but does not all that is lasting come slowly? Weeds grow to maturity almost within a day, but they fade as quickly and are gone. The mighty oak takes many years to grow, through the heat of one hundred winters it comes slowly, steadily to perfection, and stands at last broad-spreading, deep-rooted and majestic; a million leaves are within its branches, a million hopes grow and blossom beneath its shade. The years pass over it in their progress, generation after generation of man succeeding each other—doing each their work and passing on to higher spheres.

While yet it stands firm and undaunted in its appointed place, one little leaf will not be missed from the luxuriant foliage of the tree. But 'tis not so with man; for each human soul there is an appointed time and place—a work that no other can do, and oh, the pity, the anguish of his fall.

But there is hope, beautiful, God-given hope standing over at the gate of life and pointing steadily onward—upward. All the strength, all the wisdom, all love of God are ours if we will but keep the life-line up, and so put ourselves in condition to receive freely. According to our needs, so shall it be with each of us. Does one lack healthy strength for the work before him? Let him ask God and he shall receive. Does he lack in love and wisdom? God is love—all wisdom, and whatsoever ye ask shall be granted unto you. God's own angels watch over the fallen man, and will not rest until he be restored to his own. The leaf falls to earth, crumbles slowly back to dust, and, by the mysterious alchemy of nature, of which we know so little, it enriches the soil from whence it came, but does it ever rise again as a leaf? Does it ever again regain its place and go on with its glad dance in the sunlight? Who shall say? Yet it could not be the same leaf; only one like unto it in form and structure.

But man must be true to himself ever—once a man, always a man. He does not lose his identity, for he is a part of God that changeth not. He may fall ever so low, but the vital spark never quite goes out, it burns—albeit but feebly—through all, and will some day reclaim him. The work set for him to do must be done or Here or There—in time or in eternity, and all the good in the universe conspires to help him. The connection between his soul and the great Oversoul can never be wholly broken. He may, by his own act, never by act of God, loosen the tie and fail to draw upon the resources of God, as is his privilege to do, even as a child may turn from his earthly parents and fail of the good that awaits him from his loving care and help, but the connection once made is never unmade. The very life of God flows through and animates the soul of man—and this cannot fail of its purpose. God will reclaim His own everywhere—not in any arbitrary way, but by the might of that which is within us—which must, and will return to its own; as all the rivers of earth run to the sea, so the rivers of life in all its ramification runs to the Great Sea and finds rest, completion there.

But, oh, the joy, the strength of which we so needlessly deprive ourselves when we do not hold close to our Father and draw daily, hourly from the fountain of love and life. Why do we do it? Is it pride—the pride of a strong man who cannot bear to own his need of help? Is it vanity which prompts one to be sufficient unto himself? Or is it ignorance which knows not the joy of reciving from the tender All-Father? Whatever it may be, it is one of the saddest—I may indeed say the saddest fact of human life that we thus deprive ourselves of that which would enrich and glorify all life if we each lived, as we might, in close and vital union with the author of our being. It comes upon me with mighty force to-day how God respects the individual. Nothing is forced upon man. He is not compelled to anything by any outside force. The table of the Lord, laden with the riches of earth and heaven, is spread before him—all that his soul needs for food and development, for present needs or for eternal use, is there, and he may take or leave it as he will. His free will, his individuality is respected to the utmost. He is left to decide for himself—to "work out his own happiness" in his own way and time.

The thought thrills me! The beauty, the solemnity, the unchanging need and importance of individual life presses upon me. I remember reading years ago of how the once celebrated lecturer, Anna Dickinson, standing in the beautiful Yosemite Valley, with the grandeur of the mountain and plain about her, was almost overwhelmed by it all, and then suddenly the thought comes to her, "I am greatest of all! When all this wondrous scene has perished and is forgotten, I shall live—because I am an individual part of God, and was not born to die."

So it comes to me, and my soul bows down in wonder and adoration, in unspeakable gratitude for the gift of life. To stand alone and undaunted in such strength as one has in and of himself; because of his kinship with God to so live "That the great light be clearer because of our light, and the great soul be stronger because of our soul"—what could be greater or better than this? It is a mighty thing to be an individual, and calls for more strength and courage than the majority are in the habit of exhibiting to live this life truly. I will not say more strength than man possesses—for who is so silly as to think that the Creator would fail to give us the strength necessary thus to live? We have within us, or at our command all that is needed for success if we will but learn to take and use it rightly. To each one a place, a work is given that is for one's self alone—no other can fill that place, or do that work. We grow by what we use, by what we do, by what we are. By the use of strength, strength comes—loving we gain love.

Each soul is complete in itself—each a thought of God the culminating point of the universe living at the center of all good—beautiful in a world of beauty. The trees of the forests, the flowers of the field, do not miss of perfect living nor despoil their happy beauty, and shall man do less? expect less? have less?

DR. J. W. COWAN.

Let no man give advice to others that has not taken good counsel to himself.—Milton.

MUSICAL VIBRATIONS.

Nature Is Established on a Musical Basis.

To the Editor:—In your most estimable paper of August 12, we find in the article deaded "Harmony With Natural Law," an interesting classification of vibratory frequency and velocity, taken from an address of Sir William Crookes, when elected to the presidency of the British Association of Sciences. In this tabulated classification we find errors that must not pass unchallenged, and we shall from our standpoint of view attempt to give a logical correction.

It is stated in the very beginning that at "32 vibrations per second we reach the region where atmospheric vibration reveals itself to us as sound." But the fact is that sound is manifested long before the 32 vibrations point is reached. But at 32,331 vibrations per second sound may be clearly defined and its relative position on the scale correctly ascertained as low C on the first octave on the musical range or field of vibrations, and that the high C on the seventh octave must end this field with 4,138,440 vibrations per second, because sound above that point can not be clearly defined or classified by the ordinary physical sense of hearing, since the 32,768 vibrations per second according to Crookes' table must be incorrect, besides it would give us three more octaves in music way above the capacity of the human ear to classify.

The next field above or beyond the musical range of vibrations we classify as the electrical field, commencing with low C on the first octave with 4,138,440 vibrations per second and ending with 529,664 per second (in this field we drop decimals) on the high C of the seventh octave, which again becomes the bridge over which we may enter yet higher frequencies of vibratory motion which we designate as the magnetic fields, which ends on high C on the seventh octave with 65,796,992 vibrations per second.

However, it becomes necessary to understand that these fields of vibratory forces and motions overlap each other, and some system must be employed to determine the average line of demarkation, or else our figures would greatly overreach the facts when we get up in the higher fields where figures become incomprehensible to the human mind. This we claim can only be accomplished by following the rule and the law that governs the relative increase and decrease on middle or fourth octave with low C as a starting point with 258,652 vibrations per second according to the Obenchain dissonance system. The law that governs in this octave must hold good in all octaves in all the different fields of vibratory powers and forces above and below.

Now if the student wants to ascertain the number of vibrations per second of any point on the microcosmic scale of vibration, just apply the rule governing on the middle or fourth octave of sound vibrations and go through field after field as per following classification:

First, field of sound vibrations.
Second, field of electric vibrations.
Third, field of magnetic vibrations.
Fourth, field of thought vibrations.
Fifth, field of mind vibrations.
Sixth, field of will vibrations.
Seventh, field of soul vibrations.

This constitutes the grand octave of seven fields on the microcosmic scale in which each note represents a divisional octave which gives 49 octaves of the invisible forces and powers operating in the human being; this we call the invisible realm of the human being, which has its correspondence or multiple relation to the visible realm—the physical human being—and we have reason to believe that a corresponding multiple relation exists between the macrocosmic scale and the microcosmic scale of vibration, and is exemplified in the relation existing between the different octaves in the musical range of vibration, hence, "as it is below, so it is above."

In conclusion let us remark that when the student with figures and calculations arrives at high C on the 49th octave on the scale of being, do not think that you are at the end of the string of vibratory motion, that evolution stops right there, for you have only reached another jumping-off place, another bridge over which evolution carries you into a yet grander series of octaves in realms beyond our present understanding, which we can only dream of as octaves or kingdoms of the Gods, where evolution in yet greater measures becomes manifested in the construction of solar systems forming constellations of endless variety of splendor and immensity.

When casting a sweeping glance over the star-studded heavens at night, we can but silently dream about the multiple relation each star, system and constellation holds to the all-embracing musical scale, and that the law of harmony governs everywhere, hence we may rightfully say that nature is established on a musical basis, that human beings are at all times subject to musical laws, which when fully understood will give that true knowledge of ourselves that will redeem humanity.

P. PEARSON.

Ponca City, Okla.

SOME SEARCHING QUESTIONS.

By One Who Wants Truth Though the Heavens Fall.

To the Editor:—I have been reading your incomparable paper for a number of years, and I find food for thought in every one of them. But on page five of No. 819, your quotations from Herbert Spencer, "Whoever hesitates to utter that, which he thinks is the highest truth," etc., leads me to make a few remarks at the present time. In the article by Dr. Peebles, the Swami Abhedananda thinks and writes of Spiritualism. He says, "I have asked them about the life after death, the origin of the soul, the true nature of the soul, its relation to the Universal Spirit."

And he says they (the Spiritualists) cannot answer these questions. Can he answer them himself, or anyone give a truthful answer to any one of these questions? Many of the egotistic know-it-alls, whom it is blasphemy to question, will give wise and learned answers, but when you ask for the proof, they scorn to give anything but their belief or say-so.

Some one has said, "It is not good to be wise above that which is written." But not all things that are written are wise. Neither are all the wise things written, nor will they be until minds cease to record their thoughts. Among the things that are written that are not wise, is the wonderful claims of Swami's vedantic societies. They may get a truth here and there, as well as some of our mediums, but none of them is perfect. For instance some locate heaven above us, which is very indefinite, as any direction from the earth is above. Others locate it in the immediate vicinity about us, others in the "spheres" with various numbers attached. Andrew Jackson Davis, whose ability none will deny, located our heavly homes, some thirty-five or forty years ago, in the "milky way," regardless of the fact that it is a mighty long journey thither, and when there you would be in space as much as here. Still others locate us on some of the planets, which, it seems to me, would be a wild race to attain a location, on account of their and our movements through space or ether.

But, to come down to "business": Who can demonstrate whence anything originated? Is it not time to put away childish things, and to stop babbling about gods, demons and obsessions, or possessions? Who knows anything about them? If any one knows, stand up and explain; and if all that don't know will keep silent, there will be a silence that can be felt.

Do not bother us with what you "believe," but tell us of what you know. I will give a year's subscription to The Progressive Thinker (and that is worth more than a carload of Bibles) to any two of them that will give an independent account of the origin of any or these things, that will agree with each other.

I admit there are many excellent seers, but no two of them see alike, and that shows that they are not perfect seers. Notice the difference in their accounts of what they see in regard to the future life of the soul. One describes it as in Revelations. Others as a beautiful place where no evil thing exists. Some have birds, fruits and flowers, and all sorts of animals that they like. They forget that what is lovely to one is hideous to another. Now it is in order to explain how it can be beautiful to all, and who makes this radical change in the likes and dislikes of each of us. If there is a miracle to be wrought, why was it not wrought before, and everything made lovely here? If there is any one that can make a heaven of the next world, they could have made one of this.

But enough for the present. If I have started some live thinking minds enough to have them ask themselves or me some questions, I will have accomplished my object. By the way, let some of these wise ones explain how they feed any live thing except upon the dead bodies of their predecessors.

Yours for truth, though the heavens fall.

JOEL BYRNS.

THE WAY MIRACLES ARE MADE.

Wins Fame as Miracle Worker by Fixing Windows—An Unfrocked Priest Paints Crosses in a Cottage Formerly Occupied by Cardinal, Attracting Crowds.

To the Editor:—According to a special dispatch from Naples, Italy, Father Stefano, an unfrocked priest, was arrested at Beletri, near Palermo, on charges of fraud and inciting a riot.

A few days ago people passing the cottage where the late Cardinal Antonelli was in the habit of spending his holidays, were surprised to see three immense crosses appearing on the window panes.

Within an hour the crosses were mysteriously transformed into three faces of the Virgin Mary.

The report of a miracle soon spread through the town and into the surrounding country, and Stefano, who is the present occupant of the cottage, reaped a rich harvest in basketfuls of victuals, poultry, and well filled purses, which he took from the pilgrims who came to view the miracle.

Latterly, he organized a procession of young girls, who walked barefooted and carried lighted tapers seven times round the cottage by way of penance for the sins of the town. The parents of the girls paid Stefano 25 cents each for this privilege.

While one of these processions was in progress a party of free thinkers tried to storm the cottage, but were assailed with stones by the pilgrims, between whom and the free thinkers ensued a desperate hand-to-hand fight, in which over twenty were seriously injured.

Finally the rioters were dispersed by a force of gendarmes, who forced their way through with the bayonet, removed the curious window panes, and took the enterprising ex-priest into custody.

Water, soap, soda and other means were employed to efface the pictures, but all to no purpose, for they were evidently the result of chemical preparation.

Thus it is that "miracles" are made in the Catholic church.

NATURAL LAW.

THERE IS NO DEATH.

The laws of spirit life we do not know;
Each is a living soul, is truly so;
So in God's love the spirit shall be free
To know what that transcendent life may be.

James Bartlett Wiggin.

Cambridgeport, Mass.

A SUCCESSFUL LIFE.

It Is Graphically Illustrated and Portrayed.

Everyone is wishing and looking for happiness. But there are so many things to mar our happiness in this life—sickness, sorrow, death and a thousand and one trivial perplexities that come crowding into our lives, that I sometimes wonder if there is one really happy person.

O yes! I am reminded of one woman who says, "My own life is perfectly happy. Life is full and overflowing with interest for me."

I asked her the secret of her happiness: "Is it money and all the good things money can buy?"

"Ah, no!" she replied. "Money has nothing to do with my state of mind. My house is old and rickety, my furniture is not nice and I am often very limited in money. But the secret is, the blessed consciousness of living not for myself alone, but to help others."

She fills up her life with good deeds and kind words, which are the only treasures we can lay up on earth that will not rust and decay.

Oh, the joy of it! To feel to say day after day: O, it is so good to be alive in this beautiful world with the opportunity to help others.

And this is the secret of not only a happy life but a successful one. We may be successful in everything we undertake. We may gain everything we desire in life materially—money, houses, and fine clothes; but we cannot take these things to the higher life. We can carry nothing with us but the records of our own lives. So to be really successful in life, which means our existence both here and in the life to come, we must guard ourselves against that most formidable foe—selfishness.

I remember a conversation with a lady who had been in spirit life but a short time. She came to me and said, "Emma, I did not go to a far-away heaven, as I had been taught to believe, but to a beautiful natural world with all the comforts of life."

I said, "Are you happy?"

She answered, "No, I am very miserable and unhappy, for I am very selfish. My whole aim in life was to dress well, but when I got here I found life was not for that."

"What is life for?" I asked.

"To do good," she replied.

"But you belonged to church and Sunday-school and usually attended the services," I said. "And did not that help you?"

"No," she replied, "it did not help me, for I did not care much for the church; it was really to display fine clothes that I went. I lived a very selfish, frivolous life, and now I am so unhappy. I paid ten dollars for a hat when my grandmother had none to wear."

I sensed her conditions and feelings, and unhappiness does not express it. O, such remorse! Such self-reproach! For a few seconds I seemed to be this unhapy spirit; I could feel God's great love, I could see the beautiful existence that stretched before me in the realms of the spirit, and then I looked back upon the mean, narrow life I had lived on earth.

She controlled me but a few moments, but I could hardly bear the unhappiness. And this is the hell we are to shun. No judge or jury to condemn us. Nothing but our own conscience to accuse us. We see ourselves as we really are. Our lives are before us like an open book; and we cannot go on and enjoy the beauties of spirit life until we are out of these bad conditions of sin and evil habits, and it is then we must "work out our own salvation."

So let us watch ourselves, for habits grow quickly. Cultivate the good ones and stamp out the bad that will one day surely destroy our happiness.

And above all let us pull out the bitter weeds of selfishness which seem so thickly sown in our natures. Don't let an opportunity pass to help others along life's pathway. Then, dear friends, when we enter that higher life we shall have nothing to regret, only a sweet backward glance over a Successful Life.

EMMA BROOKS.

Orient, N. Y.

THE GOOD TIME COMING.

There's a good time coming, boys,
A good time coming:
We may not live to see the day,
But earth shall glisten in the ray
Of the good time coming.
Cannot balls may aid the truth,
But thought's a weapon stronger;
We'll win our battles by its aid—
Wait a little longer.

There's a good time coming, boys,
A good time coming:
The pen shall supersede the sword,
And Right, not Might, shall be the lord,
In the good time coming.
Worth, not Birth, shall rule mankind,
And be acknowledged stronger;
The proper impulse has been given—
Wait a little longer.

There's a good time coming, boys,
A good time coming:
War in all men's eyes shall be
A monster of iniquity
In the good time coming.
Nations shall not quarrel then,
To prove which is the stronger;
Nor slaughter men for glory's sake—
Wait a little longer.

There's a good time coming, boys,
A good time coming:
Hateful rivalries of creed
Shall not make their martyrs bleed
In the good time coming.
Religion shall be short of pride,
And flourish all the stronger;
And Charity shall trim her lamp—
Wait a little longer.

There's a good time coming, boys,
A good time coming:
The people shall be temperate,
And shall love instead of hate,
In the good time coming.
They shall use, and not abuse,
And make all virtue stronger—
The reformation has begun—
Wait a little longer.

There's a good time coming, boys,
A good time coming:
Let us aid it all we can,
Every woman, every man,
The good time coming.
Smallest helps, if rightly given,
Make the impulse stronger—
'Twill be strong enough one day—
Wait a little longer.

—Charles Mackay.

Have a heart that never hardens, a temper that never tires, and a touch that never hurts.—Charles Dickens.

I could never think well of a man's intellectual or moral character if he was habitually unfaithful to his appointments.—Emmons.

SOURCE OF ALL JOY IS INVISIBLE.

Keep on Good Terms with Your Higher Self and You Will Be Happy.

Have you today committed an act that was not in accordance with your better impulses, your finer convictions? Have you been deaf to the promptings of your higher nature, willfully pursuing a selfish desire, an unworthy purpose?

Have you been unkind, or unloving, or uncontrolled; intemperate, or insincere, or inconsiderate of others? Have you in any way weakly yielded to temptation, heedless of the still voice within that strove to restrain you?

Then already you are aware of punishment. Already an invisible barrier has risen between you and your happiness. A shadow has fallen upon the face of the earth; a cloud has come between you and your soul's sunlight.

The world which yesterday glowed with magic is unillumined today. There is no more meaning in music and love and truth. Sunsets and stars and winds bear no message. Nature is a candle that is snuffed.

This is the real penalty for sinning. This is the inevitable punishment that comes when you refuse to obey the still voice, when you ignore the higher vision. No matter if you are immune from external punishment. No matter if none but yourself is aware of your transgression.

You may pass freely before the eyes of others, knowing that none will condemn. There may be no human voice raised in accusation, no glance of reproach to be seen on any side. Yet within yourself you are condemned. Your punishment has come and you know it. There is no denying the darkness that blots your soul's landscape.

You are no longer on terms with your higher self; you no longer touch hands with happiness; you have lost the companionship of radiant ideals.

Yesterday, perhaps, you read a book that thrilled you with a sense of undiscovered joy regions in your soul. To-day you read the same book and in it find no charm. It has no message of beauty, no magic, or power for you.

Yesterday you may have found in your neighbor a quality of mind that refreshed and stimulated you. Today you wonder how you ever found inspiration or delight in his presence. Even in the smiles of children you find not the glimpse of heaven you once perceived.

The secrets in your surroundings, the faults of your associates, stand out glaringly to your vision. You no longer feel the tolerance, the good will, the sweetness of heart that once made the world a good place to live in, despite its imperfections.

What has happened? This is no visitation of an angry God who seeks to avenge his wrath by punishing you for your error.

No one but yourself has brought this darkness. By your own acts you have shut yourself off from the radiance. You have cut yourself off from the rapture that lives in wide, sweet spaces of your being. You have dropped a thick veil between your eyes and heaven.

Is not this punishment, after all, worse than any penalty of human reproof or disgrace? To lose the approval of your soul—is this not to be dreaded more than any rebuke of man?

To forfeit the sense of keen delight in living; to lose the consciousness of joy that springs clear and pure in your soul when you are true; to find heaviness and blankness where before you found buoyancy and magic, is this not the sorest punishment of all? And can any selfish indulgence, any greedy taste of material pleasure, compensate for this loss?

Learn to be strong. Learn to be controlled. Learn to see that the source of all joy is invisible and that happiness does not inhere in material things.

Live the true, clear, unselfish life. Cherish no weakness that cuts you off from your soul's glory. Tolerate no fault that dulls your consciousness of heaven, or blunts those sensibilities that have roots in the invisible.

Keep on good terms with your higher self and all the forces in the universe will be with you to approve your course.—Angela Morgan, in the Chicago Evening Journal.

COMMENDATORY.

Suggestions for Applying Tests to Would-Be Public Mediums.

To the Editor:—Your magnificent premium books received during my absence from town, and I hasten to thank you for the precious gifts, and to add my little testimonial for your powerful efforts in behalf of Spiritualism and freedom of thought and speech. The platform you are standing for in the exposing of the fake business in the Spiritualistic ranks, deserves the support of all Spiritualists wherever they may be. It seems to me there ought to be no trouble in regard to this affair. If mediums wish the support of the public, let them be examined under conditions that make fraud impossible and certified to by a committee from the principal societies in the state, and put a notice in the daily papers that the association does not guarantee mediums uncertified, and furthermore why not eliminate all those from the public work who because they get a shiver and a shake, think they are irresistible before the public, and pose as leaders in our cause. Their presence affords no proof to anyone of the truth of spirit return, but on the contrary, as I have seen for years on the coast, only tends to make a laughing-stock of the cause to a lot of unthinking people, who, after the performance, laugh and think it fake.

No person should be allowed to pose as a test medium that cannot give positive facts such as full names, dates, etc., of former events in one's life.

The claim that they see the spirit of a man or a woman and give it a first name is no argument for the fact of spirit return, and that is about all that the majority of public mediums can do.

In regard to materialization, I have tried to get a private seance from nearly all the so-called mediums that have visited the coast for years, but cannot get them to allow me my own conditions, so my verdict is—fake.

That materialization is possible, I know, because through my own organism, parts of bodies form, at times, and I know that I could get full form manifestations if I had the leisure to develop.

Your paper to me is indispensable and the fact of its popularity is that I see people reading it on the cars and trains out of here continually.

JOHN PALMER.

Los Angeles, Cal.

Willis Miller and His Spirit Playmate--"Raymond."

The Two Worlds Are United

Once Again Through a Little Child the Seen and Unseen Realms Are Interlinked.

"When Willis wants Raymond (his little spirit playmate) he goes to a door or window and calls, as any boy would another, "Come on, Raymond, I'm ready," and their play begins at once. They indulge in all childish sports, which is conducted exactly as if two real children were at play, and at times Willis' enjoyment is so keen, and his excitement runs so high, that it is difficult to realize that, to appearances, at least, he is alone.

"Then his conversation with strange little Raymond! Those who listen can hear nothing, of course, but Willis' voice, yet his words, his mein, his earnest manner, all indicate that he is really taking part in a genuine conversation. At times he engages hotly in controversy; then again, after listening intently, he will display the greatest surprise at what he has evidently been told, and his questions or comments evince interest, wonder and excitement."

Spirit Return is a truth—an absolute truth!—and the one who denies it, only exhibits his own ignorance. He is to be pitied for his crass intellectual condition. Some most impressive, startling and conclusive manifestations of Spirit Return occur outside the ranks of Spiritualism. In the following narrative there is evidence of that fact. On all sides there is a Spiritual awakening. The denizens of spirit life are exerting themselves as never before, and the results are most astonishing. In the following narrative, detailing the experiences of a little boy, Willis Miller, we have some pregnant truths in reference to Spirit Return, that will excite widespread interest. His allusion to animals on the spirit side of life is unique, but in harmony with the experience of many seers, who say that the spirits of animals survive the death of the body, and may be sustained for a long time if efforts are made in certain directions.

BY MRS. RENO.

Willis Miller, who plays with invisible companions, all the time, to the exclusions of living children, is the 6-year-old son of Capt, and Mrs. Wilson Bryant Miller of McKenzie, Tenn., and is beyond question the psychological marvel of the age.

He is a wee, winsome, lovable child, so slight and small as to seem younger, by two years, than he really is, and looking at him, it is difficult to realize that he is the center round which circles a mystery, a metaphysical enigma which challenges the interest of the scientific world. He is a pretty child of an ethereal blond type, golden-haired, and with that exquisite blending of pink and white flesh tones which render Bougereau's children peerless.

His eyes are marvelous! They are blue—a blue which unites the tints of pansies, violets, bluetts, forget-me-nots and hyacinths, with the azure jewel glints of turquoises, sapphires and lapis-lazuli and the matchless hues of sea and sky. They are large and soulful, and as they gaze at one, a sudden flame blazes within their depths and instinctively one feels, one knows, that Something, a Presence sweet, silent but potential, has revealed itself for an instant of time.

Then like a flash it is gone, and the happy, graceful child, who is instinct with life and ambition, bounds off, and as his nimble feet seem scarcely to touch the earth in their light, swift motion, one wonders if he, too, like Mercury, has wings at his heels.

This, then, is the pen picture of the little child whom I went on a journey to study and whom I found interesting beyond my expectations. Although a stranger, he met me with an entrancing grace and courtesy which surprised as much as it pleased me. His manners are perfect and his mien is replete with poise and confidence.

So might a little Crown Prince, trained in the ways of courtiers, receive a guest. But it was remarkable for a tiny child—the son of simple country people—who had been purposely kept from intercourse with strangers.

I found him, also, precocious to a degree. He is keen and quick of perception, uses absolutely correct grammar and converses fluently and intelligently on themes beyond the mental grasp of many men and women. He reads remarkably well, too, and he brought out a book of natural history and read several pages for me.

In answer to my surprised query, his mother assured me that she had discouraged all his early efforts at reading, for she dreaded the effect of so much mental strain, but that the child could not be dissuaded, and he finally taught himself by a system evolved from the letters on his building blocks.

Fond of Natural History.

At this point Willis brought his natural history to me, explaining that he had "such a joke on papa, who didn't know that there was a 'rhinoceros bird' till I read about the rhinoceros hornbill to him."

"Read to me about it, Willis, please," I said. He gave me a quick, quizzical glance and said, "certainly," and I was truly surprised at his pronunciation, modulation and enunciation. But all this had been of his own choosing, and might, therefore, have been studied for the effect. So I said: "Let us select something for you to read to me, Willis," and with silent dignity he turned to the index and handed the book to me.

I avoided the word index as I said purposely: "Read about the rhinoceros Indian."

Again he gave me that quick, quizzical glance as he exclaimed: "It is bad enough to have to explain to papa. But I certainly thought you would know things."

"Know what, Willis?" I questioned.

"Well, I thought you would know that an index should be read from right to left and not from left to right, so you should have said the Indian rhinoceros."

"Thank you," I answered, and as I found a genuine pleasure in watching the changing expression of his face, the flash of his wonderful eyes, I said: 'But tell me about the Indian rhinoceros, instead of reading about it," for instinctively I knew he could read it.

"There is little to tell," replied this small baby boy, "for it is the same as any other rhinoceros, only it lives in the land of the Indians."

"You mean," I questioned, "the North American Indians?"

"Certainly not,' came the quick rejoinder, "I mean the East Indians, the Indians of the Orient."

"Willis," I asked him, then, "do you know why I came all the way from Nashville to see you?"

"I suppose," he answered thoughtfully, "you want me to tell you about Raymond."

Raymond the Child Friend.

"Raymond is my companion and my only child-friend. If you like I will go out to the garden to tell him that you are here and to ask him to send a message."

With these words he ran swiftly across the lawn, and vanished through the garden gate. And during his brief absence, I ascertained from his mother and father the interesting story of the little fellow.

Willis is the child of their old age, for Capt. Miller was 61 and Mrs. Miller nearly 50 when the child was born. He is very plainly the very light of their quiet homely lives, the exquisite flower in the garden of heir hearts.

Capt. Miller is entirely self-made, and he lives quite simply with his family on his small farm, known as the Brown Place. He is the father of three children, all grown, the youngest of them being 16 years older than Willis.

Mrs. Willis was Miss Ella Briggs and is connected with the family of the late Dr. T. W. Briggs, a famous Tennessee surgeon, and the father of distinguished surgeons. Therefore, it will be seen that the child has inherited intellectual strength through his mother's family.

Both Captain and Mrs. Miller assured me that the very remarkable conditions which surround Willis have always been a source of grief and trouble to them, and they feared at first a terrible menace to their child's mental strength. They have sought by every means in their power, to convince him that his belief in his invisible companions, was only imaginary—a creation of his own too active brain.

But to no purpose. The boy has remained unmoved, either by entreaty or threat, and at times, he would become furiously angry at the mere suggestion that Raymond was a myth. When Willis was old enough to play with other children, his parents encouraged him to do so, hoping that such association would wean him from his uncanny friends.

But they were doomed to disappointment. Willis not only did not enjoy them, but when his little playmates, in actual life, ventured to ridicule Raymond, or to question the reality of his presence, it threw loyal little Willis into such a tempest of grief and rage that finally, if reluctantly, the unhappy parents concluded it were best for their child to remain alone, with his own unseen playmates, with whom he was invariably happy.

The strangest and most remarkable part of Willis' peculiar history is that it began with his infancy and has developed with his growth. The very first words he ever uttered were "Miss Green," and his eyes frequently glanced about as if following the movements of some person, invisible to all others, and he would stretch forth his baby hands in welcome and evince every indication of delight as he would cry, "Miss Green."

The Unseen Presence.

This surprised, but did not especially impress his parents, who were quiet, unemotional people, and who certainly were not anticipating unusual things in their baby. But uneasiness gradually took definite form when they realized that, as the child grew older his belief in Miss Green's presence and his love for her grew steadily.

It frequently happened, after Willis learned to walk, that he would run forward with a glad cry of "Miss Green, Miss Green," and would nestle down, apparently on an invisible presence's shoulder or knee, where he would remain contentedly for hours.

When he was ill, no one could soothe nor quiet him as his mysterious Miss Green. As he grew older and his power to express himself in words developed with amazing rapidity, his parents were astounded to hear him prattling in his baby way of his great love for Miss Green and his intention of building a house for her, and marrying her.

"A baby prattling of marriage!" Then the parents asserted themselves and insisted that the child should cease talking such nonsense as love and marriage and assured Willis that Miss Green did not exist.

At first he was furiously indignant and then, he grew inconsolable. After a time of exhaustless grief he came to his parents and told them that Miss Green said that they were right. That he was too young to marry her, and that she was going away to remain till the time was ripe for their union. Then she would come back to him and claim him, but in going, she would not leave him him lonely nor desolate; that she would bring him a companion, a little boy child like himself, whom he was to call "Raymond;" that Raymond would amuse and divert him, that he would always come, instantly, when Willis wished for him, even if the desire were not formulated into speech, and they would become devotedly attached to each other, united by a stronger, if stranger tie, than that of blood.

The remarkable prophecy of the mysterious "Miss Green" has fruitioned. Since Raymond was brought to Willis he has not grieved for Miss Green, whose name he never mentions, and when asked about her, the child's face changes, becomes almost transfigured, and his eyes sparkle and glow with tenderness as he answers: "No, I cannot forget her. We are simply waiting. She is very beautiful."

Willis' belief in Raymond is quite as remarkable as his affection for Miss Green. He began to speak of his little invisible friend when he was less than three years of age, and up to that time he had never known anyone by the name of Raymond, nor had he ever heard of the name. And since then, they have been or, at least, Willis asserts that they have been, daily and almost hourly companions.

His parents assured me that Willis is happiest when he is playing undisturbed with Raymond. The presence of living children annoys him, for, he says, "they cannot see nor understand that Raymond is real, and we often talk about things of which they know nothing, which is very stupid."

"Come On, Raymond."

When Willis wants Raymond he goes to a door or window and calls, as any boy would call another, "Come on, Raymond, I'm ready," and their play begins at once. They indulge in all childish sports, which is conducted exactly as if two real children were at play, and at times Willis' enjoyment is so keen, and his excitement runs so high, that it is difficult to realize that, to appearances, at least, he is alone.

Then his conversation with strange little Raymond! Those who listen can hear nothing, of course, but Willis' voice, yet his words, his mien, his earnest manner, all indicate that he is really taking part in a genuine conversation. At times he engages hotly in controversy; then again, after listening intently, he will display the greatest surprise at what he has evidently, been told, and his questions or comments evince interest, wonder or excitement.

He shares all his treasures with Raymond and exactly divides all candies, fruits, et cetera with his little friend. These he usually places under a certain tree on the lawn; they never disappear, and sometimes Willis will, after a while, eat them himself. He seems to think the act of offering is the essential courtesy and there can be no question of the child's fair play.

The singular thing is that Raymond will never enter a room in the Miller homestead if anyone is in it beside Willis, and the child frequently, but always courteously, requests his family to leave, saying simply: "Raymond wants to come in." When the weather is fine they invariably prefer to play in the open.

I had been so interested in the child's strange history, told by his parents, that I quite forgot he had gone out to bring me a message from Raymond, till he stood at my knee saying:

"Raymond thinks it quite nice of you to have come so far to see us and we both thank you for it."

"But isn't Raymond coming in to see me, Willis? I wish he would! Tell him so, please."

Like a flash the child was gone, and Capt. Miller said to me: "Go to the end of the porch and watch him."

I saw Willis run across the lawn, pass through a gate, and throw himself face downward in a field of daisies.

"Raymond," he said, "Raymond, she wants to see you. Come with me, Raymond, you won't mind her. I don't."

Then followed a silence and Willis' voice saying finally: "I'm sorry, Raymond." The child arose and coming to the gate, he saw me on the porch waiting for him, and he called:

"He won't come in to see you, but he is sorry."

"Ask him, then, Willis, if he thinks it gallant to decline the request of one who has come so far to hear about him."

I returned to the gallery and almost instantly Willis joined me, exclaiming: "Raymond says you didn't mean that message, that you know very well why he cannot manifest himself to you."

"Do you know, Willis, why he won't manifest for me?"

In the Spirit World.

"Certainly," the child replied. "It is because Raymond does not live in the real people's world. If he did, then you could see him as you see me. But he doesn't. He lives in the spirit people's world and the conditions are not right for you to see him—yet."

"You live in the real people's world, Willis, then why can you see him and I cannot?" I contended.

The child turned large, questioning eyes on me as he exclaimed: "I never thought of that before, but I will ask 'Raymond.'"

He was gone sometime, and in his absence I asked his mother if she could, in any way, explain her child's strange life and beliefs.

She assured me she could not and that it was, and had ever been, a mystery to herself and to her husband, and a source of anxiety and sorrow to them both. However attractive and interesting it rendered Willis to others, they wished with all their hearts that he was just like other boys.

"Prenatal influence is complex and far-reaching," I said to the mother of Willis. "Prior to the child's birth, do you recall any incident or experience which might have produced these conditions in his brain?"

"No," she said, thoughtfully; then positively, "no."

He Is Simply Ignorant.

"The man who denies the Phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."—T. J. Hudson, "Law of Psychic Phenomena," p. 206.

"Did you read much at that time?" I asked.

"Yes," she said, "I read a great deal."

"What?"

"The Bible—I studied it constantly and with deepest interest," Mrs. Miller replied.

"May I ask why?" I ventured.

"I had always been a consistent member of the Christian-Baptist church," she said, slowly, "but just about that time I became interested, through the conversion of a relative, in the Brethren, a new religious sect in Texas, who held that salvation lay in being born of the Spirit. Therefore I read the Bible and prayed constantly to be born again of the spirit. Could that have had such an effect on Willis, you think?"

"The psychologists must answer that," I said, smiling, as just then Willis returned, and looking at me gravely he announced:

"Raymond thinks you probably understand why I can see him and you cannot when he says the conditions or vibrations are just right for me and are not at all for you. But you will excuse, I hope, my long delay in returning, for Raymond and I became absorbed in a race, and I forgot to come back."

I looked at the child with vivid interest as I said: "What kind of a race do you mean?"

"A rabbit hurdle race. It was the most exciting race in the world. There is no sport to equal the hurdle leaping of those wonderfully trained rabbits of Raymond's."

"Has Raymond any other animals besides rabbits?"

Raymond's Animals.

"O, yes, indeed," cried the animated child. "In his world, his father has charge of all the animals and there are many, many strange creatures there. He gave Raymond all the finest tigers and elephants in the collection, because they are Raymond's favorites. One, a tigress, is the most magnificent creature in the lot. When she gets enraged it takes six hundred men to throw her."

Capt. Miller drew the tiny child to his knee and began to stroke his hands gently, as looking at me he said:

"It always excites him thus to speak of Raymond's animals."

I looked on in amazement. The child was trembling and flushed with the keenest excitement, and there could be no question that to him, at least, his remarkable statements held the essential quality of simple truth. But such statements! That "there was no sport to equal the hurdle leaping of those wonderfully trained rabbits of Raymond's," and "a tigress, the most magnificent creature in the lot, requires six hundred men to throw her when she gets enraged."

It was evident, too, that the child was not acting a part. For almost an entire day he was under my calm, keen, critical espionage, and any contradiction of facts, or any attempt at deception, I should have detected instantly. But absolutely, I discovered nothing in Willis' simple, sweet, perfectly natural and childish manner to challenge criticism or distrust, and I believe him to be an honest, straightforward and lovable little fellow.

Besides, he is too young to sustain so difficult a role, faultlessly and permanently, unless, indeed, he were the most marvelous actor the world ever saw, and even were that true, he would require the most skilled training and coaching, which are naturally impossible in this case. For the child lives alone with his aged parents, who not only do not encourage him in his strange tendencies, but they have done all in their power to check their development, and, failing in that, they are resigned, but still grieved and mystified. Indeed they would give much if their youngest born were an ordinary little fellow just like other children. Nevertheless they are very proud of his remarkable mental qualities, and beyond doubt, they worship him.

When the child's excitement abated, and wishing to keep him with me for the remainder of my visit, I said: "Willis, I will have to leave you soon, so won't you ask Raymond to come nearer so that you can talk with him here instead of running out into the garden to take messages to him?"

For answer, the child merely raised his head from his father's shoulder, where he had been resting, and beckoned in the direction of the garden. Then he said: "Raymond does not object to be near real people in the open air, and he may come here on the gallery with us. But if we were in the house, he would not come into the same room where anyone is except me. 'Hello, Raymond,'" and Willis' voice vibrated with a peculiarly tender and happy tone, "sit on the step there."

"You did not answer the question, Willis, which I sent you to ask Raymond some time ago. "Don't you remember," I continued, "you went to ask him to explain why you can see him, while others in the 'real people's world' cannot?"

"Raymond says," cried the child, "now that he is here near you, that you may speak to him and he will answer through me."

"No, Raymond must excuse me; since he will not speak directly to me, I also prefer to speak through you."

"All right," responded Willis from his perch on his father's knee. Then, after a moment, when he seemed to be listening intently, he said: "Raymond thinks that anyone who has given the thought to psychic phenomena that you have, should understand that. He says you know that there are certain people whose natures are so finely, so strangely attuned that they are the real connecting links between the seen and the unseen, between the physical and psychical worlds, just as the twilight, partaking of the characteristics of both day and night, unite the two, or as night is merged into day through the dawn. Raymond says my nature, being highly sensitive psychically, renders me such a link, therefore I can see him when you cannot."

This, of course, was a remarkable conversation for a 6-year-old child, but its most singular feature was the fact that he, a mere baby and until a few hours before an utter stranger to me, should have known of my interest in psychology. There was, positively, no way in which he could have known, and babies do not, usually, "guess" at such things. But whether he knew, or hit on it as a mere coincidence, how could a boy of 6 discuss such an abstruse question so clearly?

Raymond's Appearance.

"Tell, me, Willis," I said after a while, "how does Raymond look?"

"He is very much like me. He has blue eyes, pink cheeks, and golden hair, and he is just my height, but he is fatter than I am. And he wears much prettier clothes than I do. He has on now a Russian blouse of white linen."

At these words a new thought struck me, for Willis was dressed in a Russian blouse of white linen, banded with Yale blue. Could it be that this little child possessed the singular power of projecting his own astral body at will? If so, of course he used the law unconsciously, and therefore failed to recognize that the person he saw and called "Raymond" was his own, unknown self. This unknown self of each and all of us possesses all knowledge and with a child of Willis' imaginative type the whole story of Raymond might be easily explained. For the astral form is the exact reproduction of the physical body, even in the smallest detail of attire, and to test my theory, I said:

"Then you and he are dressed alike, for you also have on a white linen blouse."

"O, but mine is not at all like Raymond's, for mine is trimmed with blue and his is all white, such soft, fine white."

As my theory was proved false by the child's words, I asked:

"Did Raymond ever live in the 'real people's' world?"

"Yes, ever so long ago, and he has often told me about it. When he lived here his home was a large, white stone house. It was a real house, you know, and one day real lightning struck it and it was burned down. Wait a minute—that's so, Raymond, of course stone houses can't burn. Raymond says, the lightning, real lightning, struck it and tore out the doors and part of the walls."

I was busy with my notes, and I was startled by Willis, who was still on his father's knee and at some distance across the porch from me, saying, in his musical voice:

"Raymond is laughing at you, for he says you have written that wrong."

"What is wrong, Willis? I don't understand you?" I replied.

(Continued on page 8.)



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Willis Miller and His Spirit Playmate--Raymond

(Continued from second page.)

"Raymond says look at your notes and you will see the mistake. He told you, through me, 'that real lightning struck the house in which he lived and it tore out the doors and part of the walls.'"

"Yes?" I said.

"Well, Raymond says you have written windows instead of doors, and he is amused at the error."

I remembered perfectly that Willis had said doors, and I had thoughtlessly scribbled windows instead, as a glance at my note-book proved. But how could the child have known that when he sat so far from me, and had not seen my notes at all? For they, positively, were in my hands all the time.

"Is Willis talking too much?" I asked his mother, whom I saw was glancing anxiously at the child's bright eyes and flushed face.

"I am always afraid of fever, brain fever," she replied in a low tone. Then she smiled, for the little lids closed suddenly over the wonderful blue eyes, and she motioned for Capt. Miller to be very still while their child slept.

"He will not rest long," the mother said, turning to me; "but it will refresh him greatly."

"Is he delicate? Is he ill often?"

"No," replied Mrs. Miller. "He looks more delicate than he really is, and yet, I am always most anxious about him. Not long ago he was taken ill with high fever from the very first. When the physician came he made me depress Willis' head below the level and keep it immersed in a bowl of water. Finally Willis said:

"How long are you going to keep this up, doctor? I can't stand it. Raymond says if you will let me lie comfortably in bed and put ice poultices on my head, that I will be well in a few hours."

"The physician then ordered the ice poultices, which reduced the fever rapidly and the child was quite well in the afternoon," Mrs. Miller said, with a smile.

"Tell her," said the Captain, in a half whisper, "about the car tracks."

Mrs. Miller nodded and said: "Not more than ten days ago Willis exclaimed: 'Papa, what keeps two trains of cars, going in opposite directions, from running into each other when they meet, for I know that there are not double tracks all the way to the big cities?'

"Capt. Miller then tried to explain to him the system of switches," continued Mrs. Miller, "but Willis could not grasp the idea. Finally he cried, 'Never mind, papa, Raymond says I will understand perfectly the next time you take me to see the car tracks.' A few days later Capt. Miller took Willis down to the tracks," Mrs. Miller explained, "and the child cried, 'Don't say anything, papa; let me see if I can get it by myself, as Raymond told me I would,' Suddenly he looked up exclaiming, 'Certainly, I see it all now. I would have understood before, papa, had you told me it worked automatically.'"

A few moments later it was time for me to catch my train, and before saying good-bye to the family, I asked Willis what he liked best in all the world.

"Books," answered the child promptly.

"Well, and what next to books?"

"Mechanics," was the surprising reply. "If you are going now, I will walk to the station with you and papa."

The station was not more than three city blocks away, and between it and the Miller homestead is a grove of magnificent forest trees. As Willis came near this bit of woods he suddenly threw back his head and gave forth a peculiar sound, half song, half whistle. Instantly the cry was answered in exactly the same tone by a chorus of birds in the trees.

I betrayed no surprise as I said to the child: "What did you do then, Willis?" for I had observed that the strange act was done carelessly and with no thought of effect.

"Do you mean when I got on the fence," he said.

"No, just after that."

"O, when I jumped up on the telegraph pole?"

"Just after that," I answered.

"O, then, you mean when I talked to the birds?"

"Yes. Will you talk to them again?" And once more the child gave vent to that strange musical call.

It was answered instantly by several hundred little feathered throats in the splendid oaks above us.

"Don't stop, Willis! Keep it up," I pleaded, for the strange chorus and the charming little leader fascinated me. And all the way past that grove of oaks, the child continued to "talk to the birds."

"Does Willis talk to anything else except birds?" I asked Captain Miller.

"Yes," came the Captain's reply. "I don't understand it any more than any of the other strange things my child does, but he certainly can make all the animals and fowls at home answer his calls at any time, and Willis calls it 'talking.'"

After I had parted with the fascinating and strangely interesting child, I gave myself up to speculation about him. What is the mystery surrounding him? Can it be that he is a psychic of so fine a fibre that both his clairvoyant and clairaudient powers put him in instant touch with the astral form of some living child, between whom and Willis, exist not only a strong psychic affinity, but a great physical resemblance as well? Or, does it go deeper, is it more far-reaching, more strange, more mysterious still? Can little Willis Miller really stand for one of those wonderful metaphysical marvels which have occasionally startled the world?

These questions, wide and deep as they are, may never be answered satisfactorily. Nevertheless the remarkable child, Willis Miller, will challenge the keen, close and subtle investigation of the psychologists of the age.

Having heard and read of several remarkable feats in photography recently where faces of invisible presences have appeared in the most inexplicable and mysterious manner on certain photographs, I desired to test if the case of Willis and Raymond held similar opportunity.

I wrote to Willis to this effect and his printed reply—he cannot write—is appended:

"DEAR MRS. RENO.
YOU. ASKED. ME. TO. SEE. IF. RAYMON. WOULD. LET. HIS. PICTURE. BE. MADE. IN. WITH. MINE. HE. SAID. HE. WOULD.
"YOUR. LITTLE. FRIEND.
"WILLIS."

If the test should be verified—but as Kipling would say, that will be a story in itself.—Nashville Banner.

BODY THE INSTRUMENT OF SPIRIT

Some Trenchant Reflections by Dr. H. V. Sweringen, in the Record-Herald.

I noticed a recent article in the Battle Ground from the pen of Dr. G. Frank Lydston in which he proposes in one fell swoop to obliterate and annihilate the spiritualistic idea of the day.

Dr. Lydston advances in opposition to the spiritualistic hypothesis the well-worn materialistic argument: "A blow upon the head, and presto, change! the spiritual quality departs and leaves but a groveling clod, lower, perhaps, in instincts, lower, far lower, in its actions than the most degraded animal."

But is this argument conclusive? As well conclude that because the batteries, wires and instruments of a telegraphic instrument were disabled and powerless to transmit intelligence the intelligence was not there to be transmitted.

I have observed a number of cases of fracture of the skull with resulting coma from compression, and in every case wherein the damage done to the brain was not too great the elevation of the depressed fragments of bone by the operation known as trephining was followed promptly by the return of consciousness—the mind, the soul, the mentality, the conscious ego, the spirit, again resuming the use of its tool, the brain.

The mere fact that the expression of mentality was entirely suspended during the period of pressure upon the organ through which that mentality is expressed in this case is no evidence at all that when the brain dies the mind, soul or spirit dies also. How shall we account for the return of consciousness when the brain by which it is expressed is repaired? What was the condition of the spirit or soul during the period intervening between the receipt of the injury and the relief of the resulting brain pressure? It certainly did not absolutely cease to exist, else it would not have manifested itself by returning consciousness.

Suppose nothing had been done for a curable case of this character, and death of the whole body had supervened? If death ends all, at what time did the mind, soul or spirit die? Immediately after the coma supervened, or not until the whole body died, twelve, twenty-four or forty-eight hours later?

Is it not just as philosophical to say that the mind or spirit uses the brain as a tool as it is to say that the brain uses the spirit or mind as a tool, or that the brain secretes thought as the liver secretes bile? Is it not just as rational to conclude that the brain is a battery in the employ of the "spiritual body" and subject to the environments of the physical "natural body," its imperfections, accidents, etc., until it is no longer fit for use? Are not inequalities of mentality explained by the inequalities of the brain structure through which it is expressed? Would not the immortal spirit, the essential life principle of the idiot and imbecile, express itself as intelligently and forcefully as that of the highest intellect if his brain were fit for such expression?

Is it the brain or is it the spirit that uses the eye to see, the ear to hear, the nose to smell? Does the destruction of the eye destroy also the mental capacity to hear? Are not the organs simply media, tools in the employ of the mental "spiritual body?" If so, then why should a total destruction of the material brain totally destroy thought, mind, spirit, intelligence? May not the "spiritual body" spoken of by Paul be composed of matter so subtle, so delicate, so fine as to be entirely invisible and unrecognizable by any of the senses in our present state of being, and thus prove the truth of immortality or a future existence from the materialist's own point of view?

The atmosphere we breathe does not impress us with any very great materiality, and yet we know it exists. "The wind bloweth where it listeth," but we cannot tell by its sound whence it cometh or whither it goeth. The perfume of a flower we do not see, hear, taste or feel, being conscious of its presence by a single sense only, that of smell; the more we destroy the integrity of the flower, its materiality, its organic structure, by crushing, the greater is the manifestation of the presence of its fragrance.

If, as the doctor seems to acknowledge, telepathy is possible between embodied spirits, may it not be just barely possible that disembodied spirits may thus communicate with embodied ones?

H. V. SWERINGEN.

Fort Wayne, Ind.

Beautiful Words of Advice.

On "How a Boy Should Treat His Mother."

I am so touched with the following splendid thoughts from the pen of the Rev. Thos. B. Gregory, in the Chicago Examiner, that I deem them well worthy of reproduction in The Progressive Thinker, and I feel sure they will be heartily appreciated by every reader.

I also wish to append one of my fitting poems to the same as my soul's endorsement of Mr. Gregory's words of advice:

Mr. Gregory's Words:

The subject of this article is suggested by the following letter received at this office:

Toronto, Canada, Aug. 9, 1905.

My Dear Sir: Please tell me through the "Examiner" how a boy should treat his mother, and be kind enough to send me a marked copy to Thomasville, Ga. What books could I read to help me to treat my mother right? More than one boy is in need of this information. Very truly yours,

Robert E. Williams.

Mr. Williams is quite right in saying that more than one boy (and he might have added girl) is in need of the information specified.

Disregard for Parents

One of the most alarming, as well as one of the most shameful signs of the time in which we live is the growing disregard of children for their parents.

There were never so many ungrateful, disrespectful children in the world as there are today, and the number is steadily on the increase.

In far too many instances "Father" and "Mother" are being succeeded by "The Old Man" and "The Old Woman," for whom the "kids" seem to have but little of the warm, filial love and beautiful filial respect that used to characterize the child's feeling toward the parents.

I am very glad, therefore, of the opportunity of speaking a word or two upon so vital a subject as that of a son's or a daughter's duty to Father and Mother.

Should Be Kind to Mother.

"How should a boy treat his mother?" Is that the question I am to answer?

Then I answer it quickly and unhesitatingly, without a moment's halting or doubting:

A boy should treat his mother with a heartfelt, uniform kindness. He should strive to love her with all his heart, and soul, and mind, and strength, and to love her that way right along.

It would not be a bad thing if every boy in the land, upon getting up in the morning, were to say solemnly to himself: "This day, O God, help me to dearly love my mother."

I say a boy should love his mother "right along," continuously, always.

"Once a mother always a mother" is the word that every son should thoroughly believe in.

No matter what the mother does, no matter how low she may fall, no matter what clouds may settle upon her, she is your mother, and it is your duty to stand by her.

In fact, the greater her distress, the direr her troubles and misfortunes, the more firmly should you dedicate yourself to her service.

Nothing Should Change Love.

Even though it should come to the point where you could no longer respect her, you should keep on loving her and protecting her.

The mother may sin, for she is human; but she can commit no sin so rank and monstrous as would be committed by the son who, in her sin and sorrow, should desert her.

In saying that a boy should love his mother, I say all that it is possible to say; for to love one's mother is to be kind to her, to be respectful to her, to study her comfort and peace, and, in every way, to be true and faithful to her.

And surely, is there anything in this world that is grander or more beautiful to behold than the sight of a grateful child—a son or daughter true to mother, true to father, loving them, devoted to them, living to make their old age comfortable and happy?

Sees No Nobler Sight.

As God looks down upon the ways of men He sees no nobler sight.

And the reward of it! Ah! There is nothing like it under the sun!

To know that you love father and mother; that you have ever treated them with perfect respect; that you have always tried to make them glad and that you have never failed to do what you could to promote their peace and happiness—to know this is to know the richest joy that life affords!

When the great Mirabeau was dying he called for flowers and music, desiring to die in the midst of sweet odors and rich melodies.

I am sure that the sweetest fragrance, the richest music that any one can have about him in the solemn death hour is the memory of filial gratitude, the recollection of the fact that he was always true to father and mother.

Be Patient With Your Mother.

Do not speak cross to your mother,
though your angry heart may break,
For you do not know the hours she has
suffered for your sake,
And you cannot tell what moment that
her earthly sun may set,
Then for every cross word spoken you
will carry a regret.

Her old heart is often breaking and her
eyes oft filled with tears,
While her thoughts are for her children
in the coming of the years.
Her kind spirit knows no falter in the
duty of her own,
And her bosom covers sorrows by her
children never known.

All grandchildren are her idols, aye, far
more to her than gold,
And though sometimes while correcting
she may get real cross and scold,
There is always warm and tender in
her voice's undertone
That deep feeling of affection that true
mothers only own.

Oft her language may be cutting when
her nerves are all unstrung,
But be patient, she's your mother, and
her nerves are not so young.
She was patient, kind and gentle to her
children in the past,
And it is a bounden duty that they love
her to the last.

She may scold you as she used to in the
days that are gone by,
Till it wounds your very spirit and you
feel that you must cry,
But be patient with your mother, yes,
be calm e'en then and smile,
For she loves you and can linger with
you but a little while.

Kindly make her life a heaven while
she stays upon the earth,
If you have the kind of spirit to appreciate your birth.
Through the sunshine and the shadows
of this life she guarded you,
And your love and sweetest kindness
to your mother is now due.

DR. T. WILKINS.

HERE'S A DADDY'S SONG.

Must all thy songs be mother songs,
My bonny baby boy?
Do poets write no other songs,
That father's name employ?
Why, then, I'll right the monstrous
wrong;
Come, boy, and hear thy daddy's song.

But first a toss high in the air,
To hear his merry shout,
And then a tickle here and there,
To bring the dimples out,
And then a romp upon the bed,
Oh, precious little tousle-head!

Now, then, wee barefoot boy, take care!
Run swiftly o'er the floor,
And father'll be a bruin bear,
And growl and bite and paw!
Why, bless us, boy, what flimsy stuff!
Dad's song is rag-time, sure enough.

There, now of play we've had our fill,
'Tis cuddle-time, I know.
(How very bright his eyes are still!)
"Hush, baby mine, by-low!"
Come, come, you little rascal, you,
Dad's had enough of peek-a-boo!

Hush, hush, my boy, to sleep with thee!
(I wish his mammy'd come!)
Thy father'll turn into a bee
If longer he must hum.
Ah, well, to lull a child to rest,
A mother song, perchance, is best.

—Boston Transcript.

SWEET PINKS FROM TACOMA.

(G. E. K.)

Fragrant and beautiful, dear little
flowers,
Laden with perfume from Coma's fair
bowers,
So long imprisoned in darkness and
gloom,
Drooping and dying in your fullness of
bloom.

Come out from thy prison-house into
the light,
And whisper sweet messages cheery
and bright;
Speak low all thy secrets, tell me of the
one
Who sent thee so far from thy dear
Washington.

Look up, little flowerets, abide for a
day;
Your mission fulfilled must you now
pass away?
See, in the blue heavens the bright
stars abound,
They twinkle and smile as on fair
Puget's Sound.

Ah, dear little flowers, so pure and so
fair,
Still wafting sweet perfumes far out on
the air;
Like you may I bring to some heart a
bright ray
Of sunshine and gladness and then—
fade away.

IRENE CLIFTON.

Cincinnati, Ohio.

THE RELIGION OF A SCIENTIST.

The Universe Is the Visible Manifestation of an Underlying Omnipresent and Omniscient Mind.

Professor Dubois' subject was "The Religion of a Scientist." It was attentively listened to by a large congregation.

Continuing he said: "Such observation and study have led us everywhere and always to recognize what is known in science as the law or principle of the uniformity of nature. This is the accepted basis of all the conclusions of science. Upon it we daily risk our lives and our fortunes. Without it no science is possible. Without it the simplest experiment loses its force and value and the whole structure of science falls to the ground. The man of science, therefore, accepts it to the uttermost.

The Creed of Science.

"This is the creed of the man of science which he cannot renounce without mental suicide—briefly, the same causes must always produce the same results.

"The will that sways the universe is not only omnipresent but also omniscient, and because omniscient, uniform in action. Hence we observe such uniformity of action in nature.

"Our human wills may or may not be free at all. By the freedom here I do not mean absence from restraint, but absolutely self-controlled, not affected by exterior circumstances.

"Now, to such a will as we speak of there can be no exterior circumstances, because all circumstances are due to it.

Three Great Facts.

"There are three great facts universally accepted by science as unquestionably true, viz.: the fact of universal gravitation; the fact of human volition as conditioning the motion and state of aggregation of matter; and lastly, the fact of the uniformity of nature.

"The direct and unavoidable conclusion from these three facts, is that the universe is the visible manifestation to us of an underlying omnipresent and omniscient mind guided by intelligent and conscious purpose. In science we deal with related phenomena.

"The laws of thought are found to be embodied in the visible results of nature. We know nothing absolutely. Ideals alone are exact.

Religion and Science.

"As science is the verification of the ideal in nature, so religion stands fast as the verification of the spiritual, both in nature and in life. In days long past science and faith went hand in hand, and there was peace. Then came an hour when they lost step. We all know the sad result.

Today's Liberalism.

"The 'new theology' is more liberal, the 'modern science' less intolerant. Religion thus appears, not as an antagonist of science, not as contradicting, but as supplementing science, in perfect harmony with the rest of our knowledge and in full accord with the purpose which runs through the whole mighty plan.

"Thus once more, as in times long past, may faith and science once more walk hand in hand."

"Materialization." By Mme. E. d'Esperance and B. F. Austin. Excellent. Price 10 cents.

The Great Secret.

Life Remains an Unsolved Mystery.

The question of the origin of life is one that appeals strongly to the mind of the learned and the unlearned, the scientist and the most unthinking and untaught man of the wold woods.

Whether life is, ab initio, in the very primal essence of all things, matter and spirit, and always was there, from beginningless eternity, and therefore is without origin from or at any definite point in the duration of eternal being or existence—whether its primal selfhood (so to speak) is in a God-Source of all that is, an essential principle of Being—or whether it be a product of pre-existent forces and elements that conjoined and combined, are its formative factors—who shall tell?

Deepest inquiring minds in all ages have sought to solve the problem; philosophers, Materialist and Spiritualist, ancient and modern, have delved deep and soared high, to search out the mystery.

Recently Dr. Littlefield, of Indiana, declared that he has disvovered nature's method of producing life. "From minerals subjected to chemical action he has produced microscopic plant forms, and from the decomposition of vegetable matter he has evolved distinct types of animal life," he states.

The question is: Did his methods originate life, or merely produce certain manifestations of a life principle that already existed in the elements he manipulated?

Another scientist, Prof. Jacques Loeb of the University of California, is said to have fertilized the eggs of the sea urchin by immersing them in a salt solution. But was there not already life in the egg, and in the salt water? When he shall have produced a fertilized egg without the use of pre-existing life material, he will have come nearer to the great secret.

Prof. Burke of Cambridge University, is said to have produced "a primitive form of life" by subjecting bouillon in test tubes to the action of radium. Did not the vital principle already exist in the radium and the bouillon?

And now comes Prof. Metchnikoff of the Pasteur Institute of Paris, who insistently declares that his researches prove that there is no God!

Some years ago in Chicago, at a meeting of a Liberal League, a young man declared: "I KNOW there is no God."

Being of a modest disposition, the present writer did not, as he felt like doing, arise and declare: Mr. Chairman, I have found God! It is the young man who just declared he knows there is no God. To know there is no God, one must be omniscient and omnipresent; and as this young man positively knows there is no God, he must be God, himself.

The process that hatches sea unchins' eggs does not create the egg and its fertilizable principle.

If life can be produced by the action of radium, the vital principle must have existed in the radium; otherwise it could not produce life; and the old axiom, "ex nihilo, nihil fit," "out of nothing, nothing comes," would be proven false. Radium cannot give what it does not possess. Unless the rays have life, they cannot produce life. The thing produced must exist potentially in that which produces it.

Originating life is one thing; producing living forms, or manifestations of life, by the conjunction or blending of molecules or atoms in which life already exists, is quite another proposition.

What is life? Herbert Spencer says: "Life is a definite combination of heterogeneous changes, both simultaneous and successive, corresponding with external co-existences and sequences."

When we think of the marvelous, the wonderful exhibitions of spirit and intelligence, Spencer's definition seems wofully barren and deficient. And so, too, the definitions of other materialistic and semi-materialistic philosophers—for Spencer disclaimed that he was a materialist.

To maintain that life is simply a manifestation of chemical affinity, falls short of accounting for spirit and intelligence.

Life is that wonderful mysterious principle which organizes matter into living beings. It is not evolution, for evolution is not the cause of life but simply the method of life's operations.

The index of material and spiritual science, and metaphysical and philosophic thought, points to one conclusion: that life is inherent in matter and in spirit, in the physical atom and in spiritual substance, in organic forms and in the eternal primal essence, substance or principle, that underlies and is immanent in all existence.

Chemists in their laboratory investigations and manipulations speak of eliminating or destroying all life in their test preparations—but it is far from proved that there can be any substance without life, that life does not inhere in the essence of all substance, whatever the process to which it may have been subjected.

When scientists talk of producing life in dead matter they are simply begging the question; it remains to be proved that there is really any such thing as dead, lifeless matter. As the poet says:

* * * "The whole boundless universe
Is life—there are no dead."

After all our deepest study and thought, man is forced to confess; How little we know!

The great secret ever remains undiscovered—the great problem unsolved—so that finally with Dante one is impelled to exclaim:

* * "One doubt remains,
Which wrings me sorely if I solve it not."

Thus had I written, when in the Chicago Daily News appeared the following, which will be read with interest:

The Living Universe.

A new "Principia," that is, a new statement of the science of today as monumental as the great work of Newton, is demanded by a writer in the Scientific American, who says in part: "When gravitation was discovered and its phenomena reduced to rigid law all men saw at once that it was part of the base of the existing order of things. But Crookes' first vacuum tube made us aware of the existence of phenomena equally important. Radiation is as basic as attraction. And it may easily be imagined to be actually of greater use in the sidereal structure, if one mode of activity can be more potent than another. Every nook and corner of the universe must be, and in the very nature of things is, saturated with radiations and of many kinds of phases. Is it not as great to find that there is a flux everywhere within the universe as to detect the laws of gravitation? It may prove to be greater. The sun may not be required to shrink in diameter nine inches daily to maintain its present rate of radiation. The process of receiving and sending out corpuscles is competent to supply all its radio-activity. And it can issue many kinds of radiance, so long as the interchange with other suns is maintained. The problem here now is so much larger than any ever presented to man before that all others appear to be childlike in comparison. It is to discover, rescue from space, and use these obscure radiations from our own and other suns.

"Arrhenius shows that many particles balanced by radiance and attraction, 'swim in space' in regions adjacent to suns; but vast quantities not in the clutch of critical forces escape and dart into space. These are surely the corpuscles of electricity exploited by Thomson. For three years the floods of mail received here, letters, essays, pamphlets, books, everything, have one inevitable trend and tendency, and that is: The universe rests on an electrical base. In other words, nothing exists but electricity. This doctrine comes here from all directions. This universe is now maintained by 'action at a distance'; that is, radio-activity is its sole support. There is not a trace of a new idea in this. It is exceeding familiar. All have heard of it thus: 'Action and reaction are equal.' This is flux and flow of radiance in a nutshell.

"Then the universe is alive, is a living organism. This is familiar also; it was said in India many thousands of years ago, and has teemed on the pages of all Aryan literature since. None gave it attention, thinking it to be a vagary of some poet. The reception and emission of electrical corpuscles by every sun in existence are the causes of every conceivable phase of radiance. These two combined constitute the life of nature."

JAS. C. UNDERHILL.

Hammond, Ind.

LETTER FROM AN OCTOGENARIAN

In Which He Details His Remarkable Experiences—One Thousand Words Written in a Minute by Materialized Spirits—Remarkable Spirit Paintings Executed in a Very Brief Period of Time.

To the Editor:—I was educated in the State University of Michigan and at the age of sixteen attended its first sessions. I will soon be 85 years of age, and I retain my mental powers as clearly as ever. I was an early student of Spiritualism. I have given it a great deal of attention; as my father's family, with the exception of one brother, have passed to the higher life and all of my family, nearly forty years ago, with all of whom I have often conversed in visible materialized form.

Paine's Age of Reason was put into my hands at the age of 14, and I have never been influenced by religious emotions, and consequently have no early teachings to combat, which is usually the case.

While some of your correspondents are very zealous on both sides of the questions discussed, as a silent spectator I can see how they feel in the matter.

Their zeal sometimes runs away with their discretion, and what seems to them true, to them is true.

I was more amused than surprised in reading in No. 822 the words of President Barrett, where he says: "There are those who are writing to me, asking of me what shall be done?" Many write to me what shall be done? And I answer: "Go and see for yourselves. I have but little faith in those who take the advice of anyone in matters of this kind."

But to proceed. He answers: "I can see but one thing to be done. Declare in positive terms to the world the demonstration of Sir William Crookes in regard to materialization, then honestly admit that as Spiritualists, we have not added an iota of evidence to his conclusions in thirty years; that we have nothing to offer the world to-day in this respect, and that we advise all investigators outside of the scientists in their laboratories, to let materialization alone—that is, the materialization as practiced by the so-called physical mediums of to-day."

When I consider the long and intimate acquaintance I have had with materialization in hundreds of seances, and have seen the medium cheerfully submit to the most crucial tests imposed by judges, lawyers, physicians, editors, ending without the least suspicion of trickery or fraud; when I have seen at least a thousand visitors recognize their relatives and friends, converse with them in the native language of the visitors, write in legible hand on tablets at the rate of one thousand words in a minute, draw life-size portraits in a minute of the visitors, friends or relatives, in a deep twilight, without brush or pencil, some of these in a locked box; and oil paintings of portraits equal in beauty and execution to any that I have ever seen in picture galleries (and I have seen some valued at $20,000), done in five minutes without brush or pencil in the visible form, of all present. And I was well acquainted with Prof. Denton, who took an active part in these seances.

Mr. Barrett is mistaken. He has never seen these phenomena; I have; so have thousands of others; and a witness who has seen is better than one who has not seen.

I have not, nor ever have had one cent of pecuniary interest in this matter; but when I see men making such statements as I have quoted, I feel like correcting them. I make no comments on Mr. Barrett's motive. He is perfectly honest and conscientious, and is doing what he feels it to be his duty.

I write this in the spirit of kindness and fraternal regard, and I want you to accept it in the same spirit which I trust you will.

E. J. SCHELLHOUS.

Kansas City, Mo.

KIND WORDS ARE BEST.

Through this mystic space called "life,"
Filled with daily joys and strife,
Kind words are best.
They will soothe the weary heart;
Take away the poisoned dart;
They will do the better part;
Kind words are best.

Though at times we strongly feel
To utter words like polished steel,
Kind words are best.
They leave no bitter sting behind,
Those words so gentle, calm and kind,
That but our hearts the closer bind,
Kind words are best.

Where'er we are, whate'er our lot,
Unkind words are dearly bought;
Kind words are best.
As angel touch, they softly greet;
Cause other hearts with love to beat;
They'll make our spirit life complete;
Kind words are best.

LOU ELLA YOUNG.

Camden, Maine.

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According to Old Records. By Dr. Paul Carus. A translation made from Japanese, under the auspices of the Rev. Shaku Soyer, delegate to the Parliament of Religions. Was published in Japan. Price, $1.

THE TALMUD Selections from the contents of that ancient book, its commentaries, teachings, poetry, and legends. Also brief sketches of the men who made and commented upon it. By H. Polano. 359 pp. Price, cloth, $1.

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1.00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

REMITTANCES:

Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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The price of The Progressive Thinker per year to foreign countries is $2.

SATURDAY, SEPTEMBER 9, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Mrs. E. V. Wilson Gone Higher.

Through her granddaughter, Mrs. H. A. Born, we learn that the wife of E. V. Wilson, that grand old pioneer worker in the cause of Spiritualism, passed to spirit life, August 28, at 5:45 a. m., at the home of Mrs. Jellis, of Valparaiso, Ind. No particulars have been received regarding her death at present writing, but we are moved to say, one by one time removes the old workers, the old landmarks, and soon there will be none of the original workers to tell the tale of persecution, struggle and bitter denunciation encountered for Spiritualism at its birth; but the truth they so heriocally battled for has come to stay, and that must be gratifying to the spirits of those old pioneers in the cause.

Great is Humbuggery.

"There are tricks in every trade but mine," says the honest toiler. Whilst the adage may seem true with the mechanic, we apprehend it is also true with the professions, of which even the clerical is not exempt, and the medical need not be excused. We beg pardon of the latter if we accidentally tread on the toes of the M. Ds., many of whom we are proud to hail as personal friends, but "a good story," we are told, "should not be spoiled for relationship."

A gentleman in great physical distress, tears in his eyes, told of the agony he was suffering, giving the location of his ailment.

"Have you consulted a doctor?" we inquired.

"Yes," he replied.

"What did he call the disease?"

"Gastralgia. He said it was a very serious matter, but he hoped with care to pull me through all right."

Poor fellow, the doctor had told him truthfully he had "pain in the stomach," from the Greek gaster, stomach, and algos, pain, whether that pain arose from overloading the stomach, a malignant tumor, or one of a score of other causes he failed to inform his patient; probably did not know himself.

A lady, poor, dear creature, said the doctor had just pronounced the terrible agony she was suffering, ceph-a-lal-gia. She wanted to know if there was any cure for it. Here was the algos again, preceded by the Greek kephale, head; meaning simply, headache; but a very formidable ailment in its Greek disguise.

To tell a blind person he has amaurosis is only telling him in Greek, he is blind.

Thus we might go through the medical nomenclature, and show that much of the four years' course of the medical student spent in acquiring names of diseases, names of remedies etc., really do not add one particle to his success as a medical practitioner. Let us illustrate, and laugh. A medical professor gave his own experience before his class:

A lady had some ailment of the eyes, and called to her aid one of the college professors. He prepared a solution, directing her as to its use, and called daily to watch its effect. At his fourth visit, he found the good woman much improved. He congratulated her on her early recovery, when the following colloquy:

"Doctor, what is this medicine you have given me for my eyes?"

"It is a solution of chloride of sodium, madam; a most excellent remedy, as your own experience will attest."

"By what other name is this valuable remedy known?"

"It was formerly known as muriate of soda."

"Yes, I see, and it is better known to all of us as common table salt. Doctor, what is your bill?"

"Our regular fee is $2 a visit. We will call it $7."

"Here is your money, doctor. Hereafter I will endeavor to salt my own eyes."

With these simple facts who has the effrontery to deny the value of humbuggery?

It is said: "Two of the same trade can never agree." Is that the reason the old school doctors war on eclectics, homeopathists, magnetic healers, osteopathists, etc? each of whom, it is presumed, has tricks peculiar to his own craft.

Spiritualism as a Cult or Organization.

Spiritualism as a cult or organization may not be making notably rapid progress, but Spiritualism proper, the truth underlying it, the principles for which it stands and the knowledge of a conscious future state of spiritual existence are expanding and have advanced to that proportion where it is hard to determine the full extent of its movement.

THE WORLD IS AGLOW WITH ITS LIGHT. Science has felt the effect of its coming; the churches and the common, non-religious human beings, are set to thinking, and to investigating its phenomena, which in reality, belong to no cult, and cannot be controlled by any organization.

This advanced world; this advanced age; this advanced human mentality, betokens an underlying force that is impartial, universal, in its intents and purposes, if there be such. It betokens what we call design, backed by intelligence, that has no prejudices, no preferences, no special channels through which to express; only those, by law of adaptation, best fitted for use.

AS ITS GUIDE SPIRITUALISM CLAIMS NOTHING BUT THE RIGHT TO MODERN DISCOVERY OF AN OLD TRUTH, and the privilege of presenting it to a modern world in its modern way.

Organized, it has a personnel and becomes an institution to take its place among the similar institutions of the world.

Unorganized (and that means a large majority of the Spiritualists of the world) it is working its way through every conceivable avenue of receptivity and acceptance into the minds and souls of all peoples.

IT IS A GREAT MOVEMENT UPON THE EARTH, and all the more important by having come at a time when the world was groping in the black fog and darkness of ignorance, superstition and blind faith, with no real foundation upon which to rest any kind of belief, any kind of religion.

While Christianity, in its envy and jealous madness was burning witches at the stake it was destroying all the evidence it had of a future life,, aside from the records handed down in the bible, which could then only be considered "hearsay."

BUT IT WOULD NOT DOWN! It was left to be re-discovered by honest, unsuspecting, innocent little children. It rapped at the door and the children heard, and after testing its veracity, and knowing it was not evil, they let it in. THEY TOUCHED THE BUTTON THAT LIGHTED THE WORLD. They were not Spiritualists, they were just children; curious, questioning, inquiring, honest little children. They had not done anything that should make them fear an evil one, and as they could see no one, just out of childish curiosity they asked questions and got their answers in noises wherever they designated, on the head of their bed, the wall, the ceiling, the floor, etc., and their curiosity opened the door between the world mortal and the world immortal, between the spirit of man departed and man on earth. People investigated; people wondered; people called it the works of the Devil; people finally gathered about in homes, formed circles, got communications through the same and other means, and the discovery naturally took on the name of Spiritualism, a name ever dear to all who have found its truth.

But this is no reason for the permanence of the name. Age follows age; as generation follows generation, the name that sounds so good, the name that stands for so much to many of the present century may lose its inspiring attraction and be laid away forever in the next.

It matters but little by what name the rose may be known, the fragrance is there. It is the value to the world a thing or an institution is that makes it endure, not the name.

SPIRITUALISM MUST BE CLEAN AND PURE, AND MEAN SOMETHING, to have long life as an institution. It must stand squarely for a principle that appeals to the world of intelligent beings as "the thing they have been looking for;" the knowledge they have hoped for and prayed for.

Truth, in some age or other, will find her witness, and shall be justified at last by her own children.—Milton.

Custom without truth is but agedness of error.—Milton.

To smart and agonize at every pore.—Pope.

On the Road to Heaven.

Rev. Dr. McConnell, of the Clifton Heights Presbyterian Church, Des Moines, surprised everybody recently by the following announcement:

"To the Members of Clifton Heights Presbyterian Church:—Please note, persons attending service are hereby requested to wear inexpensive clothing, in order that no one, however humble, may be embarrassed."

Interviewed, the Doctor said he was convinced poor people did not attend church, for want of ability to dress as well as the wealthy. He said he would be glad to see men in denim and women in calico. For himself he would throw aside collar and cravat if the working classes will attend church.

The Progressive Thinker congratulates that church on having a sensible preacher. We beg leave respectfully, to suggest to the Doctor, to discard that part of his mythological creed that teaches of the fall of man, of total depravity, an angered God, a blood atonement, an eternal hell, and a final judgment, then the clothes question can be compromised. While amending his creed let him add: "No day is too good to do right; all days are too good to do wrong," then he will be far advanced on the heavenly road.

Worthy of Imitation.

The librarian of the Imperial Library of Tokio has lately made a report, which puts to shame the libraries of Christian nations. The simple facts are all the thinker needs:

There were 12,486 works relating to theology and religion called for during the year, one sixth of one per cent of the total books in the library. Of works classified as mathematics, science and medicine, there were 166,677 volumes, or 21-6 per cent of the total. Of works on literature and language 152,711 books, that is 20 per cent of the whole; whilst treatises on history and geography equaled 18 per cent. Works on art, productive industries, engineering, military and naval science are prominent on the list of new books added to the library in recent years.

Contrast this showing with the great libraries of America, where fiction is largely in the lead, then take a lesson from a nation missionaries are so anxious to Christianize.

Founding New Religions as a Business Enterprise.

"Public Opinion," in a late issue under the head of "Wealth of New Religions," by Louis Paul Kirby, seems to show that love of God and His anointed are not the only motives for founding the new faith. The writer sets out with the proposition—

"It takes no capital to start a new religion, or a get-rich-quick enterprise. Both fields of activity are crowded with needy adventurers. Those who become inventors of new religions, and founders of queer communities sometimes meet with storms; but oftener enter placid waters, and their guerdons surpass the dreams of avarice. * * America has always had a weakness for fantastic religions. Millions of dollars, amassed by thrift, industry, and self-denial, are swallowed up every year by schemers masquerading as prophets or inspired teachers; and the strangest part of it all is, the men and women who thus yield up their savings are hard-headed enough to defy all work-a-day assaults on their pocket-books."

The writer then introduces a series of wealth-producing founders of new religions, only one of which we introduce this week, but will try and make room for the residue in the near future. He begins with the founder of Christian Science, and says:

"In the beginning Mrs. Mary Baker G. Eddy opened a sort of 'faith cure' boarding house, which she called by the grandiloquent name of 'Massachusetts Metaphysical College.' That was thirty years ago. Mrs. Eddy was then an attractive young woman who had been twice married, and was seeking a pleasant means of earning her bread and butter. She, probably, had no idea at that time that great riches would be poured into her lap, or that her 'Church of Christ, Scientist,' would cause such numerous desertions from the older congregations of the land as to alarm the clergy.

"For fourteen years Mrs. Eddy plodded along with her 'faith cure' boarding house. Then, sixteen years ago, she opened her first church of Christian Scientists in Boston, with twenty-six members. It had taken her all those years to gather together that little band of followers. After that things went with leaps and bounds. 'The Mother Church' in Boston now has 15,000 members and there are more than 500 Christian Science congregations scattered throughout the country. They are increasing every year. Some of the Christian Science temples are structures of great architectural beauty. In New York the two churches facing the west side of Central Park are regularly visited by sight seers.

"The immense profits that accrue through the invention of a new religion are made clear by the admission of Mrs. Eddy, that she abandoned her 'Metaphysical College,' although her income from it was $40,000 a year, to devote her time exclusively to the upbuilding of Christian Science. That this step was not in the nature of a sacrifice is shown in still further admissions—made by her secretary—that it is her custom to give away in charity more than $2,000 every year, and that she began this liberality as far back as 1895, when her church was only six years old. If it were not ungallant it might be added that these figures would indicate that Mrs. Eddy's nest must have been well feathered at the beginning of these disbursements, for she is a woman who believes that charity begins at home.

"During the past ten years Mrs. Eddy's profits, including bequests, are said to have amounted to fully $1,000,000. When the $200,000 Christian Science church was built in Boston the congregation offered to give her title to the property. She refused the offer. This was hailed as a sign of unworldliness, but the truth was, Mrs. Eddy had become glutted with wealth. Money flowing to her from a dozen sources, she had no desire for the deed to a paltry $200,000 church."

From this presentation of Mr. Kirby it would appear the founding of Christian Science has been a pecuniary success. Next week we will copy his "Dowie and His Millions," and there learn how "Tall oaks from little acorns grow."

A Fact, With Questions.

Statistics show that since 1810 the American Board of Missions has spent $36,000,000 in its propaganda work, and has sent 2,000 missionaries into the field. Has the world been bettered, or the truth advanced by the expenditure? Is not commerce the great civilizer? Was it not the Mediterranean that made all nations bordering on its waters akin, and established a common faith on every shore? And the different gods worshiped, were they not names in different languages, and of different attributes of the same God still adored? These are questions for thinkers only.

J. J. Morse and the Banner of Light.

To the Editor:—I desire to thank The Progressive Thinker for so kindly printing my letter in its issue of August 26, as it was the means of securing me a necessary solution of an important issue, viz., a vindication of my personal veracity.

After the arrival in Boston of the issue of The Progressive Thinker above referred to, I was able to have a personal interview with the manager of the Banner of Light, to— in his own words —"adjust your (my) claim for salary," the said interview occurring on Friday afternoon, August 25. The "adjustment," when effected—my claim not being disputed—leaving the proprietors of the paper 388.45 my debtors, and I copy herein the form of receipt which has passed, from which it will be seen that I have obtained $47.61 in cash, and three notes at 4, 8 and 12 months for the outstanding amount of $340.84. The receipt reads as follows:

"Dartmouth Company (Successors to Banner of Light Publishing Co.) 204 Dartmouth Street, Boston, Mass., Aug. 25, 1905. Received of Irving F. Symonds, treasurer of the Dartmouth Company, and treasurer of the Banner of Light Publishing Company, forty-seven and 61-100 dollars in cash, and three notes of one hundred and thirteen and 61-100 ($113.61), each payable in four, eight and twelve months, in consideration whereof I hereby release and discharge said Dartmouth Company and said Banner of Light Publishing Company of and from all claims and demands I now have against either or both, for salary or otherwise. Signed. J. J. Morse."

As I am upon the eve of departing for England and have no time for a longer letter, I content myself for the present with the above bare statement of fact, the greatest merit of the situation, in my estimation, being that it entirely relieves me from the suspicion of preferring a false claim that had no basis in fact. The nature of the settlement requires no comment.

With many thanks to the editor for his kindness, which will ever be most appreciatively remembered, I remain, your friend and co-worker,

J. J. MORSE.

Boston, Mass., August 27, 1905.

SOUND FORMS ILLUSTRATED.

For Good or Evil, Every Spoken Word Goes Forth and Carries Its Waves of Motion Into the Atmosphere—Facts Worthy of Attention.

By scientific experiments [as set forth in the Message of Life] it has been found that the vibrations which produce musical sounds emerge and travel as figures of great beauty and variety. Various attempts have been made to render the sonorous vibrations visible. Chladni succeeded in his experiments by scattering powder or sand on plates of glass and then drawing a violin bow across one of the edges of the plate, when many varied and lovely figures, star-like and geometrical, were produced according to the note played. Mrs. Watts Hughes, an English lady, has lately been experimenting in this field of research, and has invented an instrument which she calls the eidophone, for the transmission and expression of the sonorous vibrations. It consists simply of a kind of speaking trumpet with an upward bend in it, the top of which is carefully covered with a well-stretched membrane of India-rubber. The membranes used are of different degrees of thickness, and the discs over which the membrane is stretched also vary in size according to the powder or liquid used in the experiments and the lung capacity of the voice, and also according to the figures required. Upon the membrane fine sand or lycopodium is sprinkled, or prepared watercolor, such as flake white, is placed upon it, and upon the singing of any note through the trumpet a figure is produced upon the sensitive surface of the membrane. These figures are wonderfully varied, and most of them very beautiful, consisting of geometrical patterns, crystals and shell forms, flowers, leaves, and even trees and beautiful landscapes.

Besides sand and lycopodium figures Mrs. Hughes experimented with water or milk, with which she flooded the disc; and then, when a note was sung through the tube, the liquid surface became at once covered with regular wavelets in beautiful patterns, the wavelets varying in size according to the number of vibrations of the notes sung. When flake white or red lead was added to the water many of the curves of the liquid became more definite and spread out into forms suggestive of roots, branches and foliage.

In experimenting it has been found that the figures produced bear a strict relation to the pitch and intensity of the notes sung into the trumpet. It would seem, then, that the vibrations of the air forced from the larynx are sent forth in rhythmical waves which take shape in perfect accord with the note and its density. Every note has a corresponding form which has a distinct individuality, any slight variation of pitch or intensity from the original note altering the form in some way.

In order to produce any particular figure, the note must be sung with the exact amount of intensity, and in the exact pitch by which the form was originally produced; certain figures, in fact, will only form under the influence of simple tones.

That a single note sung into a tube should, on a simple membrane, be translated into a figure so involved, so exquisite, so full of meaning, as most of these pictures are, must, indeed, "give us pause," and carry our thoughts to that which lies in the realm of the unseen, for these figures reveal what hitherto has been unseen—something of that tremendous ocean of voice-vibrations which flood the world with their million myriads of forms, in the midst of which we live and move and have our being.

For good or evil, every spoken word goes forth and carries its waves of motion into the atmosphere. To do what? Who can say? All we know is that those waves go forth and take their place and exert their influence upon the sum total of vibrations that pulsate everywhere upon the brain or the finer self within.

Registered in the surrounding atmosphere, every cadence tells. The utterance of impatience and of anger as well as the expression of kindness and affection, are sent forth into that invisible world where all the subtle causes are. Who can tell what influences the forms produced may have upon the feelings and thoughts of others? We are assured by science that every vibration set going, travels throughout space, and plays some part in the tremendous whole. What if the vibrations we send forth are discords, ugliness, sources of irritation? Who knows the mischief they may do when received upon the sensitive brain or more sensitive spirit of one in a condition to receive them? on the other hand, if the vibrations we set going are melodious, beautiful, and sources of joy, who can tell what ministries of good, what suggestions of soothing may go with them?

In John Ruskin's "Time and Tide," there is a passage of profoundest significance. He said: "I called on Mr. H. C. Sorby, to see some of the results of an inquiry he has been following all last year, into the nature of the coloring matter of leaves and flowers. * * * My friend showed me the rainbow of the rose, and the rainbow of the violet, and the rainbow of the hyacinth, and the rainbow of forest leaves dying. And, last, he showed me the rainbow of blood. It was but the three-hundredth part of a grain, dissolved in a drop of water; and it cast its measured bars, forever recognizable now to human sight, on the chord of the seven colors."

If sound vibrations fill the air and take on form, what beautiful pictures we should see if we had eyes refined enough to behold them. Is it too large a speculation that this unseen universe of exquisite vibrations does convey delight to unseen beings adapted to receive and comprehend them? If we are to believe what clairvoyants tell us, they hear the thrilling harmony and get glimpses of the beauty of the unseen world. They testify to the creation of form by the sweet music of the spheres. We are surrounded and enveloped by mysteries. Man knows little of the vibrations of thought, of voice, of song. The colors of the rainbow and the notes in music run from one to seven, and so far as has been observed every musical sound takes on form, creating shells, snowflakes, flowers, trees, ferns, mosses, crystals, feathers, and microscopic objects. The Greek idea of the "harmony of the spheres" was more than a poetical expression, and we have, as yet, learned literally nothing of the finer forces of nature.

A Gross Libel on God.

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; * * * thou shalt surely kill him; thy hand shall be first upon him to put him to death, and afterwards the hand of all the people."—God, Deuteronomy 13: 6, 9.

Here was Bible authority for the inquisitors, and right zealously they obeyed the command, using stake and fagot in place of stoning; while "other gods" were interpreted as other faiths than that entertained by the church. The Christian system drew its inspiration from passages like the quotation, hence its bloody character in the past.

Send in Your Subscriptions.

Now is the time to send in your yearly subscriptions, The Progressive Thinker is now unusually interesting. It is educational all along the line. The Spiritualist who reads it regularly becomes well equipped in everything that pertains to Spiritualism and Occult science, for no other Spiritualist paper has ever dared to discuss the important psychic questions now considered carefully and critically in its columns from week to week. Just think, too, of the 12 Valuable Premium books, elegantly bound in cloth, which we are sending out for a nominal price, constituting our Divine Plan. You can not fully realize the grand work we are doing without seeing and reading the books, Send in your subscription now, and get your neighbor to join with you.

A COMPARISON.

Christian Russia and Pagan Japan.

To the Editor:—Mr. James Sargent practically opposes peace between Russia and Japan until the former triumphs over the latter. He has issued a three column address to the Russian people, which is printed in full in the "Los Angeles Times," of August 13, 1905. The original copy has been delivered to Paul Kesakevitch, Russian Consul at San Francisco, to be forwarded to Russia for distribution among that people. A copy has also been sent to Sergius Witte, Russia's chief envoy to the Peace Conference. The following is the concluding portion of the address:

"Are we, for the first time, to see the pages of history draped in black recording the fall of Christianity before Paganism? O, Russia; rise up in thy might, awake, shake off thy lethargy; Remember the centuries of war you waged for God and Christianity. Remember the wars of Napoleon's time; how they brought you down, how thy soil was desecrated by the footprints of thy enemies, how even thy holy city, Moscow, and the sacred Kremlin, fell in the hands of thy foes. Job, with all his successive calamities was not as hopeless as you were then, and you rose out of the ashes like a sphinx, stronger and more mighty than ever. Does history record in those trying times a single individual who wanted peace with his foes? No, a thousand times no. Your fathers fought like heroes, sacrificed all they possessed, and gladly offered their lives as a last token of love for their fatherland. And now comes a proposition for peace suggested in such dishonorable terms, that one's blood boils at the very thought of it. Peace, no; War! War! Send forth thy sons, O, Russia, avenge thyself, saturate the soil with the precious blood of thy youth, though they fall by thousands, and hundreds of thousands. Give in to the Heathen; Never; Fight on! Do not surrender on the first reverse. Show thy grit! Fight on! Do not stop because you have been scratched, but fight on, with your last breath, for it becomes a true Christian. O, Russia; dost thou not read history? Have not legions of our martyrs died upholding the cross, and through their death the cause of Christianity grew stronger and stronger? What will thy children and children's children say, when they turn back the pages of history and see the black spot of Russia's ignominy? It is not Russia and Japan. It is Christianity against Paganism, the Cross of Christ against Idolatry, the white against the yellow."

The Russian brand of Christianity may suit Mr. Sargent, but will not commend itself to the average American. It will be remembered that during the bloody massacre of the Jews within the past five years, the "Christian Cossacks," beat the brains out of old crippled men and women, outraged girls, tossed little babies from one to another from the points of their bayonets, and committed all sorts of outrages. During the present year, a great unarmed crowd of half-starved working men, women and children, led by Priest Gopon, attempted to call on the Czar and ask him to try and ameliorate their condition. The Russian Christians shot them down like dogs, pierced them through with bayonets, and hewed them unmercifully to pieces. It is a common practice in "Christian Russia" to knout prisoners to death for trivial offences, such as being a Jew, or for favoring a constitutional government or failing to take your hat off when meeting an officer.

The humanitarian societies of Europe, have, for years, been trying to secure better conditions for women in Russia, but without avail. A writer, at Rome, as published in the "Denver Daily News" of August 6, says, M. Pobiedonosteff, the Procurator of the Holy Synod of Russia, is so malicious against the Jews as well as against the education of women in general, that he has had laws enacted that "no girl of Jewish descent is allowed to reside outside of the Jewish zone unless she agrees to become a prostitute. All girls who enter the University are required to receive a yellow passport the same as the common prostitutes are compelled to wear. This method was adopted to deter women from entering any institution of learning. This policy of the government of the "holy church" was adopted for the sole purpose of keeping women in the densest ignorance, and they have succeeded in creating a nation of mothers but little removed above the animal in intelligence. They are in a condition of deplorable ignorance and superstition.

Japan may be a "pagan nation," and its people may be historically ignorant of the cross of Christ, but her ancient and illustrious religious teachers, Buddha and Confucius, taught their followers the Golden Rule, the respect and obedience of children to their parents, kindness to animals, as well as to humans, and to be gentle and courteous to all, and refrain from drunkenness. During the present war Japan has elicited the unstinted praise of the civilized world because of her humane treatment of prisoners of war. American writers who have traveled extensively in that country bear testimony to the cleanliness, intelligence, sobriety, and high morality of the inhabitants of Japan. At the risk of being called a heathen I am willing to be put down as having a much greater admiration for the religion of Japan than for the Christianity of Russia.

Alameda, Cal. R. A. DAGUE.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

BEAUTIFUL PHENOMENA.

Strange and Wonderful Sunsets Beheld.

If any of the readers of The Progressive Thinker have ever witnessed a phenomenal sunset like the following, please report.

In the year 1893, my wife, Mrs. Ellen O. Sweet, commenced her development in mediumship. She was then an invalid, and her guides said that her physical was in such a bad condition it would be necessary for them to almost build a new body; which promise has been fulfilled.

One evening of the year 1894, as Mrs. Sweet stood looking at a clear sunset, fully enjoying the sight of the beautiful tints cast upon the fleecy clouds near the setting sun, a voice said to her, "You shall yet see a far more wonderful sunset."

In the spring of 1903, Mrs. Sweet's sister, Rebekah Owen, then living at Fleetwood, Eng., was preparing to come to America, and in one of Mrs. Sweet's letters to her sister in England she described the colors of the steamer Rebekah would sail on in coming to America. When Rebekah came to the wharf she said she "was very particular to note if the steamer was painted as Mrs. Sweet had described it," and to her surprise, it was exactly as described.

After Rebekah arrived at our home she said to Mrs. S., "How could you tell the color of the boat?"

"Why, I could see it."

Some time previous to Rebekah's arrival in this country, on March 11, 1903, Mrs. Sweet was standing at the west window of our home, again looking at the sun setting, when to her great amazement a most wonderful phenomenon met her gaze. For a short time she stood transfixed; then, as she desired that I, too, should witness the beautiful sight, she called to me from the garden and I went in at once, when in her excitement she took me by the arm and led me up to the window and asked me if I could see anything unusual between us and the sun? I looked and in astonishment at what I saw, told her, "Yes, I see a lot of blue balls or orbs about eight inches in diameter," and in looking longer some of orbs assumed colors of red, pink, orange and green. Some were of different shapes and at times six or eight of the orbs would form in a cluster, seemingly attached together, moving or sailing, sometimes in one direction, then in another. None of them stood still long at a time.

What I saw was the same as Mrs. Sweet had seen them, except that before calling to me she saw several of the orbs (we called them blue moons) formed in the shape of a person and settled on the roof af a house standing one hundred feet to the west from our home. Sometimes these orbs would come close to us, and the whole western sky seemed filled with them.

As Mrs. Sweet and her sister were one day talking upon spiritual subjects, Rebekah being very skeptical about spirits, Mrs. S. said, "Rebekah, to-morrow evening you shall see a most wonderful and beautiful sunset." The next evening Mrs. S. had forgotten her promise to Rebekah, but she reminded Mrs. S. of it. They then went together to the west window and as they looked toward the sun, Mrs. Sweet said, "Love and harmony must prevail," and after embracing and kissing each other, the harmony came, and Mrs. S. said, "Do you see them?"

"Yes, Ellen, isn't it beautiful!"

Rebekah stood wringing her hands and could only exclaim, "Beautiful, beautiful, beautiful!"

B. G. SWEET.

Empire City, Kansas.

N. S. A. CONVENTION.

To Be Held in Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

Among those invited and expected to participate in the exercises are Rev. Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Oscar Edgerly, Mr. and Mrs. E. W. Sprague, Mesdames. H. P. Ressegue, R. S. Lillie, Laura G. Fixen, Eva McCoy, Margaret Gaule Ridinger, and a galaxy of others.

Come one and all to the greatest Spiritual convention ever held.

Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualists' convention at Minneapolis; the round fare will be one and one-third of a fare. Delegates and visitors desiring to receive the benefits of this special rate must have their tickets vised by our railroad agent at convention the last day, October 20, and pay 25 cents each for such vising.

Hotel Nicollet, a first-class hotel on the European plan, will be headquarters of the convention. Special rates for good rooms, one dollar per day each person. Write and secure your rooms from Shattuck & Wood, proprietors of the Nicollet Hotel, Minneapolis, Minn.

The annual reception to delegates and visitors will be held at the First Unitarian Church, Monday, October 16, at 8 p. m.

All are cordially invited. Admission free to all meetings.

MARY T. LONGLEY,
Secretary.

HARRISON D. BARRETT,
President.

Love that has nothing but beauty to keep it in good health, is short-lived and apt to have ague fits.—Erasmus.

FROM THE EDITOR-AT-LARGE

The International Reform Bureau.

We have taken several occasions to give warning of the menace of the so-called Reform party, at whose head is Rev. Wilbur F. Crafts. He is rightly named, for a more insiduous foe to free thought and liberty of speech has never lived. He has drawn large funds from his deluded followers, with which to establish a special lobby, housed as he boasts magnificently under the shadow of the National Capitol, and exerting such influence over legislation that it is called the "Third House." The "Reformers" stand for a change in the Constitution whereby God and Christ shall be recognized and the Bible made the corner stone of legislation. Crafts believes in circulating literature, by which is meant tracts, leaflets and books calculated to proselyte to his views. As head and active manager of "The International Reform Bureau," he boasts of having presented to Congress more "reform measures" than any other man dead or living. These measures relate to changes in the Constitution, Sunday laws, Bible reading in the public schools, etc. Thanks to the good sense of members of the House and Senate, most of them have died in committee, but a few have reached a reading and been honored by speeches for and against.

Now this crafty Crafts has compiled all these rejected attempts to throttle liberty of action and speech, into a book of 800 pages, and as the matter has all been reported in the Congressional Record he claims the right to send it through the mails free under the franking privilege. The postal authorities it appears are obliged under the law to burden the mails with the book, according to the rules. But Crafts does not propose to send out the book for nothing. If those who receive it do not wish to pay 35 cents for it, they are directed on the wrapper to return it—also at the government's expense.

It is a cunningly devised scheme to sow the plans and ideas of the "God-in-the-Constitution" party among the people. The expectation is that the readers will give the matter more attention than it received at the hands of legislators, and that they will petition and write letters to Congressmen thus bringing a pressure to bear on them.

In this propagation of a scheme of the most bigoted of religious denominations, the government is forced to take a hand, furnishing mail facilities at an annual cost of thousands of dollars. The most saddening and hopeless aspect of this infamous scheme is that the press of this country in abject fear, dare not mention it even as news. The fear of losing subscribers makes it a slave, or a tool in the hands of bigotry.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

REPORT OF THE EDITOR-AT-LARGE.

To the Executive Board N. S. A.—Respected Sirs:—I have the pleasure to report my work from June 1 to September 1, 1905. I have furnished the following contributions to the press:

The Public Schools and the Bible; Reply to Rev. Bard in Walla Walla (Sunday) Union.

Review of Passing Events: Spiritualism in New Zealand—Ella Wheeler Wilcox—Dr. Carter, The Progressive Thinker, Banner of Light.

Another Clergyman Sees a Gleam of Light. The Sunflower.

Review of Passing Events—Sardou—Prof. Richet—Responsibility of Mediumship. Banner of Light and The Progressive Thinker.

Professor Richet on Trance. Light, London, Eng.

Review of Passing Events—Criticisms on the N. S. A. Considered—The Official Register. Banner of Light and The Progressive Thinker.

One Hundred Dollars Reward for a New Truth in Theology: Reply to Rev. Eaton, Northwestern Advocate. The Sunflower.

Reply to attack in Public Opinion (New York City). Published in that journal.

Value of the Report of the Seybert Commission. Banner of Light.

Review of Passing Events—Who Are the Infidels?—Reply to Public Opinion. Banner of Light and The Progressive Thinker.

"Beware of False Prophets." Reply to Rev. Stupp in Wheeling Register (Sunday edition.)

Professor Richet and Psychical Research; second article. Light, London, Eng.

The International Reform Bureau; A Menace to Free Thought. The Sunflower.

In this work I have mapped out I have had many local helpers who seeing the necessities of the occasions, have availed themselves of the opportunities furnished by their local papers. Among these I now only mention "Quaker," editor of a republican paper of wide influence who for reasons withholds his name, and Hon. R. A. Dague, of Alameda, Cal. The latter is brave, and his trenchant pen always writes with interest. He has been invaluable on the picket line on the Pacific side. I wish there were means to maintain a bureau of a score or more such writers.

If the private letters received, indicate the value of the work done, the column furnished Public Opinion awakened more interest in the cause than anything else I have written during the quarter now ended. What is more, these inquiries came from an audience which had formed adverse opinions and show how erroneous had been their conceptions, and eagerness to know the truth. I am respectfully,

HUDSON TUTTLE,
Editor-at-Large N. S. A.

A SONG OF AUTUMN.

When the wild wind closes summer's story,
When in burst of splendor ends the glory,
And the woods and fields deserted of their royal verdure stand;—
When before we see the winter's sadness,
When behind, alas!—we look for gladness,—
What the thought to lead us like an angel through the land?

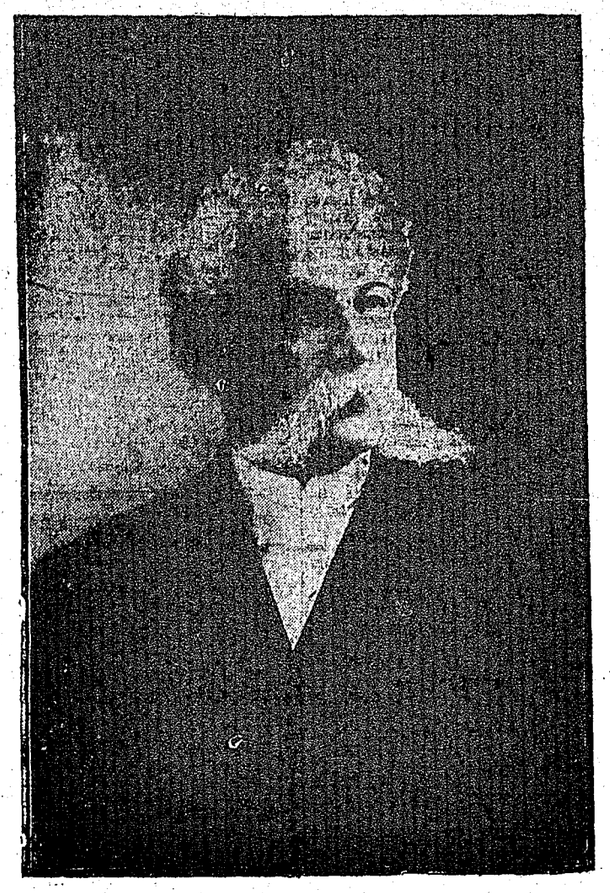
'Tis the thought of thankfulness as duty;
'Tis a blest remembrance of the beauty—
And the fullness of the year in its happy golden prime;
And of all the passionate completeness—
Of the summer's paradisal sweetness,—
That like silver bells at eve the fondest melodies shall chime!

And the beauty shall abide within us,
And to like return of richness win us,
In the glad awaking of the spring the mind of hope can see;
So our hearts within us laughing, leaping,
Will not chide the summer's silent sleeping,—
For again she'll come to us and our true companion be!

WILLIAM BRUNTON.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualistic Gatherings." By Mattie E. Hull. Price 10 cents.

Massachusetts Awake to All That Is of Interest to Spiritualism.



ALEX CAIRD, M. D,

A SYMPOSIUM.

Suggested by Dr. Alex. Caird, of Lynn, Mass.

Massachusetts steps to the front and demands a hearing. Alex. Caird, M. D., an influential Spiritualist, suggests a Symposium on an exceedingly important subject. It will be inaugurated in his special honor as a leading and highly respected Spiritualist of the Old Bay State, one who is constantly working for the spread of the Truth as manifested in Spirit Return. It will prove especially interesting, suggestive and valuable to every reflective mind.

The Important Question.

What Does Spiritualism Teach That Spiritualists Believe in Common?

After fifteen years of investigation and study, and listening to all kinds of speakers, East and West, I find myself asking, WHAT DOES SPIRITUALISM TEACH THAT SPIRITUALISTS BELIEVE IN COMMON?

It seems to me that the different beliefs are about as numerous as the believers.

One can hardly find two professed Spiritualists that agree on all the different points of their belief. Some found their belief on the Bible, and find in Christianity nearly, if not all, that they can find in Spiritualism; Bible Spiritualists, they call themselves.

Others denounce all Bibles, and all the different creeds, and forms of worship, and all that have grown out from them.

Some believe in organization; that no great or lasting work has ever accomplished without organized and united effort.

Others believe in a sort of a go-as-you-please order of affairs, claiming that every individual is sufficient unto himself.

Some teach Spiritualism as a grand philosophy, looking upon all phenomena as crude and on a low plane, being of no real value to the cause; while others think the philosophy is something in the nature of a dream, and confine their Spiritualism exclusively to the phenomena and getting messages from their spirit friends.

Other teachers would have their hearers believe with them in re-embodiment, and all the tenets of Theosophy; and still others think Spiritualism can never be demonstrated except by the aid of science.

The only points on which Spiritualists seem to agree is that we are spiritual entities in this life, that we shall continue to be the same after the change called death, and that after that change we can communicate with those still in earth life.

What is Spiritualism? and what are its teachings? There must be something for us to believe; there ought to be something that IS ACCEPTED BY ALL WELL-INFORMED SPIRITUALISTS AS THE CORNER-STONE OF THEIR FAITH. Has Spiritualism come to us solely to prepare us for another life? Is it not worth while to try and find out what it has to help us live this life as we should? for certainly this is all the life we ever shall live. We can only live on day at a time; now is all we have or ever will have through the longest eternity.

Our claim is that the fundamental teachings of Spiritualism are for man to live as near as is possible in a state of righteousness. My understanding of righteousness is right living. I believe that hygiene and physical culture should go hand in hand with soul culture; that proper care of the physical body, a kind and cheerful disposition, a clean moral life, are all adjuncts of Spiritualism, and should come under the head of spiritual teaching. I think if our lecturers would emphasize the principles set forth above, a more practical work would be accomplished than much that has resulted from their work in the past. To devote time to rhapsodies on the sweet summerland, and useless sophistries in the name of philosophy, is to my mind impracticable and a waste of energy.

Spiritualism should teach that the human mind is incapable of grasping the immensity of creation, much less the Creator; that natural laws must be followed for our physical well being; moral laws for our mental contentment. We are all creatures of emotions and desires, differing in degree and should be so understood.

Let us have our energies concentrated in an effort to solve some of the great problems that must be solved before Spiritualism can take its proper place among men.

The writer of this article has had more experience with the practical aspects of Spiritualism than with the ethical, and it appears that the result of ALL THESE DIVERSIFIED BELIEFS AND TEACHINGS can be found in the manner in which meetings, supposed to be in the interests of Spiritulism, are conducted. Meetings are carried on in different parts of the country, at which almost every conceivable method of procedure is the rule. Some, we are glad to say, are carried on in a seemly manner, the philosophy and teachings of Spiritualism presented in a manner to command respect, while the managers of many others seem to think they are not carrying on a spiritual meeting unless the mediums indulge in baby talk, and so-called Indian language, a lingo that no sane Indian ever talked; this practice is dying out in the East, and we hope in the West.

Some managers will have nothing whatever of a religious nature in their meetings; they object to invocation, ordination, or any of the forms that the church has ever practiced. Others try to imitate the church in every portion of their service.

At some societies a specialty is made of healing, and treating cases of obsession, and it is a common thing for three or four healers to be practicing their art in different parts of the room at the same time.

If Spiritualism is ever to become a world-wide religion, or ever to take its place with other religions, or as a successful movement, this condition must be overcome; and we believe that it can be by rightly directed effort. We believe that the majority of Spiritualists are ready for, and willing to work for a different method of affairs.

One of the first steps toward that end is, in my opinion, in the line of organization, and that organization should begin with the local societies. We fully realize and wish to emphasize the importance of having intelligent speakers to address our audiences, speakers that can handle all up-to-date subjects in an intelligent manner.

Some people are possessed of a high degree of ideality, some of great veneration, and many are plain, matter of fact materialists.

We would like speakers that can adapt themselves to, and present the truth in a manner that will appeal to all these different intellects, but we also realize, and it is a fact to be deplored, that there are many speakers in the country at the present time that are unable to secure employment, speakers that are in every way competent to meet all requirements. Educating speakers seems to me like building the roof before we have laid the foundation. There are very few societies in New England that hire speakers or mediums, and those that do, pay from $2 to $10 per Sunday. It would seem to me much wiser to give all our efforts to building up societies and so creating a demand for speakers, that could be supplied from the various colleges, that are turning out graduates by the thousands every year, many of them children of Spiritualists.

There are comparatively few organized societies in Massachusetts, and I presume it is the same all over the country; there are plenty of meetings conducted by individuals, for confirmation of this, note the announcements in The Progressive Thinker and Banner of Light.

If I am rightly informed, there are but two regularly organized societies, employing speakers, in Boston, and the same number in Chicago. Those that are organized are not associated in any way. Such attempts as have been made at organization have been made the wrong way. It is another case of building the roof first, and trying to build down instead of following the natural course of laying a strong foundation and building upon it. We should have strong local societies; the president of each society should be a director in the state association, with as many delegates per capita as they are entitled to. The president of each state association should be a director in the National Association, also delegates per capita. Each state should do its own missionary work, sending enthusiastic workers to locate in a place until the society was self-supporting, instead of the present methods employed by the N. S. A. of sending missionaries for a day or a few days, taking collections for themselves and leaving the society worse off than before their visit.

The writer has had a little experience in raising funds for missionary work, and has demonstrated the willingness of the people to do something, if the leaders will start. Meetings have been held in Lynn and Haverhill, Mass., with such success that Newburyport, Mass., made application for one to be held with them, which will be held as soon as some plans can be arranged to carry out the ideas for which the fund was raised, as stated above. In that way societies could be established in every town and city, all speakers and mediums could get engagements, and Spiritualism take its place where it belongs, at the head.

The N. S. A. should have a publishing house, and flood the country with Spiritual literature, and act as an advisory board for the states, and do such other work as would properly come to them.

A co-operative building association could be formed to help societies that were in position to do so, to erect buildings, where enough could be rented to bring in an income that in fifty years would make the Spiritualists the wealthiest religious body in the country.

A mediums' protective union should be established where all mediums recognized by the state association should be enrolled, so that a society in need of a speaker or medium, could make an engagement, knowing they would secure a proper person. Mediums and speakers should refuse to work for any but a legally organized society, or to help establish one that would secure a charter as soon as able.

As long as we do not engage permanent speakers, circuits should be formed, in order to enable speakers and mediums to make season engagements with the least possible cost for traveling, giving a full season's work to each society, instead of locally as under the present method; this could be done through the state associations.

If the spiritual press should report legally organized societies under one head, referring to individual gatherings as "other meetings," strangers would know where to attend, and speakers and mediums where to apply for engagements.

Members in good standing in any society should be furnished visiting cards that should make them honored visitors in any other society; also withdrawal cards admitting them to membership in other societies. To meet the demands of the public, societies must furnish entertainment as well as instruction. Specialties can frequently be introduced in the way of musical and literary exercises that will add greatly to the interest of our meetings, and also be a source of inspiration to the speaker.

These suggestions are not offered in a spirit of criticism, but with the sincere desire that they may draw out helpful thoughts from others of our workers, and result in practical good to our cause. ALEX. CAIRD, M. D.

West Lynn, Mass.

THE HAUNTED PALACE.

In the greenest of our valleys,
By good angels tenanted,
Once a fair and stately palace—
Radiant palace—reared its head.
In the monarch Thought's dominion—
It stood there!
Never seraph spread a pinion
Over fabric half so fair!

Banners yellow, glorious, golden,
On its roof did float and flow,
(This—all this—was in the olden
Time long ago),
And every gentle air that dallied,
In that sweet day,
Along the ramparts plumed and pallid,
A winged odor went away.

Wanderers in that happy valley,
Through two luminous windows, saw
Spirits moving musically,
To a lute's well-tuned law,
Round about a throne where, sitting
(Porphyrogene!)
In state his glory well befitting,
The ruler of the realm was seen.

And all with pearl and ruby glowing
Was the fair palace door,
Through which came flowing, flowing, flowing,
And sparkling ever more,
A troop of Echoes, whose sweet duty
Was but to sing,
In voices of surpassing beauty,
The wit and wisdom of their king.

But evil things, in robes of sorrow,
Assailed the monarch's high estate,
(Ah, let us mourn!—for never morrow
Shall dawn upon him desolate!)
And round about his home the glory
That blushed and bloomed,
Is but a dim-remembered story
Of the old time entombed.

And travelers, now, within that valley,
Through the red-litten windows see
Vast forms, that move fantastically
To a discordant melody,
While, like a ghastly rapid river,
Through the pale door
A hideous throng rush out forever
And laugh—but smile no more.

—Edgar Allan Poe.

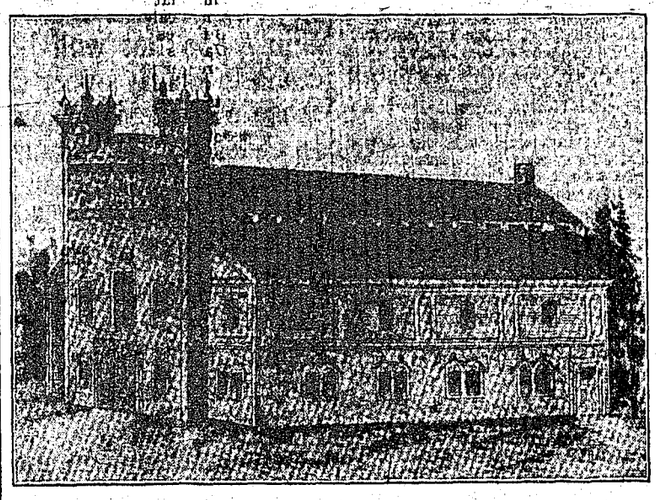
"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price 10 cents.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth. 75 cents: leatherette. 50 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

AUDITORIUM.



Lynn Spiritualist Association.

The Lynn Spiritual Society, Dr. Alex Caird, President, leads in all things pertaining to Spiritualism. The services in various forms, continue all day Sunday, including a supper, at which often as many as 200 partake. No other Spiritualist society on earth today equals it in comprehensive efficiency.

Psychic Circle

Every Friday Evening, From 9 to 10, Local Time—That is, by the time of the place in which you live—Dr. Alexander Caird and Wife, and Lynn Spiritualists Association Center.

Morning Prayer, by Robt. L. Stevenson.

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep.

Will You Join It?

Through the suggestions of the spirit guides of Dr. and Mrs. Alexander Caird, and in gratitude for the inestimable benefit these resourceful workers have been to the L. S. A. and a desire that others may be brought under the same helpful influences, this circle has been formed.

Objects of Circle.

Soul study and the development of your psychic sense and of your highest and best natures.

Please sit in silence as far as it is possible for at least twenty minutes within the specified hour. If unable to sit alone concentrate your mind and thoughts on the objects and work of the circle.

Rules for Circle.

First—send a loving and heartfelt greeting to all members of the circle.

Second—Search your souls to learn if you have lived your very highest since the last circle. Have I been kind, patient and helpful to all with whom I have come in contact?

Third—Ask your spirit friends and the circle guides to draw near and assist you in the development of your highest soul powers and your mediumistic gifts.

Fourth—Send out a helpful thought to all speakers, mediums and workers; and to the press, that the divine plan may be more generally applied.

THE SUGGESTIONS AND DIRECTIONS FOR THIS CIRCLE CAME FROM WISE AND CLEAR-SIGHTED MINDS ON THE SPIRIT SIDE OF LIFE. THE GREAT POSSIBILITIES OF A CIRCLE, IN WHICH THOUSANDS OF PEOPLE AT THE SAME TIME, CONCENTRATE THEIR MINDS ON THE SAME OBJECTS, MUST BE OBVIOUS TO ALL.

If we believe in the potency of thought, we can but believe that such a thought wave permeating the psychic lives of so many in different parts of the world must be productive of spiritual good.

The object or this movement is not for the advancement of the cause in any one place, or with any particular people, nor solely for the good of the members alone, but for the workers, the press, the spirit friends, and the upbuilding of the cause in general. We believe that much good will be accomplished; that those possessing the gift of mediumship will receive help and spiritual strength by placing themselves in the psychic wave engendered by this means. We hope every reader of this will send their name and those of their friends, no matter whether you are a Spiritualist or not, join us, add the power of your thought to ours and receive a blessing with us.

Please remember that this circle is absolutely free to everyone, and we are glad to welcome you as a member without conditions, but there are necessarily some expenses (as printing and answering the many letters of inquiry received) and if any one feels to contribute a small sum toward the same, it will be very welcome.

Brother Francis has kindly offered the use of the columns of The Progressive Thinker for the advancement of this object, and articles will appear from time to time concerning its progress. We hope all members that can do so, will become subscribers to this grand publication, and so keep in touch with the work of the circle.

We also hope that all members will try and induce others to join; we wish to have 5,000 members before the close of the year.

You are cordially invited to join this circle.

All matter pertaining to the circle will be published in The Progressive Thinker.

Send your name and address and be enrolled on the circle book free of cost. The cost of a postal card will make you a life member.

Please pass this card to some friend; make it an endless chain. Send name to

A. A. AVERILL.

42 Smith street, Lynn, Mass.

Explanatory Letter From Dr. Alex. Caird.

To the Members of the Psychic Circle:—I would like to correct a misunderstanding in regard to the Psychic Circle. Many of our correspondents seem to think that no one can become a member unless they are a subscriber to The Progressive Thinker. We certainly wish that every member might (for their own good) receive the benefit to be derived from reading the grandest spiritual paper published, and so keep in touch with the spiritual happenings, and learn the views and opinions of the different writers on the large variety of subjects treated, but we realize that there are many who would like to become members of the circle who are not able to subscribe for the paper, much as they might like to. Such are just as welcome; there are no conditions. We wish Brother Francis could read some of the many letters we have received extolling his paper; he would certainly feel that his efforts for the world's betterment were appreciated.

A word as regards the difference in time. As our circle extends, not only all over our own country, but to Africa, India, Europe, Australia and New Zealand, one can readily see that if we tried to sit at nine o'clock by one time, some part of our circle would be observing the rules every hour in the twenty-four. If we all sit at nine o'clock, local time, the thought wave will start at the Atlantic, extend across the continent and around the world.

If any member wishes the circle to concentrate their wishes on any subject of general interest, will they kindly send the request to The Progressive Thinker? We have no way to inform the large circle, but everybody reads The Progressive Thinker. We would also request the circle members to repeat the following prayer, by Robert L. Stevenson, upon arising in the morning. "The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep."

ALEX. CAIRD, M. D.

44 Commercial street, West Lynn, Mass.

THE PSYCHIC CIRCLE.

Brothers and Sisters of the Psychic Circle:—Our circle is growing. It has already passed the one thousand mark, and new names being added every day. Do you think, when the circle hour comes around, that one thousand friends are all sending out their best thoughts to you?—thoughts of kindly greeting, of healing, of harmony, of desire for spiritual help and blessings. It must help every member, both spiritually and physically. One sister while sending her name writes us that she sat with the circle before she joined, having read of it in The Progressive Thinker, and for the first time in her life felt the presence of spirits around her. I wish once more to ask you to send subjects for thought concentration to the editor of this paper, that all the members may know what you desire.

And will every one of our thousand members send us one or more names? If you will send us just one each, the power will be increased twofold. Will you try? Almost everybody will join if they are invited. We scarcely ever have anyone refuse. Ask your friends and send in their names. Address A. A. AVERILL.

42 Smith Street, Lynn, Mass.

Will you kindly ask the members of the Psychic Circle to send out their best thoughts in behalf of my dear son, that he may be led back to the paths of honor from which he is straying?

A SISTER IN CHICAGO.

I have been a healing medium for many years and have used my gifts freely for the benefit of others. Will the members of the circle assist me in regaining the powers that seem to have left me, that I may continue to relieve suffering? JAMES STONE.

Will the members of the circle please help an old man, an inmate of a soldiers' home, by asking the spirit friends to heal some of the physical ailments from which I am suffering? AN OLD SOLDIER.

I have the gift of healing the sick by the laying on of hands. Will the circle friends assist me in removing all obstacles toward full development? ANNIE JONES HAIGHT.

Napanee, Ont.

I have a beautiful daughter, the pride of my heart, who is threatened with consumption. Three loved children have been taken before her; pray for me, dear sisters and brothers, that she may be spared to comfort me in my declining years? MARTHA MOORES.

New York.

Will the members of the Psychic Circle kindly concentrate their minds on Mr. M. H. Baker of Florence, Colo., that he may obtain some relief from almost helplessness from the knees down? I am a member of the circle. MRS. A. J. BAKER.

Florence, Colo.

I am a member of the Psychic Circle advertised in your paper and want to express my thankfulness that it has been started. I have already received much spiritual help from it. Long may it continue.

Hampden, Me. CHARLES GOULD.

IMPORTANT.

Relating to Organization in Massachusetts.

At a late meeting of delegates, sent by various societies in this state, at Unity Camp, the following committee was appointed to formulate some plan whereby all legally organized societies can be united in a State Association of Massachusetts: Alex Caird, M. D., of Lynn, chairman; Mr. S. S. Ham, Haverhill; Mr. Fuller, Newburyport; Mr. Hall, Brighton; Mr. Hastings, Brockton.

As this matter is to be brought before each society in October, we would like to place it before you as individuals, that you may be prepared to vote intelligently when the time comes.

We think Massachusetts is the most poorly organized state in the Union. It is true, we have a society that is named the "Massachusetts State Association," but it is such in name only; it is not in fact a state society at all, simply a society of individuals, similar to many others in all parts of the state. It may be said that societies can become connected with it if they so desire, but so they can with any society; very few prosperous societies exist to-day that do not have Ladies' Aids, Lyceums or some kind of auxiliaries, and would be glad to have more, but the so-called state association has no auxiliary society; no society cares to become affiliated with an association organized on the principles of this one.

The time has come when, if the Spiritualists of this state expect to do efficient service, to become respected and enjoy the rights accorded other religious bodies, they must follow the rules usually followed by these bodies in regard to organization.

Organization properly begins with the local society; if all the regularly organized societies in this state, will agree upon some plan of procedure, and organize a state association of societies, holding its yearly conventions, to which delegates, according to the per capita, were sent by each society, such delegates to elect the officers and transact other state business, then it would follow as a natural sequence, that the state association should be united with the national, and all societies would feel that they were represented at the meetings of that body.

As it is now there is hardly a society in the state that can afford to send delegates to the N. S. A. conventions, held as they are, such long distances away; the same holds good with the western societies when the conventions are held this way. Consequently, no interest is felt in the doings of a body in which we have no representation, and the feeling naturally arises, that the money that is sent in as per capita, and in other ways, can be expended to better advantage in our own midst.

On the other hand, every society could send delegates once a year to Boston, such delegates receiving their instructions from their societies as to the business likely to come up; if the business affairs of the state were discussed in the business meetings of the locals, every individual would feel an interest, feel as though it was their business, as well as the business of a few officers chosen by the same individual votes year after year. Such an association should be as a father to the locals, looking after the best interests of the whole cause in connection with state work, and attending to many matters that is nobody's business under the present method.

One very important item of work would be arranging circuits. This is a plan that should certainly be put into operation. Too much money is wasted by our speakers in traveling expenses. No society can undertake to arrange for others, but a state body, having the welfare of all societies equally at heart, could arrange circuits for speakers and mediums, whereby some of our well known western speakers could visit the east, and be sure of continuous work the whole season in laboring with the different societies in rotation. This plan could be extended to include other states, in fact, the whole of New England. Speakers could send their list of open dates to the state secretary, and societies, by consulting the same, could receive suggestions and information that might be of much advantage in arranging their season's work.

Some say, "We do not want any state board to manage our affairs." We do not advocate any arbitrary management, but an intelligent co-operation as to what is best for each society. If, as has been suggested, the president of each society should be a director in the state, they could meet in some central place and plan out the season's work in a manner that would seem to be of the best advantage to the societies they represent, and to the speakers also; this could easily be done without interfering in the least with the rights of any one; if they could not agree on any particular point, each society could carry out its own plans just the same. We certainly would not be in favor of placing any arbitrary powers in the hands of any one in regard to such matters, only plan with the idea of mutual helpfulness.

There are many other reforms that could be attended to if the societies were properly organized, such as the adoption of a ritual to be used by all societies in the initiation of members; transfer cards, transfering members in good standing to another society, in case of a change of residence; and traveling cards, introducing members to the officers of societies where they may be visiting, and thus insuring them a welcome among those who would otherwise be strangers, instead of brothers and sisters.

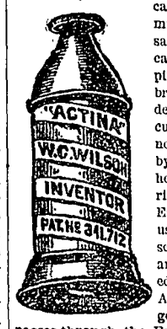
There is no limit to the work of a properly organized state association, and we wish to urge the Spiritualists of this state to give this subject their most careful attention, and to make a strong effort, as they shall come together in their respective societies to resume the season's work, to effect an organization that shall be a credit to the cause, that Spiritualism in our state shall be brought up to a standard where it shall command the respect that is accorded all other religious denominations.

Lynn, Mass. SECRETARY.

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CANCER CURED

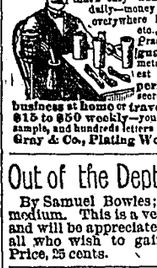
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Out of the Depths Into the Light.

By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This is a very interesting little book, and will be appreciated from start to finish by all who wish to gain spiritual information. Price, 25 cents.

DEATH ITS MEANING and Results.

By J K Wilson, of the Pennsylvania Bar. An absorbingly interesting narrative relating a series of wonderful psychic manifestations occurring in the writer's experience. Cloth, illustrated, $1.25.

The Nemesis of Chautauqua Lake This fascinating Book by the well-known Author and Scholar, **HON. A. B. RICHMOND,** Should be in the hands of every Spiritualist in the land. It is based on a historical fact, but through the narrative is woven a psychic line of thought in the style so natural to the great criminal lawyer that one can feel the author's very presence during its perusal. It is certainly interesting. Price, cloth, 75 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

J. J. Morse is now in England. His address will be 97 Renshaw street, Liverpool.

E. J. Bowtell desires lecture engagements for season of 1905-6. Address him at No. 37 Washington street, New London, Ct.

A Burlington (Vt.) paper speaks as follows of Mrs. L. A. Hutchins, a devout Spiritualist, now 88 years of age: "Among her finest pieces of work with the pen is the writing of the Lord's prayer in the space of a one-cent piece. One piece of art work was sent to the late President William McKinley, who in return highly complimented her work with the pen. Mrs. Hutchins has been away from Burlington for over forty years. Last fall, with her daughter, Miss A. Della, she came back to this city and is now residing on North avenue. Mrs. Hutchins is a vegetarian and in excellent health for a person of her age and of a very bright intellect."

The eastern part of Hillsboro, Ind., known as Fair View, is excited over the appearance of an alleged ghost. The specter is said to appear in a long black dress and wears a long and heavy veil. It seems to sail through the air and disappears as quickly as it comes. It has been named the "Mysterious Woman in Black."—News, Michigan City, Ind.

J. M. Humphrey writes from St. Louis, Mo.: "The First Spiritual Association of St. Louis, Mo., would like to notify the world that its next season's campaign of enlightenment begins on the first Sunday in September, with Bro. Thomas Grimshaw as its trance lecturer for the eighth consecutive year. He is too well known as one of the very best upon our modern rostrum to need any other advertisement, and we would like everybody to consider themselves as specially invited to come and hear him whenever within reach of our beautiful little Temple at 3015 Pine street, in the heart of this city, where no admission fee is charged, that 'Bete Noir' of our cause almost everywhere. We are expecting a banner year, and it would be a strange break in the regular annual series of successes, if this is not the record when next summer rolls around. A fine choir and organ will do their share toward helping a proper frame of mind for listening to Brother Grimshaw, and his unseen helpers will do the rest that cannot fail to make a visit to us profitable for anyone. I may add that we have had a very interesting and helpful open free conference meeting service running all through the Summer on Sunday afternoons, giving opportunity to skeptics and investigators, as well as Spiritualists. No one was barred the floor for a ten-minute talk and we can recommend this as a most useful way of working up an interest in things psychical. This is a very good use of the usually idle time between seasons that may help not only to keep up interest, but as a developing circle will assist the regular membership to a better understanding of what they are attempting to do as reformers. It brings out and assists to train latent ability and ought to be a regular thing in every Spiritualistic church and I refer to the dictionary for the definition of that word."

An honest investigator, Lewis T. Bell, writes from St. Joseph, Mo.: "I heartily approve your effort toward the elimination of fraud. I am not a Spiritualist, only an investigator, but your course as well as that of President Barrett is the only safe one. If true, the philosophy is bound to prevail; if false, all the power of darkness and combined ingenuity of the infernal regions will not sustain it. If there is anything in it at all, lift it to a high moral plane."

W. J. Elmo writes: "The Chicago Spiritual Alliance Church, which meets at 3514 Vincennes avenue, is holding some very nice meetings in its new home. Good short lectures and plenty of tests and messages by Mrs. May Elmo. In the afternoon meetings we invite all mediums to take part. Our services start at 3 and 8 p. m. sharp. Mrs. Elmo's home address is 3514 Vincennes avenue. Seances every Wednesday evening. Our social and dances start September 9. All are welcome."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Eugenia Rouble writes from Watertown, N. Y.: "The First Progressive Spiritual Society has engaged Mr. and Mrs. E. W. Sprague for September, and Mrs. Amanda L. Coffman for October and November, to start the coming season's work. All three of these workers have been here a number of times before, and with the memory of their past work to encourage us, we have enough to warrant in anticipation a very successful season."

J. J. Rittenhouse writes from Royersford, Pa.: "Your last premium book, Letters From the Spirit World, arrived in good condition. I have read it through, and I think it is worth reading again. I think it is filled with truth. The Progressive Thinker comes regularly, and I find it filled with a feast of good reading. I have read each issue through since I have been a subscriber to it, and I will say it is the best spiritual paper, because it is broad and liberal, and stands for truth in mediumship, the same as in everything else, for truth is the pearl of greatest price."

Thos. C. Rose writes from Toronto, Canada.: "The article by H. D. Barrett is a gem. It shows that he is an earnest truth-seeker by admitting his position with regard to Mrs. Green and materialization in general. His statement will enable thousands of perplexed Spiritualists to arrive at a conclusion in regard to this important phase of physical phenomena. I sincerely believe the philosophy is far more satisfying, and that logically applied, will fill the enquiring mind with more light than the phenomena. It teaches the investigator how he may become possessed of the true interpretation of Spiritualism, by the practicing of self-conquest and the unfoldment of his own dormant faculties. Let us be up and doing and assist such noble workers as Brother Barrett and many other noble souls who are doing their best to untie the knots of spiritual confusion as at present existing in the ranks of Spiritualism, so that the ridicule which Spiritualism is at present surrounded with may be dispersed. Let all true workers do their best, and long may Harrison D. Barrett remain at the helm to guide the good ship Spiritualism through the rapids of reformation.

In The Progressive Thinker, pro and con, we see all sides of the question; then are allowed to use our own judgment. I consider The Progressive Thinker a psychic school in itself. Speaking personally I was like a ship without a rudder, buffeted about by every wave of doubt before I became a subscriber to this marvelous dollar's worth. You will always command success."

Frank T. Ripley has the following engagements: September, the First Society of Spiritualists at Indianapolis, Ind.; October, the First Temple Society at Muncie, Ind. He will accept engagements for November and December. Address all letters to Tipton, Ind., P. O. Box 543.

B. C. Taber, M. D., now nearly 93 years of age, writes from Dallas, Tex.: "If I am not the oldest Spiritualist in the land I must be near it. I commenced with the Banner of Light in its first year; then the Religio-Philosophical Journal during its stay in Illinois; then your paper of which I have been a constant reader. I have taken others for a time, then discarded them, HOLDING TO YOURS AS THE BEST OF ALL. I admire the course you take."

J. Marion Gale writes: "In The Progressive Thinker of August 13, appeared a short article from me. There was a mistake in the address. I live at Quilcene, Wash., at the foot of the grand old Olympic mountains. I still enjoy our 'faith of knowledge;' as for the last forty-eight years I have known rather than believed in the plain evidence of the immortal life. I still hope that I shall be able to give any friends in the flesh some valuable testimony thereof ere I quit this mortal frame, and perhaps, thereafter, if conditions permit."

Mrs. Ella Wheeler Wilcox speaks as follows of Brain Building, in the Chicago American: "For years Elmer Gates has been asking men of science to give his assertions regarding brain building a thorough test. It is Dr. Gates' theory (based on proofs which he can give to all who are anxious to investigate) that the brain cells of children who inherit degenerate tendencies, or of children who are arrested mentally, can be developed by a scientific process and the little ones made moral and intellectual members of society. Instead of reformatories and prisons and houses of correction, Dr. Gates would have scientific colleges of brain building under the direction of skilled specialists, where all unfortunate children should be treated with loving care and patient skill. This desire Dr. Gates made known to me more than ten years ago. It has never ceased to be the ambition and purpose of his wonderful life. I am glad to know that another great man is filled with the same colossal ambition, and I wish the president of the United States would stop long enough in his search for truth in our political pond of falsehood to realize what these two great great Americans in our midst could do for the world were they properly supplemented by the interest and support of the government."

Mrs. Dixon, Secretary writes: "The people are returning from camp and their vacations and are seeking in large numbers the Spiritual Science Society at Arlington Hall, 31st street and Indiana avenue. Our music is under the direction of Madam Holton, who has no superior in that line of entertainment. She has organized a large choir of children, the Angels' Choir, which startles the audience with its solos and choruses. Children bring good conditions, and we are glad to have you bring them and join this choir. Dr. Beverly gives free demonstrations in healing after every lecture. This is truly a great work. The collections are sufficient to carry on the work, so we invite all to come and enjoy our meetings. We invite all workers to come and help. Prof. Hillis, Mrs. Hodge and Mrs. Dixon and daughter are always with us and many visiting mediums are returning from the camps and are always welcome."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

On account of Labor Day occurring on Monday, we are compelled to go to press earlier than usual, hence many important items are crowded out.

Amanda Horton seems to be a true prophet. She writes: "I believe the spirits of the founders of our government still control it. I have had evidence enough to convince me beyond a doubt that they do. It was revealed to me at the time that Harrison and Cleveland ran for president, and Harrison was elected, that Cleveland would be our next president."

The closing exercises of the fourth camp-meeting of the Western Wisconsin Spiritualists was held August 27. The attendance during the three weeks has been good. Next year's officers are as follows: President, Will J. Erwood, LaCrosse; first vice-president, C. S. Pratt, Baraboo; second vice-president, C. G. Porter, Wonewoc; secretary, Gertrude Spooner, Wonewoc; treasurer, M. M. Blish, Wonewoc; trustees, E. Hemenway, Sarter; Mrs. J. P. Whitwell, St. Paul; C. Spooner, Wonewoc.

Mrs. C. Kirchner writes: "A social given by Mrs. J. L. Fravel at her home, 2349 W. Huron street, Austin, on Saturday evening, August 26, for the benefit of the Rising Sun Temple Fund, eclipsed all previous affairs. Her beautiful home was opened to our guests, and the welcome extended was appreciated by all. The porches and lawn were beautifully decorated with flags and lanterns and the house decorated with the choicest of flowers, adding to the beauty of the occasion. Sister Fravel opened the social with a few remarks, which was followed by a hymn by all present. Piano and vocal solos by Sister Copeland's daughters were loudly applauded. Sister Ella Green's daughter Bessie outdid herself in her recitations. Spirit messages were given by Brother Thompson and Sister Kirchner, same being a revelation to a number of strangers present. While the entertainment was going on Sister Fravel was preparing a dainty dish for the inner man. It was quite a novelty, ice cream selved in half melons, with cake. Oh, how everybody did enjoy themselves! Our president being delayed by business did not arrive until late, but his cream and cake was awaiting him. The late cars carried a jolly crowd home, after all expressed their good wishes, and extended a vote of thanks to Brother and Sister Fravel and family."

Mrs. Lole Prior's mission in Wellington in connection with the Wellington Association of Spiritualists (Reg.) is finished, and she is now in Melbourne. No lady has been so much appreciated as Mrs. Prior in her particular line of work. Her addresses were plain and practical, and her messages from the spirit world were most convincing. She made a lasting impression.—The Message of Life, Levin, Manawatu, New Zealand.

The Goff will case is disturbing the Spiritualists of Michigan. A decision has been made against the state association as legatees. They have carried it to a higher court and desire funds to defend their interests. The N. S. A. has been asked to assist and it is a case that should be won by the Spiritualists. It is very unfortunate that such legacies must be greatly squandered in legal fights before the Spiritualists can receive the benefit conferred by a friend of their cause. It is necessary to create every possible precedent in our favor, hence the Michigan friends should have substantial help. The better way is to give liberally to our cause while here to do so and not trust our bequests to be faithfully fulfilled. Give now is a proper thing to do.—Banner of Light.

W. J. Elmo writes: "The Spiritual Alliance Society has one of the neatest assembly halls on the South Side, located at 3514 Vincennes avenue, near corner Cottage Grove avenue and 35th street. Church service every Sunday at 3 and 8 p. m. Mrs. May Elmo, message medium. We have a number of new first-class speakers engaged for this fall and winter. Our socials begin September 9, and will continue every Saturday evening. All are welcome."

B. G. Sweet writes: "Your war on the fake mediums is just what is needed, and I hope the war that has given them such a black eye will be kept up until there shall be no place for them among those claiming to be Spiritualists. Any Spiritualist that will spend his dollars for The Progressive Thinker and other good spiritual literature will be immune from fakerism."

Henry Scharffetter writes from Baltimore, Md.: "The First Spiritual Church of this city has engaged the following speakers and mediums for the season of 1905 and 1906: September, Dr. J. M. Peebles of Battle Creek, Mich.; October, November and December, Mr. and Mrs. A. Scott Bledsoe of 507 Horne street, Topeka, Kansas, inspirational speakers and mediums; January and February, Mrs. Helen-Stuart-Richings of Seattle, Wash. She is an inspirational speaker and prophetic medium. March and April, Oscar A. Edgerly, trance speaker and clairvoyant medium. May and June, Mrs. Georgia Gladys Cooley of 3148 Prairie avenue, Chicago, Ill., inspirational speaker and message bearer."

Henrietta L. Lichtig, secretary, writes: "The ladies comprising the Illinois Sunflower Club, auxiliary to the Illinois State Spiritualist Association, are by no means idle. Quarters have been leased in the Fraternity Building, 70 East Adams street, for the second and fourth Tuesday of each month during the year, where they will have their regular meetings and hold entertainments. The next regular meeting is to be held in Lincoln Hall, Fraternity Building, 70 East Adams street, Tuesday, Sept. 12, at 2 p. m. A full attendance of all the members is desired, as business of importance is to be transacted."

Mrs. Barnes, the wife of Charles J. Barnes, the trumpet medium, writes from Warsaw, Ind.: "Charlie has arrived home from his summer work, and is resting. He says he had a very pleasant time at the various camps. We have been wondering why the secretaries of the different camps never mention the mediums; only the speakers are spoken of. No one likes a good inspirational speaker better than I do, but as the demonstration of spirit return is the basic principle of our philosophy, why not mention it, too; that is, when you know it is honest. I have watched the papers closely all summer, and have found but little or no mention of mediums for phenomenal phases. Why is it? Are we getting too proud, and conventional to acknowledge the source of our power? If that is the case the day of our doom is sealed. We enjoy The Progressive Thinker in the quiet of our little home. Charlie is now ready for fall and winter calls for trumpet work. His permanent address is 642 N. Lake street, Warsaw, Ind."

E. J. Schellhous writes: "Within the last few years Spiritualism has made great advance in Kansas City, Mo. There are a number of resident mediums here, who are doing good work. Without invidious distinction, I mention one medium, Mrs. Edward Connolly (for there are numerous phases of mediumship), whose most interesting phase is her musical mediumship. She is a finished performer on the piano, but has never taken a lesson from a mortal. Her most wonderful performance is her spirit vocalization. The principal control is the prima donna Yandall, a Danish singer. Yet others control her voice; among them is a fine tenor voice—all of which are very different from her natural voice. I have heard the wonderful musical medium, Jesse Shepherd, but the performance and the vocalization of Mrs. Connolly are equal to his."

Mrs. C. Kirchner writes: "The rain on Sunday evening, Aug. 27, did not deter the large crowd from attending the services of the Rising Sun Mission at the home of the president, to listen to the well delivered remarks uttered by Bro. Dr. L. Rowell, a former Methodist minister. He took for his subject, 'The Good Samaritan,' showing that Spiritualists could find a heaven on earth, and could draw the higher forces from spirit life by doing good to others here and not waiting till their friends had passed to the borderland. Following his remarks we were more than pleased to hear from our Sister Andrews who has recovered from a long siege of sickness. She gave some grand spirit demonstrations, as well as did Brother Thompson and Sister Kirchner. A number of strangers were the recipients of tests which were very convincing. Our full choir sang some beautiful selections which were very appropriate. Owing to the occupants of our temple holding a lease, we cannot as yet hold our meetings in our temple, but will hold meetings until further notice on Sunday afternoons at 3 and evenings at 8, at Star Lodge Hall, 378 So. Western avenue."

Mrs. E. R. Weter writes from Haslett Park Camp, Mich.: "This week closes our camp. Mr. and Mrs. Kates came last Friday and are still with us. Sunday we had a large crowd. Saturday night every sleeping place was filled. Mr. and Mrs. Kates are earnest in their work, and try to interest the people. We have had good meetings, though the camp is quiet this week, and many have left, yet we are encouraged. Our manager is making every effort for its interest, and we shall leave our camp thinking it is on the way to progress. We expect some cottages to be built this fall in the grove. We would like to see the people more interested in the cause, and ready to give a helping hand, and we, one and all, live more in touch with the better and higher influences and be ever ready to testify to the truth with which we live."

Sister Onfa of the Order of the Golden Rule, writes from San Francisco, Cal., No. 1110 Eddy street: "I enclose one of our little circulars, knowing full well that The Progressive Thinker is interested in every movement for the betterment of humanity. The little folder gives but a brief suggestion of the work of the sisterhood as it will unfold in the near future. Besides our Open Air Sanitarium and Retreat for those merely seeking rest, we hope soon to provide homes for old people, especially for men and women who have served in any field of progressive thought the cause of Truth. By homes for our dear elder brothers and sisters we do not mean an institutional establishment, but individual cottages with little garden plots all their own to be cultivated in any way their fancy might suggest. Also we will have real homes for the orphan children of parentage out of all orthodox creed. These children will be taught to live by the Golden Rule in order that they may become real humanitarian workers."

Mrs. DeWolf Kiser, slate-writing medium, is in the city for a few days, and is located at 851 West Harrison, St.

John W. Ring writes: "I had a lovely time in Lily Dale, and am here for about ten days, after which I shall visit Titusville, Pa.; then work my way west from there to Chicago, where I shall be October 1st., for several days, then off to the great Convention in Minneapolis."

Maggie Henry writes: "Spiritual Mission Chapel, at old 77, on August 27th, we had a very interesting meeting. Our speaker, Prof. F. M. Stoller, is a bible Spiritualist; always reads a portion of scripture, followed by a scientific explanation of the same. It is very interesting and instructive, especially to those investigating. We had a good sized audience, and enjoyed the services very much. The lecture was followed by a few psychometric readings by Mrs. Hope, followed by many readings by the Professor, who is a fine psychic as well as an inspirational speaker."

Sunday evening, August 27, the Golden Rule Spiritualist Society had for its speaker, Mr. Koehler, a very talented man, and a speaker that gave great satisfaction to the audience. The message bearers were, Mrs. Alice Sexsmith and Mrs. Nellie Kusserow, whose work was duly appreciated. The speaker for Sunday evening, Sept. 10, will be that well-known worker, formerly of Chicago, Mrs. DeWolf Kiser. Conference at 3 p. m., and lecture at 8 p. m., at O'Donnell College Hall, South Paulina St., between Washington boul. and Park av. All are cordially invited; open doors.

Eva L. Stewart writes: "The Hyde Park Occult Society was highly entertained on Mediums' Night by Mrs. Weaver and Mrs. Thompson from the West Side. This is the second time they were ever in this hall, and I hope it will not be the last as their messages were all recognized and appreciated very much. Mrs. Kline was present and her control gave us a fine talk. Sunday eve, Aug. 27, we were blessed with a beautiful talk by the Rev. Mrs. M. Schumacher, pastor of the Church Students of Nature. She is a good speaker as well as medium and pleased all in the audience. Mr. E. Dirkes, formerly a lecturer, but now developed into a message giving medium, gave some good readings from articles laid on the table. Our social dance was well attended and enjoyed in spite of the warm weather. Our next one will be during the last week of September."

Unprecedented Proposition.

The Good accomplished by The Progressive Thinker in sending out the Twelve Premium Books can not well be overestimated. Orders come in nearly every day for the entire set, and those who receive them are especially delighted. In at least 20,000 homes The Progressive Thinker has been instrumental in establishing the nucleus of a library. The Twelve Premium Books formerly sold at prices ranging from $1.00 to $1.50 apiece, making the cost of the above not less than $13.00. All we realize for the whole set, after paying postage, is a little over $2.00—something never before accomplished in this country or Europe. Any person who sends in a yearly subscription and who desires only one book, can take his choice of the Twelve for only 25 cents, thus making The Progressive Thinker the cheapest Spiritualist paper printed in the English language. Only our subscribers can purchase these Premium Books at the prices given. Another new and interesting volume will be issued next spring.

FROM LILY DALE.

Some Matters of Personal Import Noted.

The closing days of camp life at Lily Dale have come and the season of 1905 will soon be a thing of the past, save the memory which will remain of whatever pleasure or profit we may carry away with us.

The camp grounds and surrounding country are always attractive as a beautiful place to pass the summer months. The varied attractions which have been presented to the various minds of the people in attendance at the assembly this season have met the usual varied criticisms—for the mind of the thinking investigator is usually keenly critical—and able to pass on the merit or demerit of the food presented for their acceptance, and while there may have been some who fell short in the estimation of their work, others fully justified all the hearty accord given.

J. Clegg Wright was here almost through the entire season. His work needs no endorsement from so weak a pen as mine; it is enough to say his lectures were well attended, and his class work was received with hearty demonstrations of appreciation, and no one could listen to his inspired words without receiving lasting benefit therefrom.

Mrs. Richmond, Mrs. Twing, Mrs. Lillie, W. J. Colville, C. Fannie Allyn, Mrs. Fixen and B. F. Austin I may add to the list of Spiritualist speakers who were heard from this rostrum this season.

The usual sensational reports concerning the physical mediums have been set going, and much speculation in regard to their work the coming season is rife. However, no worthy medium whose work is honest and above reproach need fear for results.

A judicious pulling out of weeds is beneficial to the growth of the plant, and a stirring up of the soil necessary. So we hope for the cause in the future.

One disappointing feature of the camp work this season which was widely felt, was the non-appearance of Prof. W. M. Lockwood on the public rostrum together with Mr. Wright, as had been the custom in the past, and which had been to hundreds of people the main attraction which brought them to Lily Dale. Many remained away on account of Mr. Lockwood's name not appearing on the program, but to those who came the disappointment was mitigated by Mr. Lockwood's securing private rooms—not at all adequate to his work—which were crowded at every meeting of his class; and the hearty applause which greeted him, and the great interest manifested in his teachings, were certainly a significant tribute to the great worth and need of his continued labors along this line of work. Any society or association engaging Prof. Lockwood and J. Clegg Wright in their especial line of work can make no mistake.

Rev. B. F. Austin is here to close this session of the assembly. Vigorous in utterance, honest and sincere in his presentation of the truths of Spiritualism, he is one of the ablest advocates upon our rostrum to-day, and leaves the impact of his earnest convictions upon the minds of all who listen.

Certainly there are many noble minds espousing and advocating the truth of Spiritualism. We need not fear that our cause is dying. Year by year it is becoming more wide-spread, and if converts do not enroll themselves with our societies it is because the minds of the people are becoming so imbued with the principles of Spiritualism that they do not need to unite with us to find all he have to offer. Truth will prevail, and time will make all things right.

MARY WEBB-BAKER.

New York State Mass-Meeting at Potsdam, N. Y.

A three-day meeting is called to be held at Potsdam, N. Y., in the opera house on the 15th, 16th and 17th. The programme will include lectures, spirit messages and music.

H. W. Richardson, state president; Carrie E. S. Twing, vice-president, and Tillie U. Reynolds, vice-president and state missionary, are to be assisted by B. F. Austin, Mrs. Effie Chapman, Mrs. Paine and others as speakers and mediums, and the Spiritualists of Northern New York are invited to be present.

"New Testament Stories Comically Illustrated." Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and excruciatingly funny. Price in boards, $1. Cloth, $1.50.

Notes From the City of Light Assembly.

A synopsis of Geo. E. Littlefield's lecture on Socialism to-day would be a mere shadow in effect when compared to meeting the man face to face and hearing his denunciation of capitalism. That he has the courage of his convictions no one who heard him speak can doubt. The auditorium was filled to its utmost capacity, excursionists coming from Jamestown, Titusville, Buffalo, Dunkirk, Chautauqua, and from every point within a radius of 50 to 100 miles the people came to hear this friend and defender of the working man, the helper of oppressed humanity.

Chairman Lillie in introducing him to the large audience, said: "Mr. George Elmer Littlefield needs no introduction from me. He will now take hold of the end of a live wire, and I hope we may all be shocked!"

But one more week at the City of Light Assembly, and the interest never wanes, neither do we expect it to until the last number on the program has been filled.

Talent yet to be heard from the platform this week is, Mrs. Lillie, Rev. B. F. Austin and Lotta P. Cheney.

Mrs. Margaret Gaule Reidinger and Mrs. Annette J. Pettengill still successfully and satisfactorily give clairvoyant and clairaudient messages, while the psychometric readings of both these workers at times are marvelous.

The last dances of the season will be Wednesday and Saturday nights of this week.

An interesting and beneficial feature at the City of Light Assembly this season has been the German meetings, presided over by Mrs. E. Stumpf, of Brooklyn, N. Y. These sessions are carried on in the German tongue exclusively, thus giving those of that nationality not versed in the English tongue an equal chance to learn the beautiful truths of Spiritualism.

Less than one week more will close the most successful season in the history of this Assembly.

MATILDA ORR HAYS.

Chesterfield Camp.

Saturday morning the lyceum children met on the parade ground to say farewell to Mrs. Anna Gillespie and surprised her with a beautiful silver-handled umbrella and a bouquet of flowers. Mrs. Maggie Waite made the presentation speech. Mrs. Gillespie thanked them in a few words, and as she made her way to the cars that were to bear her away on her long journey to California, she was followed by the entire assemblage to give her God-speed. As the cars slowly gathered headway, the children sang the chorus of "Chesterfield, Camp Chesterfield," but broke down, and there was not one among the onlookers whose eyes were not moist with tears. She has made herself beloved by all who came in contact with her and was one of the main factors in the success of the camp.

WALTER S. MILLER.

BOOK REVIEW.

The Elements of Ethics. Founded on the Natural Law of Mind as Revealed by Human Conduct. By E. J. Schellhous, M. D., Kansas City, Mo. Paper, 50 cents.

This work by an author whose name is well known to readers of The Progressive Thinker, purports to be a scientific exposition of ethical science, founded on the psychic forces of man, as physical science is founded on physical forces. The author approaches and handles his subject in a manner entirely different from the old-style text books. He lays his foundation in the firm basis of fact, grounded in the nature of man, recognizing the reign of natural law in the realm of mind, and holding that human achievement for the moral and spiritual welfare of man may far surpass his material interests afforded by the means of the aids of physical science. It is a work of deep, yet clear thought, and is well worthy the study of all who are interested in the science of ethics.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, from his home in San Diego, Joseph H. Tyler, aged 87 years. Born in New York, he came to this state in the early seventies. He was a member of the G. A. R., Co. K, First Minn., and a Mason of high standing. During Mr. Tyler's early life, he traveled extensively in this country and made friends wherever he went. He leaves two children, a son, Alvin P. Tyler of Fresno, Cal., and a daughter, Mrs. Sophia T. Elliott, a prominent and well loved medium of San Diego, with whom he has made his home during the late years; attended by her unselfish care. The funeral services were held Aug. 22, at 2:30 p. m., attended by a host of friends. Mrs. Lily M. Thiebaud of San Bernardino, Cal., delivered the funeral address. COR.

Passed to spirit life from her home at Lowell, Mich., Mrs. Olive Alden, at the age of 78 years. She had been a Spiritualist for many years. She leaves one daughter and grand-daughter. Her husband passed away six years ago. There were many friends present to sympathize with the few remaining friends. Services by MRS. J. H. DUNHAM.

Ionia, Mich.

A Lesson by a Spirit.

It is an eternal truth that every successive world, age or cycle, has its own specific work to do, for the furtherance of general knowledge and humanity's weal, as well as the rectification of accumulated errors with regard to life's true import.

The present cycle has the especial duty assigned it to rectify the erroneous idea regarding man's begetting on earth and his regeneration from the crude annexations of matter to his soul and spirit. Thus will be learned what constitutes the true plan of redemption for the spiritually deficient for their onward movement in life's unending march. This has been a difficult problem, but it will have its solution, and absolute proofs of its verity furnished by a scientific demonstration, then the controversy with regard to the true mission of Jesus the Christ will be ended.

Truth is mighty and prevaileth in the end, although while struggling for ascendance, those who defend her suffer hardships and are maligned by the foes of Truth and Right. But they rise in time and are honored while those who gave Truth the fight, are set low.

MRS. M. KLEIN.

"The Attainment of Womaly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. Price $1.

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The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific.

Mr. W. M. Kulp, 317 46th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma, by Himalya after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 24th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Gleave, 186 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good but Himalya cured me. Mr. W. F. Campbell, Bainbridge, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes April 15th, 1906, I never lose an opportunity to recommend Himalya as it cured me of Hay-fever and Asthma and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to the Kola Importing Co., 1162 Broadway, New York.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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"There are some things in our personal history that never fade from memory. One in mine has been fresh for fifty years. I went one night to hear the eloquent lecturer, Prof. S. B. Brittan, but I have no recollection of a thought he advanced or a word uttered. But with him was a young man who sang, 'What shall be my angel name.' The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his earliest compositions."—J. S. Loveland.

Longley's latest book of songs comprises the cream of all his former books and many new ones, and can be had in decorated covers for 60 cents; plain, 40 cents.

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Some Glimpses of Occultism ANCIENT AND MODERN. BY C. W. LEADBEATER

The following subjects are treated in a most able manner;

ANCIENT:—Theosophy and Christianity; The Ancient Mysteries; Buddhism.

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Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Mrs. Julia Richardson: Q. Will you please explain what is meant by the "Comforter," Jesus promised would be sent when he went away?

A. Jesus says, "But the Comforter which is the Holy Ghost, which the Father will send in my name," etc., John 14:26, and again, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth," John 15:26.

The thoughts of this evangelist are highly mystical and obscure. The disciples complained to Jesus that they failed to understand. He left it in doubt, for he spoke in parables, and gave the impression that he would return and would become the "Spirit of truth," guiding the world, and the "Comforter." The Spirit of truth is made synonymous with the Holy Ghost, which again was the Logos or divine word. It would not be a strained interpretation to suppose that the hosts of the spirit world, coming into rapport with mankind, should become the redeeming power of the world. Than our spirit friends near and guiding us, there can be no greater Comforter.

C. W. King: Q. In "The New York American Year Book" for 1904, which has an immense circulation, an article appears, written by Mrs. Mary T. Longley in which it is stated that there are "about 1,500 avowed Spiritualists in the United States and Canada, and perhaps as many more who will not acknowledge it." I presume Mrs. Longley did not have an opportunity to read the proof sheets of her article. The mistake should be corrected and wide attention called to it.

A. The matter was referred to Mrs. Longley. She did not see the proofs, and was not aware the error had been made. She wrote 1,500,000 and the three ciphers were quietly dropped off. The probability is that this number should be multiplied by two but it has been accepted as a close estimate by the best informed.

IN FAVOR OF ABSOLUTE HONESTY.

The Views of One Who Attended the Chesterfield Camp.

Having just returned from several weeks of rest and recreation at Camp Chesterfield, I feel impressed to write a few lines to your grand and glorious paper.

I have been looking over the copies accumulated during my absence and it seems to me I never before found so many exceptionally splendid articles published in a brief five or six weeks. I want to say to the editor and his able corps of co-workers as well as to all the readers of The Progressive Thinker, that the thoughtful, honest and intellectual Spiritualists all over this country are reaching out to join hands with you in your fearless effort to crush out all kinds of fraudulent and dishonest manifestations practiced by so-called mediums of to-day.

At camp I heard considerable discussion along this line. Some say to expose a fraudulent medium is to damage the cause. Others contend that the report of a medium being "grabbed" serves only as a fine advertisement for the said medium. Such however failed to prove the case with one whom I have in mind.

Another contingent claims that Spiritualism cannot live without the phenomenal medium, thereby leading one to interpret her (a medium who said this) as meaning if fraud were crushed out there would be no more phenomena.

But my convictions concerning the whole matter lead me to make the foregoing statement, that all genuine, honest, brainy and well-informed Spiritualists stand by the old adage, "honesty is the best policy," and if Spiritualism could not live without the practice of fraud to convince a gullible public the sooner it dies a natural death the better. But all who have investigated intelligently know beyond a reasonable doubt that it can and will live to rule the thinking world. In fact it could not be stamped out if we were all to turn our backs upon the Spiritual world and leave it to battle alone.

It has lived for untold centuries doubtless not to be killed or smirched and trailed in the mire of dishonest money-getters who are conscienceless alike for the cause and their own spiritual welfare.

It is a crying outrage that any such should be permitted to style themselves Spiritualists, when true Spiritualism teaches only that which is elevating and uplifting, pure and ennobling thoughts which breed honest actions and build untarnished character for this plane of existence, to say nothing of reaching the goal of a progressive and happy condition beyond the vail.

So we say, go on, Brother Francis, with your present work, and know that good thoughts of grand and glorious success are God-speeding you forward.

Crawfordsville, Ind. B. F. M.

Important Notice to Ohio Spiritualists.

The Ohio Spiritualist Association is very desirous of extending its missionary field and earnestly solicits correspondence with Spiritualists in localities where there are opportunities of organizing societies. Address all communications to

CARRIE M. BARTHOLOMEW,
Corresponding Secretary O. S. A.
Geneva, Ohio.
By order President O. S. A.

Judged From a Spiritualistic Standpoint.

The ever urgent cry of to-day is for legislative reform, and as the only answer to that cry Socialism has come to the front. It is believed by its votaries to be the best solution of the political and industrial problems now facing the present age.

The labor problem in American and many European nations has become a very grave question. The constant war between capital and labor is tending to anything but peace and good will. A solution of the question would seem to be a pressing demand in view of the exigencies of the case yet it might not be stating too much if it was said here that what will be the only true and lasting remedy for the evil, would if given now not be favorably received.

Social reformers particularly of the political class have certain preconceived opinions as to how these things must be adjusted. They desire to legislate the people into peace and plenty through the power of a righteous and equitable government. Socialists, like all other classes of extremists, are one-sided and tenacious to a fault of that particular side of the question which they have espoused. Political and social reform, whilst serving a purpose in the economy of life, cannot and will not of itself do for the people what so many of its adherents fondly anticipate. Whilst granting the benefits of a righteous and equitable form of government in the interests of the people irrespective of class or party, it falls short of what is the actual need of the people.

Republican governments at one time were thought to be the "beau ideal" government of an advanced nation. In comparison with monarchal rule, Republicanism was supposed to stand first by the superiority of its constitution. Yet permeating the foremost of Republican constitutions we have political corruption and chicanery holding sway. The youth and freedom of the form of constitution has been taken advantage of by political bosses, multi-millionaires and thieving trusts. Instead of finding that the working and ordinary classes of the people are getting richer and more contented, the contrary turns out to be the case. The few own the wealth of the nation, and the rest go a begging. That such a condition of affairs exists amongst a free and liberty-loving people points to "something rotten in the state of Denmark." There is an important screw loose somewhere which requires adjusting. The fault lies not with the existing constitution so much, be it ever so deficient in its make-up, as with the members who compose its government.

In dealing with Republicanism the ideal form of government at present in existence, the question of Socialism has not been lost sight of. Only the argument is, that all things being equal, what applies to the one form of constitution might in time with equal force apply to a Socialistic legislative effort. Humanity without the true knowledge of those spiritual factors which go to make up a righteous and pure life, must ever be unreliable, whether the constitution be Democratic, Republican or Socialistic in its nature. Causes must be dealt with, not effects. Adjust the cause, and proper effects will follow as the resultant of such adjustment. The cause lies within man's self. Individual man must first be reformed, and the social and political questions will find true solution through such reformation.

Spiritual life as a determining factor in the adjustment of the industrial and political life of the people, has been largely a moot question. It has been relegated to a back seat in the affairs of life, as having an unimportant bearing on the case. To resuscitate and give it its proper place in life should be the earnest endeavor of all true lovers of the welfare of the human race.

Let it be distinctly understood that when the question of a true spiritual religion is here dealt with, that no reference whatever is had to dogmas, creeds, churches or isms. The divinity within the soul of man, its awakening expansion and ultimate control of his whole being, is the real issue of the question and will now be dealt with. The soul under the old orthodox conception of God and religion was supposed to be lost by nature and only through the reconciliation accomplished by the work of Jesus on the cross could man hope for salvation. This kind of religious belief was given to the world by the clergy (not by Jesus, as he never wrote a word of doctrine whilst on earth) as a panacea for all ills. The ridiculous doctrine of God the Infinite, propitiating himself and dying on the cross has been impudently given to the world as the mission of that great teacher of spiritual things, Jesus.

The date of the New Testament and the rise of Christianity was at the time of the Emperor Constantine, who paganized Christianity and made the people of his empire Christian at the point of the sword. The Council of Nice decided the canonicity of the New Testament, and from that body of clergymen was founded the Roman Catholic hierarchy. The Latin Vulgate is the correct version of the New Testament writings. From the Roman Catholics, Protestants received their religion in fact. Protestantism in its various branches is only mutilated Roman Catholicism.

The world has been asked to accept a record of religious dogma which was prepared and doctored by old-time priests, as the infallible record of God's revelation to man. As the resultant of religious dogmas, churches and creeds, wars and bloodshed have disgraced the ages since the uprise of the Christian era. Do not blame Jesus, the healer and teacher, for this, the world has wronged one of its greatest and noblest souls by attributing to it false claims and spurious assumptions.

Greedy priests, false teachers and a corrupt and ignorant clergy were the foisters on the people of these doctrines. To-day must be unloosed the bonds of ignorance that the world may go free, and no puny priest, church or ism will hinder the progress of truth and the final emancipation of the race from all error. Instead of divinity being imparted to man through credulous belief, he will know and understand the power of God within himself.

Religion in its truest meaning is the awakening of the soul from the fetters of animality and ignorance, into a higher consciousness of life. It is the spontaneous uprising in the soul of a new affection which attracts and draws it into a realization of the true divinity within itself.

Jesus uttered a great truth which has been obscured and misunderstood by his pseudo followers, when he said: "Ye must be born again." This is a scientific law of life relating to the spiritual unfolding and regeneration of the soul. The majority of mankind are born of animal passion. To enter into the kingdom of spiritual life one requires a new birth, the re-chemicalizing of the atoms composing his organism, on to a higher plane of vibration. Thus in the highest sense of the term religion is a new birth, the springing from within man's soul of an interior power which molds and changes the life to operate on a higher plane of conscious activity. In some cases more than others the seed of divinity is so deeply buried by the encasement of the grosser animal conditions of life, that its growth is more tardy in finding expression. The soil of such an one requires careful tending and turning over before definite results are gained.

Man is in his make-up truly a religious being and when he neglects that part of his nature, he does so at the expense of the whole, and disaster overtakes him sooner or later. To allow the lower or animal senses to dominate and rule is to put the powers of his life in charge of the lowest department of his being. Surely such a course is wholly unphilosophical and unscientific.

How to awaken knowledge of something higher than the life of the animal sense has been the effort of all spiritual teachers throughout the ages. Hell-fire teaching was a good old-fashioned remedy, like the doses our grandmother prescribed for us, effectual, but awful nasty to swallow. Robert Burns, the Scottish poet described the preaching of hell-fire as "the hangman's rope to haw'd the wretch in order." It would seem to have served its day and time, to scare the animal man into something like a sense of rightness. The effect has now worn off and the thinking minds of to-day require something more reasonable on which to base their philosophy of life.

Many scientific minds relegated everything to the realm of matter; matter first and last, the alpha and omega of all creation. A spiritual conception of the universe was wholly unthinkable to such minds. The demand was for demonstration and fact, the church could not give it their religion being built up of an unreasoning faith in theological dogma.

The demonstration and fact have come through Modern Spiritualism, the world has received a shoal of spiritual verities which ought to last for all time. The psychic powers resident within the organism of humanity have been discovered, and through these powers scientific minds have had proven to them beyond question the reality of spirit and the continuity of life in other realms of being. Names such as Professor Hare, Robert Dale Owen, Sir William Crookes, Dr. Hyslop, Dr. Hodgson, Sergt. Cox, Professor Oliver Lodge (of Edinburgh University) Dr. Alfred Russel Wallace, Professor Zollner (of German University fame), Flammarion, the French scientist, and scores of other prominent writers and thinkers have all added their quota of thought testifying to the reality of spirit manifestations. Through the thousands of media the world over, a rational philosophy of life has been received. Man is divine and his own savior, he requires no vicarious atonement to fit him for heaven; he must work out the result of his own ignorance and folly. Through the endless ladder of progression he learns all he requires to know.

The power to make mankind new creatures springs from within, drawn from that innermost vibration of life, which is ceaseless and untiring in its energy, making all things new. Religion is our life, not the act of a moment merely; not one conversion, but it is continually converting us and giving us a fuller consciousness of life.

It isn't so much the environments that make the man as it is man who creates and makes his environments. Changing a man's surroundings does not necessarily change the man. If life springs from an interior source, you cannot change the current of that life by doctoring up the externals. The same error would be committed as by Doctors who treat symptoms and neglect to discover the cause that is producing the symptoms.

It is proposed to give man in his present submerged condition of mind, ideal conditions of government and environment, but if man is not equal to these same conditions, that is, has grown into them as the resultant of the interior reformation of his life, they will be practically useless to him. He will not be able to appreciate or put them to the best advantage. His grossness of life and conduct are just as likely to continue in such conditions, as out of them. A pig in a drawing-room would not behave itself any better, than in a barn, nor would it be expected to do so. All reformation of life must spring from within, growing outwards; if you doctor up the outside only, the inside being still unchanged, the result will not be satisfactory. With the awakened consciousness to the higher life of the soul and a true understanding of the principal factors that go to make up a harmonious existence, so will the soul enjoy ideal conditions of life.

The requirements of humanity are the understanding of life through the consciousness of divinity within itself. The experiences of life are such, that the unawakened or animal man, is wholly an unreliable quantity, be he a Republican, Democrat, or Socialist. When self-seeking, personal aggrandizement and dollars are made the main objects of political life, corruption and disaster are sure to follow.

If such who seek to benefit permanently the human race, would recognize their true relation to the whole and also the utter worthlessness of all narrow, selfish and personal ends, they would be on a fair road to doing something good. Those who serve humanity in a public capacity are in reality the servants of divinity; as such they should be noble, pure and righteous, commanding the love and sympathy of all those whom they propose to serve.

A truly spiritual religious life is simple, though hard in the present material age. When the cobwebs of priests, creeds and dogmas are swept away from the portals of truth, all mankind must surely worship within its shrine. Jesus said, once at least he is reported to have said so, "I and the Father are one." If we can say so with a truthful spirit having recognized our oneness with Deity and all its manifestations of life, then likewise we are one with the Infinite. All life is one and comprehends the whole; truth is a relative apprehension of life, of universal application. Pray do not circumscribe it.

Alameda, Cal. DAVID A. LEISK.

KANSAS NOTES.

Status of the Cause as Seen by a Worker.

Again I come to annoy the many readers of The Progressive Thinker with my would-be nothings, however, I trust they may eventually terminate into somethings.

Behold my great surprise upon reaching Wichita Saturday afternoon, to learn that our good and very genial sister, Laura B. Payne, was here and was to deliver a lecture in the Elks' Hall, 400 E. Douglas avenue, and to also learn that Mrs. Kayner was to be with us tomorrow. Now if Sister Bryan would only materialize, we would certainly have a glorious time and no mistake; however, Laura and I have met, visited and planned to arrange for a meeting Sunday evening, Sept. 3, and if Sister Kayner should join us to-morrow, we will have her, if possible, to aid us in our work Sunday evening.

Brother Francis, I wish to make a statement that should have been made some time ago, so that all might read as they run, and that is that Sister Bryan and myself are not out to injure mediumship, nor to break up circles, when we ourselves depend upon our medial gifts for our livelihood; neither are we out to uphold fakirs. In my travels I meet many that say to me, "Oh, Mrs. Jaquet, don't expose So-and-So; he (or she, whichever it may be) is helping our society."

Now, which is the fakir, the society or person employed to do the fake?

Not a thousand miles away is a trumpet medium, and one good sister who is helping to retain this horn medium, says: "While we know he is a ventriloquist, and perhaps does a part of the talking, at the same time we know the dear spirits manipulate the trumpet."

Oh, bosh! Likely story that the dear spirits are going to run around with the horn and place it to the ventriloquist's mouth, so that he may talk to his audience, who sit in utter darkness. You or they, will have to show me. I am from Chicago, and like the poor old Irishman, who peddled ashes for soap makers, I can not do justice by the case. All I can say is, that such people remind me of some would-be Christians—throw a blanket around the erring members of their church, and cover up the wrong, for it brings them money.

Another subject that is most important, that of organizing societies in Kansas. Do what we may, none are willing to come under the new state organization, claiming that they have but one state organization that is legal, at the same time at our meeting, held in Topeka, June 9, 10 and 11, one of the members, of the Bledsoe state organization arose and made the statement, that there could be no record found of there ever having been a state organization. Now, I trust that all these things will be more clear at the N. S. A. convention to be held in Minneapolis in October.

Sister L. B. Payne delivered a very forceful lecture last evening to a large audience, and was listened to with great earnestness. After the lecture a gentleman, who I am informed is a Universalist minister, arose and said that while he was a novice along our lines of philosophy, he was well pleased with the lecture, and it had given him food for thought. L. J. JAQUET.

Wichita, Kansas.

AIM FOR THE TOP OF THE TREE.

Is there a pain in your heart that's eating your very life away?
Does it come every morning and evening, no difference how you pray?
Does it reach way down in your lonely soul, crushing your higher aims,
Crumbling to dust your better self, with all that honor claims?

Is there a burden you carry thro' life, mayhap not all your own,
And you can't get out from under the load that weighs you down like stone?
If no way you turn, you scan catch a gleam of hope, to quiet your soul,
And a weary cry springs out from your heart: Oh, could I but reach the goal!

Then lift your thoughts to the better life; send forth your bravest plea;
With your bow of promise, an arrow of hope, aim for the top of the tree!
Many others have sorrow and trouble, no life from grief is free,
So speed your arrow—not at center nor root, but straight for the top of the tree.

MRS. J. H. DALLAS.

St. Louis, Mo.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price 25, 10 cents.

REMARKABLE DREAM WARNINGS.

Resulting, of Course, from Direct Spirit Influence.

A remarkable case of dream-warning was that of Henry Gay of Abertillery, Monmouthshire, England, who on February 19, 1901, had a vivid dream, in which he declared he was standing with a "radiant presence" in a shining cornfield. His companion gathered four ears of corn and handed them to him with the words, "These are all for thee." Mr. Gay immediately told the Rev. D. Collier, of Abertillery, of his strange dream, and said he was convinced that its meaning was that he had four more years to live, a conviction which no argument could shake. Exactly four years later, on February 19, 1905, Mr. Gay died.

The late Lady Teedmouth, shortly before she died, had a strong conviction that the end was near, as the following story proves. At the last dinner at which her Ladyship was a guest in London she was taken in by Lord Rosebery, and during the meal eclipsed even herself by the brilliance of her conversation. At the close of the evening she placed her hand in that of Lord Rosebery and said, without a quaver in her voice, "Good-by, Rosebery."

"Good-night, you mean," replied the Earl.

"No, it is good-by. This is my last dinner in town. I am now going home to Scotland to die."

Two curious cases of this kind were reported recently from Kent and Gloucestershire. In one, Mrs. Cook of New Romney, Kent, in saying "good-by" to some friends on Boxing Day, told them that she would die on the following day, and within twenty-four hours she was found dead in bed, having passed away in her sleep.

In the other case, Martha Wiggett, living at Cutsdean, Gloucestershire, while taking tea with a lodger, remarked that that would be her last meal, although to all appearances she was in excellent health at the time. Less than an hour later, while at a neighbor's house, she complained of a choking sensation, lapsed into unconsciousness and died without speaking again.

Professor Palmer, before he started on his ill-fated expedition to win over the Sinai tribes in 1881, had a strong conviction that he would never return. One day when he was sitting in the editor's room at the Standard office, Mr. Byron Curtis, the acting editor, observed that he was staring vacantly at a copy of the Globe.

"What's wrong with you, Palmer?" Mr. Curtis asked. "You're awfully quiet tonight."

Palmer looked up sadly. "I was just thinking"—he said, "What it would look like to see printed at the head of one of these columns the words, 'Murder of Prof. Palmer.'" Not many months later these were the very words which appeared in large type at the head of one of the Globe columns.

It will be recalled, too, in this connection how Gen. Wauchope, before leaving for South Africa, where his brave heart was stilled in death, assured his friends that he would never come back to them. Lord Winchester went out to fight for his country with a similar strong presentiment. "No, I know it's good-by," he said in farewell to one of his old friends; "I shan't see you again." Maj. Childe was equally certain he was going to his death, and Col. Stopford, when bidding one of his relatives farewell, said: "I shall never come back again. The Boers are excellent shots and I shall make a good target."

"Poor Weston Foote, the great comedian, exclaimed, as with streaming eyes he looked at the picture of a recently dead friend, "Soon others will be saying 'Poor Foote!'"—and in a few more days his prophetic words were verified. And to give but one more example of these strange premonitions, Hogarth chose as the subject of his last painting, "The End of All Things."

"In that case," said a friend jocularly, "there will be an end of the painter."

"There will," replied Hogarth, sadly, "and the sooner my work is done the better."

When he had put the last touch to the canvas he broke his palette in pieces, exclaiming, "I have finished," and a few weeks later his clever hand was stilled forever.

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God or Nature.

The Christian Religion and Natural Ethics.

(Continued from No. 823.)

As usual, of course, under the various orthodox constructions there is a difference of opinion about this matter of faith with and without works, but it is one of the many discrepancies which militate against the acceptance of biblical assertion. No doubt Luther knew as much about this as any Christian. In "Table Talk" he says: "Every doer of the law and every moral worker is accursed, for he walketh in the presumption of his own righteousness." Again, "If men only believe enough in Christ they can commit adultery and murder a thousand times a day without perilling their salvation." And again, "He that says the gospel requires works for salvation, I say flat and plain he is a liar."

What an outrageous doctrine! and yet he has the weight of the testimony, as shown in Gal. ii:16, Romans iv:5, Romans iii:28 and elsewhere. The contradictory passages may be mentioned as readily, but of what use is it, why take the time? It just amounts to this, any way: if one is elected to eternal life he is so constituted that he can believe without or in spite of any evidence, but if ordained to damnation he is so constituted that he cannot believe such evidence as is contrary to reason.

How easy it is for the great majority of people to accept this idea of salvation by faith; how easy for those who do not or cannot think therein they have a passport to heaven. And how often people shut their ears to reason for fear that it will rob them of this ignominious, childish belief.

Fifth, the idea that prevails in the church that its religious instructions and observances are all-potent in establishing that state of mind which leads to eternal life and the trust in the ever ready arm of their omnipotent Jehovah to draw his creation of moral depravity into the fold, makes the religious instruction of children paramount to natural, scientific moral training and instruction, and the youthful mind is more or less if not wholly neglected in that kind of education which alone rescues it from the evil tendencies with which a "kind and loving Creator" has endowed it.

In my opinion there never was a Christian parent who did not to some extent neglect the natural training of his offspring through his trust in what he regards as the higher influences. To illustrate the conditions as they actually exist under this head, let me take a representative case: I have in view a youth with whom I am intimately acquainted, who fairly represents the class to which he belongs as to selfishness, acquisitiveness, animal propensities, self-indulgence and unrestraint. He has been carefully imbued with religious ideas and prevailed upon to enter the church which in the estimation o his parents and himself assures his eternal welfare.

He attends the religious exercises of his church and fully expects to get to heaven, but the natural selfishness of his heart is unchanged if not enhanced; his not altogether scrupulous ideas of acquirement are in no way modified, nor do they take more into consideration the rights of those of whom he acquires; his animal inclinations are not in any respect reduced, his self-restraint in no way strengthened.

On what he believes to be the Sabbath he plays base ball, football or any other game he chooses, under not too obvious conditions; does mechanical work in an obscure out-of-sight kind of way, and, in short, does many things not naturally or intrinsically wrong for one outside of his belief. Aside from his religious teaching he has had some instruction, on natural principles, in regard to natural and real immoralities, such as the use of alcoholic drinks and tobacco.

If he had been taught that these things were simply objectionable from a religious point of view, there would be no reason to expect anything but a downfall should his inclinations lead him in that direction or should his associations become such as to influence him to enter upon such practices; but having been instructed from his childhood and led to see and understand as he grew older the penalties which Nature inevitably inflicts upon those who violate her laws in these respects—having been shown that the use of these things is individually degrading and destructive—that the penalty is sure and cannot be paid by another, it is as certain as can be that he will never violate the resolutions of abstinence which he has formed in regard to these particular things.

Sixth, the opposition of the church to art and science when these have conflicted with its interests or opposed its errors brings it into disrepute with that class of thinkers who move the world. The authors of its book did not know that the earth was a globe and that it revolved; but in spite of the deadly persecution which the church inflicted upon Galileo and others who promulgated the facts, the world has adopted the scientific view and even the church knows to the discredit of its book that the sun does not revolve around the earth and that the earth is not a plane.

When the art of printing was introduced the church termed it the black art and opposed it on the ground that it would prove detrimental to religion, yet printing has become the greatest source of intellectual development and progress the world has ever known. Finding that it was powerless to suppress the art, the church now assumes to have been its patron while it strenuously exerts itself to control it in its own interests. Failing in this, what will it do next? The doctrine of evolution met with the bitterest assault from the pulpit. To-day the idea is accepted by every scholar and scientist of note in the world and the church, to save itself is seeking some pretext or ground for embracing it. To-morrow or the day following or soon, she will be claiming the honor of its discovery. There seems to be no end to this phase of the subject or to any phase of it for that matter, and I must leave it, much to my regret, and pass on toward the end.

It is a peculiar fact and worthy of notice that in the church there are many commendable people who are better than the creed they profess. Such people, however, are not much given to logical investigation, whether from a lack of ability or from disinclination. They do not understand or else do not consider the signification of omnipotence as applied to Jehovah, and instead of regarding him as essentially he should be regarded, they idealize him as a being who is unlimited in power, and yet, with absurd inconsistency, as one who is limited in responsibility and as one who is all love and goodness. They would regard with spasmodic horror the idea that if Jehovah is to be credited with all the good he must also be charged with all the evil, all the sin and all the anguish. They would deprecate the unavoidable conclusion that to Jehovah as an omnipotence must be ascribed the ignominy of having in preference established in the beginning the universal law which results in all that is—the law of sin and pain—when he could as easily have arranged a heavenly existence everywhere.

But, as I have said, they idealize the being they worship, clothe him with all the virtue they are capable of conceiving, and seek to conform themselves to him. This may result in individual good, but how much more rational, how much more direct and efficient it would be to simply conceive the ideal and apply it directly, seeking thus to fix its image within the soul. Aside from the execrable character which according to the tenets of the church must unavoidably be attached to the being whom it regards as supreme, aside from its horrors as depicted in regard to those who by no fault of their own were created for evil; aside from its bigotry and persecution, aside from its fallacies and inconsistencies, aside from its false claims, there is something pathetically beautiful in the self-abnegation, in the sympathy and charity toward suffering humanity, in the aspiration and effort to reach a still higher plane of spirituality manifested by some of those within the fold—those who see only the brighter side of the picture and who yet have builded their house upon the sand. It is the radiance of these sweet souls that makes the church in any degree attractive. But if such lives are beautiful, what shall we say of those outside the pale who possess the same virtues, yet know and understand, and have founded their structure upon the rock of truth. How much brighter and more beautiful are such characters, how much stronger and more efficient, how much more harmonious and unimpeded.

When tribulation assails these shining devotees of the church they derive solace from their belief that this being of imaginary goodness hears their cry, gives them a helping hand and promises eternal rest hereafter from all the agonies of this life. They do not for one moment stop to think that this omnipotent being could as easily have given them rest and happiness not only hereafter but here also. They do not stop to think that if he does help them out of the mire, he first casts them in, and only helps them out to cast them in again. Or should they by any possibility conceive that this "loving father" is the cause of all their suffering and misfortune, they believe that it is for their ultimate good and only the result of his boundless love and interest in the welfare of his unfortunate children. But not once do they think that this omnipotence chose and established this law of suffering in preference to the one of universal and everlasting peace and joy. Ah, poor suffering children of earth! How my heart grieves for you. How I wish there was some one to hear and help; but an inexorable Nature sways the scepter, the law is fixed and I can only place before you the tree of knowledge and invite you to eat the fruit thereof.

It is only necessary to establish the character of an omnipotent being by whose arrangement his creatures must suffer martyrdom—by whose choice everything is as it is, to determine the falseness of the orthodox biblical religion; and, having determined that, one should seek for the truth as it relates to the interests and welfare of the human race. It is safe to say that truth is better than fiction, that reality is better than illusion, even though the illusion may convert pain into imaginary pleasure; for it is better, not to have the pain, and through truth we may avoid it. Being subject to the natural law, we should become students of that law in order to be born well and to live well. The morality and physical well-being of a person depend largely upon the natural morality—not the religious characteristics—of his predecessors.

Then there should be a thoroughly developed system of training and instruction by which the childish mind is led to understand, appreciate and adapt itself to such moral conditions as Nature demands for the best interests of humanity as a whole. When we make science the subject of our study and devotion, and follow its dictates, we shall achieve all that is in store for us, and the race will advance with a marvelous, unparalleled stride. Such is the better way.

I have repeated over and over the fact of an omnipotent creator's responsibility for all that exists, because it is a fact that is too easily lost sight of. I may or may not have clothed it in sufficiently variable language to avoid unpleasant monotony, but I offer the need as my excuse. I have also spoken with such directness and emphasis as may from your point of view seem rude, but I trust not, for that has been furthest from my wish. I am so constituted that the very thought of pain and suffering is intolerable. My own life has been full of physical pain and my sympathies with those whose afflictions, through no fault of their own, have been inexpressibly greater than mine lead me to speak feelingly and strongly on this subject. In addition to this, I naturally like directness and hate evasion and especially fallacy and fraud. So if in stating what I conceive to be facts I have seemed to speak with undue warmth, I hope that you will be able to make some allowance and consider the matter wholly in the light of the statements which I have made.

In making these statements I have been careful to avoid anything illogical or that cannot be demonstrated or substantiated, and rather than be regarded as extreme, I have refrained from so many biblical and deducible accusations against this impossible Jehovah, that you may give me credit for restraint instead of charging me with too ardent indulgence. There are many who having no better argument would pronounce what I have written unmitigated blasphemy; but let them think twice before making that assertion. In the first place no fact can by any possibility be blasphemous, and I defy any one to show that I have made a statement in regard to Jehovah that is not justified by the evidence. In the second place the intention should be taken into consideration, and so far from blasphemy am I that I disbelieve in the existence of such a being as Jehovah is described to be, rather than lay upon him the iniquity of and the responsibility for the evils which in accordance with the biblical presentation can not be evaded.

Either there is an infinite Jehovah who is responsible for everything just as it is, or there is no Jehovah; and I think it is much more creditable and much more rational to regard him as a nonentity than to worship a being to whom must be ascribed the authorship of evil—the originator of the law by which the earth is full of pain and sorrow. I recognize in Nature a vital force, but I cannot accept the idea of an infinite creative intelligence, for the reason that whether it be Jehovah or another he is responsible for having chosen the fiendish way which prevails, instead of a way of goodness, peace and joy. To me this vital principle in Nature is the law, and the law is the universe uncreated, without beginning and without end.

I must not omit to give you what I term the Golden Key to this whole religious subject. It settles the matter in the briefest manner possible, as it applies directly to the fountain head. It is this: Nothing is or can be contrary to the wishes of an omnipotent creator. This being true, you will readily see that the story about the fall in the Garden of Eden is simply a myth and the plan of salvation a fiction. There are other evidences which fully determine the mythical character of this Eden story, but if there were not, the Golden Key is sufficient of itself. By this you will see that had the fall occurred it would not have been as the result of Jehovah's wishes; and, as man could not by any possibility evade the plans or wishes of omnipotence, he could by no means be justly condemned, and an unjust Jehovah would be a monstrosity not to be thought of.

You will also see how in the light of omnipotence, who wills all things, it would be impossible to sin; and yet we know that the world is full of sin and full of penalty. We must, therefore, decide between an unjust omnipotence or an irresponsible Nature. By the application of the Key you may also comprehend more fully the fact that if Jehovah reigns, all the evil—all the dens of iniquity and all the misery exist only in accordance with his wishes, and that having chosen a plan by which evil prevails instead of good, he cannot, as represented, be a God of love and mercy; and if not as represented it may be well to conclude that no such being exists.

Regretting on the one hand that I have been impelled to write at such length, while on the other I am reluctant to leave the subject with comparatively so limited an exposition, I now bring my epistle to a close. I shall be pleased to hear from you at any time, but should I have occasion to write again I must do so with the utmost brevity; dealing, perhaps, with but one phase of a subject at a time, as writing under such physical conditions is not only difficult but detrimental. So you need not be deterred from writing me through fear of having to wade through another prolix and tiresome discourse.

Very sincerely yours,
JEPTHA G. DUNLAP.

San Jose, Cal.

The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

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MEMORIAL SERVICES

At Queen City Park, Burlington, Vt.

Memorial services for Dr. E. A. Smith, Brandon, Vt.; Hiram Preston, Sharon, Vt.; Samuel Richardson, Roxbury, Vt.; Mrs. Nellie Montgomery, Moretown, Vt.; Miss Susie Stafford, Stowe, Vt., and Mrs. Sarah Patrick, East Montpelier, Vt., who have passed away during the past year, were held in the pavilion at Queen City Park, Burlington, Vt., on Wednesday, Aug. 23. The speakers who took part were Alonzo F. Hubbard, Mrs. Abby Crossett, Dr. S. N. Gould, Mrs. Helen P. Russegue, Dr. B. F. Austin, Newman Weeks, Dr. W. B. Mills, A. E. Tisdale.

The attendance was large, the auditorium being filled. The beautiful flowers contributed by loving hearts and hands, filled the front of the platform and two tables. Life-size portraits of Dr. E. A. Smith and his beloved wife, Fannie Davis Smith, hung back of the speakers' platform. On the two sides of the hall hung life-size portraits of Achsa W. Sprague, Nellie Kenyon, Mr. and Mrs. Sabin Scott, and Mr. and Mrs. Lucius Webb, who were among the early Spiritualists and founders of Queen City Park; also portrait of Dr. George Bronson, who was one of Vermont's greatest and most successful healers.

Newman Weeks and Dr. W. B. Mills had known Dr. Smith intimately from his young manhood all through his professional and business life. They had also known well, and with very high appreciation, his wife, Fannie Davis Smith, from her commencement as a public speaker, all through her most glorious success in New England and the middle west. High tributes were expressed by the other speakers as to Dr. Smith and his wife Fannie, and the other good and loyal souls, who had left noble life records behind them, and who will ever be held in fond remembrance.

Mrs. Russegue, Mr. Hubbard and Dr. Gould spoke earnestly of their appreciation of the fidelity and constant efforts of Dr. Smith in behalf of the cause of Spiritualism at large, and especially his love for Queen City Park and his zeal and determination that the association should succeed and be protected.

A. E. Tisdale rendered two songs; one was, "One by One Our Dear Friends Fall."

One glorious consolation is ever with mortals: "We shall meet beyond the river." NEWMAN WEEKS.

Onset Camp, Mass.

This is a grand closing of one of the grandest meetings held at this camp.

Every seat in the great temple was occupied during the afternoon. The Rev. Wilson Fritch of Attleboro, Mass., was the speaker, and he gave great satisfaction. Miss Annie Foley, of Haverhill, Mass., was the medium. This was Miss Foley's first appearance at Onset, and her success was instantaneous. She is the youngest medium upon the platform to-day, and she has a great future. Societies should hear her.

Of course the audience in the morning was large, as the speaker was that ever popular speaker, Mrs. Sarah A. Byrnes. The music for the occasion was furnished by Mr. and Miss Holbrook, and was enjoyed by the vast audience.

Miss Foley closed the meetings for the season by holding a seance in the Arcade to a large audience.

The season of 1905 has passed away, but will not be forgotten by a single person that attended the meetings.

Engagements are being made for 1906 meeting. Many new faces will be presented to the people next season.

The management thanks this paper for its kindness in printing all that has been sent to it. H.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

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IMPORTANT WORK.

"Official Register of the National, State and Local Spiritualist Associations of the United States and Canada, With Lyceums, Camp-Meetings and Mediums."

The above is the title of a highly important illustrated work, gotten up with painstaking care, by Mrs. Laura G. Fixen, the efficient vice-president of the Illinois State Spiritualist Association, 1047 Carmen Avenue, Chicago. It contains 100 pages and will prove of great value to those who wish to get information in regard to the different societies located in various parts of the country. It is gotten up in a most beautifully artistic style, and reflects great credit on its compiler. This long needed work will impress the casual observer with the extensive following we have, and the dignity due to the grandest and most important philosophy now before the wholecivilized world. It leads off with a magnificent photo-engraving of Mrs. Abby Louise Pettengill, president of the "City of Light" Assembly, Lily Dale, N. Y., who is a prominent factor in the education process now going on in our ranks. This Official Register can be obtained by addressing this office. Price $1.

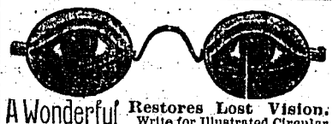
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Hypnotism a cure for consumption is the latest claim of the medical profession. Dr. Charles O. Sahler of Kingston, N. Y., who is a firm believer in hypnotism for curing nervous, mental and functional disease and uses that power extensively in the treatment of cases, is the exponent of the new use of hypnotism. He claims that with the hypnotic treatment the white plaugue can be cured if treatment is given in the early stages of the disease in from four to twelve weeks.

In the most advanced stages the treatment must extend over a period varying from six months to a year and even cases that have been pronounced hopeless have been and can be cured under the hypnotic treatment which Dr. Sahler advocates.

"When a patient comes to me suffering with consumption," said Dr. Sahler to-day, "I treat him the same as I treat all other ailments, by establishing within the patient's mind a consciousness that the ego, or soul, is a great central director of all bodily and mental functions, that, through the influence of the ego, the body is builded and repaired from the substance which we take into the digestive system and from the substance which we inhale through the breathing system.

"This is done more effectively by putting the patient in what is commonly called the hypnotic state, but in truth a psychic state, which is neither a sleep nor a trance, but is a peculiar state of mental and physical repose. While in this state the law of suggestion is used to establish, within the superconsciousness, the first truth mentioned, that it is the builder and restorer of the psychic organization.

"Not everyone who possesses the power to hypnotize should be allowed to use that power either in the course of tuberculosis or any other disease. The ordinary use of hypnotism becomes dangerous when used promiscuously by the laity. It is as dangerous for one not educated and trained and not using it conscientiously as for a man to use gun cotton or anything similar who is not particularly trained in its use. Hypnotism is a science and should be used as any other science."

Edgewood Camp, Wash.

This camp closed for the season Aug. 20, and it was the unanimous opinion of all interested that it was the best camp yet held by the Washington State Association. While the attendance was not large, the meetings were very harmonious, and never have I seen such complete harmony among the various speakers and mediums. There was an entire absence of the "I am holier than thou" spirit and no disposition manifested on the part of any one "to be greatest in the kingdom of heaven."

Audiences on Sundays were large when one considers the location of the camp, but it seems plain that the camp is not accessible to any great number of people. Nine miles from Tacoma and twenty-seven miles from Seattle, precludes the attendance of any great number of people from these thriving cities. True, there is hourly service on the Inter-Urban Electric Line to Edgewood Station, but from there to camp is fully three-quarters of a mile over a generally very dusty road. There seems to be quite a general demand to change the location to one more accessible, somewhere on the Sound and midway between the two cities, which will enable patrons to reach the grounds by boat as well as by car lines. This will no doubt be accomplished in the near future.

The sessions of the state convention, held on the camp grounds, Aug. 21 and 22, were very harmonious in character, there were no criminations and recriminations indulged in and there being no mediums on the grounds for physical mediumship, there were no disputes and no wrangling. The mental phases were numerous and mostly of the clean cut variety, and taken all in all your scribe can truthfully aver that it was the cleanest camp he ever had the pleasure of attending.

I shall have the pleasure of serving the Seattle society for the month of September, and desire all correspondence directed to General Delivery, Seattle, Wash. WILL C. HODGE.

Wedding at Camp Chesterfield.

On Friday night, in the beautifully decorated auditorium, in the presence of campers and friends, the marriage of Mr. John Mendenhall of Chicago, and Miss Ethel Lee of Elwood, Ind., was solemnized. The bride and her attendant, Miss Minnie Mendenhall; the ring bearer, little Jessie Lee; the flower girl, little Rebecca McKee, gowned in soft white, carrying shower bouquets of bride's roses and carnations; with the groom and attendant, Mr. George Vonderheide, made a picture that the many who witnessed will not soon forget. The wedding march was played by Miss Jessie Marley. The platform upon which the ceremony was performed, was decorated with a profusion of palms and cut flowers. The ceremony was performed by Mrs. Anna Gillespie. Mr. Will Nicum gracefully gave the bride away. After a brief reception a dainty collation was served in the refreshment parlor. All unite in wishing the young couple a happy life.

On Friday morning the closing exercises of the lyceum were beautiful. A large audience was present. During the services the christening of little Juanita Hoag added a pathos and interest to the work. Crowned with flowers, with lilies in her arms, the 3-year-old baby looked almost unearthly in her beauty. As the spirit name of Hope was given by Mrs. Gillespie, a glow was on the little face, symbolic of her name. Many eyes were wet and tender, as the silent prayer went up that "angels might lead her all the way."

CORRESPONDENT.

A CALL FOR TEACHERS.

There is a large field for healers and teachers in small towns. After a little study of "Healing Currents from the Battery of Life" (by Walter DeVoe), students start groups for study and realization of the healing power.

So helpful is this book that as many as 21 copies have been sold to a group formed to hear it read. Manifestations of healing are common where students unite to study and practice the instructions given in this wonderful book. Many are willing to pay for instruction in healing truth, but there is need of energetic persons to get them together.

Those who can successfully form groups in their own town among their friends will find enjoyable and profitable work doing the same in other towns.

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"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price $1.

FREEVILLE CAMP.

The Central New York Spiritualist Association.

The Central New York Spiritual Association closed its tenth annual camp meeting at Freeville, N. Y., Sunday, August 20.

The association has been served by most efficient workers. Mrs. Carrie E. S. Twing, with her genial personality, and her ever helpful sermons, gave the opening address Sunday, July 23, and remained the first week.

Friday, July 28, Mrs. Twing spoke in the interest of the state association, that day being set aside as state day. An "Ichabod" seance for the benefit of the camp was much appreciated.

Dr. W. O. Knowles, of Grand Rapids, Mich., was message bearer, and also remained the following Sunday, July 30, to the satisfaction of many seeking consolation and proof of the immortality of loved ones.

Rev. J. S. Scarlett, of Cambridgeport, Mass., served the society Sunday morning, July 30, remaining two weeks. Rev. Scarlett, while he served the society, gave many scholarly addresses, and is a tireless worker for the cause. Friday, August 11, he spoke for the National Association.

Rev. Laura G. Fixen gave an earnest address, Sunday afternoon, July 30, and during the week gave other addresses which held the closest attention of her audiences.

Mrs. Mary M. Jennings of Moravia, who is fast coming to the front as an earnest and efficient worker, served the society.

Mrs. R. W. Barton, of Elmira, was among the corps of workers August 6 to 14, and not only lectured, but is a pleasing message bearer. She gave two benefit seances for the camp.

D. A. Herrick served the society the last two Sundays and the intervening week. Mr. Herrick is a host within himself, an eloquent lecturer, a message bearer and a trumpet medium. The demands for trumpet seances were greater than could be met, and neighboring towns also desired his services. Mr. Herrick held seances at Dryden and Moravia, and other adjoining towns were disappointed because there were not more days in a week.

Mrs. Clara L. Stewart spoke Thursday, August 17, for the Morris Pratt Institute, and as secretary of the school and representative of its interests she is a most faithful and competent worker.

Mrs. Alfarata H. Niver, who with her husband was present throughout, a teacher in the department of oratory for several years past, assisted Mrs. Stewart, and the friends from east to west know that the mantle of her orator father, Moses Hull, has also enfolded the daughter. Saturday evening Mrs. Niver gave a concert for the benefit of the Morris Pratt Institute. She was assisted by her worthy husband in guitar solos, soprano solos by Miss Mable Stone of Freeville, reading Miss Victoria C. Moore, and a most effective rendition of a Puritan ballad, "Peter Gray," by a quartette consisting of Mr. and Mrs. Niver, Mr. A. C. Stone and Mrs. S. Comstock Ellis. Mrs. Niver's readings elicited many encores.

Mrs. Mary E. Clark of Syracuse, assisted throughout as lecturer, message bearer, and an all around worker, but Mrs. Clark's most efficient work is as message bearer. In this phase of work she may excel.

Mrs. Sarah A. Walters, an earnest worker for the cause, was present throughout. Her sister, Mrs. Mary Von Kanzler, made a brief visit to the camp.

Mrs. Hattie Mead of Oneida, presided as organist.

Miss Grace Green of Dryden, who has a pleasing contralto voice, assisted, accompanied by Miss Alice M. Myers. Mr. C. E. Green of Dryden, added much to the enjoyment of those present with his very superior Victor talking machine.

On the closing Sunday, Miss Marguerite Zellers of Moravia, a child soprano, with a voice of wonderful range and volume, delighted her hearers.

The annual election of officers was held Saturday, August 19, and the officers for the ensuing year are: W. W. Kelsey, Cortland, N. Y., president; R. L. Weaver, Dryden, N. Y., first vice-president; C. E. Green, Dryden, N. Y., second vice-president; Miss Victoria C. Moore, Dryden, N. Y., secretary; E. B. Fuller, Rochester, N. Y., treasurer.

VICTORIA C. MOORE,
Secretary.

Lake Brady Camp, Ohio.

On August 27 the camp had Mrs. Marian Carpenter as speaker, who is well known and well liked here. Mrs. Hollis presided as chairman in the absence of Mr. Hunger, the president.

Mrs. Flora Russell of Alliance again led the singing after an absence of several Sundays. She rendered several solos during the day, which is always a treat to Lake Brady audiences.

Mrs. Carpenter prefaced her remarks of the morning by reading a selection by Ella Wheeler Wilcox entitled "Thoughts." She carried out the idea that thoughts are things and by them we build our character and individuality, either consciously or unconsciously, and as that is all anyone can take with them to the spirit world, it behooves them to build well.

In the afternoon she again read a selection by Ella Wheeler Wilcox, "Open the Windows," using the same for her topic. Open the windows of your soul to receive as much truth as possible. The audience was large, the day was fine, and both lectures grand and convincing. Her messages were strong and carried comfort with them.

Next Sunday, September 3, is the last Sunday of Lake Brady Camp. Mrs. Carpenter will be the speaker for that day also. MARY L. BETTES.

Cuyahoga Falls, Ohio.

Wentworth Association, Ohio.

About one thousand people gathered at the 36th annual grove meeting of the Wentworth Association of Spiritualists, between Hicksville and Antwerp, Ohio, and listened to the logic and eloquence of Mrs. Elizabeth Schauss of Toledo.

The subjects of the three discourses given were furnished by people in the audience and were handled in a most remarkable manner by the speaker, who held the attention of her large audience from start to finish.

Messages were given by Mrs. Belle Fuller of Grand Rapids, Mich., and were concise and

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32. CHICAGO, ILL., SEPT 16, 1905. NO. 825

ORIENTAL IDEAS ILLUSTRATED.

There Seems to Be Inherent In Humanity a Necessity for the Worship of a Personal Ideal to Draw Out the Powers Latent In the Soul—Confucius and Lao-tze.

Teachings of Confucius [as set forth in the Chicago Evening Post], Chinese philosopher and reformer—Kung-fu-tze—Latinized by the Jesuit priests into Confucius—was born in the province of Shantung, Yin-chau, China, in the year 551 B. C., about fifty-three years after the great mystic philosopher Lao-tze. His family name was Kung, and he was known to his followers as Kung-fu-tze—"the teacher Kung." His teachings are in direct contrast to those of Lao-tze. Lao-tze was an idealist, Confucius a realist. Lao-tze was the Plato, Confucius the Aristotle of China. Lao-tze taught nopresistance—quietism carried to its logical conclusion; Confucius was a reformer, a utilitarian of the most strenuous type. Lao-tze was the mystical dreamer, Confucius the praetical executor. We find Confucius first engaged in the duties of an officer of state, suppressing abuses and introducing reforms. His rigid virtue and honesty were often obnoxious to the loose morals of the high state officials. But Confucius always discharged his duties regardless alike of approval or condemnation. It is said that in his thirty-third year he visited Lao-tze and was much impressed with the wisdom of this great man.

Among the subjects said to have been studied by Confucius were: History, poetry, philosophy, religion and magic. By magic is meant the superphysical control of certain forces. What is now known as telepathy, mental suggestion, clairvoyance, hypnotism, mental healing, etc., would have been classed by the ancients as magic—meaning great science. These things are "new" only to the western world. Among the books associated with the name of Confucius are the "Yi-King" ("Book of Changes"), the "Shi-King" ("Book of Poems"), the "Li-King" ("Rituals"), the "Shu-King" ("Book of Inscriptions") and "Tshun-Tsieu" ("Spring and Autumn"). These are the celebrated "Five Kings" which constitute the "canonical scriptures" of Confucianists. They teach the unity or brotherhood of man, the duties to one's neighbor, kindness, charity and filial obedience, or what we in this country would call "Christian virtues." The ethics of Confucius differ in no essential from the ethics of Jesus. When Confucianism finally became the state religion of China Confucius was elevated to the dignity of deity, and although he said, "I only hand on [the wisdom of the ancients] I cannot create anything new. I believe in the ancients, therefore I love them," he is deified by his followers and exalted "above all that is called God or is worshiped." This is another phenomenon peculiar to all religions, viz., the ultimate deification of the founders. It seems to point to the fact that there is inherent in humanity a necessity for the worship of a personal ideal to draw out the powers latent in the soul.

Abstract reasoning seemed to have little charm for the practical mind of Confucius, and although we find him positing the great extreme—the one ultimate reality—the Tao, the unknowable of Herbert Spencer—within which changes are constantly occurring, yet, like southern Buddhism, Confucianism has little teaching regarding the states after death. Confucius argued—as does the southern Buddhist—live according to law here, practice charity and kindness to all beings, and the future will take care of itself. While yet a mere youth he said: "Beautiful precepts are on the lips of nearly every man, but I cannot find one man who is practicing them. I will practice them!" Herein was the secret of his success. What others glibly talked about he lived. He declared that the first step toward wisdom was to perform the most trivial duties with scrupulous honesty. Of his teachings he said: "As to my doctrines, they are very simple, and my mode of teaching is still simpler. * * * He who well weighs my words will have no difficulty in seizing their meaning and reducing them to practice." When asked if there was one word which would express the whole duty of man, he said: "There is such a word, and it is reciprocity: do not do unto others that which you would not wish them to do unto you." Many claim that the golden rule originated with Confucius, but the same idea is found in all the other great religions. Confucianism, like southern Buddhism, has not much to say regarding states after death. As the southern aspect of Buddhism was the result of the reaction in India against the unhealthy fancy, fanatical superstition and fetish worship of the Hindus, into which they were led by the priesthood—Brahmins—so also was Confucianism a reaction in China against the same phenomenon. So we find Confucius saying: "To give oneself to the duties due to men, and while respecting spiritual things to keep aloof from them [rather from their degradation] may be called wisdom." Confucius held that wise government was based on self-control, and that no man should strive after or accept positions of public trust until he made him strongly virtuous and could practice self-control.

Much stress is laid on the necessity for filial piety; "filial piety is the source whence all other good actions take their rise." Confucianism is a splendid exposition to the minutest detail of man's relation to man. Of man's relation to the superhuman kingdoms and to God there is nothing. That such teachings, exalted though they were from the point of ethics, failed to satisfy the whole nature of the Chinese was proved by the subsequent introduction and acceptance of Buddhism [northern].

Lao-tze disagreed with Confucius on the doctrine of "charity and duty to one's neighbor." Lao-tze claimed that "virtue consists in being true to one's self, and charity in letting alone." Confucius would have a system of regulated charities; Lao-tzo would prevent the necessity for such institutions by allowing each man the freedom of self-expression. Confucius would have man's activities regulated by laws external to himself; Lao-tze would have man regulated by the law within himself. Confucius was conservative—the embodiment of government; Lao-tze was radical—the embodiment of individualism. Confucius was the exponent of the artificial life of civilization; Lao-tze that of the "simple life" of nature. Confucius sought to enrich men's minds by rationalism; Lao-tze sought to uplift their souls by idealism. The world today is richer and better because of the lives of these two great sages.

MARCUS JULIAN.

GRAND RAPIDS, MICH.,

The Status and Prospects of the New Thought Society.

After a vacation of more than three months during the warmest part of the summer, the New Thought Spiritual Society of Grand Rapids, opens its meetings again on Sunday, September 17, afternoon and evening services being held the same as formerly.

The Holland Unitarian Church, corner East Bridge and North Ionia streets, which proved such a satisfactory meeting place for the society last season, has been leased for the coming year, and being centrally located and ideal in every respect, will do much toward giving us a successful season.

A special effort has been made to secure speakers of the very highest excellence, and we believe we are justified in claiming that we have the best list of speakers engaged that it has ever been the fortune of a local society to secure.

For the opening Sunday, Sept. 17, and the Sunday following, we have Mrs. Abbie E. Sheets of Grand Ledge, one of Michigan's most popular workers in our ranks, and always a favorite among Grand Rapids Spiritualists, she is certain to have unusually large audiences at every lecture. Her lectures will be followed by messages, and for the opening day a special program will be arranged.

As to our speaker for October, Mrs. Jennie Hagan Brown of El Campo, Texas, no word of praise from my pen is necessary. Formerly a resident of this city, no speaker ever receives a more enthusiastic welcome than does Mrs. Brown when she returns to warm us again before the fires of her logic and her inspiration.

November will give all liberal thinkers such a treat as they have not had before in years. W. J. Colville is our speaker for this month, and in addition to giving a series of twelve class lessons and speaking twice every Sunday, he will give twelve week-day evening lectures on dates to be announced later.

During December, February and May, Mrs. D. A. Morrill, a local speaker, will serve us. Disproving the adage that "a prophetess is not without honor save in her own country." Mrs. Morrill's lectures always please at home.

We look forward expectantly to the month of January, for Prof. W. M. Lockwood will then be with us. This will be Prof. Lockwood's first visit to Grand Rapids, but what we have missed by not having him with us before, we expect to make up during his future visits.

When Helen Stuart-Richings was formerly in the work she often appeared before local societies, always to crowded houses. When a short time ago it was announced that she had again entered the lecture field, an effort was at once made to secure her services for the New Thought Society. She is engaged for March and April.

This completes the list of speakers so far engaged, but if it is possible to engage for week-day nights any good speakers who happen to be in the vicinity, this will be done occasionally.

The New Thought Spiritual Society was organized a year ago last April, but since then has made extremely rapid progress. Its friends started out to make it the best society in Michigan. Already we are well on our way to this goal, and by the end of the present season we hope to have achieved it. The New Thought Society aims to be progressive. Societies innumerable have been organized, have enjoyed success for a time, and then have passed away prematurely.,

The reason, do you ask? It is simply this: All things are either advancing or receding. Nothing remains stationary. The society that achieves a certain degree of success and then, contented, ceases to grow, is doomed to failure. Having no longer one common end in view, dissatisfaction and dissension creep in among the members, or else interest lags. And once the society starts on the downward path it is extremely hard to turn the tide and regain what has been lost.

The proper way for a society, then, as for an individual, is always to aspire to something higher. Each foothold on the ladder of success should be used for the purpose of gaining yet a higher hold. Had Spiritualist societies throughout the country followed this plan from their inception, the average society would not be the partial failure we find it at present. If societies from the beginning of Spiritualism had continually striven to increase the scope of their usefulness as they should—had they exercised the untiring zeal that other religious organizations have, or had they worked as a few able workers in our own ranks have worked, Spiritualism would to-day occupy a place in the world's affairs far in advance of its present position. When Spiritualists learn that it is not all of managing a society to engage speakers and mediums and then sit down with folded arms to listen to them, when they realize that a society should be more, much more, than merely a place where people can congregate once a week to hear lectures and observe phenomena, then will our cause prosper as it never has before.

But I forget. I started out to herald the doings of Grand Rapids Spiritualists. Let me say in conclusion that Grand Rapids has long been known as a city of Spiritualists. We number thousands. Nowhere else is there so good an opportunity to build up a society par excellence. The New Thought Society starts out with many improvements over last season. The social features will be made more prominent. Many new features are contemplated and will be inaugurated during the year. Its officers understand what a society ought to be, and if careful planning and persistent hard work count for anything, The New Thought Spiritual Society will keep advancing until it stands the equal of any society in the United States. Keeping in mind that where there is a will there is a way, co-operation can accomplish much. Watch us grow.

GEO. B. FERRIS,
Secretary.

Religion originated in an instinctive worship, or fear of nature in its mighty and mysterious forms. The greater the ignorance and superstition, the greater the mystery and fear.—H. R. H.

To make our word or act sublime, we must make it real. Use what language you will, you can never say anything but what you are. What I am, and what I think, is conveyed to you, in spite of my efforts to hold it back—Emerson.

I could never think well of a man's intellectual or moral character if he was habitually unfaithful to his appointments.—Emmons.

THE CONFLICTS OF LIFE.

The Causes, Results, and the Remedy for Human Ills.

Countless millions of the human race, who are getting experience on this planet, that is not very pleasant, are asking the question: What are we here for, in our world of so many conflicting interests?

They are the troubled souls who are battling for an existence, amidst the trials, disappointments, reverses, sickness and death. They are living under unfavorable circumstances, and as all business ventures go against them, they give up in despair, living in idleness, poverty and want.

They behold the fortunate ones of life, living in luxury, and fine mansions, going forth from day to day riding in carriage of elegance, drawn by stylish horses, or in automobiles and palace cars, for pleasure. The rich enjoy all of the conveniences of modern times, while the poorer classes, in their lowly and humble conditions, look upon the millionaires with envy and hatred.

The wealthy people look down upon the struggling masses, with disgust and scorn, showing within themselves proud and haughty dispositions.

They act as though they are superior beings, and that the laboring classes are their slaves and servants.

There are inequalities in this world, and eternity must even up justice, or it would have been better that human beings had never been born.

The country people wonder how so many millions of human beings can live in the great cities, enduring the heat of summer, and the extremes of cold in winter. We learn, that the largest portion of the city people are homeless, living in slums, tenements and flats, without much food or raiment to keep them cheerful and contented.

Such conditions of society are deplorable, but they have existed under what is called civilized environments ever since our old world has been peopled with human races. The systems of mankind have always been oppressive and tyrannical, as far as we can learn from the past centuries.

The difference between the cities and the rural districts is very great, but the forming community do not live on beds of roses and ease, all the time, as the city people suppose.

It is true, that the farmers are close to nature, and can behold the landscape covered with blossoms, buds, flowers, grains, fruits, vegetables, and everything necessary to sustain life in man and beast. The farmers many times rejoice when they see beautiful crops of grass, grain, fruit and vegetables, growing and maturing, but they toil early and late to produce the necessaries of life, while the brainy men of the money centers cheat the farmer in the end, out of his just share of profit. Then he learns by experience in time, that the farm is a great place to work for the benefit of the schemers and great financiers. The farmer not only earns his bread by the "sweat of his face," but he many times sweats all over.

We read much in the bosses' newspapers about the rich farmers, but I have never met any millionaires among them. Most of the time, the seasons are against the tillers of the soil, and they have to work at a great disadvantage, as so much has to be done in short order. The storms of rain, hail, floods, drouth and insects destroy their crops, and with all the beauty of nature around them, they become discouraged the same as other laboring classes.

Too many farmers run in debt for land at fictitious prices, during times of so-called prosperity, and then they become the victims of the money lenders.

Under our social, political, financial and industrial systems, the money kings absorb the wealth of the producers and consumers, and while many remedies are suggested to change conditions for the common people, not much can be done, while our legislators are under the control of the syndicates and corporations. Most of our editors, ministers and attorneys are the tools for the powers that rule and ruin the government of the whole people.

I admire such independent papers as The Progressive Thinker, that does not fear pope or potentate, priest or minister, king or emperor, but discusses boldly our religious and social topics. It differs from Paine and Ingersoll on the creed of materialism, but is with them on the religion of humanity. The principles promulgated by The Progressive Thinker are as broad and deep as the oceans, seas and continents of the world of mankind.

Spiritualists learn through spiritual sources, that the natural and spiritual worlds are all around mankind on the earth sphere. That humanity is here, on this lower plane, for the purpose of getting experience, learning the difference between good and evil, and peopling other worlds with immortal beings, who can reach a higher and better existence, through education and progression. This progress and advancement is made under spiritual influence of a high order.

Worthy and willing spirits are guided through the spiritual realms of life and thought by angels of light and wisdom, to the higher and celestial sphere of that blessed state of love, peace and happiness. This world has been a terrible tragedy, but it will result in good for all aspiring souls. The societies formed by men and women for religious, social or other purposes, are all so human, that contention, anger and hate abound everywhere, instead of love and kindness.

Every organization of man has its contentions, strifes, envies, quarrels and combats, through ignorance, intolerance, bigotry, prejudice and superstition.

The orthodox churches claim to be the disciples of the meek and lowly Jesus, but no two sects among them can worship in the same building or temple.

Is it not because their human nature predominates over the religion of love, as taught by the Nazarene?

The religious quarrels and wars are the most bitter, lasting and revengeful; far more so than what is called worldly conflicts. An infidel said to me once, "We hold the balance of power, and keep the churches from going to war with each other over the man-made creeds." It set me to thinking and acting.

Mankind cannot comprehend the fatherhood of God, and the brotherhood of man. They cannot live it in their lives and actions, on account of having too much human frailty. The swarming legions of human beings who have lived and died upon this planet have passed through various experiences, from the lowest forms of existence that the earth plane has afforded them, to the highest civilization of modern times.

The dark and cruel side of life in part, has been awful to endure for humanity, in all ages of the past.

The better part of life has been filled with great blessings from the vast storehouse that nature produces, by the toil, art and skill of man, for the benefit and happiness of all races of mankind.

The inhumanity of man to man, has been one great cause of suffering and want among the people. There should be a more even distribution of wealth among all classes of people in the nations, and when a man accumulates ten millions of dollars, the rest of his earnings should be confiscated by the governments, for the good of the whole people.

W. S. FRANKLIN.
Bedford, Iowa.

CLARA WATSON'S OPINIONS.

On Matters of Great Interest to All Spiritualists.

I read Harrison D. Barrett's plain statement in a recent issue of your most valuable paper, and it seems to me that with frauds, obsessions, exposes, and arrests of mediums, and with "ignorance on the rostrum," we Spiritualists are in rather poor company, and with all the suggestions offered there seems no way out, for changing human nature is a slow and laborious process.

If frauds are exposed in one place they soon bob up in another, and the credulous and those who lack keen discernment will continue to be duped; and how will making a "religion" of Spiritualism, as friend Barrett desires, remedy the existing evils?

The greatest, most gigantic frauds ever perpetrated upon a long-suffering people have been in the name of religion. Christianity has duped more people with its scheme of salvation than all swindlers outside of religion could possibly do. Religion has been and still is the cloak that covers a multitude of frauds wearing high-sounding, "holy" titles, and why intelligent Spiritualists should cling to a name that has associated with it so much of horror, of wrong, of ignorance and superstition, intolerance, cruelty, torture, oppression, bloodshed and war, interspersed with sweet and silly delusions, is past understanding; and really "religious" Spiritualists who proclaim so loudly against fraud and ignorance, it seems to me haven't much to boast of when they establish a "church" and take up the titles, forms and ceremonies, rituals and senseless mummery rounded out with the good old orthodox "amen," all of which were conceived and foisted upon the world by the ignorant, pious old frauds of the long ago.

There seems no way to keep the pure white garments of true Spiritualism unsullied, because of the idiosyncrasies and pranks of humanity.

And then there comes the great hue and cry about "commercialism" in Spiritualism, and a separation or discrimination between "religious" Spiritualism and "commercial" Spiritualism is asked for, as though commercialism didn't enter into religion. Did anybody ever know of any religion that the leaders and makers of it did not demand money from the people, and get it, too, in large quantities? Commercial mediums are trying to get their living out of their work, and the religious Spiritualist is doing the same thing. The leaders and workers in the movement—the speakers, lecturers, pastors and reverends, the officers of state and National and camp associations, the faculty of our one school of theology, the Morris Pratt Institute, all are trying to make their living out of Spiritualism.

Commercialism in religion is just as pronounced as it is in the business world. The leaders—popes, priests, cardinals, bishops, preachers, pastors, etc., are working ostensibly for the Lord, but they all keep an eye single to the "filthy lucre," and live in luxury at the expense of the people they dupe.

It is said "commercialism" is the bane of Spiritualism, and yet it is perfectly legitimate. If the mediums give value received, if a business medium gives straightforward advice to a person about to enter into business, or gives counsel in business matters where through legitimate methods a business is run successfully, thereby giving support and sustenance to families, and at the same time aiding humanity by producing something the world needs, in my opinion this is far better than all the invocations, benedictions, amens, sermons, christenings and church folde-rol that constitute a large part of any religion.

Mr. Barrett defines religious Spiritualism as "giving comfort, consolation, spiritual advice, words of tenderness and love, spiritual messages, soul culture and evidences of the presence of excarnate spirits." This is all good; but in thus classifying religion, has he not followed in the footsteps of the past and divorced religion from the physical or material needs of life? If I had to have a religion, I should want one that would help me to get an honest living, because physical needs are basic; without these are supplied we cannot stay here to receive words of comfort.

It is thought that drawing the line between religion and commercialism in Spiritualism will purify Spiritualism and cause our troubles to disappear. But the history of past and present religions does not justify this idea. As before stated, the greatest frauds that have ever cursed the world have been religious frauds. The most religious countries are the most ignorant, besotted, dejected and defrauded people in the world, as witness Russia, Italy, Spain, etc. The one point in religion is, frauds can flourish under its name unmolested by the law.

The "Holy Rollers" are holding forth in our vicinity, and it the same ridiculous, fraudulent proceedings were carried on under any other name than religion, the law would step in and close them up as a nuisance and a menace to morality.

Mr. Barrett says the officers of National, state and local societies should pronounce judgment upon psychic claimants; but past experience has proven that mighty poor judgment has been used in the past by some of these officials, in a number of cases. Officers of local societies have recommended and officers of state and camp organizations have ordained people with not one particle of fitness for the position. These officers have not had stamina enough to say no, but would "coddle" the applicants if they had a little money to invest in ordination. Many of us do not see any way out of our difficulties, at least not until human nature is more nearly perfect than it is to-day.

CLARA WATSON.
Jamestown, N. Y.

SPIRITUALISM IS NATURALISM

A Paper Read Before the Temple League, Washington, D. C.

The name of an object, a society, or a sect does not change the character of such in any way whatever.

It is an aphorism that "a rose by any other name would smell as sweet." So those who are sensitive about the application of the word Spiritualism need not be disturbed by its being called Naturalism nor those who deride Spiritualism feel that they have something more respectable in Naturalism.

The sect called Spiritualists has come to be so named because they have taken up the study of the higher manifestations of life on the spiritual planes through communion with the dwellers on those planes; but a closer analysis of that study shows us that we are learning of the material as well as the spiritual living, and it will be found that the way to learn the most of all the manifestations of life is to go to the spiritual planes where is to befound the knowledge relating to all planes, where indeed we find the reasons of things, and also that the difference between the material and the spiritual is only in degree of fineness of the particles constituting the manifestation.

The Christian Scientist says, "There is no matter, all is spirit," we say, all is life in varying stratas of ability. There is an energy in every atom of so-called matter, which is its spirit, its higher and directing force; impel this atom into activity and the force is manifest, and wheresoever or howsoever the activity is carried on the lesser and the higher elements of the atom are working conjointly, the ratio of progression, or betterment, being according to the object of the activity, whether it be good or bad, as Nature in its faithfulness to evolvement of good gives nothing permanent to effort against good, that being the true ultimate of cosmic work.

In the higher states of being it is found that no one improves except by putting forth efforts in the direction of good; all who do not, deteriorate and in time realize a loss of energy, of power within to do anything, simply because the nature forces within them are deflected from good and those finer elements which once were incorporated in their being depart from them for work elsewhere, leaving them in a demoralized state, mere masses of substance of a low order, held together by the individualizing soul which never leaves or forsakes.

Through all these manifestations, as through all others, there is a constant blending of the spiritual and material in a purely natural way, so that we have no defining line, it is natural for them to work together.

Paul wrote of the "natural body and the spiritual body,"—in our day, after two thousand years of evolution, we say physical and spiritual, recognizing both to be natural.

Terminology has much to do with our concepts of things. We need clearer definitions, and until we have them we shall not grasp many of the points that are of vital interest in the study of Spiritualism.

Supernatural is a term long used to describe all phenomena on the spiritual planes; this is because the concept of the natural has been only the phenomena of the earthly planes, or that perceived by the physical senses. Spiritualism has corrected this and shown us that all manifestations of life are natural. We need to incorporate this idea in our study of higher elements; when we do we shall see in death only a manifestation of life's processes, and that in complete accord with natural law we shall go on eternally, dying to former expressions and rising to higher ones.

The one point of supreme interest is to know as much of the laws of nature as will enable us to order our expression of the potencies within us in most exact accord with those laws, for it seems that the great mass of difficulties which we encounter is simply the result of broken law, and that before we can make much progress we must seek adjustment to law.

Spirit teachers are trying to help us understand natural law and practice it here in order to save the regrets and often suffering that come of broken law, and it is natural that they should as for those who love us on the earth plane to have us avoid everything that would hurt or hinder.

Spiritualism in all its phases is Naturalism, is a demonstration of it. All religions must disappear in time unless they are grounded in it, for this is the proposition of the elements of being, "the survival of the fittest." Study Spiritualism, then, that you may better comprehend Nature, and study Nature that you may become better Spiritualists, the one will be the complement of the other.

M. A. CONGDON.
Washington, D. C.

PROCESS OF RECONSTRUCTION,

Cogent Views on Proselyting In Behalf of Spiritualism.

To all friends of our progressive cause I wish to say, let us not try to proselyte or persuade anyone away from their creed, be it ever so barren. Man must grow to sense a truth soully before it becomes a fact to him. Some are ready to accept a truth, while others will insist on feeding on faith, because it is so deeply implanted in them in their earliest childhood, that it has become part of themselves.

Dress a child of the slums in the finest laces and linen, and it will prefer its rags in the majority of cases. Try to teach anyone operatic music when he has no organ developed sufficiently to appreciate it, and he will deem it too much for him to try. Take a life-long churchman, and try to force scientific religion on him, and he will feel that if he accepted such, all the props in the way of promised salvation would be knocked out from under him, and his life and prayers has been a waste of time and devotion. It would be of no avail to force him into seeing things that his mind did not aspire to, and against which his early training would revolt.

We do not necessarily have to enlarge our membership by drawing anyone away from his favored creed in order to numerically enlarge the adherents to Spiritualism. No, dear friends, that would be missionary work for gain and numerical strength, instead of for enlightenment. Let us give our best efforts, character and lives to set the world an example, and give of what knowledge we have wherever we encounter an inquiring mind; and for this object we must study and retain every lesson in profane and sacred history, ancient and modern, and all that will enable us to assist in enlightenment; for if we should ever mislead or misquote, our teachings as a whole would be deemed valueless, and we would be held responsible.

"Think before you speak" must be a salient point for every reformer; and above all, live a true life devoid of mercenary motives or selfish policy.

Never argue with an ignorant being; never argue with anyone unless you are thoroughly familiar with the subject, and, as a rule, never start or force an argument; but, if need be, and you are assailed, use hard and telling blows. Administer them in all kindness, and avoid ridicule, while satire and comparison are allowable.

Nature teaching is the best. Take year hearer from the archian period of the past into the spirit realm of the present, step by step; or, if you are able, from the nebulous hypothesis into the starry realm beyond our solar system; then let your hearers form their own ideas. They may then understand how worlds and beings have evolved; how each form, animate and inanimate, has appeared as a necessity of the age in which it existed; how man with inner visions of the spirit spheres has evolved from the first crude form in human shape, just like liberty evolved out of serfdom, and giant ocean liner from the catamaran.

Facts are what the world needs, but many are not ready to receive them, while others dare not.

All things have been evolved as necessity at every age, and, I may add, that all is perfect as far as it has developed, while looking at the world at large we may detect seeming imperfections. The rose may have wilted leaves, and communities may have brutes in human form, but both may sink into the elements from whence they came, while there is annihilation to neither. An apple tree may do its best, like our globe is doing, still there are ripe, wilted and immature fruit on the same tree. The fruit on the sunny side may be lusciously red and golden, while the fruit maturing in the shade is still green, and so it is with the modern churchman, who has seen but the hopeful side of life through his faith, never having hungered for facts. Throw your sunny rays of spiritual facts athwart his path gently, but never proselyte him into apostasy away from his creed until he outgrows it. He will in time, like the sunflower, turn his face towards the light.

C. J. JOHNSON.
Pocatello, Idaho.

CRITICISMS.

"If a Man Will Not Work, Neither Shall He Eat."

I take some exceptions to the article, "Work Fit for Mind," from the pen of French Hollinshead, in No. 820 of The Progressive Thinker. He would place all our social ills to the fault of our government. He says "the youth have been ingloriously neglected and allowed to grow up in tatters and rags, roaming the streets of all great cities," etc. Our government provides compulsory education for children, books are provided free of cost to the parent, and truant officers see that they are kept in school. It is the parents' fault if the children spend the long vacations from school in idleness. They should be obliged to earn their spending money. Light work is better for children than idleness.

Again he says, "Not even the innocence and purity of the maiden has been regarded. She in the last half century has been forced by conditions over which she had no control, conditions which the government is responsible for, to sell her virtue and desecrate her body for the price of a meal." That is sentimental nonsense. The daily papers have long lists of "wants" for girls, in all departments of industry. Cooks, waitresses, chambermaids, and domestics in private families are in good demand and receive good wages.

Young girls in department stores receive less wages, but the work is considered more genteel, and the supply more than equals the demand. If more girls would go out as domestics, the merchant would be obliged to pay living wages to his clerks. No self-respecting girl sells her virtue. If she can find no work in the city there is plenty for her in the country where the air is pure, and there are no social inequalities.

Throughout the country, west as well as east, the demand for working girls is much greater than the supply. There is hard work on the farm, but there is wholesome food in abundance, and less temptations than in the city. Farmers as a rule are prosperous. They have musical instruments in their homes, and good books in abundance. A home on the farm would be a rest from unwholesome city excitements.

This writer goes on to say, "Old age, too, has been kicked into the gutter, to end earthly life in a poorhouse or prison." I am acquainted with a man 62 years of age, who was once the owner of several thousand dollars in real estate. He signed a note with a supposed honest man; the man failed, and the signer had the debt to pay. That lesson was not heeded. He signed with others, and lost his home. To-day he works in a machine shop. Was the government to blame because this man had more generosity than judgment?

Next this writer says: "The matured youth and middle-aged man have become tramps or servants for others." Men don't have to become tramps when there is such a call for help; and we are all servants in some sense, and dependent on each other for help. The millionaire is dependent on others for his food and clothing, and all the comforts by which he is surrounded.

Tramps will infest the country as long as people are foolish enough to feed them. I have no sympathy for a well-fed tramp when farmers are paying $2.50 per day in haying, and paying from $20 to $25 per month by the year, besides boarding, lodging, washing and mending, on farms of about 175 acres, and carrying from 20 to 25 cows.

I suppose Mr. Hollinshead would have all wrongs righted by a division of property. The tramps are waiting for a division, and would be willing to take one quite often.

"The laborer is worthy of his hire," and should receive good living wages; but the willing worker who has gained a comfortable property by honest means, as many have, has a right to it. The world pays more for brains than it does for brawn, and it is right. If there were none to plan nothing would be accomplished. Work is not a curse, it is a blessing.

"Honor and Fame from no conditions rise;
Act well your part, there all the honor lies."

MARY A. INGALLS.
Antwerp, N. Y.

Through all these manifestations, as through all others, there is a constant blending of the spiritual and material in a purely natural way, so that we have no defining line, it is natural for them to work together.

Paul wrote of the "natural body and the spiritual body,"—in our day, after two thousand years of evolution, we say physical and spiritual, recognizing both to be natural.

Terminology has much to do with our concepts of things. We need clearer definitions, and until we have them we shall not grasp many of the points that are of vital interest in the study of Spiritualism.

Supernatural is a term long used to describe all phenomena on the spiritual planes; this is because the concept of the natural has been only the phenomena of the earthly planes, or that perceived by the physical senses. Spiritualism has corrected this and shown us that all manifestations of life are natural. We need to incorporate this idea in our study of higher elements; when we do we shall see in death only a manifestation of life's processes, and that in complete accord with natural law we shall go on eternally, dying to former expressions and rising to higher ones.

The one point of supreme interest is to know as much of the laws of nature as will enable us to order our expression of the potencies within us in most exact accord with those laws, for it seems that the great mass of difficulties which we encounter is simply the result of broken law, and that before we can make much progress we must seek adjustment to law.

Spirit teachers are trying to help us understand natural law and practice it here in order to save the regrets and often suffering that come of broken law, and it is natural that they should as for those who love us on the earth plane to have us avoid everything that would hurt or hinder.

Spiritualism in all its phases is Naturalism, is a demonstration of it. All religions must disappear in time unless they are grounded in it, for this is the proposition of the elements of being, "the survival of the fittest." Study Spiritualism, then, that you may better comprehend Nature, and study Nature that you may become better Spiritualists, the one will be the complement of the other.

M. A. CONGDON.
Washington, D. C.

LAWS WERE BLUE.

Statutes So Severe as to Seem Impossible Were Enforced.

It is generally admitted, even by the advocates of a sterner religion than is usually professed in this twentieth century, that the Subbath was made for man, and this interpretation includes recreation in the injunction to rest. In the days of Puritan dominion there is as little doubt that one idea prevailed most effectually that man was made for the Sabbath.

This religion of a people who believed in taking literal interpretations of the Old Testament as their guide in the government of a country which they had misnamed the "land of the free," reached the height of its impossible demands at the middle of the seventeenth century. A statute framed in Boston in 1653 regarding the penalties for breaking the laws of Sunday observance is the severest of any formed before or since, and shows what a day of dismal gloom this day of rest must have been.

In the days of the Puritans an observance of Sunday meant an attendance at all the church meetings, and it meant little else. Worship in the public meeting house was compelled by law. When the bell tolled out its summons, all must go, willing or otherwise, and notwithstanding the difficulties in the way of the journey. This often meant a tramp of many miles over rough ground where one carried his footgear in his hand.

At the time this severest of all statutes was passed in Boston, no one was allowed to go anywhere on Sunday except to church, unless there was some extraordinary need or the errand was one of mercy. No one was permitted to go from one town to another on that day or to enter any public house for a drink. Guards were stationed at the edge of town Saturday night at sundown to see that no vehicle passed either in or out of the city from that time until the close of the following day, and labor of all sort was prohibited.

Even children were not allowed to be seen in the street nor young men and women to promenade. In fact, it was because the worthy town officials had heard of the grievous misdemeanor of childish laughter in public high ways and had been informed that certain young people had committed the offense against God of walking in the fields on the Lord's day, that the statute regulating penalties for these faults had been enacted.

It was of no more avail to the offender of that early day to plead ignorance of the law than it is today. Still, to make assurance doubly sure that all inhabitants knew what these Sunday laws were, ministers were required to read them from in front of the meeting-house twice during the year. Then woe to any one who chose to ignore them, for the hand of inexorable law, not tempered by mercy, was upon him.

Parents were responsible for the misdemeanors of children between the ages of 7 and 14. Over that age they were required to receive themselves the penalty of their own misdoing. For breaking any of these laws the first time, the punishment was a severe reprimand from the chief executive of the town. If any daring child escaped for a moment the family corral to frolic upon the public highway, this untoward action would not fail to bring his parents into open disgrace.

The above was the actual condition of affairs in the dismal past; now how different, yet in no wise perfect.

TRUE BLUE.

DENIES THE SUPERNATURAL.

Contributor Says All Things Happen In Accordance With Fixed Laws of Almighty.

Writer in the Battle Ground [the Chicago Record-Herald] wants to obtain authentic proof of one supernatural manifestation. No Spiritualist of my acquaintance believes in miracles or anything supernatural; that is, above and beyond nature. Some writers use the word "supernatural" when they only mean spiritual. Spiritualists all say that strictly speaking there is no such thing as a miracle.

All the wonders that have ever been known in Bible times or under modern Spiritualism can be explained and duplicated by scientific demonstrations, proving their occurrence through and by natural law. God Almighty governs the universe now, and always, by immutable, inexorable law, and the greatest miracle is that these laws never vary and never fail.

A genius is simply a highly organized, sensitive, healthy human being. A medium may be described in the same language—the sensibilities are so acute, the nervous organization so exquisitely sensitive, the soul powers in such perfect harmony with the natural laws of the universe, that they catch the finest vibration of light and sound and thus hear clairaudiently and see clairvoyantly that which coarser mortals cannot see, hear, or even believe.

Jesus was simply a highly organized, sensitive, magnetic man of genius. If Jesus could be transfigured and see and talk with Moses, Elias and other angels and spirits, why should not exquisitely sensitive mediums in modern times do the same? If Jesus Christ, immediately after His death, could materialize and appear before and talk to His disciples, why not departed spirits in modern times? If there is such a good thing as telepathy on earth, why not in the heavens or in the spiritual realms? If the "departed spirits of the mighty dead" have a conscious existence and there is such a thing as the "communion of saints," why not receive telepathic messages from them, wherever they may be?

Some of us are trying to find out if these things are true, and if they really occurred according to natural and spiritual law, either in ancient or modern times. To this work and to this cause we bring all that science and art, and all that the productions and inventions of human genius can produce, not for the purpose of proving miracles, but to disprove them.

O. L. HARVEY.
West Lafayette, Ind.

To threats the stubborn sinner oft is hard,
Wrapp'd in his crimes, against the storm prepared;
But when the milder beams of mercy play,
He melts, and throws his cumbrous cloak away.—Dryden.

There has never been such a thing as the "fall of man." Man has constantly grown in power and wisdom, excellence and purity.—Elbert Hubbard.

Have Spiritualists a Work?

C. H. Doty, an Octogenarian, and a Spiritualist for Fifty Years, publishes his own Funeral Discourse, in which he presents many striking thoughts and instructive observations, embodying the spiritual wisdom gathered through many years of ripening experience and reflection.

Christian societies have their regular meetings, stated speakers, known obligations. They go regularly, with their families, to their places, especially to Sunday-school, and contribute personal work and money to their support. Not only in cities and towns, but in the rural districts, where there are only a few, they meet and have some kind of service. All outsiders are urged to participate and aid. Fine talent is not always expected or needed. It is an expected obligation—a sanctified duty.

Is Spiritualism more indolent or neglectful? Is there a defect with us that the rural ground cannot be held? Could not reading circles be established and good poetry and lectures and books be read and discussed? Circles and phenomena when carefully managed are well, but is it enough? Expense and foreign aid should not dwarf daily-bread living. We are continually contributing to, and being absorbed by orthodoxy. Sing. Sing what is true. Refuse to sing untruth.

Excuse me if I "speak in meeting." The earth must be reformed. Human want and suffering must be put aside. Hell must be redeemed. True socialism is brotherhood; it must advance. Darkness and suffering in all spheres be relieved. Heredity must be taught. This launching of body and spirit should be by knowledge. Heaven, hell and earth must be united in the work to make it successful. What is our part—and how? Read Henry C. Wright's communication through Mrs. Cassell again. That single article is worth a double subscription. And I see so many of these articles having a relation to our practical duty. Proselyting is only a part. We need enthusiastic work. Is not light, love, and knowledge as inspiring as fear? I will not extenuate but only suggest.

I have been a Spiritualist now for fifty years. I am 80 years and 6 months old. Naturally I should look for a funeral soon, and ought it to be orthodox or spiritual? Being well isolated, alone, sick and poor, I have prepared my own funeral discourse; and if Brother Francis will print it, I will give its use to any and all who have to have such an article, and are so circumstanced they can do no better. C. H. DOTY.

Juniata, Neb.

Prelude.

It is customary on the occasion of funerals to have some ceremonies, such as singing and speaking.

It is also desirable to have such service, in a measure, represent the sentiments of the departed.

Limited as I am by circumstances, there are few who understand my position, so I think it proper to do this for myself.

I have for a long time thought the increasing expense at funerals was wicked; so I wish to have my body buried with as much simplicity, and with as little expense as is consistent with the judgment of my friends. Some one who is willing, may read the following:

Text.

"Why do we see with dead men's eyes?
Looking at "was" from morn till night;
When the beauteous now, the divine to be
Charm with their forms the living sight?"

Exemplification

There is no face more thoroughly established than that nature cannot be kept still. Nature is the manifestation of life. Life will act. All the operations of existence will go forward. Non-action would be death and what we call annihilation.

Therefore, we accept the universally conceded law of progress. We use it everywhere, and there is no such thing as denial or refutation. It was—it is—it will be. Here is the point at which we may differ. Progress will be—and will be forever. Not only this, but every immortal being, by right, inherits within himself this law, which cannot be taken from him. The mistake of the present is we are trying to crystallize into unchanging authority the past, and prevent there being anything new. We see with dead men's eyes. What was, was associated with our ancestry, and we regard it as sacred, and resist with strenuosity all change.

It was indeed sacred at that time, because it could be no different under the circumstances. But life cannot stop at its commencement, or at one of its stages and be life. Manifestation cannot end at the beginning, or at partial formations, and have actuality. Having begun the circle of existence under the one great cosmic law, from the one central energy, we, and all things, must move forward to completion.

Our earth was once an expanded mist—then barren rock—then fern-clad wastes—these changed to grasses, flowers, trees, fruits, vegetables, grains, under the same eternal impulse, until the present beautiful and bounteous conditions of existence are realized. At none of these stages, however remote or however recent, could perpetual change have been stopped and earth have existed. The most curious and insignificant animals lived in all those changed conditions, each in their time, each adapted to condition, because nothing else could be at that time. It was primary life, covering vast periods of time but under the same central law.

An unfledged nestling is hardly a bird; and our earth is yet in the youth of its existence. The social and ethical standing of man has not had its ultimate trial. Monarchy is not a perpetual fixture. Sun worship could not hold the soul forever. Knowledge has increased.

Man himself, at first a naked savage, with savage conceptions, has passed through all the various changes which he has experienced to his present status. As the elements improved his form, mentality and spirituality kept pace. To-day we see the world trembling and vibrating in the throes of evolving a higher conception of life. We are getting tired of suffering, and privation, and greed, and lust, and war, and bigotry, and are getting ready for the birth of higher ideas.

The desolate "was" has become the beauteous now. The climbing has been long and tedious, but certain. It could have been no other way, or it would have been. The funeral pile of India—the rack of Italy—the burnings of Spain—the prisons of England—the banishments of the Puritans—the shackles of slavery have become shells on the shore of the ocean of time—specimens to teach us better things. Is there more than one source that proposes and accomplishes? Have you no faith in the eternal unity and power to build on its own foundation and not be thwarted? And will you deny me the right to carry you forward to the divine to be? Would you have me put the breaks upon the wheels of progress to prevent the glorious consummation of the universal life?

Surely we should look for success and not failure. In the rugged "was" there was temporary failure and hindrance. Even in the advanced "now" there are tortuous ways, tearful experiences, and dreaded discouragements. But the gain, the change, the advancement, the analogy, the law, the inner glow of hope stand like angel prophets to say: Thus surely shall come the divine to be. No matter from what source it emanated, "Every valley shall be exalted, and every hill shall be brought low. The crooked shall be made straight and the rough places plain."

Thus we have outlined the generalized law of life, which means, when briefly stated, that man's final destiny is happiness, usefulness and enjoyment. But it may be necessary in order to better understand these things to descend to detail and explanation. Man came up from a low animal plane, in a state of perfect ignorance, approaching everything he has met from the side of experience. This is true in spite of his being endowed with infinite possibilities, in a semi-latent state. He did not come down from perfection to savagery. But being without knowledge, imagination tried to supply the lack; and working with intuition, made things partly right and partly wrong. Myth sometimes took the place of fact.

For ages we have been looking at "was," and for centuries we have been hanging in doubt between the increasing light of the "now" and the thundering anathemas of "was." Fear paralyzed our judgment. We were afraid to be natural, afraid to make love and infinite trust the watchword of action. Even now the clash of contending opinion the force of habit, the conservatism of education, the unreliability of a weakened will, the temptation of place, the still low quality of spirituality struggling with the earthy, make a mingled whirl of light and darkness confusing to the inexperienced and unenlightened mind.

But have you yet formed any true estimate of the words spoken so long ago, "In that day I will not write my law on tables of stone, but on the fleshy tablets of the heart, and no one shall teach his neighbor, or his brother, saying: Know the Lord, for all shall know me from the least to the greatest." Is it wise to tenaciously hold to the tables of stone, and fight out as heresy that which springs from the fleshy tablets of the heart? The tables of stone said: "An eye for an eye." The tablet of the heart said, "Forgive your enemies."

But let me be simpler and plainer still. The ancient tale of creation is no longer tenable. The Garden of Eden and fall of man was not; but his rise from low estate is being demonstrated. The forgiveness of sin was an assumption of priests. Salvation is the love of good and doing it; that is, a condition. Slaying a sacrifice is an impossible way of purifying the soul. But slaying selfishness and passion has much to do with it. The improving of soul is not by external application, but by awakening and stimulating internal growth, like the opening of the rose. The poet says:

"Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by round."

Forms and ceremonies in themselves count nothing; but a true life of loving and serving builds the spirit home. We need not look for a throne, a harp and a life of idleness; but an inner and a finer life, natural in all respects to the spirit, as this is to the body, where we shall expand in soul and still work for the good of others. We need not look for the walled lake of torment, but a sure and swift sorrow and regret for all misdeeds. We shall be bright or dark according to the quality of our lives. Any impure or debasing condition must be hated and lived out of our characters, as it was lived in, to establish a condition qualifying us for a fitting association with the just. We need not look for a personal devil to thwart the purposes of goodness, but we should watch carefully and look within us for temptations to indulge in unwise gratifications.

The resurrection of the physical body has been abandoned by thoughtful people. The body at dissolution is no longer needed, and disintegrates to mingle with the elements. The soul, the real life, immediately enters upon its new existence and continues its course of unfoldment or its discipline, commencing at the points of the needs of the soul. Therefore no general judgment need be looked for, for the conscious spirit comprehends its condition and relation to its surroundings in its true light, as we awaken to spiritual perception. Rewards and punishments, in the light of gifts and inflictions, now fall away from the mind, and we realize that what we lived we are, and what we wish to be we must strive for. Thus we must necessarily grade at some advanced point or the foot of the class. So each one of us, if we understand these things and know ourselves can discover our associates and home. Our homes are built from our magnetic auras.

These things with much more have been revealed to us by Modern Spiritualism. The spirits of those who have departed have returned, as conditions have enabled, and reported their state and surroundings. The souls of some on this side of life are favored to temporarily pass through the "gates ajar" and see the splendors of the "better land," as well as the sorrowful homes of the undeveloped.

All knowledge does not come in a moment there, any more than here, and differences of opinion on some things follow; but the underlying principles remain. It is a world a step higher than this, an inner world, it is real, and a place of activity, and duty and progress. We are what this world has made us. We shall be what our desires and efforts accomplish. The loves of this life are continued, and broken links are reunited under the law of like attracted to like. Nothing is or can be lost although estranged, and the return of every prodigal will mark the time when "God shall be all and in all."

I have placed these things in contrast, for the sake of enlightenment. The errors as formerly understood, and the corrections as now discovered. Many things as formerly taught are not true. Some of them were thought to be true, and some of them were devices imposed upon the ignorant. And some of them were true. We rejoice in the present advent of light, and are elated at the coming further elucidation of truth. The glory will be the social and spiritual transformation of the world. The rule of selfishness and wrong will be broken, and the reign of love and righteousness set up. The divine to be will be ushered in, yea, has been dawning and is being ushered in in all places, and by all people, who have adopted these principles and have incorporated them into their lives.

It was a very true saying: "God is no specter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted with him." Cornelius was not a Jew—was not a Christian—only a pagan—but a good man. Lazarus, who went to Abraham's bosom was not a Christian, only a heathen beggar. The Good Samaritan was not a Christian, but a man despised by the orthodox religionists. The father of the prodigal son was not a Christian, simply a loving and just father. And yet they were all Christians, because they exemplified the principle of love.

The improving of the soul is not by external application, but by awakening and stimulating internal growth, like the opening of the rose. Dr. Holland, the poet, says:

"We rise by things that are under our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet."

China is eaten through and through by looking with dead men's eyes. Caste in India is the same old "was" of the past. The tribes of central Asia and the hordes of Africa cannot progress and must perish. England lost the American colonies by stubborn holding to old policy. Spain lost her prestige by adhering to the cruel "was." The Catholics of France have lost control because they could do nothing but in the old dictatorial way. Christian unity was put back fifty years when the Methodists refused to work with the Christian Endeavorers and selfishly instituted the Epworth League. At critical points is it not well to learn?

Now, when our loved ones pass the boundary of death; we are assured we shall meet them again. When we look at the darkened places of earth we no longer shrink at the horror of endless desolation, but know the same just law that elevated us will not reject them. It is a matter of time and opportunity. The love of the eternal life is never exhausted, neither is the power to accomplish. We are brethren of the same source, and the same destiny awaits us when we have completed the circle of our existence.

Some fail to grasp abstract ideas and wish everything reduced to personality. Then have it. And some say: "I feel within me"—yes, the voice of the soul according to education. Let it speak. Time is the harmonizer of all things. And standing as I do now upon the brink of worlds—looking in the eyes of those we love— putting our hands in blessing upon the heads of those who have journeyed with us—we look away to the great supreme—and in spite of the frailty imposed upon us by birth, or nurtured by habit, trustingly say, Sometime it will be well in the "divine to be."

(Read and sing poem No. 2)

Prayer:—May our spirits vibrate in unison with the universal life. May our thoughts be pure, our lives be true—our aspirations upward. May love sweeten all our lives, and bind us to the ever-loving heart. C. H. DOTY.

Wonewoc Camp, Wis.

The reports of camp-meetings would be incomplete if Wonewoc was not represented therein, as the interest in this camp is growing with each season's work. The camp which has just been brought to a successful close has been one of the most satisfactory since the organization of the Association under whose auspices it was given.

We have had an exceptionally strong program this year, and many were the regrets expressed when the day of closing drew near. That we are growing is evidenced by the fact that this year a new and commodious auditorium was erected on the grounds; also that money has been cheerfully subscribed for the purpose of erecting several buildings for the next camp-meeting, including among them a rooming-house and dining-room. Also a reading-room and library; the library is to contain many of the very best books along our line of thought—and, by the way, donations of books for our library will be very gratefully received; they can be addressed to Miss Gertrude Spooner, secretary, Wonewoc, Wis.

Another evidence of progress is the further fact that next year our camp will include five Sundays instead of three and four as heretofore.

Our talent was well received throughout. It will be needless for me to mention them in detail, as space will not permit me to do justice to all. I might mention, however, that Bro. B. F. Austin and Mrs. Coffman paid their initial visit to our camp, as did also Miss Agness Chaffee, Miss Alfa Bullock and M. Florence Johnson (Mr. Hull's eldest daughter). The best way for me to express the sentiment is that every one "took" well; the workers were thoroughly appreciated, and we look forward to another visit from most of them next year. That tells the story better than anything else I can say.

Now a word about Wonewoc. The writer has traveled a good many miles, and has seen a good deal of the scenery of the West, having spent six years in the western country, and is free to say that we have here one of the most charming spots it has been his lot to visit anywhere; for lovers of gorgeous sunsets, etc., let me say I have never seen anything to surpass those that we have here. Better watch the proceedings of this camp in future, ladies and gentlemen; it is taking a stand that will be emulated by some of the camps, we hope—a stand that will not be derogatory to Spiritualism, I may add.

We can safely challenge anyone to produce a more harmonious camp-meeting anywhere than we have here. That is saying a good deal. The election of officers resulted as follows: President, Will J. Erwood; vice-president, C. C. Pratt; second vice-president, C. G. Porter; secretary, Gertrude Spooner; treasurer, M. M. Blish. Trustees: E. Hemenway, Cyrus Spooner and Mrs. J. P. Whitwell. They all mean business, and have vowed success.

The business men of the town are among those who have subscribed liberally toward the erection of the new buildings; they realize that our camp is a benefit to the town, and show the right spirit toward it regardless of creedal or denominational ideas. They are demonstrating that we have selected the right spot in which to hold our annual camp-meeting.

In conclusion I would say our memorial service in honor of our arisen friends, Nathan and Reuben Fisk, Ambrose Kent, J. L. Potter and others was a very impressive event. It was conducted by Moses Hull and the writer. A very handsome urn was presented by Mrs. Dr. Matteson of Buffalo, N. Y., in memory of the Fisk brothers. It added largely to the success of the occasion.

WILL J. ERWOOD.

Lake Brady Camp, Ohio.

After eight weeks of spiritual food and enlightenment, the Spiritualist camp-meetings at Lake Brady, Ohio, came to a close Sunday, September 3. The weather conditions on that date were all that could be expected or wished for, and before eight o'clock in the morning Lake Brady patrons began coming in from all directions, and at 9:30 a. m., the Lake Brady special from Cleveland, over the Cleveland & Pittsburg railroad, and filled with human freight, steamed up to the station, and within fifteen minutes thereafter every available seat beneath the large tent was taken, many having to get seats on the outside.

In due time the opening of the morning services by the worthy president, Brother Hunger, of Cleveland, was announced. After a song by the audience and a song having been sung by Mrs. Flora Russell of Alliance, Ohio, Mrs. Marian Carpenter was introduced and by her a grand invocation was given.

After another song Mrs. Carpenter arose semi-entranced, which lasted for only a few moments, when the control took full charge, and to a grander or more soul-elevating lecture the writer has never had the pleasure of listening.

Mrs. Carpenter's lecture in the afternoon, which was along a different line of thought, was equally as interesting as the lecture in the forenoon and her tests and messages were clean-cut, readily recognized, and seemed to be perfectly satisfactory to those for whom they were intended. I do not wish to flatter Mrs. Carpenter or her controls, but I do believe that the lectures delivered at Lake Brady, also other lectures I have heard her deliver, should have been taken down verbatim and published to the world, and such an instrument as is she should be kept busy by societies and camps for years to come. After the delivery of the afternoon lecture and preceding the tests, Dr. C. W. Haines of Bedford, Ohio, made some very appropriate remarks, after which Mr. D. A. Herrick, speaker and medium, who is well known to the Spiritualists of Ohio, Michigan and elsewhere, arose from his chair on the rostrum and in his usual pleasing but telling way, informed and impressed upon the minds of the audience that more money was needed for the erection and completion of the proposed new auditorium. He also asked for donations, and the way silver dollars and Uncle Sam's currency flowed to the rostrum was evidence that modern and better quarters in which to hold future meetings and to listen to divine inspirations were needed, and not only needed but greatly desired by those present.

The Spiritualists of Cleveland, prinappear on the program never failed to bring forth a goodly attendance.

We next present Mrs. Isa Wilson Kayner, daughter of the noted test medium, E. V. Wilson, now passed on to cipally, I have been told, through efforts of the ladies, have purchased a church on Fullerton avenue, that city, and on Sunday, October 1, will dedicate it, and in behalf of the ladies, I here and now extend a cordial invitation to all Spiritualists in and out of Ohio, to make it a special point to be there on the above date. Many speakers and mediums will be on hand and there will be morning, afternoon and evening services and a general good time for all will be had. You, reader, are invited. Upon your arrival in the city take a Broadway car and get off at Fullerton avenue. The temple is located about a half block from Broadway. E. R. KIDD.

Canton, Ohio.

THE SNAKE DREAM OMEN.

What Induced That Psychological Experience if Spirits Did Not?

A few years ago, while staying over night at a country hotel, where I had business to transact, my night's rest was greatly disturbed by the most vivid psychological experience I ever had.

I dreamed about my daughter and her husband, a clergyman, and their two little children, whom I had visited a few weeks before. In my dream I saw clearly the form and features of each one, especially the active, joyous little children, who suddenly were seized with paroxysms of pain and distress. The father and mother were weeping and groaning in agony, so that I felt myself weeping over the unhappy scene.

There appeared to be four snakes, curving and curling. Two were large, hideous reptiles and two smaller looking ones of less repulsive appearance. I made a desperate effort in my dream to kill the snakes, but they escaped into a thick hedge.

Then I awoke in a profuse perspiration. The whole scene appeared so real that I could not banish it from my mind. Sleep was out of the question, and when morning came I could scarcely eat my breakfast.

I had business in the country, and the hotel-keeper drove me out. I related to him my dream and the effect it had on me, and told him some of the happy incidents which took place when I last visited the rectory.

On my return to the hotel the next day there awaited me a letter and a telegram. The first gave an account of the death of the two children from diphtheria and their burial, and added that both parents were down with the same disease. The telegram advised me of more favorable symptoms in the rector and his wife. Both were from the church warden.

It seems the children died on the night I had the dream. The parents recovered. F. C. I.

New York.

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Foreknowledge of Human Events.

Predictions which have so far transcended the normal powers of the human mind, in the foresight exhibited, as apparently not to be explained by mere reference to the prophet's power to reason from cause to effect or from effect to cause, have been regarded as due to supernatural inspiration. Even those celebrated lines in Virgil's Fourth Eclogue referring to the approaching birth of a god-like child, which were written forty years before the birth of Jesus, impressed early Christian writers, and, we are told, contributed to the conversion of Constantine. Many prophetic expressions in the Old Testament have been regarded as of great evidential value in proving the Scripture to be a supernatural revelation. To prophecy theologians have appealed as one of the pillars of their faith. But now, when every phenomenon which has been carefully observed and studied has been divested of the special supernatural character it was once supposed to possess, the power of foreseeing coming events, even in the distant future, beyond the calculating, reasoning faculties of man, may be regarded, even though exceptional and supernormal, as being just as natural as any of the ordinary processes of the mind. Both theologians and skeptics may yet come to see that truth demands that they extend their considerations of prophecy, so that they may include the predictions of all countries and times, and not merely those of Judea some thousands of years ago, and that the predictions be considered and fairly judged without reference to the theory of special supernatural influence.

The question arises, How is it possible to foresee human actions which do not yet form any part of the order of natural events, and which in many cases have not been decided upon?

The law of causation is as true of the mental as it is of the physical world. Experience is valuable because knowledge of the past furnishes grounds for expectations in regard to the future. This is as true of experience of human conduct as of experience of the habits of the lower animals and the qualities of non-living things. The order of our thoughts is as "fixed" as the order of nature in general. This fact makes possible the lessons of history, the use of which, as an historian observes, "is only to discover the constant and universal principles of human nature, by showing men in all varieties and situations, and furnishing us with materials from which we may form our observations, and become acquainted with the regular springs of human action and behavior."

The actions of individuals sometimes appear capricious; but so appear also some of the manifestations of force in the physical world. Why should our inability to co-ordinate any given mental phenomena with the sequence of natural events be proof of the absence of causation, when our inability thus to co-ordinate physical facts is conceded to be proof only of our ignorance? The complexity of man and his relations, the multitude of incident forces to which he is continually subject, the dependence of volition upon a great number and variety of principles,—many of them hidden by reason of their remoteness and liable to the secret opposition of numerous contrary causes,—are sufficient explanation why human volitions and actions are less calculable than the habits of animals and the operations of the inorganic world.

Only because volition which leads to action is caused, and is therefore in some degree calculable, is it possible to frame a theory of action and have a basis of morals. Were volition lawless, the wise man might at any time act like a fool and the fool like a sage. The insane man is exempted from punishment because his volition is not capable of being acted upon by fear of punishment as a deterring motive. While man is free to act as he wills, how he wills depends upon his wishes, tastes, preferences, and choice; and these are determined by his mental and moral nature, his education and surroundings. What is true of one man is true of all men, of tribes, nations, races, of mankind. The actions of men in the past were the effects of causes adequate to produce them; the actions of men in the future will equally follow antecedents. Uncertainty in regard to the future, in the domain of mental activity, exists only in our minds, and is due to our ignorance. To Omniscience the motives and the doings of men would be known, even to the smallest details, with at least as much certainty as the astronomer knows the hour of an eclipse. Human actions and affairs are calculable and knowable in advance in proportion to knowledge and prescience. Prophecy, then, in regard to human events in the affairs of men, has a natural basis in the sequent order of human actions.

But how do future events, even though they belong to such an order, present themselves to the mind when it is utterly unable by the exercise of its normal faculties to foresee them? This question suggests others. How is it possible for the mind in a clairvoyant condition to see objects and know what is occurring at a distance? How is it possible for a person writing automatically to record a series of facts, and to give detailed information in regard to matters of which the person and those present possess no knowledge? How is it possible for Mrs. Piper, for instance, in a trance, to state facts and circumstances to Prof. James in regard to a variety of things of which she could possess no normally acquired knowledge whatever? Perhaps these powers of gathering knowledge belong to the same class of supernormal faculties by which certain minds get glimpses of the future, and have, in some cases, visions of what is to occur. We certainly are without the knowledge to enable us to formulate any law concerning the facts; but, in the future, science may possibly discover the rationale of these supernormal previsions, which we may regard as being as much a part of the orderly, natural workings of mind as any other of its powers and achievements.

Awakened from a hypnotic trance, a subject in a perfectly normal condition will do what he was directed to do in the trance, never doubting that he is all this time acting from his own volition. This fact alone is sufficient to warrant the question whether a man's acts, those determined upon and performed by his ordinary self, are not initiated by some stratum of self, so to speak, which lies outside of the conscious will, which forms no part of the stream of consciousness, in which he habitually lives. In that obscure region wherein are initiated the acts of man, may also reside the power of foreseeing to some extent the outcome of those acts. Knowledge acquired by supernormal means, communicated to the ordinary consciousness, is sometimes surprising and apparently miraculous.

Socrates, the wisest man in the ancient world, was guided by a monitory voice, which gave proof of knowledge and wisdom greater than he was conscious of possessing. It was not dependent upon his observation or conscious experience. Did the daemon represent a higher intellectual and moral plane than that of the conscious life which was directed by the mysterious voice, even in the face of death? Says Sir William Hamilton, "The infinitely greater part of our spiritual nature lies beyond the sphere of our own consciousness, hid in the obscure recesses of the mind." The human mind has capacities, it is certain, not dreamed of in the old philosophies and psychologies. There is, perhaps, as Mr. F. W. H. Myers suggests, a larger life, in which the various consciousnesses that, superficially considered, make man appear to be a whole platoon of personalities, are merged in an individual unity which comprehends all those mysterious powers which belong to the "dark continent within."

We speak of the past and the future, as if time were an objective reality,—something outside of the mind which separates events; but the world's great thinkers agree that time should be regarded merely as a mental form, a subjective condition of sensibility and thought. What we understand by time exists only for beings that have sensible experiences. Because it is one of the formal conditions, a priori, of all phenomena, time necessarily enters into all our cognitions and conceptions of events; and without it, constituted as we are, we could have no history, and age would have no meaning. Yet, if time is not objective, but a formal condition of the mind, then the succession of events exists only in the mind; and, while it may be, must be, symbolical of some actual mode of existence, there is no ground for the belief that past, present and future represent any real distinctions like those which these words connote to us. There would seem to be "one eternal now," divided only in thought by the necessities of our present mode of thinking, subject to our organically imposed limitations. If it shall exist, freed from physical conditions, the soul may have no further need of what is now so essential,—time and space. It may perceive truth under conditions and by methods of which it is impossible for us to form a representative idea. And in supernormal states, in conditions where clairvoyant and prophetic powers are exhibited, the soul may be en rapport, to some extent, with that ultimate order of being in which the past, present and future exist in one indivisible unity, wherein is seen, as in a picture, we will suppose, those events which to us now appear to be separated by definite periods of duration. We conceive our position "between two eternities"; but there is only one eternity, and that we may assume is the time of the eternal present.

If these considerations do not help us to understand how the mind can perceive events which, from our point of view, have not yet occurred, they may help us to see that conceivability is not the limit of possibility. Under conditions that are inconceivable, but possible,—and some thinkers would say probable,—the soul may know the future as well as the past. As we approach or come under the influence of these conditions, even while the mind is partially eclipsed by the opaqueness of the body, we may catch glimpses of the future, and thereby obtain knowledge which no mere study of the calculable order of nature can give.

B. F. UNDERWOOD.

RHEUMATISM

ABSORBED FROM THE BLOOD

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The Important Question.

What Does Spiritualism Teach That Spiritualists Believe in Common?

ONLY ONE COMMON POINT OF BELIEF AMONG SPIRITUALISTS

Ervin A. Rice, a leading Spiritualist of Chicago, and thoroughly well posted in the literature of Spiritualism, writes as follows:

In answer to the question by Dr. Caird, "What does Spiritualism teach that Spiritualists believe in common?" I can only say, "SPIRIT RETURN." The fact that this is the only common point of belief among Spiritualists seems so self-evident that I see no grounds for discussion of the subject.

Columns may be written deploring the fact, but a fact it will remain so long as Spiritualists have free and open minds, and refuse to bind their honest opinions by any creed or formulated statement of belief.

SPIRITUALISM IN COMMON.

It Embraces Very Many Points of Agreement.

"What does Spiritualism teach that Spiritualists believe in common?"

Also, "What should be accepted by all well-informed Spiritualists as the corner-stone of their faith?"

I would say, mediumship, as the corner-stone. Drop it, and only ruins would remain. Ignore it, and the avenue leading from world to world would be closed by bars that no science could surmount. Withdraw it, and the heavens would again be shrouded in darkness.

About teachings that all Spiritualists believe in common, I believe they are almost as numerous as the sands, and as countless as the stars. Fear of death is changed to understanding. Progress in the continued life is by laws evolved from the laws of this life. Each retains his and her individuality, socially, intellectually, and characteristically. This world has the counsel, social pleasure, and many other benefits naturally resulting from the union of the worlds. Disposition determines the velocity of the spirit's growth.

The location of the spirit world is no longer a question of speculation. Conservatories of music, academy halls, lecture palaces, grades of schools for children passing early, greatly superior to the mortal grades, theaters, the loveliest of scenery, universal easy investigation, marriage and divorce, on natural principles without resort to priests and courts, a government of natural law ascertained scientifically, in place of legislative bodies; the appreciation of the happiness of the home life is intensified; spheres upon spheres of existence based on fitness.

The continued life is not "a country from whose bourn no traveler returns."

Spirit can know all we are doing.

While we may rationally "rhapsodize over the sweet Summerland," it is not all summerland! The slums, opium eaters, inebriates, deceivers, and criminally inclined, find the habits inhere in the spirit bodies, and though they can be outlived there, the process is not without pain.

Heaven and hell are conditions there, as here.

There is plenty of work there for reformers.

Mediumship is born, not made. The gift, like all other gifts, must have due development to give satisfaction. Some Spiritualists enjoy the phenomena most, others the philosophy, yet all believe both necessary.

All of the above teachings is common knowledge with all Spiritualists. Furthermore, there are volumes and volumes written by the spirits, intensely interesting, and while they differ in many things, caused by the writers occupying different planes, they are largely harmonious. These books are read by all Spiritualists. The variations of description are no more unnatural than the varied representations of Europe given by Europeans from their different planes.

I could discuss the doctrine of reincarnation, but there are so very few spirits or mortals that give it any countenance at all, that it is unnecessary. The mediums thus talking, are controlled by ancient Hindoo spirits that haven't outgrown their earth foolishness. Occasionally, quite an otherwise cultivated spirit, while admitting he hasn't yet seen God, still clings to his earth teaching that there must be one. The same spirit will teach "that what has a beginning will have an ending." If his theory of creation should be true, then, as both the universe and nature had a beginning, they must both have an ending. Such spirits are always in "hot water" with science.

After Dr. Caird asks his most interesting and educational question, he proceeds to charge a vast array of faults against almost the whole army of Spiritualists. It is a principle in law to "let no guilty man escape," and I believe him too noble and magnanimous to object to a little return criticism.

He says: "The only points on which Spiritualists seem to agree is that we are entities in this life, that we shall continue to be the same after the change called death, and that after that change we can communicate with those still in the earth life."

He lays stress on the importance of organization, as though it was everything. He appears utterly blind to the importance of the home circle, making not the least mention of it. The enthusiasm for organization is refreshing, rightly understood.

He says, "Educated speakers could be supplied from the various colleges that are turning out graduates by the thousands every year, many of them children of Spiritualists." I believe there is not one of such graduates, including the children of Spiritualists, that learn anything of the teachings of Spiritualism in his "various colleges." The Unitarians, Universalists, Presbyterians and Methodists are a thousand times wiser.

He says: "Educating speakers seems to me like building the roof before we have laid the foundation." With the builders of warehouses, to support hundreds of tons of freight, their first thought is of the character of the foundation, and for this they seek the most rigidly expert education.

He says: "There are many speakers in the country at the present time unable to secure employment, speakers that are in every way competent to meet all requirements." It is only the destructionists that are "shelved." They were popular many years ago. Evolution has continued at work since then. The uninformed might hear them month in and out, and scarcely learn an iota of Spiritualism, but would hear torrents of abuse of themselves.

There is a deal of truth in the saying, "once a destructionist always a destructionist," the powerful law of habit accounting for it. The demand now is for constructionists, and the graduates of the "various colleges" would be "the blind leading the blind."

He says: "Spiritualism should teach that the human mind is incapable of grasping the immensity of creation, much less the Creator." He withholds how he so easily grasps the knowledge that Nature had a creator. The highest and most truly informed spirits report that they find nothing above nature.

He says: "Natural laws must be followed for our physical well-being; moral laws for our mental contentment." The clear inference is that he takes moral laws out of the category of the natural, and would make them supernatural.

He says he "has had more experience with the practical aspects of Spiritualism than with the ethical," clearly implying that the ethical is not practical. He goes on, and advocates the cultivation of the emotions, ideality, and veneration; and in the same breath ridicules the speakers that "go into rhapsodies over the sweet Summerland." Perhaps he can harmonize the different positions. I confess I cannot.

He says: "Let us have our energies concentrated on an effort to solve some of the great problems that must be solved before Spiritualism can take its place among men," and then instructs us to invite the graduates of the orthodox colleges to do the solving. In this I believe he will find every progressive Spiritualist against him.

He opposes having so many different kinds of Spiritualist meetings. Chicago, for example, has some twenty-five or thirty Spiritualist meetings, no two alike; each working on its own natural plane, as the different spirits work on their own separate planes. I believe the various Chicago meetings are rendering vastly more aid to the cause than they possibly could by having even Dr. Caird collect them onto one plane and have them all follow his leadership.

Nevertheless, I admire Brother Caird's courage, noble ambition and honesty.

The divisions in the ranks of the great and mighty reform wave are really trivial. On the Bible the Spiritualists all agree much more than they disagree. On religion the difference is more in manner than matter. A small handful gets satisfaction out of digging up heathen Theosophy and squeezing it. It pleases them and doesn't hurt us.

Dr. Caird favors making Spiritualism a world-wide religion. So do I. My manner would differ from his. I would have "our energies concentrated" less on kicking, and more on a better study of our subject. After all, is there not some virtue in kicking? Quakerism wouldn't kick, and died—only a few gasps left. The Christians have constantly quarreled among themselves, and flourished.

E. W. BALDWIN.

Madison, Wis.

THE AGNOSTIC VIEW OF DEATH.

My short and happy day is done;
The long and lonely night comes on,
And at the door the pale horse stands
To carry me to unknown lands.

His whinny shrill, his pawing hoof,
Sounds dreadful as a gathering storm;
And I must leave this sheltering roof
And joys of life so soft and warm.

Tender and warm the joys of life—
Good friends, the faithful and true;
My rosy children and my wife,
So sweet to kiss, so fair to view.

So sweet to kiss, so fair to view;
The night comes on; the lights burn blue;
And at my door the pale horse stands
To bear me forth to unknown lands.

—John Hay.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

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WHAT YOUR THOUGHTS LOOK LIKE.

The old parlor game of "What is your thought like?" [as set forth in the Chicago Tribune] is now being played by the scientists, and certain answers to the query relating to such stuff as thoughts are made of, to their shape, size, color, movements, and influences have just been made public by two investigators of England.

Twentieth century science, weeping for more worlds to conquer, no longer directs its attention solely to the things of the earth, but finds itself compelled to glance further afield and construct hypotheses as to the nature of matter and force which lie beyond the ken of its instruments, so that telepathy, clairvoyance, movement without contact, though not yet admitted to the scientific table, are approaching the Cinderella stage. So far has science pressed its researches that it is receiving the reward of those that seek, and forces and beings on the next higher plane are beginning to show themselves on the outer edge of the physical field.

"Nature makes no leaps," and as the physicist nears the confines of his kingdom he finds himself bewildered by touches and gleams from another realm which interpenetrates his own. He finds himself compelled to speculate on invisible presences if only to find a rational explanation for undoubted physical phenomena and insensibly he slips over the boundary.

Physical Interpenetrates Astral Plane.

One of the most interesting of the byroads from the physical is that of the study of thought. The western scientist commencing in the anatomy and physiology of the brain endeavors to make these the basis of sound psychology. He passes into the regions of dreams, illusions and hallucinations; and as soon as he endeavors to elaborate an experimental science which shall classify and arrange these he inevitably plunges into the astral plane. Dr. Baraduc of Paris has nearly crossed the barrier and is well on the way towards photographing astro-mental images, to obtaining pictures of what from the materialistic viewpoint would be the results of vibrations in the gray matter of the brain. Dr. Hooker of London has done similar work with the aurae of people, while Mrs. Annie Besant and Mr. C. W. Leadbeater have gone boldly beyond, and in their latest researches record observations and conclusions on thoughts and thought forms as systematic as a chemist's notes on an experiment, and show us pictures of thoughts and thought forms as clear and seeable as the painting of a flower or a star.

"Each man," says Mrs. Besant and Mr. Leadbeater, "travels through space inclosed within a cage of his own building, surrounded by a mass of forms created by his habitual thoughts. Through this medium he looks out upon the world and naturally sees everything tinged with its predominant colors and all rates of vibration which reach him from without are more or less modified by its rate. Thus until a man learns complete control of thought and feeling he sees nothing as it really is, since all his observations must be made through this medium, which distorts and colors everything like imperfectly made glass.

Dual Effect of Each Thought.

"Each definite thought," they say, "produces a double effect—a radiating vibration and a floating form. The thought itself appears as a vibration, and this may be simple or complex. If the thought itself is absolutely simple there is only the one rate of vibration and only one type of mental matter will be strongly affected. When a sudden wave of some emotion sweeps over a man, for example, his astral body is thrown into violent agitation and its original colores are for the time almost obscured by the flush of carmine or of blue or some other color which corresponds with the rate of vibration of that particular emotion. This change is only temporary; it passes off in a few seconds, and the astral body rapidly resumes its usual condition. Yet every such rush of feeling produces a permanent effect; it always adds a little of its hue to the normal coloring of the astral body, so that every time the man yields himself to a certain emotion it becomes easier for him to yield himself to it again, because his astral body is getting into the habit of vibrating at that especial rate.

"The majority of human thoughts, however, are by no means simple. This means that at least two separate vibrations appear both in the mental and astral bodies—frequently more than two. The radiating vibration will therefore be a complex one, and the resultant thought form will show several colors instead of only one. These radiating vibrations like all others in nature, become less powerful in proportion to the distance from their source, though it is probable that the variation is in proportion to the cube of the distance instead of to the square, because of the additional dimension involved. Again, like all other vibrations, these tend to reproduce themselves whenever opportunity is offered to them, and so whenever they strike upon another mental body they tend to provoke in it their own rate of motion. That is, they tend to produce in the mind thoughts of the same type as that which had previously arisen in the mind of the thinker who sent forth the waves. The distance to which such thought waves penetrate and the force and persistency with which they impinge upon the mental bodies of others depend upon the strength and clearness of the original thought. But clearness and definiteness are of even greater importance than strength.

One Man's Thought Has Replica in Others.

"A man thinking keenly upon some high subject pours out from himself vibrations which tend to stir up thought at a similar level in others. They naturally act with especial vigor upon those minds already habituated to vibrations of similar character, yet they have some effect on every mental body upon which they impinge, so that their tendency is to awaken the power of higher thought in those to whom it has not yet become a custom.

"The second effect of thought, the creation of a definite form, has to do with the fact that every thought or impulse sent forth from our mental or from our astral body becomes for the time a kind of living creature, the thought force being the soul and the vivified matter the body. Some novelists have been dimly aware of such a process, and like Thackeray, have testified that their characters when once created have developed a will of their own, and insisted on carrying the plot of the story along lines quite different from those originally intended by the author. Each thought draws around it the matter which is appropriate for its expression, and sets that matter into vibration in harmony with its own. This thought form is not inaptly to be compared to a Leyden jar, the coating of the living essence being symbolized by the jar and the thought energy by the charge of electricity.

"Quality of thought determines color. Nature of thought determines form. Definiteness of thought determines clearness of outline.

What Thought Color Denotes.

"Black means hatred and malice. Red, of all shades, indicates anger, clear brown shows avarice; hard, dull brown-gray is a sign of selfishness; deep, heavy gray signifies depression; green seems always to denote adaptability, in the deepest tones deceit, when the color becomes purer it means rather the wish to be all things to all men; in its still higher, more delicate and luminous aspect it shows the divine power of sympathy. Affection expresses itself in all shades of crimson and rose; a full, clear carmine means a strong, healthy affection of normal type, while pure pale rose marks that absolutely unselfish love which is the outpouring of high natures. It passes from the dull crimson of animal love to the most exquisite shades of delicate rose, like the early flushes of the dawning as the love becomes purified from all selfish elements and flows out in wider and wider circles of generous impersonal tenderness and compassion to all who are in need. With a touch of the blue of devotion in it this may express a strong realization of the universal brotherhood of humanity.

"Deep orange imports pride or ambition, and the various shades of yellow denote intellect or intellectual gratification, pale luminous primrose being a sign of the highest and most unselfish use of intellectual power, the pure reason directed to spiritual ends. The different shades of blue up to the rich, deep, clear color of heartfelt adoration and the beautiful pale azure of that highest form which implies self-renunciation and union with the divine; the devotional thought of an unselfish heart is most lovely in color, like the deep blue of a summer sky. Through such clouds of blue will often shine out golden stars of great brilliancy, darting upwards like a shower of sparks. A mixture of affection and devotion is manifested by a tint of violet, and the more delicate shades of this invariably show the capacity of absorbing and resounding to a high and beautiful ideal.

Brilliancy and Depth Show Degree.

"The brilliancy and the depth of the colors are usually a measure of the strength and the activity of the feeling. If a thought be purely intellectual and impersonal, if the thinker is attempting to solve a problem in geometry, the thought form and the wave of vibration will be confined to the mental plane. If, however, the thought be of a spiritual nature, if it be tinged with love and aspiration or deep, unselfish feeling, it will rise upwards from the mental plane and borrow much of the splendor and glory of the buddic level. In such a case its influence is exceedingly powerful, and every such thought is a mighty force for good which cannot but produce a decided effect upon all within reach, if they contain any quality at all capable of response.

"In cases in which thoughts are projected at individuals those thoughts, if they are directly to fulfill their mission, must find in the aura of the object to whom they are sent materials capable of responding sympathetically to their vibrations. Any combination of matter can only vibrate within certain definite limits, and if the thought form be outside all the limits within which the aura is capable of vibrating it cannot affect that aura at all. It consequently rebounds from it, and that with a force proportionate to the energy with which it impinged upon it. This is why it is said that a pure heart and mind are the best protectors against any inimical assaults, for such a pure heart and mind will construct an astral and a mental body of fine and subtle materials, and these bodies cannot respond to vibrations that demand coarse and dense matter.

Pure Heart Its Own Defense.

"If an evil thought strikes such a body it can only rebound from it, and it is flung back with all its own energy. It then flies backward along the magnetic line of least resistance, that which it has just traversed, and strikes its projector, and he, having matter in his astral and mental bodies similar to that of the thought form he generated, is thrown into respondent vibrations and suffers the destructive effects he had intended to cause another.

"Thus curses and blessings come home to roose. A thought of love and desire to protect directed strongly towards some beloved object creates a form which goes to the person thought of and remains in his aura as a shielding and protective agent. It will seek all opportunities to serve and all opportunities to defend, not by a conscious and deliberate action but by a blind following out of the impulse impinged upon it, and it will strengthen friendly forces that impinge upon the aura and weaken unfriendly ones. Thus may we create and maintain veritable guardian angels round those we love, and many a mother's prayer for a distant child thus circles round him, though she knows not the method by which her prayer is answered."

NO DEATH FOR THE SOUL.

Spirit Declared Not to Be Affected by the Passing of the Body.

In a recent article in the Battle Ground, in the Chicago Record Herald, J. H. Coyle seems to have picked out all the dark sayings as to no life beyond the grave. For instance, he quotes, "The dead know not anything," and "for there is no work, no device, nor knowledge, nor wisdom in the grave whither thou goest."

Certainly not—"in the grave"—where the body goes, but what about the ego, the soul, that everlasting pilgrim for whom the hour never strikes. There is no death for that. The soul does learn wisdom beyond the grave, or in the spirit world, whichever you please. To my thinking the spirit world interpenetrates the physical. Though unseen, it is ever in touch with us.

This is no enigma to the spiritual-minded person. As to evil spirits palming themselves off as one's friends or relatives, I know nothing of that by experience, as I am not a Spiritualist. What I do know is of my own belief and personal experience.

The words "The bourn from which no traveler returns" are from Shakespeare and not from the bible, as is so often understood. "Our real self, our immortal spirit, is divine and eternal." "Birthless and deathless and changeless remaineth the spirit forever; death hath not touched it at all, dead though the house of it seems."

Odell, Ill. M. SCOLEY.

An Easy Way to Make Money.

I have made $560.00 in 30 days selling Dish washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear $4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., 3633 A R LaClede ave., St. Louis, Mo. Mrs. W. B.

SPIRITUALISM EXPLAINED.

Interesting Answers to Questions Made by John W. Ring.

The lecture given by John W. Ring at the Spiritual temple Thursday evening was worthy of a larger hearing than was given it. Mr. Ring comes here from Galveston, Texas. It was announced at the beginning that he would lecture on subjects in the form of questions that would be submitted by persons in the audience.

There were three questions offered for his consideration, the first being, "Is the doctrine of reincarnation consistent with the doctrine of Spiritualism?"

In reply the lecturer said that Spiritualism aims to teach not so much a doctrine as a fundamental philosophy and law of life. Its teachings rest upon the basic proposition that all is life, consequently there is no actual death, and what appears to be death is only a form of change of continued life that has no beginning, and no end. Reincarnation is one of the ideas advanced to account for the ways and means provided for the immortal ego to gain experience in both the past and future of an endless life. Individual Spiritualists are not united on this question, as some reject it utterly and others accept it as a reasonable theory. The lecturer did not approve of dogmatism and restriction of thought on such questions, but advocated the largest freedom of honest opinion in all matters where the very largeness of the question made it unprovable to limited finite comprehension.

The second question asked was "What is the highest value of spirit communion?"

To this query Mr. Ring replied that while continuity of life beyond the grave was a very important and valuable fact that had been satisfactorily proven by spirit communion, still in his opinion the highest use that can be made of this privilege is the opportunity given to learn and apply the law and philosophy of life by loving and serving humanity, and by living the truly spiritual life whose daily acts spring from a realization of the divinity of all men.

The third question propounded was worded as follows: "If Spiritualism is a religion, and religion is a system of faith and worship, on what basis does the Spiritualist place his faith, and whom or what does he worship?"

In answering this question the lecturer called attention first to the fact that all systems of faith and worship in the past had kept pace with the state of development mentally and spiritually of the different peoples, giving adherence to the different systems of religion.

People have in different times and places placed faith in gods, demons and devils.

Even at this day of supposed enlightenment there are probably more people here in America that worship, and place their faith in gold than in God. Religion as well as all other systems is a matter of evolution and growth. The history of nearly all systems of faith and worship have been written in letters of blood and carnage.

As man has grown and evolved mentally and spiritually, he has desired to add to his faith knowledge. Spiritualism has given him this opportunity. Spiritualism invites faith in infinite intelligence, expressed in divine purpose, divine law, and infinite love. It teaches that worship can be directed to the same source in which we live, move and have our being. It sees God expressed in every human soul, and in every human life, and defines worship as serving the Creator, by serving humanity as the creature. It teaches that all will be happy as soon as they are worthy of happiness.

Mr. Ring is to deliver three more lectures in the Spiritual temple, Sunday afternoon at 3 o'clock, and again Sunday and Monday evenings of next week, and it is hoped that his lectures will attract the audiences that they are truly entitled to.—San Diego (Cal.) Sun.

Lake Brady Camp, Ohio.

Sunday, Sept. 3, was the last meeting of Lake Brady camp for the season of 1905. At the opening service of the morning the tent was filled to overflowing. Mr. Hunger occupied the chair, introducing Mrs. Marian Carpenter, who is a great favorite here, and was at her best. After the singing of "Sweetly Falls the Spirit Message," by the audience, and a solo, "Only a Thin Veil Between Us," by Mrs. Flora Russell, by request Mrs. Carpenter read a short poem, "The Kingdom of Heaven," basing her remarks upon the same, showing the necessity of living right, as we are building our own heaven day by day, or the opposite, as the case may be.

In the afternoon Mr. Dell Herrick gave the invocation, followed by another solo by Mrs. Russell, "Just Send an Angel Down and I Will Come." For her topic Mrs. Carpenter took the quotation, "There is a spirit in man and the inspiration of the Almighty giveth them understanding." Inspiration was the main idea of the discourse. Her remarks were soul-inspiring throughout, and many regrets were expressed that this was the last Sunday and her last lecture for the season. May she live long and be able to continue her work till the time is ripe for her transition to the higher life which awaits us all.

After the lecture Dr. Haines of Bedford, made a few remarks relative to his recent consecration to the spiritual work and gave all present an urgent invitation to be present at the dedication of their spiritual temple in Cleveland the first Sunday in October.

Dell Herrick followed him, making a speech in his own inimitable style, soliciting funds for the auditorium which they hope to begin this fall.

Mrs. Carpenter closed the services by giving messages to many present from their loved ones gone before.

The Ladies Aid has netted the neat little some of $128.11 for their summer's work.

On Friday evening about thirty of the friends of Mr. and Mrs. Isaac Snook met at their cozy little home, it being Mr. Snook's 82d birthday. The evening was spent in social converse, singing, and a few remarks by Mrs. Carpenter appropriate to the occasion. Mrs. Connor, a daughter of Mrs. Snook, served light refreshments. Mr. Snook received many congratulations and hopes for his continued health and unimpaired faculties which he now possesses, also a substantial remembrance in a collection of five or six dollars as it was an impromptu gathering and there was no time to get a present.

The campers will soon be scattered, quite a number intend going to Lake Helen Camp in Florida.

May we meet another year, though we scatter far and near; may the chain of thought still bind us heart to heart. May we each one do some good, helping others as we should, in life's battle each one doing well their part.

MARY L. BETTES.

Cuyahoga Falls, Ohio.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualistic Gatherings." By Mattie E. Hull. Price 10 cents.

TO WISCONSIN SPIRITUALISTS.

A Call for Action in the Interest of Spiritualism.

The time has again come for active work in the interest of organized Spiritualism in this state, and your attention is called to the need of hearty cooperation in the work. At the spring convention and board meetings the matter of missionary or organizing work was put into the hands of the president and secretary, with instructions to push the work in every legitimate way. For reasons that must be obvious to all we have refrained from active work during the summer months, but now that the fall and winter is at hand we are ready to put our shoulders to the wheel and work.

If all those who desire meetings in their locality will write me or the secretary, Rev. Nellie K. Baker, Portage, Wis., and tell us what they want, and what they are willing to do in order to get it, we will see what can be done in that direction. Do not forget that both myself and Mrs. Baker lecture on the philosophy of Spiritualism and kindred subjects and are ready for work wherever our services are needed. Mrs. Baker will answer calls not too remote from her home; as for the writer, he will answer calls from any part of the state.

Now, friends, what we want is a strong pull together, and we will land our state association on the top of the ladder. Will you see what you can do?

Nearly every hamlet has one or more Spiritualists; and nearly every hamlet can get out a few people to listen to lectures on the subject when an effort is made. Personally I would like to visit all parts of the state, and feel that by so doing we can unitedly assist the work of the state association. If you are hungry for some of the spiritual truths, write us, and if we cannot go ourselves, we can arrange for someone else to go.

I wish to state now that we are making arrangements for some work which will be put on in the early winter—shortly after the holidays, which will be of exceptional character in point of excellence. It requires the assistance of the Spiritualists to enable us to do that. What I would like to know is, how many of our Spiritualists in the towns and cities want work of this character? Will you write me from every point and tell me what you want and how much you can afford toward bringing the workers I have mentioned to your town?

It is necessary for me to be out of the state almost the entire month of September; in order to facilitate matters I would advise that all who are interested in this work in Wisconsin, write me, addressing me at Ottawa, Kansas, care Spiritualist Camp, at which point I will be from the 15th to the 25th of the month. Remember, good friends that I will be ready for work in Wisconsin by October first, at the latest, and would like to have meetings arranged en route; that will make it easier for you and for us also.

Write for terms on which meetings will be put on anywhere and everywhere in the state. You are interested in the cause of Spiritualism; so am I, and I want to see it succeed in this state particularly, as well as everywhere else. I believe if we join hands we can surprise the outside world at our strength.

Spiritualists, you sometimes complain that you do not have any good workers come to your town. I know where to reach a good many capable workers who would be willing to work in this state, but they must be encouraged; let me see what you are willing to do, and if you will meet us half way, we will have such workers in this field as will make you proud of your Spiritualism and its representatives.

Now, friends, don't wait! Let me hear from you at once; even though you can do nothing but send an encouraging word. Renew your memberships if you have not already done so. Address as above directed, or write me at LaCrosse, Wis.

WILL J. ERWOOD,
Pres. W. S. S. A.

A SPIRIT SUDDENLY APPEARS.

The Doors of the Spirit World are Open and Our Spirit Friends Can Appear.

The following remarkable incident is related for the special benefit of those people who think that spirits are "fakes." A young lady in Roxbury was playing with some little children, when one of them ran towards the hall door of the house and seeing a strange "man" standing there, stopped in surprise and holding up its little hands in amazement, said: "Why, there's a man there." The child's mother in another room saw him and said to the young lady: "Miss ——, there is a man waiting in the hallway. I guess he wants to see you."

The lady stepped to the hallway and was dumfounded to see a New York man there, pale from consumption, holding a piece of paper in his hand. She knew him at once as her relative M——, and he said to her, holding the piece of paper towards her, "Here is something for you. I died last ——, and my funeral will be held next Wednesday in New York. I came to tell you about it." She stepped towards him to get the paper and he suddenly dematerialized before she could touch his hands.

This young lady did not know that the consumptive relative had really died, so she wrote to his people and asked if it was true that her relative M—— had died and were they to hold the funeral on Wednesday? They answered her and said that he had died on the day she mentioned and would be buried the next Wednesday, but then they wanted to know how she knew he was dead as they had informed no one when her message was first sent to them, etc.

Now, was this a ghost, spectre, spirit, apparition, sub-conscious ego, vision, etc., or did she dream and the child and the child's mother all dream the same thing at the same time in the same place? Many of these spirits have written messages between sealed slates, they have had their photos taken. They have spoken through trumpets, mediums, etc. Probably thousands of spirits have proved that there is a life after death, and yet there are millions of people who do not believe it. They do not read any Spiritualist papers, although several large sheets are published in the United States and many in other lands. The Holy Bible is full of spirit incidents, which are regarded by the experts as scientifically accurate. Still, there are people who say: "There is no life after death." Strange that such people should push into print.

GEO. E. LOTHROP, JR.

Boston, Mass.

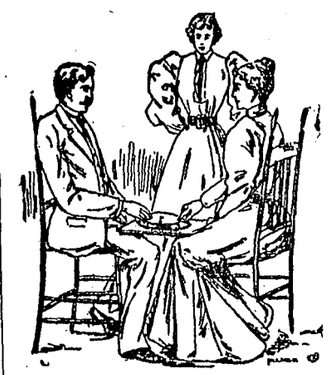
"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

A $1. Package FREE TO TRY If You Have PILES



Send your name today and get by return mail my new 3-fold Treatment which is curing thousands.

To every person answering this advertisement at once I will send—Free to try— my complete new three-fold absorption cure for Piles, Ulcer, Fissure, Prolapse, Tumors, Constipation and all rectal troubles. If you are fully satisfied with the benefit received, send me one dollar. If not, send nothing; you decide after a thorough trial. I am curing even cases of 30 and 40 years' standing; as well as all the earlier stages. Act now and save yourself perhaps untold suffering. My three-fold treatment cures to stay cured because it is constitutional as well as local, and I want you to try it at my expense. One dollar is little to pay if cured. My valuable new Pile Book, (in colors) comes free with the approval treatment, all in plain package. Send no money—only your name—to Dr. Van Vleck Co., X016 Majestic Building, Jackson, Mich. Write today.



THE PSYCHOGRAPH OR Dial Planchette.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than twelve years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spiritualism?
Do you wish to develop Mediumship?
Do you desire to receive communications?

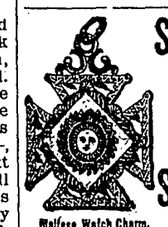
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Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

Securely packed, and sent postage paid from the manufacturer, for $1.00. Address

HUDSON TUTTLE,
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Maltese Watch Charm.

PRICES:—Badge Pin, $1.50; Lapel Button, $1.50; Sunflower Brooch, $4.00; Maltese Charm, $5.00; Maltese Pendant, $5.00. This jewelry needs no other recommend than to say it is the SUNFLOWER BADGE, the adopted emblem of Spiritualism. As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression. These beautiful emblems are for sale at this office.

"AS IT IS TO BE."

A Very Suggestive Work Which Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

The process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What is unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price $1.00.

WISDOM OF THE AGES.

Revelations from Zertoulem, the Prophet of Tlaskanata.

A Mine of Valuable Reflections and Suggestions.

This work was automatically transcribed by Geo. A. Fuller, M. D., a gentleman who stands high as a lecturer and medium. It is a mine of valuable reflections and suggestions. The paragraphs are short, suggestive and inspiring. Everyone of them leads to something higher, grander, nobler. Price $1.00.

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Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year..... $1 00
Six Months..... 50cts
Thirteen Weeks..... 25cts
Single Copy..... 5cts

REMITTANCES:

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SATURDAY, SEPTEMBER 16, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Simply Awful.

Now the statement, confirmed by official reports, that the Chicago bridewell is filled to repletion with prisoners; that accessions of forty and upwards are made daily; that one day last week ninety-four prisoners were received and added to the number; that a few days ago 2,043 prisoners were confined within its prison walls; that the increase from last year equals near 50 per cent; that the authorities are deeply anxious as to what disposition shall be made of the overflow of prisoners.

Coming to the outside world, and it seems crime, with disregard of human life, is rampant.

Going out of Chicago, and examining the statistics of the penitentiaries of the nation, and it is found the foreign convicts, or those born of foreign parents, amount to from 50 to 75 per cent of the whole number.

Beyond this we have not official reports of to-day; but all know probably nine-tenths of that criminal class die Catholics; while near the entire mass were members of Christian churches, else were reared by Christian parents in the dominant faith. Spiritualists, Agnostics and Jews constitute but a small fraction of the criminal class, there being more clergymen representing Christian churches in those penal institutions than there are, all told, of persons of non-believing sects.

We are content to allow our readers to make their own deductions as to the cause of these conditions. The Catholic priest listens to the confessions of the guilty wretches of his church, and, with full authority from the pretended words of Jesus, excuses crime: Matt. 18,18, "What things soever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

So that confession, with perhaps a slight penance, excuses crime and is a passport to glory.

The Protestant's belief in Jesus excuses guilt without the intervention of the priestly confessor.

We must not forget in passing that the slums of all Catholic countries in Europe during the last years have been emptied on the United States, adding one million to our population, largely of the criminal classes. Can we afford to allow this condition of things to continue?

A Thrust From the Pulpit.

The "yellow journalism of the pulpit" received a thrust before the Epworth League Assembly, at Lincoln, Neb., the other day, from Rev. Stephen J. Herben, editor of the Epworth Herald, which should be long remembered. The secular press should give it a wide circulation. The Progressive Thinker quotes with approbation:

"A sensational preacher, in place of quenching the thirst of souls, administers a dose of carbolic acid that corrodes and destroys. He is possessed of the devil. He dishonors God and toys with the destiny of deluded humanity that listens to his unholy performances. The buffoon preacher is a distressing and wretched anomaly doing greater harm by his mouthings and antics than the true ambassador of Christ can correct in many a day. He is to be stared at and laughed at as a freak."

Yes, he is a freak, a mountebank, a pulpit clown, dishonoring God, and the church for which he displays his pranks. Persons converted to the faith under the influence of such tricks, are probably the material which a little later fill our jails and penitentiaries, under the conviction that belief in Jesus insures eternal rewards. His death on the cross paid all the debt they owe. The culprit on the scaffold, with a rope about his neck, literally swings to glory.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 429 pages. Price $1.

Dowie and His Millions.

Continuing from last week the quotation from "Public Opinion," the first part relating to Mrs. Eddy and her Christian Science appearing in the preceding issue, we find a greater success than she in the founder of Zion City. Again we quote:

"John Alexander Dowie, self-styled Elijah III, and founder of Zion City, near Chicago, is a great speculator in real estate as well as a prophet. His scheme of creating new property values by massing his followers upon a farm and changing it into a city met with such success that he now intends to set on foot a similar enterprise on a larger scale in Mexico. Fifteen years ago, when Dowie first went to Chicago to establish his Christian Catholic church, he was almost penniless. To-day he has control of many millions, and has his eyes on more. In one of his addresses Dowie gave the following corrected statement of his anticipation for the future:

"'Deacon Barnard, Zion's financial manager and I, once made a list in which we found that there was from $50,000,000 to $100,000,000 worth of property in the hands of Zion people, which they were endeavoring to turn into money; it was on its way and would come in perhaps during five years. Since then I have been around the world, and I have looked at the whole situation, and my conviction is that $150,000,000 will flow into Zion within five years.'

"For three years after Dowie arrived in Chicago he had a hard struggle. He depended much on the receipts of a boarding house which he called the 'Divine Healing Home.' This was managed by his wife. The boarders were followers who possessed money. About four years ago, Dowie, who has displayed repeated evidence of rare financial genius, bought 6,500 acres of farm land, for which he paid $1,250,000. This tract of more than ten square miles is about forty-two miles north of Chicago, on Lake Michigan. There he laid out Zion City and summoned his followers. Since then, the value of the land has increased to $26,000,000. The prophet holds the title to all this real estate. His followers, who have built Zion City, hold 1,000 year leases.

"Dowie was formerly a Congregational preacher in a little town near Sydney, Australia. Tiring of humdrum village life, he became a sort of evangelist, and then drifted to America. The methods of this modern Elijah are best illustrated in his own words. To stimulate the waning faith in the future of Zion City of some of his followers he said:

"'I remember when the land was first offered, some of our friends, not seeing what Zion was destined to become, thought it was pretty stiff for the general overseer to ask at the rate of $3,000 an acre—and a little more perhaps. It had cost me $200 on the average. I said to them, "Think what we are doing. We are giving you streets, parks, and sidewalks; and we are planning schools and advantages." Still it looked to be a high price. I said again, "The land you buy now at $3,000 an acre is dirt cheap. It is cheap dirt, and if you do not take it you will regret it; because it will be gone, and you will not be able to get it." It was gone in a week! Oh, that was a boom! I believe every acre of that land has an average value of $4,000.'

"After thus boasting of the wealth that was passing into his hands, Dowie made haste to add that he was working for the glory of Zion and not to enrich himself. 'Why should I care for money?' he said. 'I do not personally need more than I have. If I care I could keep the profits after paying what I have agreed to the shareholders. You know, Judge Barnes, one of the deacons, no one could prevent me.' To this Judge Barnes, one of his deacons, replied, 'You might easily do it.' 'I could pocket the whole thing after paying interest,' cried the prophet, 'but I am true to God and to Zion, and without an iota of selfish motive in my toils for this people and for God's kingdom.'"

Mr. Kirby, the author of this long article from which we have quoted, then enters into a disquisition on Mormonism, and shows that Brigham Young became the whole thing to the Mormon church which Joe Smith founded. Though important, as illustrating how persons laboring to advance the Christian idea, became wealthy and successful, yet we shall follow him no further.

Educational.

"'Tis education forms the common mind,
Just as the twig is bent the tree's inclined."

Pope's words came forcibly to mind as we read in an exchange, "Japan has 27,138 public schools, in which 50,084,099 children—about one-third of Japan's population—are taught by 108,360 teachers. This is 93¼ per cent of all children of school age in the empire."

What a marvelous revelation! It accounts for the Japanese triumph of arms against Russia—education in a contest with ignorance and barbarism.

The same facts were noted in the war between France and Germany. The soldiers of Germany, no sooner encamped for the night on French soil than lamps were lighted, maps were spread out, the place of encampment for the night was located, while every highway, byway, water course and body of timber was examined, and places for rendezvous in case of separation were carefully marked. The topography of the country through which it was proposed an army should pass, was as familiar to the common soldier as to the resident. The armies of France had no such knowledge, hence their defeat.

And it is probable the Japanese forces in Manchuria were equally well posted during their campaigns against Russia. Certainly they have shown a wonderful intelligence in their contests with the uneducated and poorly disciplined Cossacks.

Casting the eye backward along the track of human progress, is it probable that the present dominant religion would be in being had it originated with an educated people? Its barbaric beginning is apparent on every page of its history. Demons and damned spirits have no place with a thoughtful, cultured people.

The various sects as they have sprung into being from time to time, betray the educational character of their founders. Take the Mormon church whose beginning was in the life-time of some of us. Joseph Smith was of Baptist parentage. He was manipulated by a Baptist elder, Sydney Rigdon. His converts were the uneducated and lowly. The accretions came principally from the slums of European cities. As intelligence is diffused among them the tendency is to disintegration. And is not the same true of all denominations? The great mass of Liberals, the Voltaires, Volneys, Paines, Huxleys, Tyndals, Bradlaughs, Ingersolls, are offshoots from Christianity. Honest men, all of them, but too learned to endorse the creeds of their parents.

There is no faith which can boast of so many educated persons as the Spiritualists. Notwithstanding the tricksters who have intruded themselves into our ranks, we honestly believe we can show a larger per cent of educated persons among us than can be found in the same number of any other class of believers in an immortal life.

DEATH OF MRS. E. V. WILSON

Removes Another of the Grand Original Workers.

To the Editor:—As you are aware, my dear mother passed away last Monday morning, and was laid beside my dear father, at Lombard, Ill.

Mrs. Kayner was in Kansas, and being delayed in a wreck could not get here until after midnight Wednesday.

The funeral services were held at the house Wednesday afternoon at three o'clock, conducted by the Rev. W. I. Housten, a minister of the Christian churches at Westville and Wanatah, Ind., who makes his home in Valparaiso and boards with us. (I keep a private table of twelve boarders, as mother's feebleness prevented me from doing anything away from home.) He has been in our home for nearly a year, and was so well liked by mother who used to argue with him a great deal, each knowing and respecting the other's belief.

Mr. Housten spoke so beautifully of mother's brilliant mind, how well she kept informed of the current events and how firm was her belief in a future life. He read the 12th chapter of Ecclesiastes, from which mother used to quote so often as she leaned on father's cane: "I am now where the 'grasshopper becometh a burden, and the grinders cease to grind because they are few.'"

In keeping with our lives, the laying away of the earth body of my dear mother was very simple. The plain black casket was covered with flowers sent by loving friends of whom we have so many, though living here but a few years; the house filled with the same friends for the services. My dear nieces, Esther and Mary (Mrs. Kayner's daughters) were with me and my sister came at midnight. We took the early train for Lombard and were met by Mr. Brooks, Mr. and Mrs. Brookins and other friends. Mr. Brooks' words were a sweet solace to us as we realized that again our dear parents were united.

Mother went without a word, without a murmur, turning her face toward me, her dear eyes closed and her suffering was over. Dr. Vickery, our physician, who has been so faithful in his attendance, stayed till the last and a dear lady rooming in my home, took charge of my boarders and attended to everything as only a true friend can. My daughter was away on a short vacation and the last thing mother said was at midnight when she rallied, "Lois, I want you to write Ferrissa and tell her not to come home Wednesday, as the eclipse may frighten her." Soon after, the change came for the worse.

She was only taken ill Sunday morning, and the doctor came in the afternoon. Her condition was not alarming until after midnight when the heart action became involved. An acute attack of stomach trouble, to which she was very often subject, was what she was taken ill with.

Everything was done that could be thought of by our kind neighbors and the Rebekah Lodge to which I belong, to make the parting with our dear mother's and grandmother's earthly presence less hard.

I have faithfully tried to remember my father's last words as I bade him good-night over twenty-five years ago, only to be called just as he crossed the border: "Stand by your mother, my girl, stand by your mother." Was it a premonition? I have often thought so and a sweeter pleasure I have never had.

LOIS WILSON JELLIES.

N. S. A. CONVENTION.

To Be Held in Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

Among those invited and expected to participate in the exercises are Rev. Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Oscar Edgerly, Mr. and Mrs. E. W. Sprague, Mesdames. H. P. Ressegue, R. S. Lillie, Laura G. Fixen, Eva McCoy, Margaret Gaule Ridinger, and a galaxy of others.

Come one and all to the greatest Spiritual convention ever held.

Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualists' convention at Minneapolis; the round fare will be one and one-third of a fare. Delegates and visitors desiring to receive the benefits of this special rate must have their tickets vised by our railroad agent at convention the last day, October 20, and pay 25 cents each for such vising.

Hotel Nicollet, a first-class hotel on the European plan, will be headquarters of the convention. Special rates for good rooms, one dollar per day each person. Write and secure your rooms from Shattuck & Wood, proprietors of the Nicollet Hotel, Minneapolis, Minn.

The annual reception to delegates and visitors will be held at the First Unitarian Church, Monday, October 16, at 8 p. m.

All are cordially invited. Admission free to all meetings.

MARY T. LONGLEY,
Secretary.
HARRISON D. BARRETT,
President.

TEXAS STATE ASSOCIATION.

The Texas State Spiritualist Association will hold its annual convention in Dallas, Texas, Sept. 29 and 30, and Oct. 1. The best talent will be employed for the occasion, and each evening meeting will be for the exposition of true Spiritualism in its highest and best light. We hope for a large delegation and for many visitors from all parts of the state.

LAURA B. PAYNE,
President T. S. S. A.

Waste of time is the most extravagant and costly of all expenses.—Theophrastus.

No one tries to cure the ague with prayer. Quinine has been found altogether more reliable. Just as soon as a specific is found for a disease, that disease will be left out of the list of prayer. The number of diseases with which God from time to time afflicts mankind is continually decreasing. In a few years all of them will be under the control of man, the gods will be left unarmed, and the threats of their priests will excite only a smile.—Ingersoll.

He who remains within himself and rules his passions, desires and fears is more than a king.—Milton.



PHENOMENAL!

How Live Birds, Rich Jewels and Ancient Tablets Were Produced at the Famous Stanford Seances, as Set Forth by Addie L. Ballou, in the San Francisco Bulletin.

We present another account of remarkable manifestations given through the mediumship of that wonderful medium, Mr. Bailey. It reads like a fairy tale, yet is true in all respects. It contains some additional matters of importance, not mentioned in the preceding communications, and will be read with special interest. Mrs Ballou is known as an able speaker, an author, and a most excellent artist. Her portrait of General Grant is recognized as the best ever produced. The Progressive Thinker Leads all other papers in presenting something with which every reader should be familiar. Now is the time to send in your subscriptions.

Since the first introduction of the matter of the clay tablets which Mr. Stanford offered to Stanford University and which were declined by that institution as other than genuine, I have been besieged with inquiries as to how and where the tablets were produced, whence they came, and what happened at their coming. The public has appeared to be unusually interested in the affair, perhaps because of its mysterious element, and because of this interest I will explain, as far as I am able, the peculiar circumstances attendant upon their materialization.

All do not possess the gift of faith. What to some is visibly apparent, is to others bafflingly weird. An audience will watch the conjuring feats of a Hindu adept with mixed feelings. To some they are but the inexplicable "tricks of his trade," to others the direct manifestations of the victory that mind has gained over matter. To the sect to which Mr. Stanford, the late Mrs. Stanford and Mr. Bailey belong, they are ascribed to other than normal sources. To these same sources are accredited the production of the different articles that are exciting press and public. They are regarded as being produced by those departed beings who take possession of the body of Mr. Bailey when he is in a state of coma, or, as it is called "under control."

In the first place, let me state that belief is demanded of none. Every religious sect that lives is scoffed at by another sect which cannot reason along the lines of the first. To some the reasoning processes are absurd, to others apparent. Charity is the only thing that makes toleration possible.

Mr. C. Bailey, known as the "sensitive," who produced the phenomena, is not a well educated man. He was, before the knowledge of his power dawned upon him, a laundry man of Melbourne, Australia. Honesty, good nature and a certain innate refinement is written upon his face. He first came before the public eye through the introduction of Mr. Thomas Stanford, brother of the late Leland Stanford, who being interested in occultism, discovered and developed the peculiar mental gift of the laundry man. The special phase of this "sensitive" is the sudden translation of objects, either animate or inanimate from any distance to the place where he may be. The demonstrations that I am about to describe took place in the home of an intimate friend of Mr. Stanford in Sydney, Australia.

Mr. Bailey had agreed with this gentleman to give a series of six sittings, and came from Melbourne to Sydney for that purpose. Although he had never before seen his host, Mr. Bailey went straight to him through the great crowd at the dock, and stated that he knew him to be the person he had come to see.

The conditions agreed between Mr. Bailey and his host were rigid in the extreme, so as to preclude all possibility of fraud.

The host was to select all the persons to be present at the manifestations, Mr. Bailey not to be given the option of either rejecting or recommending any guest. His wife was to be excluded from all the meetings; he was to have no access to the meeting room except on the night of the exhibition, and then only when almost all of the guests had assembled; he was to be carefully searched by two or three guests before every sitting, and his manifestations were to take place in a room absolutely without means of concealment for any sort of article, with but one door, which was to be locked before and during each and every meeting, the key to be kept by some person chosen by the host.

To further eliminate chance of fraud, Mr. Bailey was tied in a large canvas bag, made by the host, with only hands and head remaining uncovered, and sealed in. The seals were examined and certified to immediately after each exhibition.

The room selected was a large one in Queen's Hall, Sydney, empty of everything but a table and a few chairs, with no entrance except the door. No one was allowed to enter the room after it was engaged but the host and his secretary. About twenty-five persons were invited to attend the first meeting; all of them were strangers to Mr. Bailey and met him for the first time on that occasion.

Mr. Bailey was searched thoroughly; every part of his body and clothing was gone over carefully without revealing any concealed articles. He entered the room, was enveloped in the canvas bag, which was sealed up, and he was then seated.

In a few moments his face and body underwent a change as apparent as sudden. He became another person, and his eyes closed as though he slept. Soon he spoke and announced that he was a Doctor Whitcombe of Melbourne. It was at once apparent that Dr. Whitcombe's individuality was distinct and different from Mr. Bailey's. It was different in voice, verbiage, manner, clearness of expression, indication of refinement and general culture. When it departed, other personalities took control, and introduced into Mr. Bailey the different influences of their personalities. One was that of an Egyptian who wrote his name and occupation in what appeared to be hieroglyphics, and which were subsequently translated by a professor of languages entirely ignorant that the signature had been given through Mr. Bailey.

At the second meeting in this carefully guarded room objects were materialized. More guests had been invited, all strangers to Mr. Bailey. All the newcomers were pronounced skeptics. Again the door was locked and Mr. Bailey enveloped in the bag. He immediately fell under the control of a personality calling itself a high-caste Hindu. The personality was particularly striking. Mr. Bailey's own character and being was entirely obliterated, and his manner and hearing were distinctly Oriental. The Hindu ordered that the light in the apartment be switched off. In a second the control stated that he had something for the audience to see. Instantly the light was turned on, disclosing a live bird, in its nest lying in "sensitive's" hand. It twittered and fluttered, apparently much frightened, and was described as an Indian jungle sparrow. It was given to one of the ladies present, and is still alive.

When the light was again turned off something was heard to fall heavily. It was found to be a clay tablet, sun? baked apparently, with some indecipherable inscription upon it. Three other similar tablets were materialized in the same way at that meeting, and a mango seed placed in a flower pot was made to grow a shoot to the height of three inches.

But more wonders were to be disclosed at this gathering. The Hindu again ordered the light to be extinguished, announcing that he had something more to bring. It proved to be a handful of jewels, Burmese rubies a whitish stone described as a star sapphire, an Egyptian scarabeus, and ten uncut red stones.

On this same day, but earlier in the morning, while Mr. Bailey and his host were in the latter's library, another tablet of the nature of those materialized at the meeting, fell into the room, deeply indenting a piece of mahogany furniture that it struck.

Perhaps the most remarkable manifestation of all those occurring at these meetings was that of a live fish and a sea crab. They were produced in an entirely mysterious manner. The sea crab was not alive, but the fish, a species of shovel-nose shark, was, and died after being examined by the audience. Bunches of seaweed, soaked with sea water, were entangled in the fish and crab.

Here are the articles produced in all of the six meetings:

Ten coins, described as being those of the various reigns of the Ptolemies.
Three coins, described as ancient Roman.
One coin, described as Antiochus specimen.
One Egyptian scarabeus.
One ametbyst (cut).
One topaz (cut).
One crystal topaz (uncut).
Two cut ruby garnets.
Thirteen uncut ruby garnets.
One moonstone (uncut).
One star-sapphire (uncut).
Three live Indian jungle sparrows.
One bird's nest.
Two flat clay tablets.
Six soap-shaped tablets.
One Arabic newspaper.
One sea crab.
One shovel-nosed shark, one foot long.
One lot of wet seaweed.
One half-baked chupatti cake, said to have come from an Indian housewife's kitchen, half baked and warm, when produced. These cakes are of such a nature that they will spoil after twenty-four hours' exposure to the air.
One lot of alluvial earth.
One terra cotta cylinder, weighing over two pounds.

In all, fifty-four articles were produced, and all chance of concealment on the part of the "sensitive" was rendered impossible because of the rigid searches to which he had been subjected.

The host, however, was not entirely satisfied, thinking that some slight oversight might have rendered a fraud possible. He therefore suggested to Mr. Bailey that he give another series of manifestations. Mr. Bailey declared himself willing.

Meantime the host had ransacked his brain for a more rigid test, something that should satisfy the most skeptical. Happening to meet a friend one day, he explained the circumstances to him.

He suggested that a piece of mosquito netting be procured and placed over Mr. Bailey, fastened at the bottom, and secured at the top. A cage was accordingly made, covered with netting, and left open at the base. Mr. Bailey was searched, put into this mosquito cage, and the bottom secured with wide adhesive plaster as well as nailed to the floor. Not even the tiniest sliver of paper could find entrance at the base or sides of the cage. So secure was the cage that the host offered $20 to anyone present who could insert a tiny coin into the net cage without betraying the spot. A number of those present attempted the feat in order to satisfy themselves personally, but no one succeeded.

But four tests were given in this second series, all equally wonderful with the manifestations in the first series. In addition to coins, a beautiful untanned leopard skin rug was manifested and given to the host, a plant was made to grow and to bear leaves, an Indian cap, richly embroidered, several live birds, a pair of satin slipper shapes embroidered in silver after the fashion of the far East and a number of precious stones.

At two of the meetings a hand was materialized so plainly that even the nails could be seen. The hands ended at the wrist, and were evidently members of a person of quite a different person to the "sensitive." Many different persons took control of Mr. Bailey, talked in different languages and exerted different influences and impressions upon him.

Other manifestations were given of Mr. Bailey's marvelous power when the "sensitive" was supposedly in a normal condition. One day while in a shop with his host, a coin fell at the host's feet. It was a silver piece of the reign of the Ptolemies, an exceedingly old coin, and very valuable. At another time while warming his hands at the open fire a tablet fell at Mr. Bailey's back, denting itself from contact with a chair which it struck in falling. This was one of the several tablets that have since been offered to the University and rejected.

It is a singular fact that Mr. Bailey neither can nor attempts to explain the phenomena of which he is the involuntary agent. He demands no price of the public for the manifestations, regarding money as unnecessary to one who, like himself is endowed with gifts that preclude the necessity of financial means.

Whether or not the tablets are genuine seems to be the present point of controversy, and the one occasioning all the difficulty. From Mr. Stanford's standpoint he is justified in his actions, as the University is justified in its deeds. As I said before no one is asked to believe beyond his ability. He is merely asked to exercise charity in his judgments and reason in his doubts. The well authenticated facts of one man's honest research and investigation are worth volumes of denials of skeptics and scoffers who have neither opportunity nor inclination to investigate any new thing.

ADDIE L. BALLOU.
San Francisco, Cal.

Unprecedented Proposition.

THE GOOD ACCOMPLISHED BY THE PROGRESSIVE THINKER IN SENDING OUT THE TWELVE PREMIUM BOOKS CAN NOT WELL BE OVERESTIMATED. ORDERS COME IN NEARLY EVERY DAY FOR THE ENTIRE SET, AND THOSE WHO RECEIVE THEM ARE ESPECIALLY DELIGHTED. IN AT LEAST 20,000 HOMES THE PROGRESSIVE THINKER HAS BEEN INSTRUMENTAL IN ESTABLISHING THE NUCLEUS OF A LIBRARY. THE TWELVE PREMIUM BOOKS FORMERLY SOLD AT PRICES RANGING FROM $1 TO $1.50 EACH, MAKING THE COST OF THE ABOVE NOT LESS THAN $13. ALL WE REALIZE FOR THE WHOLE SET, AFTER PAYING POSTAGE, IS A LITTLE OVER $2—SOMETHING NEVER BEFORE ACCOMPLISHED IN THIS COUNTRY OR EUROPE. ANY PERSON WHO SENDS IN A YEARLY SUBSCRIPTION AND WHO DESIRES ONLY ONE BOOK, CAN TAKE HIS CHOICE OF THE TWELVE FOR ONLY 25 CENTS, THUS MAKING THE PROGRESSIVE THINKER THE CHEAPEST SPIRITUALIST PAPER PRINTED IN THE ENGLISH LANGUAGE. ONLY OUR SUBSCRIBERS CAN PURCHASE THESE PREMIUM BOOKS AT THE PRICES GIVEN. ANOTHER NEW AND INTERESTING VOLUME WILL BE ISSUED NEXT SPRING.

RUSSIA AND ITS TORTURES.

Horrible Atrocities Incite the Use of the Bomb.

In a number of the Outlook there was published a story of Katherine Bereshkovsky, a Russian woman revolutionist, now in this country, in which she gives some of her own experiences, together with that of other women. She was a nobleman's daughter, but imbibed the desire to assist in liberating her people when only a girl. The courageous spirit of the woman is shown in her account of her first sacrifice, she says: "I was at this time twenty-six years old. My husband, like me, had a whole life before him, and therefore I thought it only fair to speak frankly. I asked him if he were willing to suffer exile or death in this cause of freedom. He said he was not. Then I left him."

She then described her first experience in a Russian prison: "In jail, I was led down to the 'black hole.' I was pushed in, the heavy door slammed and bolts rattled in total darkness. I took a step forward and slipped, for the floor was soft with filth. I stood still until deathly sick; I sank down on a pile of straw and rags. A minute later I was stung sharply back to consciousness and sprang up covered with vermin. I leaned against the walls and found them damp. So I stood up all night in the middle of the hole. And this was the beginning of Siberia."

Later on she thus describes what happened to some of her friends at the prison at Kara in Siberia: "Kara grew worse after I left, to hint at what happened, I'll tell briefly the story of my friend Maria, a woman of deep education and refinement. Shortly after my going Maria saw Madam Sigida strike an official who had repeatedly insulted the woman. Two days later she saw Sigida die, bleeding from the lash; that night she saw three women commit suicide as protests to the world; she knew that twenty men attempted suicide on the night following, and she determined to double the protest by assassinating the governor of the province, who had ordered Sigida's flogging. Her prison term over, she left her husband and walked hundreds of miles to the governor's house and shot him. She spent three months in a cold, dirty, 'secret cell', not long enough to lie in or high enough to stand up, sleeping on the bare floor and tormented by vermin; she was then sentenced to be hanged."

Now, if these terrible statements of the demoniac cruelty, upheld and practiced by the political Christianity and the government of Russia upon her own subjects are true, the unfortunate people have but one method of redress and that is—the bomb. King Charles of France had engraved upon his cannon, "The Last Argument of Kings." May it not be possible that in Russia the bomb may prove to be the last argument of the people? And are they not justified in using it? Now, if the destruction of one inhuman monster, who upholds and orders the execution of these horrible atrocities, this wholesale murder system of autocracy, would be the means of saving a hundred of the common people from torture and death, would it not be better that the one should go? Furthermore were you satisfied that the statements made by the woman we have quoted are true, and you were in St. Petersburg standing near a revolutionist with his arm raised ready with a bomb to hurl an autocrat out of physical life, one noted for his cruelty to the people, would you attempt to stay his hand?

We believe that better days are in store for unfortunate Russia, and that this awful sacrifice of human life on the altar of liberty has not been in vain; that the cry of the blood of her martyrs to heaven will yet be heard, that some deliverer like Washington, some Garabaldi, or perhaps some Toussiant Louverture, the dusky deliverer of Hayti, will yet arise, and that the time is not far distant when a new system of government will be adopted, in which all the people shall have a voice, a time in which this old system of "hell on earth" shall pass away, and a new heaven and a new earth of peace and prosperity to the whole country shall take its place. A new condition in which education shall supplant ignorance, and intelligence overcome superstition. Then a new nation will arise from the ashes of the dead past, bringing into life children, possessing all the characteristics of unflinching courage, self-sacrifice and love of liberty, such as we have already described as now now held by the revolutionists. True that at the present time the condition of the peasantry is one of humility and of ignorance, but there is a better day coming. It has been said that "No soil can grow genius, no seed can produce it, it springs into being in spite of all laws, rules and regulations. No novel is safe from it,' says Whistler."

Under such changed conditions as we have described it is not impossible that before the close of the present century Russia may become the center of the highest manifestation of the arts, science and education, together with the most liberal and advanced religious thought of all Europe. Within that time she may yet produce among her men and women some of the grandest and most noble characters the world has ever known.

MEREDITH B. LITTLE.

The smiles of infants are said to be the first fruits of human reason.—H. N. Hudson.

"WAR IS HELL"

A Graphic Delineation By Doctor J. M. Peebles.

It is needless to say that some wars mentioned in the Old Testament were expressly commanded by the Lord. Take the following sentences as suggestive texts:

"For when you go out to battle against them, the Lord will be with you. * * The battle is not yours, but God's."

"The Lord of hosts numbereth the hosts for the battle. * * And many fell down slain because the war was of God."

"God taught my hands to war so that a bow of steel is broken. * * * God has gone forth before thee to smite them in battle."

"Then shall the Lord go forth and fight against those nations as when he fought in the day of battle."

"Our God shall fight for us; the battle is ours because the Lord of hosts leads the hosts."

"And Samuel hewed Agag in pieces before the Lord in Gilgal."

"Let him bring a young bullock without blemish unto the Lord. * * And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord, and shall lay his hands upon the bullock's head and kill the bullock before the Lord. * * * And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord."—Leviticus.

"And the priest's custom with the people was that when the priest's servant came, while the flesh was in seething, he should strike a flesh-hook with three teeth into the pan, or kettle, and all that the flesh-hook brought up the priest took for himself. * * And also before they burnt the fat, the priest's servant came and gave flesh to roast for the priest."—Samuel.

I quote these biblical passages from the Old Testament, which Jews and Christians alike hold to be divinely inspired. On Sabbaths and Sundays they read chapters from the Old Testament and select texts therefrom as a base-work for their sermons, seemingly forgetful of the Christ of the new and higher dispensation, who said: "For the law was given by Moses, but grace and truth come by Jesus Christ." And again: "Christ is the end of the law through righteousness to every one that believeth."

That there are gems and pearls of inspiration in the Old Covenant collections—especially the prophets—is admitted; but the general trend of Mosaism (which included the Israelitish priests and their teachings) is along the line of retaliation—the blood of kids, of heifers and bullocks, "eye for an eye," "tooth for a tooth;" "if a man shed blood, by man shall his blood be shed." In a word—WAR! War, which Senator Charles Sumner pronounced "a trade of barbarism, and a damnable profession."

During the nineteenth century 14,000,000 of human beings died in consequence of war, it is said; and statistics are shown to the effect that Napoleon caused the direct death of 2,000,000 men, while in all fully 8,000,000 died for his glory.

It is estimated that the war of the Crimea cost 300,000 lives; our American war, 5,000,000; Prussia doomed 800,000 to death between 1860 and 1871; and during the Russio-Turkish war, the French and German war, the South American wars, the Boer war in South Africa, the present Japanese and Russian war in Manchuria, millions upon millions have fallen and are falling upon blood-stained battle-fields, or have died—gashed, bleeding and maimed by the wayside, or died in grim and gruesome hospitals; while bridges were burned, houses were roofless, pastures herdless, and women at home left to mourn, children to cry for a father's care, and sisters weeping for a brother's love.

To be more specific, Waterloo, upon which the fate of Europe hung for a time, lost 51,000 from her three armies. Sherman left 37,000 soldiers upon the field of blood or in hospitals between Chattanooga and Atlanta, and Grant lost 60,000 men in the Wilderness. Shiloh cost us 13,000, Spotsylvania 35,000, and Gettysburg, 23,000. And saying nothing of Russia and Japan, think of the mighty armaments of Germany, England, France and other European powers to-day flaunting the motto—"In time of peace prepare for war." Just as well say in times of sobriety and temperance, "Prepare for drunkenness."

Japan and Civilization.

Just recently a Japanese scholar and statesman is reported to have said in scorching irony: "Centuries ago, though we published Aesop's Fables and many other books, and had our artists, painters, sculptors, philosophers—we were called heathen and barbarians; but now that we have great battleships, now that we have torpedoes and cannon, which redden the China Sea with the blood of our killed and those we kill, you call us brave and praise us. Our torpedoes roar, our shrapnel shriek, our cannon breathe slaughter, and we die and are the cause of thousands and thousands of deaths. And you Occidentals say to us: 'You have won your rank; you have civilized yourselves. You are now a civilized people, patterning after Christian nations.'" What a crushing comment upon popular Christianity!

Famed the world over through his books, Mark Twain, writing near the close of the last century of what the nineteenth century had to transmit to the twentieth, said: "I bring you the stately matron named Christendom, returning bedraggled, besmirched and dishonored, from the pirate raids in Manchuria, South Africa and the Philippines; and with her soul full of meanness and her pockets full of boodle and her mouth full of pious hypocrisies. Give her soap and a towel, but hide the looking-glass!"

Writing of the wars of Christian nations, the poet Parkinson says:

"Above the shriek of shot and shell,
The smoke of war, the breath of hell,
Above the tide of human gore,
The battle's shock and cannon's roar—
Above all these, which sinews are
That draw Greed's Juggernautic car.
And ever leaves within its wake
Despoiled, distorted human shape—
O Lord of hosts, above this din,
The wail of pain, the curse of sin,
Omnipotent Jehovah, hear
A breath of earnest, simple prayer!

"Christendom! What shame is here!
She, whose hired murderers
Flaunt her banners to the breeze
In the islands of the seas!
Christendom! Her robes a-stain
With the victims she hath slain!
Kings—'Defenders of the Faith,'
Constantine to Edward—hath
In the name of God, misled
O'er a highway paved with dead,
The misguided sons of men
Feasting them with gore and gain!
Erring minister and priest
Standing by to bless the feast!"

Are So-Called Christian Nations Christian—Can True Christians Fight?

The demon of war, dipping its pen in rivers of blood, has traced a tale among the ages, and along the Christian centuries, that crimsons the cheek and stirs the heart in deepest sorrow. As a so-called infidel has said—"Christians pray like saints and fight like devils."

It is expected that the wild animals, ranging the forests, will fight, because they are animals; and the nearer the tribes and nations approach the selfish, animal plane of existence, the more do they engage in war and thirst for blood. When the pious Abbot Cietoux, on the sacking and destruction of Beziers, was inquired of how they could distinguish between the heretics and the Christians, "Kill them all—kill them all," was the heartless answer of the Abbet, "God will know his own."

During our so-called Civil War, 600 battles were fought, and the professed ministers of Christ (Him who said, "Blessed are the peace makers.") preached in favor of war, and prayed for victories—victories on "our side." Bishop Polk of Louisiana, laid aside his Episcopal robes, his prayer-book and Bible, and led one wing of the Southern army on to the bloody battlefield of slaughter and death. Later in the war he was shot dead; proving the teaching, "he that taketh the sword shall perish by the sword."

The distinguished Gen. Jackson, called "Stonewall Jackson," maintained morning and evening prayers during all his campaign. His negro slave-boy used to say, "Thar's gwine to be a big fight to-day; Massa prayed one big, long hour dis mornin'." And the Rev. Mr. Miller, commanding a battery in the corps, had his church bells melted down into cannon balls when the ordnance stores were low, to shoot down the Northern Christian soldiers. In the present Manchurian war, the Greek church officers and soldiers have their chaplains to pray for conquests, and some of them carry the crucifix in their hands to urge on the Russian soldiery to battle, amid the rolling of drums and the roaring of cannons.

In the South African war, both the English and the Boers had their chaplains, each praying to the God of Battles for victory on their own side. Such unchristian scenes among Christians are soul-sickening. During our late war with Spain, Sunday bull-fights in Christian Spain were inaugurated and urged on as a means of paying off Spanish war expenses. Were these officers, these blood-maddened witnesses to Sunday bull-fights, Christians? Were they followers of the Prince of Peace?

There were 88,500 lives sacrificed upon the war-altar during the Franco-German war; and the Emperor William, informing Augusta of the latest victory, devoutly thanked God, and the people catching the inspiration, marched through the streets of Berlin, singing—

"Ten thousand Frenchmen sent below,
Praise God from whom all blessings flow."

The distinguished Dr. Dillon, who was with Europe's allied armies in the war with China, writes this of the Christian soldiers' treatment of Chinese women: "All along to Pekin it was the same sickening story of Chinese girls and women, of all ages from six to sixty, insulted first and bayoneted afterwards. I knew of many whose wives and daughters hanged themselves on trees and drowned themselves in garden wells to escape a worse fate."

And these armies were the representatives of the Christian nations. This fife-and-drum Christianity, the Greek church, is now fighting in Manchuria, and her priests are urging the Czar to continue the war, while Count Tolstoi, branded by churchmen as an "infidel," is pleading and praying for peace.

During the ten crusades in Europe, begotten by bishops and monks and called "the holy wars," 2,000,000 human lives were sacrified to wrench an empty tomb in Jerusalem from the grasp of Mohammedans.

Sectarian Christianity, whether Roman, Greek, Coptic or Protestant, that prates of the beatitudes, is a blistering shame, a brazen-faced sham, and the author thereof an Oriental myth. No Jesus Christ ever lived as the popular pulpit represents. With few exceptions, church and pulpit pray and preach war—war! They bless war cruisers and torpedo boats, and encourage boys' brigades; but the true Christ of the Gospels, aflame with the divinity of love and brotherhood, said: "Put up thy sword;" "return good for evil;" "blessed are the peacemakers;" and the angels of God in the birth-hour of the Prince of Peace sang under the bending Bethlehem skies, "Peace on earth and good will among men."

The blessed Christianity of that poor, persecuted Nazarene, outlined in his sermon on the Mount and enlarged upon and illumined in John's Gospel, is yet to be believed—is yet to be tried—is yet to be practically lived. I pleadingly pray of prelates, preachers and church-members to become born of the spirit, to become in word and deed, Christians, believing in the father-motherhood of God, the brotherhood of man, the sisterhood of woman, the ministry of angels and the life of the Christ, living it—living it daily, as did He of Calvary who said: "I am the resurrection and the life."

Paul and the templed priests of Paganism, and not the Christ of Nazareth, were the authors of this 20th century Christianity. Constantine, styled the "first Christian emperor," was an armor-clad warrior and a murderer, and instead of Pagan Rome being converted under him to Christianity, Christianity itself, with its bishops and priests, became largely Pagan in its worst form, persecuting Jews and pillaging the homes of heretics.

When Bishop Cox of Western New York, wrote a number of years ago a fiery, unchristian war poem, a peace poet connected with the secular press thus rebuked him:

"Thou man of God (?) who thus implore—
Thy brother's sacred blood to pour
In hateful tides of turbid gore
From Dardanelles to Danube's shore,
Be still—be still!
Blaspheme no more!

"God help the babes! God bless the wives!
Shame on the priests that whet the knives!
Shame on the church whose altar thrives
By wrecking peaceful peasants' lives!
Be still—be still!
'Tis hell that drives!

"How long, O Lord, before thy shrine
Shall men pray, 'Vengeance, God, is thine!'
Then worship Moloch as divine,
And drink the battle's bloody wine?
Be still—be still!
O, heart of mine!"

Modifying somewhat, we feel to add:

"Come, holy peace! May Muscovite
And Japan end their wretched fight,
That souls with songs may hail the sight,
And children flock with flags of white—
Be still—be still!
O, sacred sight!"

War Useless and Merciless.

War suspends every idea of justice and humanity, and is entirely inefficient towards redressing wrongs. It multiplies instead of indemnifying losses, and while Lord Brougham pronounced it the greatest of human crimes, Benjamin Franklin said, "there wes never a good war nor a bad peace." Porteus exclaimed:

"One murder makes a villain;
Millions a hero. Princes were privileged
To kill, and numbers sanctified the crime."

Happening to be in Cape Town, Africa, when the much-praised Henry M. Stanley with his party finished his journey across the Dark Continent, I heard him boast in a speech of the thirty battles he had fought with the natives, mowing them down like grass—leaving their unburied bones to bleach 'neath Afric's burning suns. And Cape Town feasted and lionized him to the extent that the English church dean, in rich dinners and carriage drives, showed him special favors; and all this, while orphans were crying for bread under the shadows of towering church steeples.

War for conquest, for territory, for revenge, for capitalists, and commercial combinations has not one redeeming quality. It is not merely inhuman, it is barbarian, and it utterly fails to accomplish any ostensible purpose for good. It is the principal cause of the great national debts of Europe and the further cause of excessive taxations. It vitiates morals, corrupts the young, and sets at defiance every principle of justice and fraternity. It is dueling on a most reckless scale. It is official and governmental murder. It is bestial butchery on blood-soaked battlefields.

Unlike the mechanic or the farmer, the soldier's trade is to trample down harvest fields—to burn farm houses, to sack and burn towns and cities—to depopulate nations and convert fruitful and happy lands into a barren wilderness—to shoot down the enemy, who has never personally injured him—to drive people from their houses and homes to freeze and scourge—to make widows and orphans—to cut and mangle human flesh—to break human bones and tear human bodies in pieces. In a word, to shoot and stab men and starve women and children. This is the soldier's work, directed by proud, gaudily-decorated and gold-trimmed officers, hot for fame and glory.

The thought—the whole scene, is a degrading abomination, whether home, internecine or foreign. We drop it as we would the coal that burns or the serpent that stings.

The Early Christians Would Not Fight.

It will not be denied by any student of history that for the first two or three hundred years after Christ, every person embracing Christianity refused to fight. If pressed by the government to enlist, their reply was: "No, I have enlisted under the banner of the Prince of Peace. I cannot fight; and cannot because I believe in Him, who said, 'My kingdom is not of this world; if it were, then would my servants fight.'"

"We Christians are superior in this," said St. Jerome, "we do not fight with our enemies." And the good St. Martin exclaimed (300 A. D.), "I am a soldier of Christ. I follow peace, and therefore will not fight."

If Jesus Christ were to reappear to-day, with flowing hair and sandaled feet, clad as of old in coarse Syrian costume, to how many besides Quakers, Shakers and the Communistic Amanas of Iowa, could be approvingly say: "Ye are not of this world, even as I am not of the world."

There are a few Spiritualists and many liberal Christians as well as Quakers and Shakers who stand firmly upon the olive-branch embowered platform of arbitration and peace as against all wars. To this end one of our New England poets, Rev. William Brunton, thus sings in unison with the Bethlehem angels:

"For peace we pray, peace to the world of man,
For hush of hate and spite and brutal strife;
For sense severe of sacredness of life,
For hope to follow out love's finer plan!
Let our America stand in the van
And put on evil passion, ceaseless ban!
No need of war with cannon, sword and gun;
No need antagonizing race with race;
Let reason rule and brotherhood increase;
Now with new century of light begun—
Give us the sweeter, grander gift of grace—
The world-wide beatitude of peace!"

How Shall Wars Be Ended?

To further dwell upon the enormities and barbarities of war would be the work of supererogation. No poet can picture, nor artist put on canvas its miseries and horrors.

But how shall wars be ended? This is the question of questions. Both Quakers and Shakers as organized societies have given for a century and more, powerful testimonies against duels and all kinds of war. The Monthly Peacemaker, the Universal Peace Union, the Pennsylvania Peace Society, of which Alfred H. Love is president and a tireless worker; the Delaware Peace Society, the Connecticut Christian Peace Society, the Lake Mohonk Conferences for International Peace and Arbitration, under the influence of that devoted, generous-hearted arbitration advocate, Albert K. Smiley; these, all these, have done and are doing yeoman service in the interests of universal peace. But, oh, the work—the educational work yet to be done!

What has the church done in the past for arbitration? What is it doing to-day for a world-wide peace? Did it ever, as an organized body, originate and perpetuate a reform? Never! Fred Douglas (once a slave), lectured, we are told, for twenty years upon the wrongs of African slavery before a church door was opened to him. Truly did Beecher say: "The best commentary upon the New Testament was a good, pure, Christian life, but the edition," he added, "was nearly exhausted."

It is not enough to plead before Congresses and Parliaments. It is not enough to lop off here and there some offensive war branches; we must go to the root, to the foundation, to conception, and to the all-important impressional period of gestation. Why was Byron so rash, impulsive and emotional? It was born in him. During the gestative months the mother was bewitched to attend theatres, listening to amusing comedies and the wildest tragedies. Why was Napoleon the warrior he was? Because the mother prior to his birth talked of wars, and conceived the strange idea that she would like to witness a battle. Accordingly the Bonapartes went to Italy where a battle was raging, and riding horseback upon a mountain she looked down and saw two small armies in a deadly combat; and seeing the tramping of horses, the cannons' curling smoke and the flashing steel, it left the pre-natal impress of war and human butchery upon the unborn Napoleon. We all remember the Massachusetts boy-murderer, still imprisoned, who when nine or ten years of age had stabbed three boys and killed one. And why? Effects have their necessary causes. The father was a butcher, and the about-to-be mother would persist in seeing him kill the poor animals. And when she saw their throats cut, saw the crimson currents and the blood-stained knife, it left the impress of murder, the "mother's mark," on the unborn child. It is well that butchers are not allowed to act as jurors. They are men of blood and generally great family breeders, begetting more Cains than Abels.

Prof. Peelman, of the Bonn University, treating recently of prenatal impressions and heredity, investigated and traced the descendants of a woman famous for prolific multiplying and who was a confirmed scold, given to quarreling and frequent drunkenness, dying in the early part of the last century. He ascertained that of her descendants, 30 were soldiers, 106 professional beggars of illegitimate birth, 181 were women who made a trade of unchastity, 64 were inmates of poorhouses, 7 were condemned for murder, and 76 were convicted of other crimes. The professor, saying nothing of the lust and terrible crimes of this family estimates that the total cost of this family to society and the state has been $1,260,000. Sin is always expensive, not only financially, but morally and spiritually.

Well do I understand the stock reasons for justifying wars. With an air of triumph we are told that the Greeks taught the proud Persians a needed lesson of humility on the fields of Marathon—that the Goths and northern hordes of Europe taught the Romans the necessity of union and the efficacy of patriotism—that King George the third and his armies were taught by our forefathers the injustice of unjust taxation, and that our four years of Civil War freed the slaves and subdued the South.

Neither that war nor the outcome of it subdued the South. Satan cannot cast out Satan nor redeem souls. Wars by superior physical and martial forces may conquer, but they cannot subdue—only the divine principles of love and wisdom can touch the heart and subdue. Not mentioning the desolated homes, the suffering prisoners, the crippled limbs, the armless sleeves, the gore-stained dead, embodying the flower of our country; the vast sums of money spent in those years of fratricidal war with 600 battles, would have purchased the freedom of every slave and put a schoolhouse in every southern township.

The Puritans and Pennsylvanians.

Those acquainted with American history remember the horrible warfare between the early New England settlers and the native Indians. Those churchianic Puritans that banished Roger Williams and persecuted Quakers, literally hated the Indians and went armed, and they built fortified places and went about armed with swords and guns. The natives knew this, and it was no uncommon thing for the Indians to suddenly attack the whites in the fields and their houses, braining babes and scalping adults. Mark the contrast! When William Penn and a few Europeans sympathizing with him, moored their barks on the shores of this New World, they met the Indian tribes along the banks of the Delaware as friends and brothers. Later, under the shadows of an old elm, the good Quaker Penn, in his plain drab dress, met the assembled chiefs, sub-chiefs, and tribal warriors, as peaceful friends and neighbors. He addressed them in tones as kind and sweet almost as angels use. He said, in substance: "We are children of the same Great Spirit. The sun shines and spring-time comes to us all alike. We are brothers. We will live together in peace, as though one man's body were cut in two parts—bone of bone, and flesh of flesh. I will be just and kind and good to you and love you as my soul-brothers." The old chief, sitting a few moments in meditation, smoking his pipe of peace, arose and said: "This pale-face speaks good talk. He calls us brothers. His tongue speaks straight. We love this white man, and we will live in peace with him and his white tribe as long as the sun shall shine or these waters roll towards the ocean."

Here was a treaty of peace signed without blood, and sealed with the Christly principles of love and friendship.

This Colonial community was constituted mostly of Quakers who carried no arms, nor did they construct any garrisons for safety, but, panoplied in kindness and good will, they pursued their peaceful, industrial avocations on their farms and in their homes, and they were neither molested nor harmed by their neighboring Indian tribes. This was a victory for peace—a beautiful, practical illustration of the Christ-spirit: "Love your enemies." Gautama Buddha of the Orient taught the same general principle, that human life was sacred and that it was absolutely wrong to kill either human beings or the harmless animals; and it is a historic fact that Buddhist nations have never been aggressive; but have ever sought to avoid the merciless ravages of war.

During our (un) Civil War, the Shaker communities north and south were rebuked by neighboring soldiers and governmental officials for not enlisting. The injustice was almost unbearable. Finally, the believers, (nicknamed "Shakers"), replied: "We believe in our Father-Mother God; we believe in the Christ of the New Testament—believe in the Christ-order of peace, and in the gifts of the Spirit, and therefore in conscience cannot go on to battlefields and fight."

"But," said the army officials, "you must—you will have to enlist or be drafted."

"Draft us if you choose," was their calm response, "but, abiding by our principles, we will not leave our homes and go off to fight."

"Very well, if you will not go when drafted nor pay for sending a substitute, the authorities will imprison you."

"Imprison us—imprison us if you choose. Paul and Silas were imprisoned. Mother Ann Lee was imprisoned in Manchester. Yea! Imprison us, if you will. We can—we will, if compelled, go to prison, and we will lie there and rot—LIE THERE AND ROT, but we will not fight." And they did not fight. Here was principle practiced in the face of prisons; here was the principle of peace triumphant!

A little later, Elder F. W. Evans, commissioned by the Shaker ministry, went to Washington in his plain drab dress, and laid the matter of drafting before Stanton, then Secretary of War, and Lincoln. Their hearts were touched with the reasons assigned for refusing to fight—with his plaintive plea for peace, and Shakers as a body, were officially relieved from all further troubles about enlistments and drafts.

Is the Question Still Pressed? How Shall We Abolish War?

Briefly stated: 1. Cease reading from and preaching the Old Testament teachings of an "eye for an eye," and from the pulpit cease extolling and praising Jehovah, that tutelary god of the Jews, often pronounced the "god of battles." He was no more the Infinite God of the

(Continued on page 8.)

RESTORES EYESIGHT.

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Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother, of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 73 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Rev. W. O. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

Hundreds of other testimonials can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the New York and London Electric Association, Dept 342B, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on the Eye and on Disease in General.

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Out of the Depths Into the Light.
By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This is a very interesting little book, and will be appreciated from start to finish by all who wish to gain spiritual information. Price, 25 cents.

DEATH ITS MEANING and Results.
By J K Wilson, of the Pennsylvania Bar. An absorbingly interesting narrative relating a series of wonderful psychic manifestations occurring in the writer's experience. Cloth, illustrated, $1.25.

The Nemesis of Chautauqua Lake } This fascinating Book by the well-known Author and Scholar, HON. A. B. RICHMOND,
Should be in the hands of every Spiritualist in the land. It is based on a historical fact, but through the narrative is woven a psychic line of thought in the style so natural to the great criminal lawyer that one can feel the author's very presence during its perusal. It is certainly interesting. Price, cloth, 75 cents.

In the World Celestial
Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherealized, materialized and through trance medium, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement.

He says: "This book will give us courage to pass through the shadow of death to the sunlit clime of the world celestial."

Rev. M. J. Savage says: "It is intensely interesting, and gives a picture of the future life that one cannot help wishing may be true."

The Medical Gleaner says: "It lifts the reader into enchanting realms, and leaves a sweet taste in his consciousness.

Hon. C. A. Windle says: "It is inexpressibly delightful."

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Everybody will be charmed with it, for it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold. Price $1. For sale at this office.

PROGRESSION Or How a Spirit Advances in Spirit Life. The evolution of Man. By Michael Faraday. Price, 15c.

INVISIBLE HELPERS

A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

Talleyrand's Letter to the Pope.
This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts stated, and the keen, scathing review of Romish ideas and practices should be read by all. Price 25 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Mrs. Kayner will soon go to Kansas to resume her work, also to Texas, and would like to make engagements en route. She was called to Indiana owing to the death of her mother, Mrs. E. V. Wilson. She can be addressed at 619 Jackson Boulevard, Chicago, Ill., care of Mrs. Born.

E. W. Baldwin writes: "Of all the most interesting and profitable symposiums, the last is subject for deep growth of thought. The others each had two sides, which kept the interest up. This has two sides."

After a two months' engagement with the First Society of Spiritualists, J. C. F. Grumbine returns to his platform in Faelten Hall, 30 Huntington avenue, Boston, where he resumes work Sept. 10. His new address is Algonquin Road, Chestnut Hill Station, Boston, Mass. See adv. on last page.

W. D. Noyes writes from Minneapolis, Minn.: "After a pleasant sojourn at Wonewoc camp, and a long rest in nature's garden, we feel better able to again take up our spiritual work of healing and messages from our loved ones. We will conduct a public spiritualist service every Sunday evening at the A. O. U. W. Hall, 15 South Seventh street. We are located at 1222 Hennepin avenue, Minneapolis, Minn."

Mrs. Gartelman writes that a picnic will be held at Reissig's Grove, Riverside, on September 10, by the First German Spiritualist Society of the West Side. Admission, 25 cents.

Mrs. C. Kirchner writes: "The opening of the afternoon and evening services of the Rising Sun Mission on Sunday, Sept. 3, at Star Lodge Hall was very satisfactory as to attendance, etc. The hall had been newly carpeted and refurnished, and presented a very home-like appearance. Our president, in the afternoon spoke on immortality, and in his discourse presented some very valuable thoughts. Spirit messages were given by Sister Gifford, who just returned from Clinton camp, also by Brother Thompson. In the evening, Sister Fravel gave a very interesting talk, her subject being 'Home Again.' Her guides handled the subject with great consideration and predicted an outpouring of spiritual awakening for the winter months, which is a forerunner of what we may expect when we occupy our new temple. The singing of our choir drew the attention of those present. Tests were given by Sisters Weaver and Trafton Seven new members were enrolled on our membership book, with prospects of more. Services will be held every Sunday afternoon at 3 and evening at 8, at Star Lodge Hall, 378 South Western avenue. Our speaker for Sunday, Sept. 17, will be that veteran worker and Spiritualist, Dr. J. H. Randall. Our next social will be held Saturday evening, Sept. 16, at Brother Avery and Sister Sinn's home, 515 E. Fullerton avenue, near Halsted street. Come and bring your friends and have a good time."

Dr. J. H. Randall lectures October 10 and 24 for the Kenwood Church, Mrs. Grace Aitken, psychic and messenger-bearer. He lectures for the Rising Sun Mission, Star Lodge Hall, Oct. 17, and will make engagements for dates in the future, and may be addressed at 1058 Washington, Blvd., Chicago.

I. N. Richardson, a leading Spiritualist of Delphos, Kansas, writes: "I leave this day for the coast. I will visit Los Angeles, San Francisco, Alameda, and my esteemed friend, Ex-Senator R. A. Dague. From there I go to Portland, Oregon, to join my wife and son."

"Personally, out of the many contradictory theories, I take that to be most probable which holds the centralization of the nervous system to be a condition of consciousness; and that is wanting in the lower classes of animals. The presence of a central nervous organ, or highly developed sense-organs, and an elaborate association of groups of presentations, seem to me to be required before the unity of consciousness is possible."—Ernst Haeckel on Consciousness.

Mrs. DeWolf Kiser, a favorite in Chicago, is temporarily located at 851 W. Harrison street.

The Grand Rapids Spiritualist Society has purchased a lot for the erection of a temple, on which it has paid nearly $2,000 and meetings are held on the lot every Sunday. Virginie Barrett of South Bend, Ind., is serving the society during the month of August and large audiences attend the meetings and her work is highly appreciated. The Ladies' Aid of the society are putting all their efforts into work for the temple and are aiding the society in every possible way. The Ladies Aid takes the form of a literary club. With Mrs. John Hoskin as president the society is prospering and progressing in a financial and literary way as it never has before. Mrs. Barrett desires to make engagements with societies for fall and winter. Address her for the present at 333 West Colfax avenue, South Bend, Ind.

Henrietta Licatig, secretary, writes: "The picnic arranged by the Sunflower Club was held as announced, Monday, Sept. 4, on the beautiful grounds of the Minnetonka Club at Lake Bluff, Ill. Although the day was cloudy and threatening a goodly number of the faithful availed themselves of the opportunity to have an outing. Two cars were well filled, also the baskets which they brought along. Mrs. Laura G. Fixen, who as a hostess cannot be duplicated, made everybody feel at ease as soon as they arrived. After the inner man and women were filled with the goodies which were devoured in the open air under the sheltering branches of the trees, a meeting was called to order and Miss Elizabeth Harlow, of Columbus, Ohio, addressed us on the question of the hour, 'The Labor Problem.' It is impossible in a few words to refer as we would like, to this masterly oration, so logical, so convincing, and so grand in its discussion by this finished speaker. Everyone present pronounced it the best they ever listened to. Mrs. Georgia Gladys Cooley followed with a short but very interesting talk, after which several mediums gave messages, among them being Mrs. Dr. Caird of Lynn, Mass., who is to make Chicago her home. Supper was served, and after much handshaking all declared that they had had the best time of their lives, and taking the 6:50 train were homeward bound much improved mentally and physically for having enjoyed the hospitality of Mrs. Laura G. Fixen."

Mrs. Dr. Barker writes from San Jose, Cal.: "Rev. Allen Franklin Brown and wife and Mrs. Anna Sweeney left San Jose last Friday for San Francisco; from there took the steamer Sunday morning for San Diego, where they will attend the California State Spiritualist Convention, as delegates from the First Spiritualist Union of San Jose, the convention being held September 1, 2 and 3. Mrs. M. E. G. Howe of San Francisco, filled the rostrum of the First Spiritual Union, Sunday, Aug. 27, in the absence of Rev. Brown. Mrs. Howe gave many beautiful tests and readings from flowers in a very pleasing manner. The house was well filled and all were much pleased with Mrs. Howe; hope to have her with us again in the near future. Mrs. Nettie P. Fox will speak for us during the present month. Wednesday evenings of each week Mrs. H. L. Bigelow has parlor meetings at her home. A number of the members of the First Spiritual Union gave Brother and Sister Weber a surprise Monday evening. There was an impromptu program and games, which made the evening pass quickly and pleasantly. The ladies served dainties which they had prepared and it was a late hour when the happy gathering bade goodbye to Mr. and Mrs. Weber, leaving them alone to ponder over what had happened."

The Unity League dedicated its new hall lately at 201 North Williams street, Dayton, Ohio, in a splendid service, beginning at 2 p. m., and lasting till 10:30 at night. A grand feeling of unity and harmony prevailed throughout the entire day, and all who participated were enthusiastic in their realization that it was good to be there. There were no long addresses, nor tiresome essays, but short and crisp extemporaneous speeches by a large number of earnest men and women, making a real symposium of bright and helpful thought and sentiment. The opening number was a fine performance on the piano by Mrs. W. V. Nicum, "The Shepherd Boy," followed by a choice musical selection by Miss Churchhill, of Eaton. The Unity League was organized several months ago to provide a free public forum for the discussion of religious, scientific, social, philosophical and ethical matters and as an organization is unattached to any body of creeds or dogmas. Persons of all faith and attachment are invited to attend the meetings of the league, which are held on Sunday nights, present their views or participate in the informal discussion that ordinarily attends the presentation of a subject. The meetings are consequently very interesting and prolific of much genuine good.

Eva L. Stewart writes: "On last Sunday evening, September 3, the Hyde Park Occult Society had the pleasure of listening to a lecture by Dr. D. Stearns White. Mrs. Jennie Staner Adams, Mrs. Henrietta Lichtig and Mr. H. S. Fraser gave messages, all recognized. We were also entertained by a recitation by Miss Marguerite Sherman of St. Louis. She is only in her sixteenth year and is a remarkable elocutionist and would put to shame many of larger experience. Her recital held the audience spellbound and was loudly applauded. I forgot to mention Mrs. Kingsberry, who has just come to the front, and this being her third time upon the rostrum, she gave us a fine talk, and then read a poem which was well rendered. Sept. 12, we will give a benefit social for Brother H. S. Fraser, at which time we invite all mediums who would like to help him, to be present and kindly donate their services for his benefit that evening. He is a worthy young man, and we will be doing a good deed by our contributing to his welfare. Everyone should come. The admission will be 25 cents, and refreshments will be served free. On Sept. 10, Mrs. Eva Fravel of Austin, will speak for us. H. M. French will be with us on September 17."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Mrs. Lichtig, secretary, writes: "Mrs. J. R. Francis opens her home, 40 Loomis street, to the ladies of the Sunflower Club, on Wednesday evening, Sept. 13, for a dime social. Every minute will be taken up with something interesting. Come early and stay late. Bring the young folks and join in the fun. The Sunflower Club never does things by halves."

J. Iliff Mettler writes: "Messages scattered broadcast among the people, coming from the spirit world, like those from Mrs. Davis of Kewanee, must result beneficially to the people of earth; besides there is less chance and less motive for fraud, and such mediums should be salaried to enable them to continue this important work. It looks like a plan originating with the spirit world for the benefit of the victims of the false teachings of Christianity."

Mrs. Mary B. Hill writes from Columbus, Wis.: "As the Sunday evening meetings in my home, called the Moon Lodge, have continued through the summer months, and kept up the usual amount of interest, I thought I would take a breath of Wisconsin air after continued work for three and one-half years without missing one Sunday evening's work. I will be home for my work, Sept. 7, at 320 Flournoy street, Chicago."

Catharine McFarlin writes: "I wish to say that my present address is 329 South Fifth street, LaCrosse, Wis., instead of Plainview, Minn. I have been serving the LaCrosse Spiritualist Church for the past four months, which has proven to be a very pleasant season. Any speaker cannot but love the Spiritualists of this church as they bring with them such peace and good will, which is an inspiration to any worker. Their greatest drawback, like most other Spiritualist societies, is the financial struggle they are put to to hold continuous meetings. But they are true blue and must eventually win. There were many others attended the meetings who were not Spiritualists, who proved to be delightful friends. There is a democratic air about this beautiful little city of 35,000 inhabitants which is inviting and harmonizing, such a 'homefolks' feeling. I would like to engage with some society for the months of November and December, as I am free to do so now. Anyone wishing my line of work can communicate with me at the above address."

S. M. Richardson writes from Clear Lake, Iowa: "I see my subscription expired with the number received yesterday, and I hasten to renew, as I should be lost without The Progressive Thinker as the physical-spiritual chart and compass of my old age, now past 87 years. I think many times what a pessimist Bobby Burns was when in one of his poems he pens this stanza: 'I've seen yon weary winter's sun twice forty times return, and every time it's added proof that man was made to mourn.' In contrast with that I will say that I have seen you weary winter's sun more than twice forty times return and every time it has added proof (to me) that man was made to learn, and among all the sources of learning there is none that quite equals that obtained in the columns of The Progressive Thinker. Long may it continue in its good work."

Lottie Leavitt writes from Clinton, Iowa: "The Philosophical Society of Spiritualists of Clinton, Iowa, held its meetings in the K. of P. hall until about June 1, when by the courtesy of the M. V. S. A. they were held in the pavilion at the beautiful Mt. Pleasant Park on Sundays at 3 p. m., until July 24, which concluded the meetings of the local society until after the close of the camp-meeting. Mrs. Alice C. Barry, speaker and message bearer, has served us very faithfully and well for almost two years. She has done much to elevate the cause of Spiritualism in this community by her true life and earnest work for the uplifting of humanity. During her stay here she has made many friends both in and outside of the Spiritualist society, who are very enthusiastic in her praise. Mrs. Barry is a lady of charming personality and has few equals in presenting the philosophy and phenomena of Spiritualism. She was employed by the M. V. S. A. as a message bearer during the camp-meeting here and gave perfect satisfaction and won the unanimous praise of all who came in contact with her. On the last day of the camp session she was ordained as a minister of Spiritualism, W. F. Peck, president of the M. V. S. A., officiating."

Amos Packer, in answer to the exposure of the trumpet medium, Mr. Finney, says: "I was present at one of Mr. Finney's seances when a light was struck, and I plainly saw the trumpet as it lay poised in air horizontally within a foot of the ceiling. I saw it turn end down and descend to the floor. As I sat where Mr. Finney and the trumpet were both in front of me, I saw him at one and the same time, seated with a lady holding both his hands. Now if the exposer can furnish any light on how such things are done without spirit power, I will be more than pleased to hear from him. I uphold no frauds, but when such honorable and true mediums as A. A. Finney are to be exposed it will require some thing more than guess work."

Mrs. Sylvia E. Carey writes: "The audience at the Kenwood Spiritual Church spent a very uplifting Sunday evening, August 27, and in the afternoon meeting we had with us Dr. Cross and wife. The Doctor gave some beautiful thoughts on Spiritualism. Our speaker for the evening was Dr. J. MacFarland, who gave us an inspirational biblical lecture. He received the close attention of his audience. He surely is a grand, good man, and we hope to have him with us again in the near future. The ladies of the church will give a harvest dance and sociable on the evening of Sept. 29, at Kenwood Hall. Everybody knows what a grand, good time they had at our last dance. We will make it pleasant, and insure you a good time if you come, and join in the merry-making. We hold services every Sunday afternoon at 3 and evening at 8 o'clock, at our hall, 4308-10 Cottage Grove avenue. Mrs. Grace Aitken, our medium, gives messages at each meeting, assisted by Mr. J. S. Von Broecklin and others. Come and learn the truth. All welcome. Good music. Skeptics invited."

P. Pearson writes from Ponca City, Okla.: "In my article on 'Musical Vibrations' in paper of Sept. 9, occurs some typographical errors that I wish corrected so my classification can be rightly understood. In the second paragraph, seventh line occur the figures 32,331; it should read 32.331, the last three figures being decimals. In the 14th line, same paragraph, 4,138,440 should read 4,138.440, the last three figures being decimals. In the fourth line, third paragraph, 440, the last three figures should be decimals; also in the 14th line in fourth paragraph 652, the last three figures should be decimals. Above low C on the electric field decimals are dropped."

Mrs. Laura B. Payne, president of the Texas State Spiritualist Association, writes from Winfield, Kans.: "I am on my way home to Fort Worth, Texas, after quite an extended tour through through Oklahoma, Indian Territory, Missouri, Nebraska and Iowa. I will fill some ten or twelve engagements between here and Fort Worth, Texas, arriving there in time for our state convention which will be the last of September. I have many good things to say concerning our cause. Any mail addressed to 811 Taylor street, Fort Worth, Texas, will reach me."

Mrs. Squire writes: "We have been refitting Hope Hall, making it more commodious. Our church doors are now open to our friends and the public. Come into Macedonia and help us to spread the gospel of truth. Services Sunday evening, 7:30, at 220 Western avenue, near Van Buren. A little later we will have afternoon service."

Mrs. Hamilton Gill has now returned to her home, 522 W. Monroe street, Chicago. She holds circles every Sunday and Thursday evening at 8 o'clock; also a special circle for ladies every Tuesday afternoon at 3 o'clock. Private readings daily except Saturday. Mrs. Gill visited Grand Ledge, Haslett Park and Island Lake, Mich., camp-meetings and had a delightful time.

A circle will be held at the residence of Mrs. Squires, No. 220 Western avenue, on Wednesday evening, Sept. 13. Tests by Mrs. Dr. Caird, of Lynn, Mass.

Mrs. Gates writes from Winfield, Kans.: "Laura B. Payne, state president of Texas Spiritualist Association, has been with us and delivered three lectures, which were fine. Each one was handled beautifully and understandingly. If we had known of these things long ago we would as a people been far ahead of where we are to-day. She left here Tuesday morning for Tulsee, Indian Territory, to fill an engagement. We are all anxiously waiting for a time when we may have her in our midst again. We, like many orthodox, are waiting for the second coming of the Christ; but we consider each mortal being a Christ within himself."

D. G. Hill writes: "The opening services of the fall and winter sessions of the Golden Rule Spiritualist Society, on Sunday, Sept. 3, were satisfactory. A large audience was present to enjoy the talks given by the different workers present. The afternoon service consisted of a lecture by our sister, Mrs. Alice Sexsmith, with short talks by several in the audience; in the evening a lecture by Mrs. Nora E. Hill, and messages by the mediums present. Meetings each Sunday at 3 and 8 p. m., at O'Donnell College Hall, South Paulina street, between Washington and Park avenue. All cordially invited. Remember the open door. Our speaker for Sunday evening, Sept. 17, will be the Hon. Ex-Judge W. L. Snell."

C. A. Sollinger writes from Cleveland, Ohio: "After struggling for more than sixteen years, the Spiritualists of Cleveland, through the untiring efforts of the present officers and members of the Ladies' Spiritual Temple Fund Society, are going to have a home for themselves. They have bought the former Trinity Baptist church located on Fullerton street, between Broadway and Marceline avenue. It has been renovated from cellar to steeple, and will be open to the public, and dedicated to the teaching and preaching of the philosophy and phenomena of Modern Spiritualism, to the upliftment of mankind and seekers of truth. Brother Dell A. Herrick has accepted to assist on that occasion, free of charge, with other speakers yet to hear from. Prof. L. Quedenfeld and his three sons will furnish the musical program. The undersigned will give German address. Bro. C. W. Haines, second vice-president of the Ohio State Association, will preside as chairman. The program is not arranged yet, but the ladies invite all Spiritualists as well as others who seek the truth, whether living in Cleveland or elsewhere to participate with them, and assist in the dedication of this temple, making Sunday, October 1, a memorable never-to-be-forgotten day in the history of Spiritualism in Cleveland. Doors will be open free to all."

H. Smith writes: "The opening services at Van Buren Opera House of the Spiritualistic Church of the Students of Nature, Sunday evening, Sept. 3, were well attended. The hall was beautifully decorated with sunflowers, etc. Mrs. M. Schumacher, the pastor, welcomed the appreciative audience. A beautiful floral basket of red and white roses was presented to her as a token of esteem, in returning to serve the society after three months of vacation. Sister N. Kusserow, in handing the basket of flowers to the pastor, said, 'Hail, sister, hail; home again for the good.' Her remarks of appreciation brought sunshine to each one present. Her spiritual messages were convincing. A series of spiritual lectures will be given on Soul Development, by the pastor. Dr. L. C. Koehler, ex-minister, will assist. Services held each Sunday evening at Madison street and California avenue, 7:30. All are cordially invited."

Mrs. Maggie Henry writes: "On Sunday evening at Spiritual Mission Chapel (Old 77) we had a very intellectual audience. Our speaker, F. M. Stoller, read for the scripture lesson a portion of the 12th chapter of I. Corinthians. After a short scientific explanation of the different phases of mediumship his guides answered the scientific and philosophical questions asked by the audience, many of them being very interesting. They also answer personal questions, followed by spirit messages and psychometric readings, either by Mr. Stoller or some other medium."

Mr. A. Merkel, vice-president, writes: "An elaborate anniversary and party was given in honor of the Mrs. M. Schumacher, pastor of the Spiritual Church Students of Nature, at her home, Sept. 2. Among the many gifts was a handsome hand-painted china set, presented by our pianist."

Mrs. Anna Duncan writes: "We are here in Tampa, Fla., a small band struggling for recognition against adverse conditions. We hold our meetings in a small hall where discourses are given by our president, J. F. Ireland, who is a close student of the philosophy, and we enjoy his recitals very much. He is ably assisted by our vice-president, Mrs. J. J. Ender. Your correspondent is musical director, and at present secretary. I am also engaged as pianist and organist at Lake Helen camp for the coming season. We are trying to negotiate with J. Madison Allen to come here. That estimable lady, Carrie Firth Curran, sowed some good seed here, which will bear fruit. The Progressive Thinker is certainly doing a grand work. The Psychical Research Society meets every Sunday evening in I. O. O. F. hall at 8 o'clock. All interested are invinted. J. F. Ireland, president; Mrs. Anna Duncan, secretary."

Miss Elizabeth Harlow has been illuminating Chicago and vicinity with her lectures, lecturing here, at Genoa, and at the Sunflower picnic. She has been engaged for another year at Columbus, Ohio.

Ida May Cook of Spring Hill, Kansas, resigns her office in the Spiritualist League, organized at Topeka, Kansas. She says it "denounces all phases of physical mediumship." We are told it only denounces the fraudulent part of the phenomena, and is ardently in favor of the genuine.

Beason Gray writes from Jackson, Michigan: "I am pleased to announce through the columns of your valuable paper, that at present the Spiritualists of Jackson, Mich., are enjoying a genuine revival. On Sunday, Sept. 3, Oscar A. Edgerly began a month's engagement with our society. From reports of his work elsewhere we had been led to expect much, but we can truly say, that our expectations have been far exceeded by our realizations. On Sunday, Sept. 3, his guides delivered two discourses of wonderful eloquence and power, enthusing our audience to the highest pitch of appreciation. On Friday night Mr. Edgerly gave a test seance for the benefit of the society, and while he declares he does not pose as a test medium, still we must acknowledge that we have never had a better exhibition of test mediumship from our rostrum, tests that have the true ring of genuineness from start to finish. We feel justified in saying that we anticipate a spiritual feast during the remainder of the month, and we shall try to engage Mr. Edgerly for a longer period as soon as he has the time available."

Oscar A. Edgerly's address during September is No. 811 South Jackson street, Jackson, Michigan.

FROM N. S. A. HEADQUARTERS.

Matters of Interest and Importance.

To the Editor:—It gives me pleasure to extend the cordial greetings of the N. S. A. to yourself and all connected with your valuable journal, our sincere thanks for all the help and encouragement you have ever given to our organization.

It is also with pleasure that we report to you and to the readers of your columns that the N. S. A. has never been so prosperous or able to do as much good as in the present year, as the annual report of its secretary to the next convention will show.

In regard to the thirteenth annual convention of the N. S. A., which will be held at the First Unitarian Church of Minneapolis, Minn., Eighth street and Mary Place, Oct. 17-20, inclusive, we are glad to say that promises of the best of convocations are held out to us, and we believe that Minnesota will surpass herself in the efforts made to give Spiritualism the grandest boom it has ever had in that section. Our list of speakers and mediums for the evening entertainments, which are to be free to the public, bears the names of many of our foremost workers; among those expected are: Rev. Dr. Austin, Will J. Erwood, Prof. W. F. Peck, Mr. and Mrs. Kates, Mr. and Mrs. Sprague, Oscar Edgerly, Mesdames Lillie, Fixen, McCoy, Gaule-Ridinger, Ressegue and others.

The musical program under the direction of Mr. Paul Zumback, will be a splendid addition to the evening work.

The Lyceum movement will be ably represented by the National Lyceum Superintendent, John W. Ring, who has much of interest and importance to report, and who has done a grand work for the children's lyceum in his official capacity.

The headquarters of the N. S. A. during convention will be the Nicollet Hotel, Minneapolis; all delegates and visitors wishing rooms at that hostelry during convention, can secure the same at reduced rates by writing to the proprietors, asking for terms given the National Spiritualists Association during convention dates.

Special railroad tickets will be issued on the certificate plan at one fare and a third for round trip; all wishing the same should ask for certificate tickets of National Spiritualists Association convention to Minneapolis. Their ticket agents will give information. Full fare is to be paid going; one-third on return trip. Each certificate must be signed by N. S. A. secretary, also endorsed by special railroad agent at convention the last day, Oct. 20, and 25 cents paid to the secretary for endorsing of the agent, this being the rules of the railroad companies.

The annual reception given to visitors and delegates will be held at the Unitarian church, Monday evening, October 16. All are welcome.

We desire to extend the grateful appreciation of the N. S. A. to the managers of all camps that granted an N. S. A. day during the last camp season; first and last these camps have been valuable aids to the National Association in its good work. The N. S. A. secretary had the privilege of representing this association the present summer at Onset, Mass., on N. S. A. day, and cannot adequately express her appreciation of the attention given to her plea for aid. Dr. Geo A. Fuller, chairman of the camp and president of the Massachusetts State Association, presided and made an eloquent speech in behalf of the grand work of the National Association and for organization among Spiritualists, pledging Massachusetts State Association anew to our cause and to the N. S. A. Mr. J. B. Hatch also spoke earnestly and forcibly of the N. S. A. and its objects, while many other prominent workers echoed these sentiments. The result of this meeting netted one hundred and three dollars to the N. S. A., many bills being quietly placed in the collection baskets, while a number of friends gave their subscriptions to swell the sum before the meeting closed. Among the many whose generosity and efforts went to make the Onset day a successful one for the N. S. A., Mr. and Mrs. Butterfield and Mrs. M. C. Weston may be mentioned, while the indefatigable Mrs. C. L. Hatch must be remembered for her cheerful assistance.

To one and all, greetings of love.

MARY T. LONGLEY,
N. S. A. Secretary.

Washington, D. C.

German Meetings at Lily Dale.

Now that the season is over, the work done and all going to their respective homes again, we would say a few words in regard to the German meetings held at Lily Dale.

These meetings have been successful and we look forward to a very good time and greater success next season. We thank the management of the City of Light Assembly for their kindness shown to us, and we thank all the friends for their kind thoughts and appreciative words, and all the German friends for their attendance, as also those who have assisted in the musical fund, which will enable us to start in next year with a good musical program. These meetings were conducted by Mrs. Elsie Stumpf, assisted by others. Her work was good, the lectures interesting and instructive and her spirit messages brought comfort and joy to the hearts of those that received them. Mr. Gustav Thiese, as chairman, did his best, so did Prof. Arthur Uvedale as musical director.

Now, dear friends, one and all join in making this work a greater success next season, by letting your friends know about these meetings at Lily Dale. Mrs. Stumpf is open for engagements in English or German. Mr. Gustav Thiese, Akron, Ohio, chairman; Mrs. Elsie Stumpf, Brooklyn, N. Y., medium and treasurer; Mr. Henry J. Hoffman, Toledo, Ohio, secretary. COR.

Harmony Grove Camp, Cal.

The camp-meeting just closed at Harmony Grove, Escondido, Cal., was one of unusual interest, material profit and spiritual development. The association has at last succeeded in becoming the owner of all the buildings, camp equipments and permanent improvements, so that its further financial standing and success are assured. The attendance was large, the several lectures, circles, literary entertainments ets., were well attended and productive of great good.

Among the speakers and message bearers who served us faithfully and acceptably, Mesdames Ella W. Marchant and Lily M. Thiebaud of San Bernardino, Mary C. Vlasek of Los Angeles, Millie Horder and Judge Sidney Thomas of San Diego, are worthy of special mention, and the association takes pleasure in expressing its grateful appreciation to each and all of them.

The morning services on Sunday, August 13, were set apart exclusively to the memory of our sister, Mrs. Etta Foster, one of the oldest members and most faithful workers in the association, and who was dearly beloved and will be sadly missed by all. The enclosed tribute to her memory was adopted by the association and formed the center around which clustered all the utterances of the different speakers.

J. L. DRYDEN.

In Memoriam.

Since our last annual encampment a shadow from the death angel's wing has fallen across the pathway of our association and has left traces of sorrow and tears upon the cheeks of some of our members.

On the night of November 9, 1904, the white angel messenger called Death, entered the home of our brother, Ezra Foster, and in response to the joyful summons, "Come up higher," two angels, instead of the one that had entered, passed out of that happy home into the solemn stillness of the life beyond.

Mrs. Etta Foster, the beloved wife, mother, sister and friend, at the end of an earth pilgrimage of sixty-nine years crowned with an unselfish and useful life-work, heard the welcome summons and quietly passed to the higher expression of life.

Sister Foster was the youngest daughter of Capt. Bailey Potter, who served his country with distinction in the war of 1812, and beneath whose humble roof at West Gardner in the far-off state of Maine, our sister first beheld the material light.

As members of the Harmony Grove Camp-meeting Association, of which she was an honored, faithful and beloved member from its organization, we hereby publicly express our deep sorrow and regret because of her physical absence, and also express our high appreciation of the many good qualities, and the beautiful character which she possessed. And we gladly bear tribute to the noble, unselfish life, the high spiritual endowments, and the sweet, elevating influences which her life constantly shed abroad as a benediction upon all with whom she mingled.

We hereby express our sympathy with the bereaved husband, children, grand children and friends who have been deprived of the loving care, companionship and kindly ministrations of the loved one; and while we cannot but deplore our own and their material loss, we rejoice because of her great spiritual gain.

Although hidden from our mortal eyes, and although we shall miss her dear motherly presence in the form in our assemblies and circles, and shall listen in vain for her spoken words, we know that it is only a thin veil that intervenes, and her interest in our efforts to advance the cause of truth which she loved so dearly, will be as deep as while she was present with us in the form.

"Think not about the grave; how should it hold
That essence pure, eternal and divine?
Lift not your gaze beyond the stars that shine
Far in the cloudless blue, serenely cold.
Nay, listen; you shall hear
The old glad words of greeting. You shall hold
The hands death's pressure left so icy cold,
And know that she is near—not far, but near,
Closer than earth can hold its loved is she."

The Northern Michigan Meeting.

Sunday, August 20, marked the closing of the sixth annual meeting of Spiritualists of Northern Michigan. It was an ideal day, as the three preceding ones had been since camp opened.

Mrs. Cora Morrill closed our camp work for 1905, with two grand discourses. They were most fitting, for all in sound of her voice to ponder on, to act upon, until we should meet again, knowing full well, if strictly adhered to for that time, they would be for all time, for words spoken, lessons learned, could only result in the bettering of every life. And we can only hope, that when we convene again we will have all profited by the teachings set forth. To the mind of the writer it was the most successful in the history of the camp, both spiritually and financially; not that the audiences were any larger, but more came into the fold acknowledging the truth of our philosophy, by receiving verifications which filled their whole being with satisfaction by the phenomena.

August 13, in the bright sunshine the cottage of the secretary, the first private cottage to be erected on the grounds, was dedicated by Mrs. Morrill, in beautiful words of "Home," and then named "Pine Crest Cottage," by the son Carl, who departed earth life, Oct. 18, 1887.

A. A. Finney, that grand trumpet medium, through his guides did much to clinch the philosophy of Spiritualism by the phenomena, making us all very grateful for his having come into our midst.

The memory of this camp will be a bright spot for our minds to dwell upon the coming year.

CAMP SECRETARY.

FINE BRAIN VIBRATIONS.

So Attuned That the Higher Order of Spirits Can Act Upon Them—Babe Amazes Doctors by Knowledge of Anatomy—Five-Year-Old Lad Holds Floor at Medical Meeting.

Glibly prattling of the petella and medulla oblongata, little 5-year-old Mark Delafield Mallory, of Santa Rosa, Cal., held the floor at a recent meeting of the Sonoma County Medical Society for more than an hour and kept the questioning physicians who gathered around him, gasping with wonder. Wee Mark is not a member of the society, although his father, Dr. G. W. Mallory, is, and the lad was not reading a thesis or advancing a theory. But from the way he discussed the muscular system of man, from the occipitalic to the tendon achillis or made off-hand mention of the floating ribs, the costal cartilage, the clavicle or the fibula, he might easily have been a second year medical student at least. STUDENT.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

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The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific proving that

HAY-FEVER
—AND—
ASTHMA can be CURED.

Mr. W. H. Kelley, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalya, after 16 years' suffering. Mrs. J. E. Wordyke, of Hill City, Kans., writes Jan. 25th had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. B. L. Gleason, 126 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Bainbridge, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist, of Abilene, Texas, writes April 16th, 1906, I never lose an opportunity to recommend Himalya, as it cured me of Hay-Fever and Asthma, and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1162 Broadway, New York.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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"There are some things in our personal history that never fade from memory. One in mine has been fresh for fifty years. I went one night to hear the eloquent lecturer, Prof. S. B. Brittan, but I have no recollection of a thought he advanced or a word uttered. But with him was a young man who sang, 'What shall be my angel name.' The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his earliest compositions."—J. S. Loveland.

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**Heroes and Hero Worship,

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

Mrs. Kayner will soon go to Kansas to resume her work, also to Texas, and would like to make engagements en route. She was called to Indiana owing to the death of her mother, Mrs. E. V. Wilson. She can be addressed at 619 Jackson Boulevard, Chicago, Ill., care of Mrs. Born.

E. W. Baldwin writes: "Of all the most interesting and profitable symposiums, the last is subject for deep growth of thought. The others each had two sides, which kept the interest up. This has two sides."

After a two months' engagement with the First Society of Spiritualists, J. C. F. Grumbine returns to his platform in Faelten Hall, 30 Huntington avenue, Boston, where he resumes work Sept. 10. His new address is Algonquin Road, Chestnut Hill Station, Boston, Mass. See adv. on last page.

W. D. Noyes writes from Minneapolis, Minn.: "After a pleasant sojourn at Wonewoc camp, and a long rest in nature's garden, we feel better able to again take up our spiritual work of healing and messages from our loved ones. We will conduct a public spiritualist service every Sunday evening at the A. O. U. W. Hall, 15 South Seventh street. We are located at 1222 Hennepin avenue, Minneapolis, Minn."

Mrs. Gartelman writes that a picnic will be held at Reissig's Grove, Riverside, on September 10, by the First German Spiritualist Society of the West Side. Admission, 25 cents.

Mrs. C. Kirchner writes: "The opening of the afternoon and evening services of the Rising Sun Mission on Sunday, Sept. 3, at Star Lodge Hall was very satisfactory as to attendance, etc. The hall had been newly carpeted and refurnished, and presented a very home-like appearance. Our president, in the afternoon spoke on immortality, and in his discourse presented some very valuable thoughts. Spirit messages were given by Sister Gifford, who just returned from Clinton camp, also by Brother Thompson. In the evening, Sister Fravel gave a very interesting talk, her subject being 'Home Again.' Her guides handled the subject with great consideration and predicted an outpouring of spiritual awakening for the winter months, which is a forerunner of what we may expect when we occupy our new temple. The singing of our choir drew the attention of those present. Tests were given by Sisters Weaver and Trafton Seven new members were enrolled on our membership book, with prospects of more. Services will be held every Sunday afternoon at 3 and evening at 8, at Star Lodge Hall, 378 South Western avenue. Our speaker for Sunday, Sept. 17, will be that veteran worker and Spiritualist, Dr. J. H. Randall. Our next social will be held Saturday evening, Sept. 16, at Brother Avery and Sister Sinn's home, 515 E. Fullerton avenue, near Halsted street. Come and bring your friends and have a good time."

Dr. J. H. Randall lectures October 10 and 24 for the Kenwood Church, Mrs. Grace Aitken, psychic and message-bearer. He lectures for the Rising Sun Mission, Star Lodge Hall, Oct. 17, and will make engagements for dates in the future, and may be addressed at 1058 Washington, Blvd., Chicago.

I. N. Richardson, a leading Spiritualist of Delphos, Kansas, writes: "I leave this day for the coast. I will visit Los Angeles, San Francisco, Alameda, and my esteemed friend, Ex-Senator R. A. Dague. From there I go to Portland, Oregon, to join my wife and son."

"Personally, out of the many contradictory theories, I take that to be most probable which holds the centralization of the nervous system to be a condition of consciousness; and that is wanting in the lower classes of animals. The presence of a central nervous organ, of highly developed sense-organs, and an elaborate association of groups of presentations, seem to me to be required before the unity of consciousness is possible."—Ernst Haeckel on Consciousness.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Mrs. DeWolf Kiser, a favorite in Chicago, is temporarily located at 851 W. Harrison street.

The Grand Rapids Spiritualist Society has purchased a lot for the erection of a temple, on which it has paid nearly $2,000 and meetings are held on the lot every Sunday. Virginie Barrett of South Bend, Ind., is serving the society during the month of August and large audiences attend the meetings and her work is highly appreciated. The Ladies' Aid of the society are putting all their efforts into work for the temple and are aiding the society in every possible way. The Ladies Aid takes the form of a literary club. With Mrs. John Hoskin as president the society is prospering and progressing in a financial and literary way as it never has before. Mrs. Barrett desires to make engagements with societies for fall and winter. Address her for the present at 333 West Colfax avenue, South Bend, Ind.

Henrietta Licatig, secretary, writes: "The picnic arranged by the Sunflower Club was held as announced, Monday, Sept. 4, on the beautiful grounds of the Minnetonka Club at Lake Bluff, Ill. Although the day was cloudy and threatening a goodly number of the faithful availed themselves of the opportunity to have an outing. Two cars were well filled, also the baskets which they brought along. Mrs. Laura G. Fixen, who as a hostess cannot be duplicated, made everybody feel at ease as soon as they arrived. After the inner man and women were filled with the goodies which were devoured in the open air under the sheltering branches of the trees, a meeting was called to order and Miss Elizabeth Harlow, of Columbus, Ohio, addressed us on the question of the hour, 'The Labor Problem.' It is impossible in a few words to refer as we would like, to this masterly oration, so logical, so convincing, and so grand in its discussion by this finished speaker. Everyone present pronounced it the best they ever listened to. Mrs. Georgia Gladys Cooley followed with a short but very interesting talk, after which several mediums gave messages, among them being Mrs. Dr. Caird of Lynn, Mass., who is to make Chicago her home. Supper was served, and after much handshaking all declared that they had had the best time of their lives, and taking the 6:50 train were homeward bound much improved mentally and physically for having enjoyed the hospitality of Mrs. Laura G. Fixen."

Mrs. Dr. Barker writes from San Jose, Cal.: "Rev. Allen Franklin Brown and wife and Mrs. Anna Sweeney left San Jose last Friday for San Francisco; from there took the steamer Sunday morning for San Diego, where they will attend the California State Spiritualist Convention, as delegates from the First Spiritualist Union of San Jose, the convention being held September 1, 2 and 3. Mrs. M. E. G. Howe of San Francisco, filled the rostrum of the First Spiritual Union, Sunday, Aug. 27, in the absence of Rev. Brown. Mrs. Howe gave many beautiful tests and readings from flowers in a very pleasing manner. The house was well filled and all were much pleased with Mrs. Howe; hope to have her with us again in the near future. Mrs. Nettie P. Fox will speak for us during the present month. Wednesday evenings of each week Mrs. H. L. Bigelow has parlor meetings at her home. A number of the members of the First Spiritual Union gave Brother and Sister Weber a surprise Monday evening. There was an impromptu program and games, which made the evening pass quickly and pleasantly. The ladies served dainties which they had prepared and it was a late hour when the happy gathering bade goodbye to Mr. and Mrs. Weber, leaving them alone to ponder over what had happened."

The Unity League dedicated its new hall lately at 201 North Williams street, Dayton, Ohio, in a splendid service, beginning at 2 p. m., and lasting till 10:30 at night. A grand feeling of unity and harmony prevailed throughout the entire day, and all who participated were enthusiastic in their realization that it was good to be there. There were no long addresses, nor tiresome essays, but short and crisp extemporaneous speeches by a large number of earnest men and women, making a real symposium of bright and helpful thought and sentiment. The opening number was a fine performance on the piano by Mrs. W. V. Nicum, "The Shepherd Boy," followed by a choice musical selection by Miss Churchhill, of Eaton. The Unity League was organized several months ago to provide a free public forum for the discussion of religious, scientific, social, philosophical and ethical matters and as an organization is unattached to any body of creeds or dogmas. Persons of all faith and attachment are invited to attend the meetings of the league, which are held on Sunday nights, present their views or participate in the informal discussion that ordinarily attends the presentation of a subject. The meetings are consequently very interesting and prolific of much genuine good.

Eva L. Stewart writes: "On last Sunday evening, September 3, the Hyde Park Occult Society had the pleasure of listening to a lecture by Dr. D. Stearns White. Mrs. Jennie Staner Adams, Mrs. Henrietta Lichtig and Mr. H. S. Fraser gave messages, all recognized. We were also entertained by a recitation by Miss Marguerite Sherman of St. Louis. She is only in her sixteenth year and is a remarkable elocutionist and would put to shame many of larger experience. Her recital held the audience spellbound and was loudly applauded. I forgot to mention Mrs. Kingsberry, who has just come to the front, and this being her third time upon the rostrum, she gave us a fine talk, and then read a poem which was well rendered. Sept. 12, we will give a benefit social for Brother H. S. Fraser, at which time we invite all mediums who would like to help him, to be present and kindly donate their services for his benefit that evening. He is a worthy young man, and we will be doing a good deed by our contributing to his welfare. Everyone should come. The admission will be 25 cents, and refreshments will be served free. On Sept. 10, Mrs. Eva Fravel of Austin, will speak for us. H. M. French will be with us on September 17."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Mrs. Lichtig, secretary, writes: "Mrs. J. R. Francis opens her home, 40 Loomis street, to the ladies of the Sunflower Club, on Wednesday evening, Sept. 13, for a dime social. Every minute will be taken up with something interesting. Come early and stay late. Bring the young folks and join in the fun. The Sunflower Club never does things by halves."

J. Iliff Mettler writes: "Messages scattered broadcast among the people, coming from the spirit world, like those from Mrs. Davis of Kewanee, must result beneficially to the people of earth; besides there is less chance and less motive for fraud, and such mediums should be salaried to enable them to continue this important work. It looks like a plan originating with the spirit world for the benefit of the victims of the false teachings of Christianity."

Mrs. Mary B. Hill writes from Columbus, Wis.: "As the Sunday evening meetings in my home, called the Moon Lodge, have continued through the summer months, and kept up the usual amount of interest, I thought I would take a breath of Wisconsin air after continued work for three and one-half years without missing one Sunday evening's work. I will be home for my work, Sept. 7, at 320 Flournoy street, Chicago."

Catharine McFarlin writes: "I wish to say that my present address is 329 South Fifth street, LaCrosse, Wis., instead of Plainview, Minn. I have been serving the LaCrosse Spiritualist Church for the past four months, which has proven to be a very pleasant season. Any speaker cannot but love the Spiritualists of this church as they bring with them such peace and good will, which is an inspiration to any worker. Their greatest drawback, like most other Spiritualist societies, is the financial struggle they are put to to hold continuous meetings. But they are true blue and must eventually win. There were many others attended the meetings who were not Spiritualists, who proved to be delightful friends. There is a democratic air about this beautiful little city of 35,000 inhabitants which is inviting and harmonizing, such a 'homefolks' feeling. I would like to engage with some society for the months of November and December, as I am free to do so now. Anyone wishing my line of work can communicate with me at the above address."

S. M. Richardson writes from Clear Lake, Iowa: "I see my subscription expired with the number received yesterday, and I hasten to renew, as I should be lost without The Progressive Thinker as the physical-spiritual chart and compass of my old age, now past 87 years. I think many times what a pessimist Bobby Burns was when in one of his poems he pens this stanza: 'I've seen yon weary winter's sun twice forty times return, and every time it's added proof that man was made to mourn.' In contrast with that I will say that I have seen you weary winter's sun more than twice forty times return and every time it has added proof (to me) that man was made to learn, and among all the sources of learning there is none that quite equals that obtained in the columns of The Progressive Thinker. Long may it continue in its good work."

Lottie Leavitt writes from Clinton, Iowa: "The Philosophical Society of Spiritualists of Clinton, Iowa, held its meetings in the K. of P. hall until about June 1, when by the courtesy of the M. V. S. A. they were held in the pavilion at the beautiful Mt. Pleasant Park on Sundays at 3 p. m., until July 24, which concluded the meetings of the local society until after the close of the camp-meeting. Mrs. Alice C. Barry, speaker and message bearer, has served us very faithfully and well for almost two years. She has done much to elevate the cause of Spiritualism in this community by her true life and earnest work for the uplifting of humanity. During her stay here she has made many friends both in and outside of the Spiritualist society, who are very enthusiastic in her praise. Mrs. Barry is a lady of charming personality and has few equals in presenting the philosophy and phenomena of Spiritualism. She was employed by the M. V. S. A. as a message bearer during the camp-meeting here and gave perfect satisfaction and won the unanimous praise of all who came in contact with her. On the last day of the camp session she was ordained as a minister of Spiritualism, W. F. Peck, president of the M. V. S. A., officiating."

Amos Packer, in answer to the exposure of the trumpet medium, Mr. Finney, says: "I was present at one of Mr. Finney's seances when a light was struck, and I plainly saw the trumpet as it lay poised in air horizontally within a foot of the ceiling. I saw it turn end down and descend to the floor. As I sat where Mr. Finney and the trumpet were both in front of me, I saw him at one and the same time, seated with a lady holding both his hands. Now if the exposer can furnish any light on how such things are done without spirit power, I will be more than pleased to hear from him. I uphold no frauds, but when such honorable and true mediums as A. A. Finney are to be exposed it will require some thing more than guess work."

Mrs. Sylvia E. Carey writes: "The audience at the Kenwood Spiritual Church spent a very uplifting Sunday evening, August 27, and in the afternoon meeting we had with us Dr. Cross and wife. The Doctor gave some beautiful thoughts on Spiritualism. Our speaker for the evening was Dr. J. MacFarland, who gave us an inspirational biblical lecture. He received the close attention of his audience. He surely is a grand, good man, and we hope to have him with us again in the near future. The ladies of the church will give a harvest dance and sociable on the evening of Sept. 29, at Kenwood Hall. Everybody knows what a grand, good time they had at our last dance. We will make it pleasant, and insure you a good time if you come, and join in the merry-making. We hold services every Sunday afternoon at 3 and evening at 8 o'clock, at our hall, 4308-10 Cottage Grove avenue. Mrs. Grace Aitken, our medium, gives messages at each meeting, assisted by Mr. J. S. Von Broecklin and others. Come and learn the truth. All welcome. Good music. Skeptics invited."

P. Pearson writes from Ponca City, Okla.: "In my article on 'Musical Vibrations' in paper of Sept. 9, occurs some typographical errors that I wish corrected so my classification can be rightly understood. In the second paragraph, seventh line occur the figures 32,331; it should read 32.331, the last three figures being decimals. In the 14th line, same paragraph, 4,138,440 should read 4,138.440, the last three figures being decimals. In the fourth line, third paragraph, 440, the last three figures should be decimals; also in the 14th line in fourth paragraph 652, the last three figures should be decimals. Above low C on the electric field decimals are dropped."

Mrs. Laura B. Payne, president of the Texas State Spiritualist Association, writes from Winfield, Kans.: "I am on my way home to Fort Worth, Texas, after quite an extended tour through through Oklahoma, Indian Territory, Missouri, Nebraska and Iowa. I will fill some ten or twelve engagements between here and Fort Worth, Texas, arriving there in time for our state convention which will be the last of September. I have many good things to say concerning our cause. Any mail addressed to 811 Taylor street, Fort Worth, Texas, will reach me."

Mrs. Squire writes: "We have been refitting Hope Hall, making it more commodious. Our church doors are now open to our friends and the public. Come into Macedonia and help us to spread the gospel of truth. Services Sunday evening, 7:30, at 220 Western avenue, near Van Buren. A little later we will have afternoon service."

Mrs. Hamilton Gill has now returned to her home, 522 W. Monroe street, Chicago. She holds circles every Sunday and Thursday evening at 8 o'clock; also a special circle for ladies every Tuesday afternoon at 3 o'clock. Private readings daily except Saturday. Mrs. Gill visited Grand Ledge, Haslett Park and Island Lake, Mich., camp-meetings and had a delightful time.

A circle will be held at the residence of Mrs. Squires, No. 220 Western avenue, on Wednesday evening, Sept. 13. Tests by Mrs. Dr. Caird, of Lynn, Mass.

Mrs. Gates writes from Winfield, Kans.: "Laura B. Payne, state president of Texas Spiritualist Association, has been with us and delivered three lectures, which were fine. Each one was handled beautifully and understandingly. If we had known of these things long ago we would as a people been far ahead of where we are to-day. She left here Tuesday morning for Tulsee, Indian Territory, to fill an engagement. We are all anxiously waiting for a time when we may have her in our midst again. We, like many orthodox, are waiting for the second coming of the Christ; but we consider each mortal being a Christ within himself."

D. G. Hill writes: "The opening services of the fall and winter sessions of the Golden Rule Spiritualist Society, on Sunday, Sept. 3, were satisfactory. A large audience was present to enjoy the talks given by the different workers present. The afternoon service consisted of a lecture by our sister, Mrs. Alice Sexsmith, with short talks by several in the audience; in the evening a lecture by Mrs. Nora E. Hill, and messages by the mediums present. Meetings each Sunday at 3 and 8 p. m., at O'Donnell College Hall, South Paulina street, between Washington and Park avenue. All cordially invited. Remember the open door. Our speaker for Sunday evening, Sept. 17, will be the Hon. Ex-Judge W. L. Snell."

C. A. Sollinger writes from Cleveland, Ohio: "After struggling for more than sixteen years, the Spiritualists of Cleveland, through the untiring efforts of the present officers and members of the Ladies' Spiritual Temple Fund Society, are going to have a home for themselves. They have bought the former Trinity Baptist church located on Fullerton street, between Broadway and Marceline avenue. It has been renovated from cellar to steeple, and will be open to the public, and dedicated to the teaching and preaching of the philosophy and phenomena of Modern Spiritualism, to the upliftment of mankind and seekers of truth. Brother Dell A. Herrick has accepted to assist on that occasion, free of charge, with other speakers yet to hear from. Prof. L. Quedenfeld and his three sons will furnish the musical program. The undersigned will give German address. Bro. C. W. Haines, second vice-president of the Ohio State Association, will preside as chairman. The program is not arranged yet, but the ladies invite all Spiritualists as well as others who seek the truth, whether living in Cleveland or elsewhere to participate with them, and assist in the dedication of this temple, making Sunday; October 1, a memorable never-to-be-forgotten day in the history of Spiritualism in Cleveland. Doors will be open free to all."

H. Smith writes: "The opening services at Van Buren Opera House of the Spiritualistic Church of the Students of Nature, Sunday evening, Sept. 3, were well attended. The hall was beautifully decorated with sunflowers, etc. Mrs. M. Schumacher, the pastor, welcomed the appreciative audience. A beautiful floral basket of red and white roses was presented to her as a token of esteem, in returning to serve the society after three months of vacation. Sister N. Kusserow, in handing the basket of flowers to the pastor, said, 'Hail, sister, hail; home again for the good.' Her remarks of appreciation brought sunshine to each one present. Her spiritual messages were convincing. A series of spiritual lectures will be given on Soul Development, by the pastor. Dr. L. C. Koehler, ex-minister, will assist. Services held each Sunday evening at Madison street and California avenue, 7:30. All are cordially invited."

Mrs. Maggie Henry writes: "On Sunday evening at Spiritual Mission Chapel (Old 77) we had a very intellectual audience. Our speaker, F. M. Stoller, read for the scripture lesson a portion of the 12th chapter of I. Corinthians. After a short scientific explanation of the different phases of mediumship his guides answered the scientific and philosophical questions asked by the audience, many of them being very interesting. They also answer personal questions, followed by spirit messages and psychometric readings, either by Mr. Stoller or some other medium."

Mr. A. Merkel, vice-president, writes: "An elaborate anniversary and party was given in honor of the Mrs. M. Schumacher, pastor of the Spiritual Church Students of Natura, at her home, Sept. 2. Among the many gifts was a handsome hand-painted china set, presented by our pianist."

Mrs. Anna Duncan writes: "We are here in Tampa, Fla., a small band struggling for recognition against adverse conditions. We hold our meetings in a small hall where discourses are given by our president, J. F. Ireland, who is a close student of the philosophy, and we enjoy his recitals very much. He is ably assisted by our vice-president, Mrs. J. J. Ender. Your correspondent is musical director, and at present secretary. I am also engaged as pianist and organist at Lake Helen camp for the coming season. We are trying to negotiate with J. Madison Allen to come here. That estimable lady, Carrie Firth Curran, sowed some good seed here, which will bear fruit. The Progressive Thinker is certainly doing a grand work. The Psychical Research Society meets every Sunday evening in I. O. O. F. hall at 8 o'clock. All interested are invinted. J. F. Ireland, president; Mrs. Anna Duncan, secretary."

Miss Elizabeth Harlow has been illuminating Chicago and vicinity with her lectures, lecturing here, at Genoa, and at the Sunflower picnic. She has been engaged for another year at Columbus, Ohio.

Ida May Cook of Spring Hill, Kansas, resigns her office in the Spiritualist League, organized at Topeka, Kansas. She says it "denounces all phases of physical mediumship." We are told it only denounces the fraudulent part of the phenomena, and is ardently in favor of the genuine.

Benson Gray writes from Jackson, Michigan: "I am pleased to announce through the columns of your valuable paper, that at present the Spiritualists of Jackson, Mich., are enjoying a genuine revival. On Sunday, Sept. 3, Oscar A. Edgerly began a month's engagement with our society. From reports of his work elsewhere we had been led to expect much, but we can truly say, that our expectations have been far exceeded by our realizations. On Sunday, Sept. 3, his guides delivered two discourses of wonderful eloquence and power, enthusing our audience to the highest pitch of appreciation. On Friday night Mr. Edgerly gave a test seance for the benefit of the society, and while he declares he does not pose as a test medium, still we must acknowledge that we have never had a better exhibition of test mediumship from our rostrum, tests that have the true ring of genuineness from start to finish. We feel justified in saying that we anticipate a spiritual feast during the remainder of the month, and we shall try to engage Mr. Edgerly for a longer period as soon as he has the time available."

Oscar A. Edgerly's address during September is No. 811 South Jackson street, Jackson, Michigan.

FROM N. S. A. HEADQUARTERS.

Matters of Interest and Importance.

To the Editor:—It gives me pleasure to extend the cordial greetings of the N. S. A. to yourself and all connected with your valuable journal, our sincere thanks for all the help and encouragement you have ever given to our organization.

It is also with pleasure that we report to you and to the readers of your columns that the N. S. A. has never been so prosperous or able to do as much good as in the present year, as the annual report of its secretary to the next convention will show.

In regard to the thirteenth annual convention of the N. S. A., which will be held at the First Unitarian Church of Minneapolis, Minn., Eighth street and Mary Place, Oct. 17-20, inclusive, we are glad to say that promises of the best of convocations are held out to us, and we believe that Minnesota will surpass herself in the efforts made to give Spiritualism the grandest boom it has ever had in that section. Our list of speakers and mediums for the evening entertainments, which are to be free to the public, bears the names of many of our foremost workers; among those expected are: Rev. Dr. Austin, Will J. Erwood, Prof. W. F. Peck, Mr. and Mrs. Kates, Mr. and Mrs. Sprague, Oscar Edgerly, Mesdames Lillie, Fixen, McCoy, Gaule-Ridinger, Ressegue and others.

The musical program under the direction of Mr. Paul Zumback, will be a splendid addition to the evening work.

The Lyceum movement will be ably represented by the National Lyceum Superintendent, John W. Ring, who has much of interest and importance to report, and who has done a grand work for the children's lyceum in his official capacity.

The headquarters of the N. S. A. during convention will be the Nicollet Hotel, Minneapolis; all delegates and visitors wishing rooms at that hostelry during convention, can secure the same at reduced rates by writing to the proprietors, asking for terms given the National Spiritualists Association during convention dates.

Special railroad tickets will be issued on the certificate plan at one fare and a third for round trip; all wishing the same should ask for certificate tickets of National Spiritualists Association convention to Minneapolis. Their ticket agents will give information. Full fare is to be paid going; one-third on return trip. Each certificate must be signed by N. S. A. secretary, also endorsed by special railroad agent at convention the last day, Oct. 20, and 25 cents paid to the secretary for endorsing of the agent, this being the rules of the railroad companies.

The annual reception given to visitors and delegates will be held at the Unitarian church, Monday evening, October 16. All are welcome.

We desire to extend the grateful appreciation of the N. S. A. to the managers of all camps that granted an N. S. A. day during the last camp season; first and last these camps have been valuable aids to the National Association in its good work. The N. S. A. secretary had the privilege of representing this association the present summer at Onset, Mass., on N. S. A. day, and cannot adequately express her appreciation of the attention given to her plea for aid. Dr. Geo A. Fuller, chairman of the camp and president of the Massachusetts State Association, presided and made an eloquent speech in behalf of the grand work of the National Association and for organization among Spiritualists, pledging Massachusetts State Association anew to our cause and to the N. S. A. Mr. J. B. Hatch also spoke earnestly and forcibly of the N. S. A. and its objects, while many other prominent workers echoed these sentiments. The result of this meeting netted one hundred and three dollars to the N. S. A., many bills being quietly placed in the collection baskets, while a number of friends gave their subscriptions to swell the sum before the meeting closed. Among the many whose generosity and efforts went to make the Onset day a successful one for the N. S. A., Mr. and Mrs. Butterfield and Mrs. M. C. Weston may be mentioned, while the indefatigable Mrs. C. L. Hatch must be remembered for her cheerful assistance.

To one and all, greetings of love.

MARY T. LONGLEY,
N. S. A. Secretary.

Washington, D. C.

German Meetings at Lily Dale.

Now that the season is over, the work done and all going to their respective homes again, we would say a few words in regard to the German meetings held at Lily Dale.

These meetings have been successful and we look forward to a very good time and greater success next season. We thank the management of the City of Light Assembly for their kindness shown to us, and we thank all the friends for their kind thoughts and appreciative words, and all the German friends for their attendance, as also those who have assisted in the musical fund, which will enable us to start in next year with a good musical program. These meetings were conducted by Mrs. Elsie Stumpf, assisted by others. Her work was good, the lectures interesting and instructive and her spirit messages brought comfort and joy to the hearts of those that received them. Mr. Gustav Thiese, as chairman, did his best, so did Prof. Arthur Uvedale as musical director.

Now, dear friends, one and all join in making this work a greater success next season, by letting your friends know about these meetings at Lily Dale. Mrs. Stumpf is open for engagements in English or German. Mr. Gustav Thiese, Akron, Ohio, chairman; Mrs. Elsie Stumpf, Brooklyn, N. Y., medium and treasurer; Mr. Henry J. Hoffman, Toledo, Ohio, secretary. COR.

Harmony Grove Camp, Cal.

The camp-meeting just closed at Harmony Grove, Escondido, Cal., was one of unusual interest, material profit and spiritual development. The association has at last succeeded in becoming the owner of all the buildings, camp equipments and permanent improvements, so that its further financial standing and success are assured. The attendance was large, the several lectures, circles, literary entertainments ets., were well attended and productive of great good.

Among the speakers and message bearers who served us faithfully and acceptably, Mesdames Ella W. Marchant and Lily M. Thiebaud of San Bernardino, Mary C. Vlasek of Los Angeles, Millie Horder and Judge Sidney Thomas of San Diego, are worthy of special mention, and the association takes pleasure in expressing its grateful appreciation to each and all of them.

The morning services on Sunday, August 13, were set apart exclusively to the memory of our sister, Mrs. Etta Foster, one of the oldest members and most faithful workers in the association, and who was dearly beloved and will be sadly missed by all. The enclosed tribute to her memory was adopted by the association and formed the center around which clustered all the utterances of the different speakers.

J. L. DRYDEN.

In Memoriam.

Since our last annual encampment a shadow from the death angel's wing has fallen across the pathway of our association and has left traces of sorrow and tears upon the cheeks of some of our members.

On the night of November 9, 1904, the white angel messenger called Death, entered the home of our brother, Ezra Foster, and in response to the joyful summons, "Come up higher," two angels, instead of the one that had entered, passed out of that happy home into the solemn stillness of the life beyond.

Mrs. Etta Foster, the beloved wife, mother, sister and friend, at the end of an earth pilgrimage of sixty-nine years crowned with an unselfish and useful life-work, heard the welcome summons and quietly passed to the higher expression of life.

Sister Foster was the youngest daughter of Capt. Bailey Potter, who served his country with distinction in the war of 1812, and beneath whose humble roof at West Gardner in the far-off state of Maine, our sister first beheld the material light.

As members of the Harmony Grove Camp-meeting Association, of which she was an honored, faithful and beloved member from its organization, we hereby publicly express our deep sorrow and regret because of her physical absence, and also express our high appreciation of the many good qualities, and the beautiful character which she possessed. And we gladly bear tribute to the noble, unselfish life, the high spiritual endowments, and the sweet, elevating influences which her life constantly shed abroad as a benediction upon all with whom she mingled.

We hereby express our sympathy with the bereaved husband, children, grand children and friends who have been deprived of the loving care, companionship and kindly ministrations of the loved one; and while we cannot but deplore our own and their material loss, we rejoice because of her great spiritual gain.

Although hidden from our mortal eyes, and although we shall miss her dear motherly presence in the form in our assemblies and circles, and shall listen in vain for her spoken words, we know that it is only a thin veil that intervenes, and her interest in our efforts to advance the cause of truth which she loved so dearly, will be as deep as while she was present with us in the form.

"Think not about the grave; how should it hold
That essence pure, eternal and divine?
Lift not your gaze beyond the stars that shine
Far in the cloudless blue, serenely cold.
Nay, listen; you shall hear
The old glad words of greeting. You shall hold
The hands death's pressure left so icy cold,
And know that she is near—not far, but near,
Closer than earth can hold its loved is she."

The Northern Michigan Meeting.

Sunday, August 20, marked the closing of the sixth annual meeting of Spiritualists of Northern Michigan. It was an ideal day, as the three preceding ones had been since camp opened.

Mrs. Cora Morrill closed our camp work for 1905, with two grand discourses. They were most fitting, for all in sound of her voice to ponder on, to act upon, until we should meet again, knowing full well, if strictly adhered to for that time, they would be for all time, for words spoken, lessons learned, could only result in the bettering of every life. And we can only hope, that when we convene again we will have all profited by the teachings set forth. To the mind of the writer it was the most successful in the history of the camp, both spiritually and financially; not that the audiences were any larger, but more came into the fold acknowledging the truth of our philosophy, by receiving verifications which filled their whole being with satisfaction by the phenomena.

August 13, in the bright sunshine the cottage of the secretary, the first private cottage to be erected on the grounds, was dedicated by Mrs. Morrill, in beautiful words of "Home," and then named "Pine Crest Cottage," by the son Carl, who departed earth life, Oct. 18, 1887.

A. A. Finney, that grand trumpet medium, through his guides did much to clinch the philosophy of Spiritualism by the phenomena, making us all very grateful for his having come into our midst.

The memory of this camp will be a bright spot for our minds to dwell upon the coming year.

CAMP SECRETARY.

FINE BRAIN VIBRATIONS.

So Attuned That the Higher Order of Spirits Can Act Upon Them—Babe Amazes Doctors by Knowledge of Anatomy—Five-Year-Old Lad Holds Floor at Medical Meeting.

Glibly prattling of the petella and medulla oblongata, little 5-year-old Mark Delafield Mallory, of Santa Rosa, Cal., held the floor at a recent meeting of the Sonoma County Medical Society for more than an hour and kept the questioning physicians who gathered around him, gasping with wonder. Wee Mark is not a member of the society, although his father, Dr. G. W. Mallory, is, and the lad was not reading a thesis or advancing a theory. But from the way he discussed the muscular system of man, from the occipitalic to the tendon achillis or made off-hand mention of the floating ribs, the costal cartilage, the clavicle or the fibula, he might easily have been a second year medical student at least. STUDENT.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

HIMALYA
(THE KOLA COMPOUND)

The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific proving that

HAY-FEVER
—AND—
ASTHMA can be CURED.

Mr. W. H. Keller, 3174 5th St., Newport News, Va., writes Jan. 25th, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalya, after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 25th had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Closson, 122 Morris St., Philadelphia, writes, Jan. 16th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist, of Abilene, Texas, writes April 15th, 1905, I never had an opportunity to recommend Himalya, as it cured me of Hay-Fever and Asthma, and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1162 Broadway, New York.

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The three volumes of the "Encyclopedia of Death, and Life in the Spirit World," contain more valuable data on Death and Spirit Life than can be dug up in all the libraries of the world.

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And lastly, our latest premium book, "Letters From the Spirit World," written through the mediumship of that remarkable medium, Carlyle Petersilea.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

Longley's Choice Collection OF BEAUTIFUL SONGS.

Here is a book of songs for public meetings and the home that is full of music and poetry that reach the soul. The book is just the right size, neatly constructed, plainly printed on a splendid quality of paper, and contains 76 songs.

WORDS THAT ARE TRUE.

"These songs are adapted to the needs of societies and to the home; they are spiritual, and breathe a tender sentiment to the cultured soul. —Lyman C. Howe.

"This collection of songs breathes a pure spiritual harmony, and has an uplifting tendency."—*Dawning Light.*

"The songs and music are of a nature to inspire those who hear them with new and higher resolves." D. W. Hull.

"There are some things in our personal history that never fade from memory. One in mine has been fresh for fifty years. I went one night to hear the eloquent lecturer, Prof. S. B. Brittan, but I have no recollection of a thought he advanced or a word uttered. But with him was a young man who sang, 'What shall be my angel name.' The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his earliest compositions."—J. S. Loveland.

Longley's latest book of songs comprises the cream of all his former books and many new ones, and can be had in decorated covers for 60 cents; plain, 40 cents.

STANDARD BOOK

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE,

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

F. S., Winnipeg: Q. Was there a proclamation of Atheism during the French Revolution, made by the leaders of the Republic or representatives of the people?

A. Deputy Depont in a speech said: "I am free to avow, that I for my part am an atheist." His words were received with silent approval.

But it is a mistake that there was a formal acceptance of atheism by the nation. The priesthood had joined with the rulers as always, and assisted in keeping the people in ignorance and poverty. The reaction was terrible, and scorn and hate were reflected on religion, which had supported the brigands of court and cloister. But the French must have a religion. The old had scarcely been overthrown when the wildest element of the revolution enthroned a "new." It was the "Religion of Reason." Chaumette led a procession, vast, drunk, delirious with blood, escorting the Goddess of Reason, borne on a palanquin. She had been selected from the opera, Demoiselle Condeille, and was arrayed in a sky-blue mantle, with a red liberty-cap with a garland of oak leaves. She was carried to the cathedral of Notre Dame, seated on the high altar and worshiped, the "National Convention chanting the Hymn to Liberty." This was not atheism. It was an acknowledgment of the existence of God, by symbolizing him in the goddess. Reason became only another name for Jupiter, Jehovah, God.

The application given by the clergy gives its only value to this charge against the French revolution. They assert that the reign of terror was caused by the national belief in atheism. The very reverse is the truth. It was the terrible suffering of the people, forced on them by rulers in the name of religion, which filled them with hatred and sent them, not of atheism, but to the overthrow of the existing system of government and religion to which they referred all their sufferings, and the establishment of a new. It was a wild, misdirected brute energy, as far away from reason as from the established church; a madness of fever, which time only could allay.

R. B.: Q. Is it true that a mother's love is the same as "divine love"? To me it seems that the mother's love for her children is selfish and the opposite of divine love.

A. Perhaps there is no word in the language given a greater variety of meanings than love. It may signify the most exalted unselfishness of an angel, or the sensuality of a devil. This want of clearness of definition leads to endless discussion, and obscurity of thought. Love in its essence is unselfish. It is like the sun which radiates with unvarying constancy, yet asks no return. Love exacts no recompense, demands no obligation, is devotion. This conception should be conveyed by the word, and if other meaning is desired a qualifying term should indicate the difference. We do not see how love is strengthened by the word "divine," for it is of all attributes the most exalted, and in any idea formed of God must be a leading quality.

In its ultimate analysis, a mother's love, which causes the endless sacrifice of herself, comes near to the "divine," or the most exalted. The mother bird folds her helpless nestlings under her wings while the storm beats over her, is as self-devoted as the martyr on the cross, enduring the pangs of death for the sins of others.

Overlying this devotion may be a veneer of selfishness, pride, ambition, expectation, but its intrinsic quality is not concealed.

F. S.: Q. 1. Who is Anna Eva Fay, and whence her power to read questions on slips of paper in the pockets of her interrogators, and of finding or directing people to lost persons or articles?

2. Last spring a person called Lotta was exhibited here, was apparently hypnotized and then placed in a box, out of which she rose in response to passes by the hypnotizer, into mid-air, apparently with no material support, a wooden hoop being passed around her body to show that no wires or other supports were used. How was this done?

3. How were the feats accomplished which Mrs. Annie Abbott performed some years ago, apparently resisting the muscular power of several strong men, with little effort, by some mysterious power?

A. The much-advertised Fay came from obscurity posing first as a "medium," and then as exposer. Finding mystery a drawing card, her managers gave no explanation, leaving the public to draw its own conclusions. The Spiritualists could accept the performances as spiritual and those who did not believe in that system could call it clever magic. If she had, or still has, any mediumistic power, it is covered up and vitiated by adroit deception. Her assistants have the program of each evening's performance prepared, and she is nothing more than any other "professor" of legerdemain. It is not possible to give the method pursued, by one in front of the footlights, any more than it would be to tell how Kellar produces his mysterious tricks, but when understood all these tricks are so simple as to be almost childish.

We cannot explain the suspension of "Lotta" in mid-air, but whenever a known law of nature, is apparently suspended, we cannot be too careful in drawing conclusions. While levitation has been repeatedly manifested by mediums, by spirit power, it has never been accomplished before a promiscuous audience, and from the delicacy of the conditions essential, never can be.

All these public exhibitors have their paraphernalia, and stages arranged for their tricks, which are in every respect different from true spirit manifestations.

The performances of Annie Abbott were explained at the time she was before the public, in this department. Her "muscular power" was simply skill in making her antagonists exert theirs at greatest disadvantage, and in opposition to each other. It may be pertinently asked, Why should Spiritualism be supported by legerdemain and tricks of magic, even admitting they are at times the efforts of spirits? Is not the cause whose grand object is to spiritualize mankind, degraded by mountebanks? Not one of these exhibitors will allow the routine of their performances to be disturbed. No one would be allowed to push a table or chair under suspended Annie Abbott. Why use a hoop? Because in the hands of the manager, the audience can be deceived. No one will be answered by Fay unless there is preparation beforehand. Spiritualism has suffered great loss by these charlatans who have more or less openly practiced under its name. In this it has not been alone, for the beginnings of all religions have been saturated with the arts of magicians, pretenders and charlatans. The true seers were followed by a train of pretenders and false prophets. The true is constantly revealed against a black background of deception.

FIRST VISIT TO LILY DALE.

An Ohio Worker Gives Her Thoughtful Impressions.

Ten days spent at the City of Light Assembly were fraught with both profit and pleasure. It being my first visit there, I was of course enchanted with the appearance created there. As it has been so many times described through these columns, I will refrain from saying anything about the grounds, but will speak of the spirit that permeates the place.

Hardly had we stepped from the train (there were four in our party) when exclamations of gladness greeted us as one by one friends lined up to bid us welcome. Conspicuous because of his modesty was Harrison Hunt, the "boy orator" of Conneaut, Ohio, whose outstretched hand and smiling face at once made us feel at home.

During my stay I met with the pro and con of nearly every known phase of mediumship, and if my impressions are correct I believe there is a tendency there to inaugurate a thorough sifting of the wheat from the chaff.

The lyceum, which I attended each session during my stay, is a most important feature; the conductor, Miss Carrie Howard, proved to be the right person in the right place in every sense of the word, she reaches the children in a way that is helpful to all who have the good fortune to be present.

Longley's beautiful songs seem to have a touch of real heaven in them when sung by that sweet young singer, Edna Grant, whose sweet simplicity lends angelic charm to every note, leaving profound impression upon her hearers.

The German meetings are a helpful addition, as many people who can make out the import of a test or message when given to them in English and yet would lose the essence of a lecture, thus the presentation of our philosophy to Germans in German, is most gratifying to them.

The band concerts were veritable feasts to the lovers of music, and the many pleasurable attractions too numerous to mention serve to make the days at this camp most busy ones.

But in spite of all this, there are still those who grumble, and the question arises: Does a flowery talk about the "home over there," an individual message, a personal test, a slate-writing, a seance light or dark, constitute all there is of Spiritualism? Evidently there are some people calling themselves Spiritualists who believe this is or ought to be all, and they are dissatisfied that the management engage other than strictly Spiritualist speakers to lecture at the auditorium.

Here let me say that I believe it is high time that our people wake up (some of them) to the realities of our cause. Spiritualism not only covers the above named modes of communication between the seen and the unseen, but it spreads its banner wide, and enfolds humanity in its various stages of progression, and helps the struggling masses to rise by extending its fellowship to all who labor in the reform movements of our age, be that reformer political, social, religious, moral, mental, or spiritual; all of these are expressions of spiritual truth, and we hail with gladness a press and a platform that is broad enough to hold them all.

The mission of Spiritualism is not alone to materialize spirits, but to spiritualize material people, that they may realize the truly spiritual.

Spiritualism has no one hobby to which to bind its constituents, but it opens to us great fields of knowledge, and with every step forward we have a clearer view of the vastnesses before us.

To aid this world-wide progression, the management of the City of Light are sparing no pains, and instead of petty criticisms they should have the most helpful thoughts of every Spiritualist at large.

Altogether our stay at Lily Dale was interesting, delightful and educative—what more could we ask for in ten days? ELIZABETH SCHAUSS.

Toledo, Ohio.

New Era Camp, Oregon.

Just keep the New Era Camp-meeting for the year 1906 in mind and don't forget the fact that New Era is in Oregon.

Another fact for you to remember—Rev. G. C. Love is again president, and he is going to work all the year in order, if possible, to make that camp-meeting better than the one just ended. Spiritualists of the Pacific coast, send him your best thought for the success of that meeting and begin getting yourselves ready to come to the next year's camp-meeting.

There is just reason for saying the last camp-meeting was ably managed, had the best of lectures, and honest mediums to follow them, and all who attended the meeting spoke in highest praise regarding the work in all its various phases.

The music in charge of Mrs. G. C. Love and Mrs. Hector Campbell produced the grandest conditions for both lecturers and mediums, while Rev. G. C. Love, the president, sang "The Handwriting on the Wall" in a manner that caused him to repeat it many times during the session of camp work.

All the orthodox idea is taken out of that beautiful song in the way Mr. Love sings it, and it is coming to the front again as a Spiritualist song, and it appeals to the people in a way that inspires grand thoughts of the power of a spirit. OCCASIONAL.

"Materialization." By Mme. E. d'Esperance and B. F. Austin. Excellent. Price 10 cents.

DELPHOS CAMP, KANS.

Laudatory of the Prominent Workers at the Camp.

The 27th annual camp of the First Society of Spiritualists and Liberals, closed its 17 days session on August 27.

With each succeeding year this camp has grown in prominence and stability, until now there is no camp in the West that wields a greater influence or a more exalted exposition of Spiritual philosophy, harmonizing the well being of physical existence.

It has ever been watchful as well as mindful of deception practiced under the guise of spiritual phenomena, and to that end have its officers labored to procure none but trustworthy talent, true to the precepts of which Spiritualism, in its purity, stands a formidable truth which no contending force can overthrow or dethrone its power.

The camp this year has been an exceptional one from many standpoints. As a financial venture it has eclipsed all previous records. From a spiritual point of view it has elicited an interest as never before. The practical food which was dispensed by the zealous workers from the rostrum, was greedily devoured by hungry souls seeking knowledge.

The demonstrative work came with such volume and overwhelming evidence as to silence the most positive and embarrassing skeptic upon the grounds.

The writer feels in duty bound to give each faithful worker a short pen picture of their abilities as they appealed to his understanding, and while he does not feel competent to portray the full value of each, yet we trust a pardoning thought will find favor with those of whom he writes.

First on the program of speakers, we introduce A. Scott Bledsoe. Mr. Bledsoe, we believe, is a native Kentuckian, and his whole soul is afire with the realities of life. His masterful logic as it falls from his lips fills his listeners with an elixir so forceful, so positive, as to brush aside the hesitating darkness of doubt, and in spite of prejudicial feelings they grasp the light and are carried to a realm of condition which they knew not of. Mr. Bledsoe has no peer upon the spiritual rostrum as a practical logician, expounding truths that reach more people whose minds are in great need.

The next on the program who claims attention is Mrs. Etta Bledsoe, wife of A. Scott Bledsoe. It is no extravagant statement when we say that Mrs. Bledsoe is possibly the finest and most spiritually attuned inspirational speaker now lecturing before the people. Her whole demeanor when delivering a discourse is that of a being divinely illumined. Her eyes glow with a love light; her countenance gives forth an expression that bespeaks a power of which no human sculptor could dare hope to impart to his fondest dreams. Each announcement of when she would a higher sphere of action. Mrs. Kayner won the hearts and affections of all who came in contact with her; kind, motherly, a noble soul; leading the life of a pure and refined spirit encumbered by earthly ties, she challenges the admiration of all true men and women by exemplary life. Mrs. Kayner's abilities lie in test work. She is in many respect a marvelous medium. Not tainted by the lust for money, she is as honest as the great cause which rules the destinies of the worlds. Her fire test on the closing Sunday of the camp was a sensational revelation of spirit control to many, and the committee selected to exercise a watch to see that no impositions were practiced were simply dumfounded. Many were the sad hearts made glad by the comforting words spoken through the medial powers of this noble woman.

Our next is Mrs. Edith McCrosson, of Columbus, Ohio. Mrs. McCrosson is a spiritual enigma, a human flower, blooming in the soul garden of affection. Her lightness of heart carries her along over the dark chasms of despair, piercing the clouds from which fall the rays of sunshine and beauty. Mrs. McCrosson's work is on a high and spiritual sphere. Her mediumship ranks among the best. Her readings gave excellent satisfaction. While she is yet unknown to the general public, her energy and push will lead her onward to a greater work.

We now come to Miss E. E. McCarthy of Denver, Colo. Miss McCarthy stands alone, she is the impersonation of occultism, and if transcendentalism be a truth one might exclaim that one of the ancient masters had reappeared in this personality. Miss McCarthy is not easily comprehended; she is a strange spirit wandering among a class of people that cannot grasp her intellectual acumen. She climbs the heights of occult lore, delves deeply into mysticism, courts the phantasies of Persian magic, and with her mother wit flays her antagonists with the fluency of an adept.

Miss McCarthy won the appreciation of the whole camp; she did splendid work in the line of tests, both in public and private, and those who came to know her are bettered for having met her.

We now come to our closing chapter, Mrs. Inez Wagner, of Topeka, Kansas, trumpet and pellet medium. Mrs. Wagner is without a parallel as a trumpet medium. Her work was so satisfactory and so much interest was manifested that she could not accommodate the crowds that applied for admission to her circles. She gave a test seance to a circle of twelve, eight being skeptics, the other four being chosen by Mrs. Wagner (the writer being one of the number). In this seance the skeptics were permitted to make their own conditions, she submitting to the following test conditions: The committee of skeptics in charge procured mosquito netting and completely enveloped her by wrapping it about her, then two men each side of her, sitting on the ends of the netting, and to still further preclude fraud they cut strips of court plaster and fastened over her mouth. The circle was then seated, the light blown out, and after singing a few hymns the manifestations began. This test circle capped the climax. The doubting Thomases could no longer attribute fraud upon the part of Mrs. Wagner. They became silent, and now their mental energies are at work trying to solve the problem of spirit manifestation. There is not a shadow of doubt about the genuineness of Mrs. Wagner's mediumship. The voices come loud and strong through the trumpet, and he who is sincere can, if he so desires, learn the truth of life's continuity by attending Mrs. Wagner's seances.

I. N. RICHARDSON.

"The Attainment of Womaly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. Price $1.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents.

CHICAGO SPIRITUALISTS LEAGUE

Commences its Meetings for the Season of 1905-6.

A fairly good audience for the very limited advertising that was done made up the opening meeting of the Chicago Spiritualists League, which was held in Handel Hall, No. 40 E. Randolph street, Saturday evening, September 2.

Dr. George B. Warne, president of the League, presided.

The services were opened by the congregation singing, with Mrs. E. Foote as leader at the piano, the tune "America," with the words:

"Sweet sister spirits come,
And from your beauteous home,
To earth descend.
Come cheer us with your love,
And lift our thoughts above;
O'er land unknown to rove,
Your guidance lend."

Our old but clear-minded patriarch, Dr. Hewitt, pastor of the Church of Psychic Forces, made a very impressive and uplifting prayer. This was followed by a solo by Mrs. Elizabeth A. Reizinger, which she rendered in a manner that called forth the hearty applause of her audience.

Dr. Warne in his happy manner of presenting persons to an audience, introduced Miss Elizabeth Harlow as the lecturer for the evening. She announced her subject as "The Realm of the Unknown." For nearly an hour she handled this subject in a way to command the earnest attention of her listeners. She has a clear voice, and a personal presence that is magnetic, and there is every evidence that she is moved by spirit power.

The leading thought of the lesson as near as I could analyze it, that was given, The star of Bethlehem modernized, is the star of progress, and it is progress that carries us forward into the great unknown. Mankind are pushed into the great unknown whether they have a will to enter it or not. It is human destiny to advance from the indifferent, the good, and the better ever to the best ideals conceivable. It is the right of each soul to make choice of the ideal life and activity it would materialize. It is not so much the quantity in numbers of men wanted to make Spiritualism grow, as the quality. And Spiritualism is here out of the great unknown that was, and is for our benefit, our progress and our happiness; and a force unseen is bringing more and more of its hidden glories for man's moral and spiritual nature evolution into that condition in which God may be seen in the human face and felt from the human soul.

Miss Harlow held very closely the attention of her audience from the commencement to the end of her discourse, and was heartily applauded at the finish.

Mrs. Wm. Hilbert, Mrs. Julia Lincoln and Mrs. Mary Weaver engaged the attention of the audience about fifteen minutes each in giving readings and messages, with which many of the people present seemed very much pleased. The meeting was closed by a benediction by Miss Harlow.

The next public meeting of the League will be held in the same place Saturday evening, October 7. Good talent has been engaged, and the public is cordially invited to attend.

DR. J. H. RANDALL,
Recording Secretary.

OHIO MISSIONARY.

Lake Brady and the Wentworth Association of Spiritualists.

It was my privilege on August 26 and 27 to address the Wentworth Association of Spiritualists at their 36th annual grove meeting, between Antwerp and Hicksville, Ohio. It was the largest Spiritualist meeting I ever addressed, there being more than one thousand persons in attendance, nine hundred and three having paid entrance fee at the gate on Sunday.

The Wentworths are a large family and are the pioneer Spiritualists of that part of the Buckeye State; the younger generation are justly proud of the work of their elders and are doing all they can to keep the work moving on.

The day was beautiful and the woods of tall and stately trees seemed just the right place in which to give free and radical expression to the truth so dear to us all.

The perfect order and attention manifested by that vast audience was an inspiration in itself, seated as they were on planks, tree stumps, wagons, and even on tree limbs, some very comfortable, others very uncomfortable, during the fifty minutes of my address on "The Power of Thought," "Truth," "Liberty," all of which subjects had been furnished by people in the audience; hardly a stir was noticeable. The same attention was accorded Mrs. Belle Fuller of Grand Rapids, Mich., who gave general good satisfaction as messagebearer.

The music for the day was furnished by a mixed chorus composed of the younger members of the Wentworth society.

On August 13 it was my pleasure to occupy the rostrum at Lake Brady camp, where I met a very appreciative audience, among whom were many friends whom I had met on previous occasions. It was refreshing to meet with them all and to catch the "welcome" smile upon their faces, as well as to become acquainted with the constantly increasing numbers of newcomers.

The management at Lake Brady is endeavoring to feed the hungry souls of men with a truth that is backed by unerring principles. Truly their efforts are commendable, and they are reaching multitudes in their way, being situated just opposite the Brady Summer Resort, the tent that serves as auditorium is at once conspicuous to those who arrive on the grounds, curiosity has led many a one to cross the road to see "what is going on over there," and out of it has grown interest and with further investigation have become Spiritualists; thus the camp is useful and helpful. Long may it prosper!

ELIZABETH SCHAUSS.

Toledo, Ohio.

Important Notice to Ohio Spiritualists.

The Ohio Spiritualist Association is very desirous of extending its missionary field and earnestly solicits correspondence with Spiritualists in localities where there are opportunities of organizing societies. Address all communications to

CARRIE M. BARTHOLOMEW,
Corresponding Secretary O. S. A.
Geneva, Ohio.
By order President O. S. A.

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MISSIONARIES' REPORT.

For the Quarter Ending August 31, 1905.

June was our vacation month and we spent that time at our home in Jamestown, N. Y. It was a pleasant and happy experience.

When we arrived home we were both tired and sick, but the rest and change, together with the treatment furnished us by Mrs. Dr. Matteson of 248 North Division street, Buffalo, N. Y., restored us to the state of health necessary to the continuance of our work.

During July and August we visited Urichsville, O., Elwood, Ind., Millsburg, Mich., and filled engagements at the following named camp-meetings: Chesterfield, Ind., Snowflake camp, Central Lake, Mich., Vicksburg, Mich., and Ashley, Ohio. We organized one new society and held 46 meetings.

Chesterfield camp-meeting with its many mediums for various phases of phenomena was doing business on a large scale; many investigators and others were being supplied with the "bread of life" and perhaps more, the bread of life immortal. Many Spiritualists were partaking of the same kind of nourishment and everybody was in the happiest mood.

The lectures and messages were of the best. The conferences were very interesting as well as educational, and when Brother Collins (a former minister of the "Church of God") "let go" in conference, everybody "got happy." Oh, what joy Spiritualism brings to those who have believed and preached a future life, as it enables them to prove it.

Everything was first-class at Chesterfield, and the "pilgrims" felt that their visit was all too short. Chesterfield showed its good will and sympathy in the work of the N. S. A. by allowing us to take a collection for the Mediums' Relief Fund which netted the handsome sum of $22.

We next visited Snowflake Camp, Central Lake, Mich., our daughter Marie accompanying us. We have but little time to visit our children and they have but little opportunity to visit us, as we are so constantly on the wing, and we greatly appreciated this opportunity to spend one whole week with the dear girl. We did enjoy it, and so did she.

Snowflake Camp has improved in the last year. New cottages have been built, streets laid out, lots surveyed, etc. New streets were being cut through the woods to the lake and everything was being done to push the work at this beautiful camp.

The attendance on Sunday was very good. The air was lovely and cool here, while in New York, Chicago and other places the heat was intolerable and sunstroke prevalent. The nights at Snowflake were cool, and we slept comfortably under blankets. There was no one suffering from heat at this place. Many people come to this part of the state of Michigan to avoid hay fever and asthma. A collection was taken for the Mediums' Relief Fund of the N. S. A.

The Vicksburg camp was well attended this season. I think there were more people in attendance on Sundays than there has been for some years past. Thomas Grimshaw was the chairman and proved himself one of the best.

Miss Jeannette Fraser, the little woman who is filled with the love for our sacred cause, and inspired with the zeal that guarantees success, is the owner of the beautiful grounds, and the manager of the camp. She employs the best talent obtainable regardless of the expense, which is one of the secrets of its success. Every year new improvements are added to make the camp more beautiful, attractive and comfortable. Here old friends come together to enjoy the sweetest blessings of "this dear old world."

Vicksburg programs advertised a N. S. A. day at which time Brother Grimshaw and the missionaries officiated. A collection was taken to assist the N. S. A. in its work.

At Ashley camp we found the old friends at their several posts of duty. They received us with the same familiar smile and hearty handshake as of yore. These camp grounds were never so lovely as at the present time. The foliage seems more dense than ever before. Trees are planted each year and are coming on to take the places of the old ones as they shall pass away. In like manner the camp-meeting is converting new members who are growing in spiritual knowledge preparatory to the filling of the places that will soon be left vacant by the older ones as they shall pass on to the better land.

"Lake Tiberius" was much clearer and perhaps not quite so rough as in former years. No shipwrecks were reported, and no one was drowned during the camp-meeting; though the banks of the lake were lined with men, women and children from morning till night, day after day. The fishing was exceptionally good at Ashley this year. Mrs. Kibby spent a good share of her time fishing, and it was reported that she caught one hundred fish in one day.

The conferences were a feature of importance in the good work of the camp. Regular meetings every day and three meetings on Sunday is the rule at Ashley. There was the largest attendance at Ashley this year of any year of the five that we have served that association.

I want to mention the "Odovine" mineral well that is on these grounds. Its water is used by many people in this vicinity. People come with teams and fill jugs and bottles and take away with them. Many reports of different diseases that have been cured by drinking this water are current. This water is free to all now. The camp managers hope to be able to erect a sanitarium here at some future time.

The camp-meetings have had a successful year. Spiritualism in all its branches of work is succeeding beautifully. It was never more in favor with the people. It has never made such rapid growth, and especially in the direction of permanency in organization, as it is making to-day.

Spiritualism is winning the day and we are happy. Spiritualists, you ought to be happy, you need to be happy, you are happy, and the way to keep happy is to subscribe for this paper and through it keep posted on the growth and advancement of our great cause.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

DROWNS AS PREDICTED.

Young Man Loses His Life After Joking Reference to Prophecy of Several Years Ago.

By the overturning of a canoe, William J. Schiffman, 21 years old, son of Dr. W. W. Schiffman and nephew of Dr. Rudolph Schiffman, prominent citizens of St. Paul, Minn., was drowned in White Bear Lake, September 3. Everett Brown, a companion, was rescued alive, but is in a serious condition. A strange fact is that young Schiffman's mother had been told several years ago that her son would be drowned in September, 1905. This prophecy had been referred to jestingly at the breakfast table when the boy announced his intention of going canoeing.

The Warfare of Science With Theology.

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"War Is Hell."

(Continued from page 5.)

Universe than was Zeus of the Greeks, or Jupiter of the Romans. It was the command of Jesus that when ye pray, say "Our Father who art in Heaven;" and the illustrious Theodore Parker used to close his pathetic, uplifting prayers, "And now, to our Father and our Mother, too, will we ascribe all the honor and the glory forever."

2. Cease from all procreative increase, based upon selfish gratification—based upon that Adamic impulse, common alike to insects, animals and the masses of unthinking men. The Adamic man will some time and somewhere be necessitated to die to generation, that he may be made alive in the illumined Christ, who was and is the resurrection and the life.

Kindly do I beseech you, oh, mortals, to cease begetting children under the influence of stimulants, perverted passions, and the war waves of infuriated battles. Roosevelt's suggestion of "many children" should be modified to read—"fewer children and superior ones."

3. Cease honoring and glorifying the brutal bravery of generals, majors and captains, who publicly strut along the streets in the gilded trappings of army equipages.

Shame be it to pronounce these men brave. There is no true moral bravery in war. This war-passion belongs to the realm of untamed animal life. Beasts naturally fight. A man, a pugilist, who will stand up and fight is as brave as a dog. Dogs fight because they are dogs. Personally I would run before I would fight with fist, club or revolver. It takes a brave—a truly brave man to run before he will fight. Any street cur almost will fight.

"Follow peace with all men," was the Christly command. Parents teach your children the principles of peace. Teach them that it is better to be harmed than to harm another; better to be killed than to purposely, murderously kill a brother man, for the consequences of this life's conduct extend beyond the grave, and heaven is attained only through holiness.

4. Cease the daily feastings upon the bodies of dead animals, especially the corpses of cattle, sheep and hogs, because men naturally grow to be like what they feed on, the foods making the blood, the blood making the body, and the body affecting the mind. The animal, flesh-eating nations are the fighting, conquering nations of the earth. Feed a young bear upon vegetables, grains and fruits and nuts, and he will grow up as docile almost as the flocks in the fields. Animals are often diseased, but being dumb cannot tell of their pains. Cattle suffer largely from tuberculosis and swine from trichinae, and the eating of such animal flesh not only diseases the human body but excites the war passions.

It is not from any over-strained idealism, but from an abiding actualism that this statement is made. Though in my 85th year, I am healthy, strong, vigorous—and why? Because I obey nature's laws, which are God's laws. "First, that which is natural," said Paul, "afterwards then that which is spiritual." I rise early in the morning, take a short walk, use no liquors nor wines, no tobacco, no coffee nor tea, and eat no animal flesh; and whether in my native or foreign lands, I dare to voice these, my convictions, and to practice them.

5. Disband all boys' brigades. They breed and encourage war. Cease reading trashy, excitable novels above love by moonlight, elopements, sentimental anarchy, and disobedience to the higher powers. The young grow to become like what they think about and read about, and much of this newspaper literature about fortunes made by speculation, of lynchings, of murders, of thundering of cannon and of great standing armies, are all demoralizing because exciting thought, and riveting the attention upon the painful tragedies, unprincipled frauds and fiendish barbarisms of the world.

6. Cease burdening women with the horrors, sufferings and crimsoning crimes that just as naturally flow from war as waters flow towards the ocean. Woman is more moral, more refined and spiritually-minded than man, hence her perpetual, and almost universal, voice for peace. Queen Victoria was ever averse to the Colonial wars. Often woman's tender voice of love subdues where force fails. Because of woman's intuitive sensitiveness, and natural kindness of heart, coupled with a clear intellect, she should not only exercise the right of suffrage, but should more potently make her influence in the family circle and the political arena in favor of justice, equality and peace, awaiting her time for a seat in Congress halls.

7. Cease yearly to resurrect the blood-stained war-ghost of Yorktown and Bunker Hill. This war-inciting ghost should have been "laid" buried, *years ago in a grave too deep for resurrection.* There should be no more boasting verbiage about "whipping the British." There should be no more drumbands of "Yankee Doodle," toy guns, nor pestiferous fire-crackers to purposely remind us of the old Revolutionary War. "Let the dead bury the dead," were the fervid words of the Christ. True patriotism does not consist in noise and bloodshed; but in justice, aglow with mercy and with equal opportunities for all. Genuine republics that live in the future, must call for, must demand justice and peace as among their supreme vocations. Consider that we are living in the fruitful present, sowing for others to reap, and that our principles materialized in our lives to-day, will—necessarily must—mightily mold the to-morrow of the future. Hushed then, be the song of "The Star Spangled Banner;" hushed be the God Save the King," the French "Marseilles" and all national war songs. Supplant them with songs of moral heroism, songs of home-life and farm-life, of hygiene and health, of inventions, of discoveries, aspirations, soul subjections, inviting Arcadias, Easter mornings and golden prophecies of the time

"When wars shall cease and ancient feuds shall fail,
Returning Justice lift aloft her scale;
Peace over the world her olive-wand extend,
And white-robed innocence from Heaven descend."

Standing not long since by Grant's tomb on the Hudson, I saw chiseled upon the impressive structure, the brief, yet grand, inscription—"Let us have peace." The words charmed, thrilled me, as would a message to humanity from purer, higher heaven. When the Nazarenian Rabbi was about to leave his disciples to prepare a place for them in the Father's House of many mansions, he said: "My peace I give unto you—my peace I leave with you." What a treasure, the peace of the Christ!

Tarrying a few days in this hillside city of peace, Mt. Lebanon, we are reminded of Mt. Carmel, and Herman, and Olive, and of the prophet's words: "How beautiful upon the mountains are the feet of him that bringeth good tidings that publisheth peace. * * Thy watchmen shall lift up their voice together, shall sing when the Lord shall bring again Zion. * * And the Government shall be upon His shoulders. * * His name shall be called Wonderful, Counsellor, and Prince of Peace."

Under a similar flow of inspiration, when those early believing disciples were "all of one accord, there came a sound from heaven like a rushing wind, and there appeared tongues of fire, and they began to speak with other tongues. * * Many wonders and signs were done by the Apostles. * * And all that believed had all things in common."

Thought, in connection with wisdom and persistent energy, is creative. To have better conditions we must think them—make them. There will never be an actual state of brotherhood and love and peace unless those who see the significance of this better way should go to living it at whatever hazard or cost. The life lived is the best proof of any philosophy.

Is it said that "all things in common" and the Sermon on the Mount are impractical? Atheistic materialists would naturally so think, but the refutation of this foolish thought lies before your eyes. These houses and barns, these flocks, herds upon the hills, these harvest fields and choice household comforts, all—all prove the practicability of the Pentecostal teaching. To say, then, that the principles of peace and "all things in common" are "beyond our reach" is absolutely untrue. They have been reached, and may be reached by all those who see diviner symbols in the dove and the olive branch than in the sword and the spear, and who prefer the spirit to the flesh. It is the spirit, and the spirit only, that giveth life, and by living in the spirit, new ideals and loftier moral altitudes are ever being attained. When Mount Soafa would not come to Mohammed at his bidding, he exclaimed, "then will I go to the mountain." These words—"will go"—tell of an irresistible energy. Reformers in this competitive age need the fire of unflagging energy and persistent devotion to the dissemination of their principles. Churchmen need the quickening of conscience. They are partially paralyzed, floundering in the sea of fashion and fame. Wisely sung the Quaker poet:

"We want a Christ again
To burn the truth fresh upon the forehead.
A Christ to walk among the wrangling Pharisees,
A Christ to drive the money-changers from the temple,
And bring the gospel of purity and peace back again."

Do not indulge the thought that non-resistent, non-fighting peace people are a placid, non-muscular people. They are not. Conscious of the right, and with the Hague arbitration in their minds, and the Christ principles in their heart, they stand in unruffled calm upon the rock eternal. "Quit ye like men"—"put on the whole armor of God," "fight the good fight of faith," were the stirring Apostolic words. The burning question that conscience, with an eye on the future, asks, is this—"Which *is* the way of life? Is it along the gay highway? Is it along social jungles and fashionable barbarisms, or in the way of obedience to the higher law of brotherhood and peace, each loving and living for the good of all?"

Human life at best is only a brief pilgrimage—a few steps from the cradle to the casket. Whither am I bound? The kingdom of God, that is the kingdom of infinite possibilities, is within you. Study them—develop them. It is not so much what you were, as what you are and what you intend to be. Look not mournfully upon the dead past. Let not your eyes turn to the horizon, but up to the noonday splendors of the meridian—the mountain top of the perfect life. Socrates, walking barefooted in ancient Athens was a thousand times richer than Croesus in his chariot.

The proud Roman Tiberius wrote thus: "Conscript fathers, I am the most miserable man on earth;" while Solano, a poor, humble subject with a heart full of charity and faith, said, "I am the happiest man on earth, for I am always planning to get that I may give."

It is absolutely impossible to produce the saintly soul along any line of mere self-interest. Sinking the selfish self is the first step towards the heavenly life. The acorn must fall ere it can sprout and grow. Nothing that is given, is given away. Our true lives are found in enriching others. God is infinitely rich and happy because He is eternally giving. The giving makes rich, and the equal sharing increases the possession.

We may well close with these words of a sister poet:

"I will arise and rejoice to-day
In the world's glad loving and giving,
And will sing a song in my heart alway
For the untold richness of living,

For the comfort of Hope, and the beauty of Love,
For the faith that faileth us never;
For the Peace on Earth and Good-will toward men,
And the Star that shineth forever!"

J. M. PEEBLES, M. D.

The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

Give Us the Truth, the Whole Truth, and Nothing but the Truth

Woolley Park Camp.

Woolley Park camp-meeting closed its session for 1905, on August 27th, with the largest attendance of the season.

During E. W. Sprague and wife's ministration, assisted by Mrs. Margaret Stewart of Piqua, and Mrs. A. E. Kibby of Cincinnati, it is believed much good has been done in bringing the truth to many.

Mr. Sprague is logical and forceful in his discourses, and as a true Spiritualist he sends conviction to the hearts of his hearers. The N. S. A. made no mistake in selecting him as its missionary and representative. The closing week of camp was a busy one. The usual daily meetings were held, except Thursday, which was given over to the G. A. R. veterans.

Woolley Park is a desirable and a restful retreat for the overworked business men, women and children. Here may be found rest for tired heads and hands and much natural beauty in tree, shrub and flower.

There is here fine water to slake the thirst, also a fine magnetic spring for the healing of many diseases which is said to be very beneficial to all who use the water—a fine outlook for a first-class sanitarium.

All who attended Woolley Park, on leaving the grounds, voted it a pleasant and long-to-be-remembered place of rest and activity.

ONE OF THE CAMPERS.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. E. V. Wilson, known as "Farmer Mary," passed to spirit life on Monday morning, August 28, at 6:40 o'clock, at the home of her daughter, Mrs. Lois Jellies, at Valparaiso, Ind. Mrs. Wilson was a life-long Spiritualist. Mr. Geo. H. Brooks of Wheaton, Ill., held Spiritualist services at the grave.

Passed to spirit life, Aug. 29, Mr. L. G. Comparet, at the National Soldiers' Home, California, after a lingering illness of many months' duration, at the age of 75 years. He was true in his devotion to the cause of Spiritualism, and a faithful reader of The Progressive Thinker since its earliest publication. The writer officiated at the grave, in addition to the usual military services.

MRS. M. EMILIE KRATZ.
Los Angeles, Cal.

Passed to spirit life, at Milwaukee, Wis., Aug. 24, 1905, at 6:30 a. m., Heroy Milton Zinzow, infant son of Frank E. and Sophia A. Zinzow, aged 3 months and 20 days. Beautiful words of consolation were given through the lips of Mrs. Anna Mehrtens, under inspiration of an uncle of Mrs. Zinzow, who has been in spirit life over fifty years. Although tears of sadness from the parents were shed at the time of parting, yet they shall turn to gladness when bright and beautiful the spirit of their loved one will return to them with words of comfort and love.

LOUISE G. LOEBEL.

In National City, California, Aug. 27, 1905, Charles H. Worster, aged 65 years, a native of New Hampshire, but an old resident of this place, passed to spirit life. He had been a staunch Spiritualist for the past forty years. Truly a good man, a loving husband and an indulgent father has gone to his just reward and left a vacancy no other can fill. May the truth of our philosophy be their strength and comfort through all time.

JANE MULLEN.

I am now called to chronicle the departure of our good friend, David Church Coleman, who passed to the higher life, July 2, 1905, in his 71st year, from his home in the village of Vallejo, Cal., where he was at the time in the service of the government at Mare Island Navy Yard. He was a veteran soldier in the civil war and also a veteran soldier in Spiritualism, a subscriber for The Progressive Thinker, and a true conscientious man. He leaves a widow to mourn his departure and to keep his memory green with affection.

BISHOP A. BEALS.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cents.

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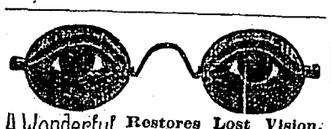
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THE SUNDAY QUESTION.
Historical and critical review, with replies to an objection. By G. W. Brown, M. D. Price, 15c.

"fight the good fight of faith," were the stirring Apostolic words. The burning question that conscience, with an eye on the future, asks, is this—"Which *is* the way of life? Is it along the gay highway? Is it along social jungles and fashionable barbarisms, or in the way of obedience to the higher law of brotherhood and peace, each loving and living for the good of all?"

Human life at best is only a brief pilgrimage—a few steps from the cradle to the casket. Whither am I bound? The kingdom of God, that is the kingdom of infinite possibilities, is within you. Study them—develop them. It is not so much what you were, as what you are and what you intend to be. Look not mournfully upon the dead past. Let not your eyes turn to the horizon, but up to the noonday splendors of the meridian—the mountain top of the perfect life. Socrates, walking barefooted in ancient Athens was a thousand times richer than Croesus in his chariot.

The proud Roman Tiberius wrote thus: "Conscript fathers, I am the most miserable man on earth;" while Solano, a poor, humble subject with a heart full of charity and faith, said, "I am the happiest man on earth, for I am always planning to get that I may give."

It is absolutely impossible to produce the saintly soul along any line of mere self-interest. Sinking the selfish self is the first step towards the heavenly life. The acorn must fall ere it can sprout and grow. Nothing that is given, is given away. Our true lives are found in enriching others. God is infinitely rich and happy because He is eternally giving. The giving makes rich, and the equal sharing increases the possession.

We may well close with these words of a sister poet:

"I will arise and rejoice to-day
In the world's glad loving and giving,
And will sing a song in my heart alway
For the untold richness of living,

For the comfort of Hope, and the beauty of Love,
For the faith that faileth us never;
For the Peace on Earth and Good-will toward men,
And the Star that shineth forever!"

J. M. PEEBLES, M. D.

Sunapee Lake Camp, N. H.

Sunapee Lake Camp-meeting closed last Sunday, in a rain storm. August 21, at 7:30 p. m., seance in hall, by Annie Banks Scott. She did well, and the tests were all recognized.

August 22, at 2:30 p. m., seance by Annie Banks Scott, with success.

August 23, at 2:30 p. m., lecture by Sadie L. Hand, which was well received. At 7:30 p. m., seance in the hall, by Annie Banks Scott.

August 24, at 2 p. m., conference; at 2:45 p. m., *tests* by Mrs. Scott; at 7:30 p. m., seance in hall, by Sadie L. Hand.

August 25, at 7:30 p. m., seance in hall, by Annie Banks Scott.

August 26, at 2:30 p. m., lecture by home talent, Mr. Thomas Burpee, who spoke for thirty minutes; he was well liked by the audience and they spoke well of the lecture, and we hope to hear him again. He was followed by Annie Banks Scott with tests.

It commenced raining Saturday night and has rained all day. The meeting was called to order by President John Gage, who presented Mr. Burpee for the second time to talk to us. He talked well to a good audience. They said it was one of the best lectures that had been heard on the grounds for a long time. At 1:15 p. m., seance in hall, by Annie Banks Scott; at 2:30 p. m., lecture in hall by Sadie L. Hand, and this was the closing day of Sunapee Lake camp-meeting for 1905. The music was in charge of Miss Ida H. Bond of Worcester, Mass., assisted by Mrs. Mellin.

The first Sunday was a rainy day. Mrs. Hand gave good work all through and also Mr. Whitney, who followed her later in the week, and he was followed by Dr. Emerson, who is known from Maine to California. Then came Mrs. Nettie Holt Harding, who is known and liked by all, and then came Annie Banks Scott. She is a good test medium. She made a host of friends here, and our home talent is all right, and we hope to hear from him more in the future. We have had good success this year at Sunapee Lake Camp.

LORENZO WORTHEN,
Secretary.

Verona Park Camp, Maine.

The camp-meeting at this place opened August 13, and continued three Sundays, with a good attendance and successful meetings. Katie M. Ham of Haverhill, Mass., who has been here two previous seasons, occupied the first two Sundays, and gave some wonderful tests. Two wealthy families, one from Baltimore, Md., and one from Hartford, Conn., who had never attended a spiritual meeting of any kind, and who knew nothing of the phenomena, were present at one of the meetings and received remarkable and convincing proofs of continued life from their dear ones on the other side. Their souls seemed overflowing with joy at the unexpected and loving messages. They clung around Mrs. Ham for an hour after the meeting, asking many questions pertaining to the spiritual philosophy.

Edgar W. Emerson is another one of our popular speakers, and one that grows more popular the longer he stays.

The following are the executive officers elected for the ensuing year: President, A. F. Smith, Bangor; vice-president, Mrs. M. C. Donnell, Bucksport; secretary, Freeman W. Smith, Rockland; treasurer, Peter Abbott, Verona.

The meeting for next year will begin August 12, and will continue three Sundays. This place is the popular playground for the city of Bangor. Excursion boats and regular passenger boats land at our wharf several times daily from up and down the river. Our fine hotel and beautiful grounds make this an ideal place for picnic parties and excursions. The grounds are yearly becoming more and more popular. Lots are being sold and new cottages erected. The future looks cheering for a substantial growth and development.

F. W. SMITH, Secretary.

CLINTON CAMP, IOWA.

Notes of the Camp-meeting at Mt. Pleasant Park.

Sunday, August 27, witnessed the closing of the camp-meeting of the Mississippi Valley Spiritualist Association, which was in progress four weeks. The program for the last week was especially interesting, it being enriched by the presence and work of three of the foremost workers in the spiritual cause, namely, W. J. Colville, Miss Elizabeth Harlow and Mrs. Georgia Gladys Cooley.

At 5:30 p. m., final services were held in memory of Dr. J. C. Phillips, who passed out suddenly on Thursday of last week. Mrs. Nora E. Hill of Chicago spoke the last words of respect and sympathy. Our choir rendered appropriate music. Mr. Coe of Chicago, sang a beautiful solo, and the body of the old Doctor, who had been a familiar figure on Mt. Pleasant Park for several years, was cared for by friends until Monday morning, when it was taken to Davenport, Iowa., where it was cremated, in accordance with the wishes of the Doctor before his transition. The body was taken to the crematory by four of the Doctor's friends: Dr. Eskelson, Mr. Coe, Mrs. J. C. Blodgett and Mrs. Elizabeth Harding.

On Sunday evening closing exercises were held in the pavilion, consisting of music and ten-minute speeches by several of our prominent workers, first of whom was W. J. Colville whose work during the week was so greatly appreciated. Miss Elizabeth Harlow, Dr. Geo. B. Warne, President W. F. Peck and others gave soul-stirring talks that will remain in our memory throughout the coming year.

On Monday the executive board held a final meeting, and among other things in the transaction of business, appointed committees for the coming year, the chairmen of which are as follows: Auditing, E. L. Kilby, Ottumwa, Iowa; finance, ——; music, Mrs. Christine Cooper, Clinton, Iowa; speakers and mediums, Mrs. E. J. Owen, Clinton, Iowa; lights and sanitary, W. M. Kellog, New Boston,. N. G. Olmstead was appointed superintendent of grounds.

Altogether this season's camp-meeting was most enjoyable, and at its close the M. V. S. A. feels to congratulate itself on the success of its efforts for the cause of Spiritualism.

Monday, August 28, a company of needy mothers and children arrived from Chicago, sent out by the Bureau of Charities for a week's outing. The M. V. S. A. gives them the use of our beautiful park, with tents, cots, beds and bedding, and the use of the dining hall, while the churches of this city supply provisions, cooks and dining-room service. The company of ten mothers and forty children are in charge of two superintendents, Messrs Hora and Wheeler, assisted by Misses Courtney and Fisch, all of Chicago, and members of our association and committees from the down-town churches vie with one another in making this outing one of extreme pleasure and benefit to these denizens of Chicago's crowded districts. This is the first experiment we have made in this line of humanitarian work, and trust it will not be the last.

The Old Settlers of Clinton county held their annual reunion at Mt. Pleasant Park, August 31. About six hundred people were in attendance.

Other societies hold frequent picnics here, notably the Mystic Workers of the World, who held their national convention here on July 27, and the Catholic picnic on July 4, both of which drew large numbers to our park from the city of Clinton and surrounding country.

The spirit of toleration and brotherly feeling is making its way in the world at large, and Spiritualist and churchman alike feel its vivifying influence. Let the good work go on.

REBECCA WORTH.

DREAM PROVES A REALITY.

Woman Imagines She Is Being Strangled and Robbed—On Awakening Finds Money She Had Saved for Years Is Gone—Burglars Caught.

Paris, France, Aug. 19.—A trial at the Seine assizes yesterday revealed the story of the singular dream of Mme. Ella Boivine. She is 80 years of age, and keeps a little fishing tackle shop not far from the canal at St. Denis. She resided alone in two small rooms, did a good trade, and possessed a comfortable fortune. She was not afraid of burglars, as she did not believe anybody would suspect her of having money. One morning she was not seen bustling about her little shop, whereupon one of her neighbors entered her place and roused her.

The old woman declared that she had passed a bad night, that she had had a nightmare. "I dreamed that I was being strangled," she added. "I saw three men enter my shop with the intention of robbing me, and I felt their hands on my throat. The pillow fell on my face, and, of course, I imagined that I was being suffocated."

"But are you sure that your dream is not a reality?" asked the neighbor, who glanced around the room.

"Eh?" cried the old woman.

The neighbor told her that the window had been broken, and that all the drawers had been forced. In fact, three burglars had forced an entrance and had stolen gold, scrip, and jewels. One had seized Mme Boivine by the throat with the intention of strangling her, and as she fainted he believed her dead and left, after covering her face with a pillow.

The burglars were arrested twenty-four hours afterward, and were tried at the Seine assizes yesterday. One was sentenced to seven, another to fifteen, and the third man to twenty years' hard labor.

A CALL FOR TEACHERS.

There is a large field for healers and teachers in small towns. After a little study of "Healing Currents from the Battery of Life" (by Walter DeVoe), students start groups for study and realization of the healing power.

So helpful is this book that as many as 21 copies have been sold to a group formed to hear it read. Manifestations of healing are common where students unite to study and practice the instructions given in this wonderful book. Many are willing to pay for instruction in healing truth, but there is need of energetic persons to get them together.

Those who can successfully form groups in their own town among their friends will find enjoyable and profitable work doing the same in other towns.

Order a copy now and spread the glad tidings. Price $2. Special terms to those who can sell a number of copies through personal effort or letters.

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"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32. CHICAGO, ILL., SEPT 23, 1905. NO. 826

STRONGLY EXPRESSED.

The New God of the Modern Theism.

We perceive that Spiritualist papers contain about as much Theism to the square foot as other papers. The writers of such literacure are converts from the churches, not yet entirely free from bondage to religious error, and seldom write an article for the press without some "God" in it—must have a god of some kind—by force of habit—have it in everything—educated that way.

They do not know what the word means, yet make it mean anything they wish—a liberty not taken with any other word in our language; and these various affirmations, meanings and connections, by comparison, make a horrid jargon of confusion, trash, rot and nonsense. There is nothing too absurd or fallacious for men to affirm of gods; and there are as many different god ideas as god believers.

When they aver "God is love—love is God," what god do they have in mind? Evidently the Christian god, because this is a quotation from the holy bible—reiterated by the "Divine Dunces" for centuries—not a fact that can be proved, but a religious dogma to be believed.

There is ten-fold more bible evidence to prove this god is hate, wrath, malevolence, than there is to prove love. The Christian god is the worst of all gods; well proven in history. If there is any love in him it is love of praise, authority, dominion, war, bloody sacrifice.

Thus saith the Lord: I come not to send peace on earth but a sword;" which has been carried into practical effect.

It is all well enough for people to have intellectual and moral ideals of love, goodness, truth; but God is the worst substitute for these words—it is anything else but love or truth—the most senseless, confused, uncertain word in our language.

The modern Theists have repudiated Jehovah, so they say, (sign of progression) nevertheless their god-idea sprung originally from teaching received in church or Sunday-school; and it is now so changed and improved that the attributes of Jehovah have disappeared. Gods change as men's minds change.

The god they now recognize and talk and write so much about is not any god of mythology. These gods have specific names and realms and are well defined, notwithstanding they are imaginary beings.

The modern Theists declare that the new modern deity is not a personal god. That is a mistake, proven by themselves, by their own words. They write it with capital G to make it a proper noun and want it understood that they have in mind a particular God. It is a thing of male gender, a "He—Him—Father"—marks and proofs of personality. Moreover, if men are the image, offspring, counterpart of this god, as alleged, it is a personal god, because men are persons.

This does not include women on account of sex. Fortunately woman is not a member of godhood or godhead; and this is one reason why women are better, purer, more beautiful and lovely than men—in Christendom.

Most assuredly this modern god is personal, and an ideal personage, yet they refuse to name it or say which god it is, or commit themselves to a specific god; but simply write it with capital G and let it go at that. (A cunning fraud). That is about as sensible as it would be to always write Man with capital M and claim that it stands for a particular individual.

No person can affirm anything of a god and know that he or she states the truth. It is not a matter of fact—it is a matter of faith.

According to Mythology there are many gods. Cupid and Venus, god and goddess of love, are only ideal images or imaginary beings.

When you say "God is love" which god is it? We suspect your-god-webs-on-the-brain are built upon the shifting sands of Christian ignorance.

After the study of Theism for many years I can give a correct definition of God on my own authority, equal to theological authority, which is theory, assumption, inference, assertion, hypothesis; and I will set it up in competition to all opposing definitions. God is nonsense—nothing, illusion, folly, deception, chimera, hallucination, superstition, a mental image, a figure of imagination, an ideal being that has no existence in fact.

Now if the reader does not like my definition, here is another which I approve, founded on faith, and it agrees exactly with all phases, dogmas and departments of Theism. "God is undefinable, incomprehensible, unknown, infinite, unknowable, supernatural."

A. H. NICHOLAS.

Summerland, Cal.

"LITTLE MYSELF-AS-I-USED-TO-BE."

Sometimes when the work of day is done;
When the ebbing light from the west is gone;
When the present loosens its fetters fast,
And the freed heart leaps to its longed-for past;
When the twilight gathers and the shadows grow deep;
Out from the silence will timidly creep
A dear little girl whom I clearly see—
Little Myself-As-I-Used-To-Be!

She talks of her school-days, her lessons, her toys;
Her daily duties, her daily joys;
Her holidays glad, when no work is done;
Vacation time with its frolic and fun;
Thanksgiving, and Easter; the Christmas-tide;
With stockings hung in the chimney side;
Laughing loud as she stands by my knee—
Little Myself-As-I-Used-To-Be!

Often she prattles of childish plays,
And the little friends of those bygone days.
Some are wanderers, some grown old,
With weariness, labor and sorrow untold;
Some in life's joy, their youth yet keep;
And some in the church-yard are fast asleep.
But she talks of them all, with childish glee—
Little Myself-As-I-Used-To-Be!

Oh, fair is the world in which she dwells,
Where goblins and witches yet weave their spells;
Where mirth and laughter all clouds dispel,
And troubles, like fairy tales, all end well;
Her days are all bright ones; her skies ever blue,
Her lovers are all faithful, her friends all are true.
Never a care nor a sorrow knows she—
Little Myself-As-I-Used-To-Be!

But sometimes—sometimes she lifts her eyes
To my face, with a kind of puzzled surprise
"What have you done," she asks of me;
"With my faith and my truth and my purity?
With the trustful love for God and your kind,
That I gave to you when you left me behind?"
These are the questions she puts to me—
Little Myself-As-I-Used-To-Be!
"Oh, dear little girl," I answer low;
"I lost them all, long years ago.
Amid life's bustle, its heat and its dust,
I lost your innocence, truth and trust;
And I found at an hour when I needed them most,
That your faith and your love were also lost.
Little remains that you gave to me—
Little Myself-As-I-Used-To-Be!"

"But we'll both creep out of this life, some day;
I—tired of work; you—tired of play;
And perhaps we'll find on that other shore,
Things we have mourned as lost before;
Simplicity, innocence, love and truth,
The trustful faith that belongs to youth.
And, clothed in these, through eternity
I'll be Myself-As-I-Used-To-Be."

—Mrs. Carrie Cosby Fulton.

WHEN BAND PLAYS SHE FAINTS.

Unique Effect Upon Herkimer, N. Y., Maid of Musical Delectabilities of Village Musicians.

Owing to something, whether an ailment in herself or the village band's playing, she cannot fully decide, Miss Mary Putnam of Herkimer, N. Y., becomes unconscious whenever the "band boys" begin their musical delectabilities within her hearing. It wasn't learned until recently, when she was found unconscious in front of her home.

Miss Putnam, after being restored by two hours' labor of a physician, said she had gone downtown to see a fireworks display, not knowing the band intended to discourse its sweet strains. As soon as she saw the band make ready she fled for home.

But she couldn't make it. She almost reached her house when the blast of the village band smote her and she toppled over.

Who can explain this phenomenon?

INQUIRER.

THE ORIGIN OF EVIL.

A Question Not Yet Fully Decided—Can It Be Traced to a God in Its Final Analysis?

Mr. Goldwin Smith's paper on "The Origin of Evil" very properly terms it "a part of the mystery of the universe as to which all that can be said is, It is a mystery still."

It is an old question, found in the world's oldest written records. Antiquity must have been gray when it was first mooted; yet doubtless it has been satisfactorily answered again and again and as often again forgotten in the ebb and flow of the ages, and the rise and fall of nations; for still, though men learn, they do not remember.

In the economy of the universe we cannot fail to observe that everything seems conjoined or related by doubles: Day and night, sunshine and shadow; the positive and negative electric and magnetic energies; the gravitation and levitation of the earth's substance operating between it and the sun by the law of mutual exchange; the ebb and flow of the tides; the heart of man, with its double cavities and pulsations—systole and diastole—and double vascular system respondent thereto.

So, too, in the moral and mental world, love and hatred, peace and war, good and evil. God and devil, are in eternal opposition to each other; yet in the ultimate of each and every encounter

Ever the right comes uppermost,
And ever is justice done.

Now, let us suppose present conditions changed. Let us abolish all contrasts; let us have all day without night; all sunshine and no shadows; all harmony in nature and no discord; no conflict of opinions among men; no sin, no sorrow, no pain or discomfort or body or mind; no regrets for the past, and no care, forethought, nor anxiety about the future. In all the daily life let only a languid iteration reign. How long would such a state be tolerated?

Good and evil are set before us in the world. To become healthy, happy and godlike in body and soul we must learn self-control at whatever cost of suffering and pain—must learn to choose the good and refuse the evil. "The hells of humanity," says Koresh, "are spheres of discipline, and are essential to development and progress. Through these hells humanity incorporates all the fallacies and evils of being for the purpose of experience and contrast." "When men," says this writer, "have progressed through experience of fallacy and evil, in the natural and spiritual spheres sufficiently to have incorporated all that is false and evil, and are thus enabled to contrast the evil with the good, that is, the opposite of evil, they then become the fruit of the tree of the knowledge of good and evil. In the rejection of the evil and the appropriation of the good, man becomes the fruit of the Tree of Life."

And so reads the ancient record: "Yahve Elohim said: 'Behold the man (ha-Adam, the bi-une man) is become as one of us to know good and evil.' Why this plural expression, "one of us"? It deserves attention.

But as to the origin of evil: It will perhaps startle some readers to find that there are very direct and positive declarations in the Scriptures setting forth that God Himself is the author of evil. In the prophet Isaiah, xiv. 7, we read: "I form the light and create darkness; I make peace and create evil. I, the Lord, do all these things." And in Amos, iii. 6: "Shall there be evil in a city and the Lord hath not done it?"

Now, how can we reconcile the origin of evil in God with the fact of the goodness of God? I suggest as an answer, if I have not alredy made sufficiently clear the principle that good and evil are correlates of each other, and appertain as much and as certainly to the Divine as to the human nature, constituting the voluntary and involuntary or polarized energies of the microcosmic as well as the vidual man.

EDWIN COOMBS.

Natick, Mass.

INSPIRED THOUGH VERY YOUNG.

Two Little Girls Who Exhibit the Highest Plane of Mediumship—An Account of Them in the San Francisco Examiner.

For cleverness in composing rhyme and in drawing, two little Los Angeles girls, Eva and Anna Peiren, have been awarded prizes by the children's department of the Woman's Home Companion.

These little ones won easily, although there were competing hundreds of boys and girls, many of them older, from all parts of the country.

Little Eva is only 5 years old, but already has shown a startlingly wonderful talent for composing poetry, or rather rhyme, and gives promise of a brilliant future.

Young in Years, Advanced in Art.

Her sister Anna is "grown up," according to Eva's standards, having reached the mature age of nine years, and is no less talented than Eva, although along other lines. She makes drawings that almost anyone twice her age would be proud to claim. When Anna's mother told her about the offer of prizes for the best drawings she at once selected her subject from among those given and began her drawing. Eva didn't propose to have Anna win all the prizes, and finding that there was one offered for the best rhyme by a child, tossed her pretty curls and said she guessed she'd win that.

Instead of entering the competition for children under twelve, as her mother suggested, this little miss of five calmly declared that she would try for the prize offered for children over twelve, as she liked the subjects better.

Dedicated to the Rag Doll.

So for Anna's drawing of "The Rag Doll" she composed these lines without any help from any one:

"First time I saw my Lulu,
She was sitting in a chair,
Because my dear old Santy
Had come and put her there,
Her hair was painted yellow,
Her eyes as blue as blue could be,
And so big and round and funny,
But not a bit could she see.
But I took her in my arms,
And I loved her right away,
And I've got what's left of Lulu,
In my treasure box today."

The little ones live with their parents Mr. and Mrs. W. F. Peiren, at 823½ West Eighth street. In speaking of their talents yesterday Mrs. Peiren said:

"It seems natural for Eva to compose and for Anna to draw. Eva's talent amounts to an inspiration at times. She will not make or repeat rhymes to order and we cannot coax her to do it, but when she feels like it she will rattle them off. She does not remember them aftermards, and if I don't run and get a pencil, and take them down they are lost. Anna probably takes her talent from me. I paint a great deal, but as I have a young baby have no time to teach her. She has just picked it up herself."

Delights in Mud Pastry.

One does not always suspect little Eva of being a budding poet as, for instance, when she was asked what she would rather do than anything else, instead of saying, "Writing rhyme," she announced, "Make mud pies."

Both children are refreshingly natural and childish—not a bit like the ordinary forward child of this generation. After seeing them is inclined to think that if Ella Wheeler Wilcox had seen them first she would not have written:

"Where have they gone to, the little girls,
With their natural manners and natural curls?
Little old women in plenty I find,
Mature of manners and old in mind."

The prizes the Peiren children received were books.

SACREDNESS OF LIFE.

Pleading the Cause of the Innocent Creatures.

The nations rejoice that peace is declared between Russia and Japan. If we would hasten the time when peace shall be universal and permanent, we must teach the children by precept and example, the sacredness of life. Boys seem to think frogs and toads are their lawful prey, although the little creatures are great exterminators of vermin and insects.

The suggestion that has gone down through the ages from the bible account of the curse pronounced against the serpent for tempting Mother Eve, has been the cause of the death of many harmless snakes. It is not generally known that the magnetism of the snake will cure goiter, which at the present time is quite prevalent, and is pronounced incurable by many physicians. Take a live snake by the extremities and rub the tumor gently and thoroughly with the snake, then let it go alive. Two or three treatments are usually sufficient for a permanent cure. The same treatment quite likely would cure severe cases of rheumatism and other disorders. When we look upon all life which is not a pest, as sacred, and realize the good the magnetism of the snake can do, we will no longer look upon them with terror. The time may come when the snake will be protected by law for its medicinal qualities.

Each year the sportsman looks forward to the time when the deer season will open, not because he is in need of meat, but for the pleasure of killing the beautiful creatures. If it were not for our strict game laws the deer and wild fowls would soon be exterminated, the same as the buffalo has been, excepting the few which have found protection in government parks.

Hunters invade the home nature has provided for wild beasts, simply for the sport of killing them. We should teach kindness instead of cruelty.

"A necessary act incurs no blame.
Not so when in their proper bounds,
And guiltless of offense they range the air,
Or take their pastime in the spacious fields.
There they are privileged,
And he who hunts or harms them there
Is guilty of a wrong.
Disturbs the economy of nature's realm
Which, when she formed,
Designed them this abode.
The sum is this:
If man's convenience, health or safety interfere,
His rights are paramount, and must extinguish theirs."

MARY A. INGALLS.

Antwerp, N. Y.

BIRDS OF ILL OMEN.

Strange and Inexplicable Happenings in Connection With Birds of Ill Omen, Inducing One to Believe That For a Time They May Be Controlled by Prophetic Spirits Who Wish to Impart a Warning.

Besides the spectre of the "White Lady" [says Light] which appears at the Hofburg at Vienna, every time that misfortune is about to overtake the Imperial family of Austria, and which last appeared in the winter of 1898 before the tragedy of Meyerling, the apparition of a raven is always the harbinger of ill to the person to whom it appears.

On the day of the Emperor Francis Joseph's coronation in 1848, a score of ravens hovered over the city of Olmutz, and did not fly away until after the ceremony was over. When the same monarch's brother, Maximilian, and his consort were about to embark at Miramar to go to Mexico as Emperor and Empress of that country, a raven appeared, hovered above the heads of the Imperial couple during their last walk on the quay from which they were to embark, and afterwards perched upon the marble seat upon which they sat down, and from which it could not be driven.

When the Archduchess Maria Christina was married to Alphonso XII. of Spain, in 1875, a raven suddenly made its appearance and persistently followed the royal carriage to the cathedral. The bird of ill omen hovered over the church, and only disappeared when the ceremony had come to an end.

Two days before the Empress Elizabeth of Austria was assassinated at Geneva by the anarchist Luccheni, she had taken an excursion with her reader, Professor Barker, from the hotel at which she was staying, along the shore of the lake at Territet. Seating themselves on a rock which commanded a magnificent view of the Alps, Professor Barker began to read Marion Crawford's celebrated romance, "Corleone." The Empress had peeled a peach, and was offering half of it to the Professor, when suddenly a raven appeared, flew straight towards the Empress, and with a vigorous stroke of his wing caused the peach to fly out of her hand. Professor Barker, who had already heard at Vienna that the appearance of a raven to a member of the Hapsburg family was always the precursor of some great evil, rose hastily, pale with fright, ready to run. But the Empress began to laugh, and said: "Come, don't be frightened. I am not superstitious. If evil is to befall me, I shall not be able to avoid it. Besides, you know what I think about death. Death has no terrors for me. Death is the deliverance for which I have waited with impatience these ten years."

Barker replied: "The appearance of this bird of ill omen disturbs me immensely, all the more so as I had a dream last night concerning my deceased mother. God grant that I may be mistaken, but some great calamity is about to happen very shortly."

The Empress shrugged her shoulders, and replied: "I hope, my dear Professor, that you do not believe in dreams. However, nothing can frighten me any longer. I have become a fatalist. What is to happen will necessarily happen." Two days afterwards the Empress was stabbed by Luccheni.

Prince Meschtscherski, editor of the journal "Grashdanin," which appears at St. Petersburg, relates the following circumstance in his "Memoirs":

"I remember also that there was much talk at St. Petersburg about a black bird which appeared three days before the death of the Emperor Nicholas I. This strange bird chose, as its resting place, one of the windows of the Emperor's bedroom, gave forth from time to time lugubrious cries, at the same time flapping its wings, and did not leave the window until the moment of the Emperor's death."

JOSEPH DE KRONHELM.

Gajsin, Podolia, Russia.

GOD.

Infinite Mind! Thou without name or fame—
Supreme Inhabitant of time and space!
Eternal and undying!—first and last—
Immortal soul of future, present and past;
Divine epitome of great and small—
From all apart, and yet a part of all;
Unbounded source! Vast and Unfathomed mind!
Thyself unknown, nor by thyself defined.

How shall my spirit to thy presence go?
Thou art beside me, through all things below;
Thou art above me, with me every where—
Within, without, and in the ambient air,
That which I am, with whom I do exist,
That on whose strength my soul and flesh subsist—
My slave and master, me, myself and mine
Heart of my breast, life of my heart, and thine!
Immeasurable, unending, unbegun,
Incessant, indestructible, undone!
Deep as the space of which thou art the soul;
Vast as the powers of which thou art the whole.

All-monstrous mind—thou universal womb!
Creating, and consigning to the tomb.
Quintescent Spirit of all life and power,
Eternal guardian of our transient hour!
Soul of infinity, whence all descend,
And on whose life all finite things depend!
Mind of all minds! Soul of each carnal clod,
Dyaus Pitar, Jehovah, Zeus—God!

This poem was given to me by a friend, as coming from his brother, not giving the author's name.

LEVI WOOD.

MY LOVE.

Love that my love forever keeps,
Is like the beauteous evening star;
While all the world in darkness sleeps,
She shines upon me from afar!

Love that my love sheds sweet abroad,
Is like the garden grace of June,
And bright as roses by the road,
And near to me as song's sweet tune!

WILLIAM BRUNTON.

The good is universally the pleasurable. Conduct is good or bad as its results to self or others is pleasurable or painful; the need for commandments from God disappears.—Spencer.

We should avoid whatever may display bad feeling, and attend with civility to what may be addressed to us; all hearts are conciliated by politeness and affability.—Socrates.

We lie to our children in the interests of morality.—Grant Allen.

VISIONS OF THE DYING.

Convincing Proof of the Truth of Spiritualism.

The copious extracts which were published in The Progressive Thinker of February 25, under the caption of "Visions of the Dying," recognize a great truth, which is the most convincing proof of the philosophy of Spiritualism. In the same connection, The Progressive Thinker says, that "The saintly and pure of life, are always close to heaven. In the last moments of life they are, in many cases, permitted visions of another sphere. This has been abundantly proved by recorded exclamations of dying persons, who apparently have been translated to another life, and at the very instant of earthly dissolution been greeted by loved ones who have gone before."

There is hardly an intelligent adult person on the face of the earth, who has not had more or less convincing evidence that the dying are often conscious that they are surrounded by the spirits of those who have, before them, passed through the portals of death.

At such a supreme moment, the departing soul can have no possible motive or object to deceive. The most colossal Ananias who ever breathed, would most likely espouse the truth, in the hour of earthly dissolution. When the dying speak to their friends who have gone before them, it is because they fully believe that those friends are with them. The motives of the dying are removed from all criticism. The sincerity of their belief, that they are with the loved ones of heaven, cannot be questioned.

Are the dying mistaken? The proof is too abundant, clear and continuous to admit of the idea, that a mistake can be possible. Those only who approach the end of earth life, in the full possession of their mental powers and spiritual attributes, are welcomed by their angel friends as they leave the house of clay. The dying are not mistaken. With a clear spiritual sight they see

"The band of angels swift and bright,
That pass, but cannot wake your sight,
Down trooping from the clouded skies."

Now what is the glorious implication of the enormous mass of evidence which has been accumulating for centuries, which demonstrates that the dying do often commune with and see their friends, who have passed over the so-called dark river before them? If there is one single place, in the great universe of God, where the Here and the Hereafter meet, it is at the golden gate of death, where the emancipated spirit passes on from the stern struggle for human existence to the next sphere of life, prepared for the soul of man. The two worlds, so to speak, freely commingle at the altar of death.

There is nothing more natural than that our lived ones await us in the spirit world; and when the brief period of our earthly life draws to a close, and the merciful angel of death hovers near, they will gather around us to greet us upon our advent among them.

Is it any wonder that the dying become so spiritualized, when about to quit their earthly tenements, as to be able to see and commune with their heavenly friends who have come to welcome them to that house not made with hands, eternal in the heavens?

Yes, at death the two worlds touch elbows. They meet, not on a physical but on a Spiritual plane. And the overwhelming evidence which we have of this happy meeting, solves the great questions of the immortality of the soul in favor of the immortality, and that the souls of the departed can and do, under favorable conditions, communicate with those still in the flesh.

CARL C. POPE.

Black River Falls, Wis.

LIFE AND DEATH.

How strange that life and death so near have been—
Thro' centuries since man on earth was sent;
Yet love has followed fear, and discontent
Has routed greed and spoiled the feasts of sin;
The dream of good his heart did always win,
And courage and high purpose to him lent,
And he to some diviner state was bent,
A voice sweet calling heard above earth's din!
Life looks on life and loves to have it so;
Death holds the charm of what perchance may be;
Life makes us glad with things we have and know,
Death fills our eyes with hope of what we'll see;
It is a round of rest and stirring strife,
A night and day, this show of death and life!

WILLIAM BRUNTON.

A CURIOUS PHENOMENON.

The Likeness of a Little Girl Appears on a Window Pane.

At the home of Mr. C. E. Rodgers, at Winona, Fayette county, W. Va., which was the scene of so much excitement some time ago over the forming of a woman's face on the window glass in a certain window of the house, people are now aroused over the picture of a child, a little girl which has appeared in one corner of the window.

It is remembered that about a year ago the picture of a woman mysteriously appeared on the glass to the extreme wonderment of every one, and stayed there until the glass was removed from the window. This mysterious phenomenon caused the greatest excitement throughout the country and excited a great deal of comment from the newspapers.

After a certain time the glass was taken out of the window, with the picture of the woman on it, and put away, because the people living in the house were greatly annoyed by visitors from all parts of the country who came there to see the wonderful formation on the window pane.

For a long time the window was left open without having new glass put in, it being feared the image would reappear, but just within the last few days it was decided to put in a new glass. The glass was accordingly placed in the window and now, to the wonder and astonishment of everyone, the face of a little girl has appeared in one corner. People are flocking from all parts of the country to gaze upon one of the greatest curiosities ever on exhibition.

Few men are so clever as to know all the mischief they do.—Rochefoucauld.

ON THE DIVINITY OF JESUS.

Some Very suggestive Thoughts on the Subject.

To the Editor:—Please pardon me if I take up a little of your time with a few thoughts which came to me and insisted upon being written down.

We are constantly met with the statement that Jesus was the divine and only begotten son of God, and are reminded of all he has done for the human race. Christians point to him and triumphantly cry, "Only God could or would endure such suffering." And they say he left a home and a throne in highest heaven to bear all this for us.

Let us suppose for a few moments that all the Christians say of him is true; where is the great merit of it?

Christ, with his father, was worshiped by a few Israelites, and no others could come to God until Christ paved the way with his blood.

When was there ever a ruler who was not desirous of extending his kingdom? If God knows all things he knew that such an act as he contemplated doing would extend his kingdom immeasurably. So, out of the countless millions of the years of his life he took thirty-three and devoted them to man, whom he had created, and who, by the very fact of that creation, was entitled to the very best that God could do for him. We are told that a thousand years are but a day to God, and reckoned on that basis what a very small part of a day was devoted to the object of saving mankind. And let me say right here that there are countless instances of mortals who have devoted many days to the saving of just one life, and they did not expect to be worshiped eternally for it, either.

Christians say "Never man suffered as he did!" and then they tell of two others who suffered exactly the same death at the same time.

"But," they say, "he was bearing great mortal suffering, even the sins of all the world." And I ask, why should that thought cause him such intense suffering, when it was for that object and that alone that he came?

And of course he knew that it was only for a little while, and then his power and glory would be boundless.

Oh, the absurdity of the thought, that a God could put on mortality and suffer as a man would, and know all the time that he was God!

Would not the knowledge that he was God, and of all the good his suffering would bring about, take the keen edge off the most intense pain?

Was Jesus divine? Yes; and so is every man or woman who will let the best of him or herself out to help and bless the world.

I would not belittle onee act of Jesus' entire life, for so far as we have any record of it it was devoted to the uplifting of mankind, but let us forever throw aside the thought of him as a God, seeking worshipers, and think of him in that purer, higher light—a man devoting his life that his fellowmen might be made happier and better.

Let us follow the precious example he has left us, and bear always in mind that we are as much the children of God as he was, and that if we will, we may obtain as much help from our Father as he did. We may not all be able to do the same things that he did, but what of that? Each of us has his own work to do, and whether it be the discerning of spirits, healing of the sick, speaking with strange tongues, or only simply staying at home with our daily toil, let us do it with all our might, and our light, though smaller, will shine as brightly as did his.

HATTIE N. WINTER.

Burlington, Vermont.

THE RIDDLE OF THE AGES.

A Solution of the Problem of the Origin of Life.

Whatever the nature and source of the life principle, we can only know it as it manifests itself through matter.

These manifestations are observed, first, in the building of organized forms out of unorganized chemical compounds; second, in the producing of spontaneous movements in those organized forms.

These two classes of vital phenomena cover every manifestation of life force, and wherever these are observed there the life principle is at work.

If we think of reproduction we are only repeating the first process—that is, the building of organized form out of unorganized chemical compounds.

The parents are only the agents for assembling the chemical compounds in suitable environment where the life principle can build the organism.

If we think of nutritive assimilation, then the first process is only being repeated in an organism already formed.

Under the second division of life's manifestations, spontaneous movements, we have, first, the power to change the attitude or physical position by an impulse arising within the organism itself. This impulse may be excited by external stimuli, or by internal desire. And second, the receiving and transferring of nutritive material to various parts of the organism, either for its own nutrition or for the building of progeny.

In my experiments I take unorganized chemical compounds—that is, mineral compounds, and water, which is also an inorganic compound, and build up life-forms without the aid of similar antecedent life-forms, which could not happen without the presence and operation of the life principle.

These life-forms could not have grown to any size, however small, without manifesting in their production the fundamental principles of life's vital processes, namely, nutritive assimilation and spontaneous movement. Their existence alone is prima facie evidence of the presence of life. Moreover, I have frequently seen them change their physical position by spontaneous movements.

It is quite impossible to present in writing the conviction of a truth fixed in the mind by years of careful observation of related phenomena. To see a photograph of a plant or animal, or even to observe it through the microscope, does not fix that conviction upon the mind that is essential to the cordial reception of a new truth. Therefore I do not ask the reader at this time either to accept or indorse what is here presented as the principle of abiogenesis. I believe it to be a solution of the riddle of the ages—the beginning of life-forms on this planet of organic matter.—Dr. Charles W. Littlefield, in Harper's Weekly.

LIVING THE LIFE.

The Phrase May Have Many Significations.

Occasionally, among modern thinkers and writers, we meet with the expression, "to live the life." The phrase is indefinite and among those who use it, it may have many significations. To some what they call society, a round of frivolous and idle amusements; to others business pursuits and struggles for wealth and power appear as living the life of their choice. Apart from these there are several kinds of external manifestations of life which may seem more worthy of living. Sometimes with slightly greater precision it is of "the higher life" that we hear or read. But what constitutes the higher life is a question which may be met with a variety of answers.

It must always mean more of, or a fuller unfoldment of, a kind of life we already possess. The man who attempts a higher life, or desires to do so, must mentally compare it with the life he is at the time living. It is, at least in his conception, higher than his present mode of existence. This is a noble aspiration, even if not extended beyond the range of the mentality, the acquisition of intellectual knowledge and the virtues of civic and family relationship. The gifts of mind and social morality are precious. Their greatest, because permanent, value however, consists in their inability to satisfy the soul, which causes them to act as spurs to the attainment of more enduring good and fuller expression of power.

Either at this point or later a false view may be presented which will need to be corrected before further progress can be made. If we measure the higher life we seek by that lived by some other person we are sure to fall into grievous error. We must erect our own standard. If we abandon it for the standard of another, if we endeavor to shape our conduct or our thoughts after another's ideal, we shall lose the realization of our individual possibilities. If we imagine that we have attained to a higher elevation than some other in the spiritual life, we have sunk so much lower by the error of our judgment.

The soul that would climb the heights of spiritual perfection must keep her eyes fixed on things above and grasp every means she can perceive within her reach, by which she may raise herself to a loftier position. It is not the ground she has traveled over or the slips made on the way that concern her now. It is the next point above her to which she can attain. Not reminiscences of the path, but escape from it is the object of her toils, of her struggle, of her existence. It is not the lengthening distance from the next point above in which she is most interested. It is not whether her neighbor soul is passing her or being passed by her that concerns her. It is the progress she is herself making.

This does not mean that by a perfection of selfishness we must besiege heaven for our own admittance therein regardless of who may be excluded. It means that we may not expect to sneak in under the shadow of another or be carried in upon his shoulder.,

The true life has breadth as well as height. It has unlimited possibilities in the infinity and eternity in which it is. It is not our business now to judge where our neighbor is, but where we can get, and how we can get there. And somehow and sometime we discover that in getting there we have been an inspiration to some other to get there too.

E. J. BOWTELL.

HAD A VISION OF HEAVEN.

It Was So Beautiful—Singing and Sunshine, Light, Flowers and Beauty Indescribable.

I will relate a vision my mother had a week before her death. She was entirely conscious at the time and insisted it was a dream.

She said she felt herself rising toward the sky enveloped in a huge cloud. Looking up she saw a black-robed figure awaiting her. He assisted her from the cloud. When she asked where she was he said she was on the way to heaven.

They walked a short distance surrounded by clouds, he leading her gently on, when they reached a gate, over which was written, "Knock and it shall be opened unto you." She knocked, and the gate was opened by a white-robed figure. She said she wished to enter, when a voice within answered: "Not now, my child. Thy work on earth is not finished."

"I am so weak and tired," she pleaded. "I cannot go further."

"The Lord will give you strength," the voice answered, and the door was gently closed.

She sank exhausted. The man in black lifted her back to the clouds and disappeared. She found herself gradually being borne to earth.

The family at the bedside were startled, hearing her say: "I was at the very gates of heaven and God would not let me in." When asked what she saw inside the gate she could only say: "Oh, it was so beautiful—all singing and sunshine, light and flowers and beauty indescribable."

E. W.

PERFECTION.

I plucked a purple pansy—
'Twas beautiful to see;
Its little face seemed filled with life,
And gently smiled on me.

I looked across the distance
Against the dark'ning sky,
And saw the great, tall mountains,
Where heavy clouds passed by.

Majestic in their outline,
And wonderful to see,
Their greatness brought a stillness,
A reverence o'er me.

For in this velvet pansy
Now slowly fading, there
I saw the same perfection—
The self-same holy care.

That fashioned the great mountains:
In all their mighty grace—
The hand that wrought the splendor
Marked well the pansy's place.

The life of each is perfect
In low or lofty place,
The God who raised the mountains,
Wrought out the pansy's face.

—Kathleen A. Sullivan in New World.

Who makes quick use of the moment is a genius of prudence.—Lavater.

The greatest events dawn with no more noise than the morning star makes in rising.—Beecher.

Few men think, but all have opinions.—Berkeley.

The Pertinent Views of a Prominent Spiritualist.

L. O. Hull of Ft. Wayne, Ind., is a prominent Spiritualist, and he feels deeply indignant at the imposition practiced upon him at the Chesterfield Camp and elsewhere.

The Progressive Thinker is the Only Spiritualist paper, probably, in the United States today that would give Mr. Hull an opportunity to be heard in his own behalf.

The fake mediums of the Camp made war on The Progressive Thinker, and that fact alone generated a bad influence, and the Camp did not pay expenses, there being a deficit of some $800. There will be a larger deficit next year than this, unless the Management keep off the ground those who exchange tests, and materializing mediums who use artificial toggery.

Last year a prominent Spiritualist of Anderson wrote to us that one-half the mediums on the grounds were doing fake work. Their war on The Progressive Thinker was marked, and now the Association is reaping what it sowed, and the end is not yet. The Progressive Thinker is in favor of ALL HONEST MEDIUMS. There is no getting around that. The fakes may be known at all the camps by their covert or open opposition to this paper, and where that is allowed a blight will strike any camp. It has begun to strike Chesterfield, and with the fake element predominant in the future as in the past, the blight will take deeper root, and no set of officers can prevent it, only by the weeding-out process.

I spent nearly three weeks at Chesterfield camp lately, and attended a seance where "materialization" was advertised. There were sixteen in the circle and the forms that came out (never more than one at a time) WERE NOTHING MORE NOR LESS THAN THE MEDIUM, a woman, in different disguises; the manager stood guard over her to prevent detection. The last form to come was dressed in the trappings and feathered headgear of an Indian chief, but the medium could not hide her shape; we could see the broad hips and rounded bust, and when two war-whoops were given in a woman's voice, THE FARCE WAS COMPLETE.

One woman seemed afraid, I said "Chief, I am not afraid of you; come and shake hands and I will go into the cabinet with you."

He fled into it alone and the seance ended.

We left and one man was very outspoken in the matter and early next morning he got word, that if we would say nothing about it, that our money would be refunded He replied, "We were not to be muzzled."

I visited quite a number of genuine mediums of different phases and witnessed phenomena under conditions where fraud and trickery were out of the question, and I contend that the management should allow no other kind to be given on the grounds; to do so, is to endorse it and become a party to the transaction, as all mediums are under its auspices.

To talk about "protecting our mediums" is all right and just, so far as it applies to genuine mediums; but the public is SORELY IN NEED OF PROTECTION FROM THE IMPOSTORS AND MOUNTEBANKS WHO DO THEIR VILE WORK UNDER THE NAME OF SPIRITUALISM. To protect them would be treason alike to genuine mediumship, to the camp and to Spiritualism itself.

To me the cause is sacred, and the man who is so low in the scale of being as to play on the heartstrings by personating our loved ones, is the vilest wretch that God ever permitted to darken the earth. THIS IS THE UNPARDONABLE SIN.

When an investigator encounters one of these impostors, what is the result? He goes away feeling in his heart, that all mediums are false and Spiritualism a delusion.

Four years ago, I spent the summer in the Alleghenies with my family; my wife and I went to Lily Dale camp-meeting and we went to a seance for "materialization." Winans was the medium; he came out dressed as a woman. We could see his iron gray moustache through the veil he wore. He towered nearly a head above the little old man who introduced him as his "spirit wife," and I wondered then if there was any limit to human credulity. Winans finally called me to the cabinet and said, "You don't believe this?" I replied, "no, indeed." He then said, "I want to magnetize you," and he patted me and made passes. I think he tried to hypnotize me, and failing, asked if I was afraid to go into the cabinet. I told him I was not, and he led me into it and dropped the curtain. He then said: "I am the control. The medium is in his chair entranced." He then took both my hands in one of his, and leaning his head away as far as possible put my hands over his face, saying, "This is the medium." I jerked my hands loose, took hold of him with one of them and felt the empty chair with the other and said, "There is no control; you are the whole show." He then whispered, "Say nothing about it, and I will give you writing," etc. I said, "I want none of such mediumship," and went away and reported him.

I notice lately that at one of his materializing seances a form came out and one of the sitters caught and held it, and when the lights were turned up, he had Winans, hard and fast in his clutches, with wigs and other disguises on his person.

What, then, do we see? A Spiritualist—think of it—tries to defend him and justify his conduct; actually tries to reconcile the facts with genuine mediumship, reason and common sense. He claims that it takes so much strength and effort on the part of spirits to materialize the forms that Winans very considerately spared them the trouble by doing the whole business himself. But you ask, "What about the wigs and other disguises?" He claims that it also taxes the strength of spirits to materialize them, too, so Winans furnishes them ready-made. This is certainly a great saving of spirit power.

But why conceal the wigs and other disguises? Why not hang them up in plain view in the seance room? Why advertise and accept pay for materialization and then not give it?

Winans' apologist claims too much; everything is done and furnished by Winans. There was really nothing left to be done by spirit power. He did it all himself, hence it was not a spiritual manifestation at all. That is the whole thing in a nut shell. Winans' defender has reasoned it to this conclusion, in which I heartily concur, although we reach it by widely different processes of reasoning.

I believe that the man who shuts his eyes, opens his mouth and swallows down everything done in the name of Spiritualism, has abandoned rational self-control.

The false medium is very wise; he advertises "materialization," and after you are seated in the circle and he is sure of your money, his manager will tell you that he does not know whether you will get materialization or personation; forms will come and go in a dim religious light and if you catch and hold one of them, you are sure to have the medium (?) who will tell you that this particular one was a personation; you are expected, however, as a rational human being to believe that all those you did not catch and hold were genuine materializations.

Is not this the very quintessence of fanaticism?

What do you think of it? And this thing is done in the name of Spiritualism which boasts that in it alone is found a scientific demonstration of a future life.

Don't you think it high time for us to cast out these frauds and impostors? I do, and this purification should come from within; better far to do it ourselves by showing up the frauds in our own ranks, than to have it done, as it surely will be done by the secular papers in sensational reports sent broadcast over the land.

Spiritualist condemn the church for shielding ministers who go wrong, but when a fraudulent medium is caught in the very act, some of them will make a wild and frantic effort to conceal the truth, and their silly, absurd and ridiculous excuses sound like "a story told by an idiot, full of sound and fury, signifying nothing," yet there are people who will swallow the stuff and like Oliver Twist, "long for more." To defend fraudulent mediums, therefore, is to make of truth an outcast; place a premium on hypocrisy and imposture; discourage honest, genuine mediumship and to degrade the very name of Spiritualism.

Thank God that The Progressive Thinker stands for purity in Spiritualism. IT HAS THE COURAGE OF ITS CONVICTIONS. IT DEFENDS THE GOOD AND TRUE MEDIUMS AND EXPOSES THE IMPOSTORS. THEREFORE IT HAS THE SUPPORT OF SPIRITUALISTS WHO STAND ON THE SOLID ROCK OF GOD'S ETERNAL TRUTH, WHILE THOSE WHO CLANK THE CHAINS OF ERROR AND FALSEHOOD ARE MADLY TEARING THEIR HAIR AND SHRIEKING ANATHEMAS AT IT.

"No rogue e'er felt the halter draw
With good opinion of the law."

Keep the good work going, Brother Francis, as we want none but genuine mediums, because phenomena is what gives to Spiritualism its vitalizing force; it is the portal through which we all pass into the temple. Without it, our grand philosophy would never get a hearing. All honor then to our true mediums, the evangels of Spiritualism—divinely appointed message bearers between the two worlds, and let us hope that the day is not far distant when their fair names will no longer be blackened by the impostors who do their vile work under the sacred name of mediumship.

Now, in conclusion, permit me to state that our camp-meetings are managed by some of the wisest and best men and women in our ranks, and if the public cannot go there and find genuine mediumship—and nothing else—in God's name where can we go for it. I hope to see the camp-meeting the "Mecca" of Spiritualism, where we can make yearly pilgrimages to commune with our loved ones, knowing in our hearts, that there at least we shall find genuine mediumship pure and undefiled.

L. O. HULL.

Fort Wayne, Ind.

MINNESOTA CONVENTION.

Report of the Eighth Annual Convention of the State Spiritualist Association of Minnesota.

To the Editor:—The sessions of the eighth annual convention of the State Spiritualist Association of Minnesota closed with the Sunday evening meeting, Sept. 10, in the Unitarian church. It is but just to say that this has been one of the most successful conventions we have had here in Minnesota, in point of attendance, and efficiency of work done. Many societies throughout the state were represented by able delegates and officers; with the result that perhaps a greater amount of harmony has been infused into the ranks of organized Spiritualism than has existed for some time.

Some changes have been made in the personnel of the executive board, but none that will not aid in prosecuting the work for the ensuing year with much vigor. Several new departures have been made this year, one of which was the throwing open to the public of the church doors, and the cordial invitation to the public to come and partake of the feast of good things.

Aside from the regular routine work of the Convention proper, a splendid program was prepared for the evening sessions; music and song abounded, and the work of all concerned was of such an order as to attract the highest praise from the audiences assembled. It is enough to say that the music was under the direction of the Zumbachs; this is a guarantee of its excellence. Also the musical program was greatly embellished by the work of Prof. Zoedler, Miss L. Swanson, and singers and musicians from the Minneapolis Dramatic Club.

The speakers were, Rev. Moses Hull, Will J. Erwood, Mrs. Carrie Tryon, and Mrs. S. M. Lowell. The mediums who brought the messages from the spirit friends who have "gone before" were, Miss Wickstrom, Mrs. Buehler, Mrs. John Sauer, Mrs. Talcott, Mrs. Mamie White, Mrs. Virginia Lyon, Mrs. Peake and Mrs. Francis Wheeler. Also Dr. and Mrs. Noyes, of New York, who have just come to Minneapolis, were active in the deliberations for the good or the cause.

Mr. Hull's work was very cordially received, as was that of the workers in general. Sunday evening at which Mr. Hull gave the closing address, he was greeted by the largest audience which has ever listened to one of our Convention speakers in the history of the association. This speaks eloquently of the esteem in which this faithful worker is held.

A set of very appropriate resolutions was unanimously adopted by the Convention; it is hoped they will meet with the approval of all who read them.

The interest in the work of the Convention has shown that Minnesota is determined to take hold of the cause as it has never done before, and will speak out in no uncertain manner in the near future. The greatest effort is to be made to instill into the minds of one and all the necessity of a more thorough and scientific study of the phenomenon of mediumship, to the end that the charlatanism which has crept into our ranks can be thoroughly and fully eliminated.

Space will not permit the proper mention of all the factors which combined to swell the success of this meeting. It is enough to say that everyone who attended the meeting left, feeling that they had been filled with spiritual and intellectual truths of the highest order.

The officers elected for the ensuing year are as follows:

President, J. S. Maxwell; vice-president, J. P. Whitwell; secretary, Frank E. Irvine; treasurer, J. R. Foster; trustees, H. Hegdahl, G. W. Bush, Asa Talcott, Rolla Stubbs and C. P. Follett.

A glance over the resolutions appended hereto will give an idea of the work contemplated for this year. Not the least of our work is the steps taken to prepare for the National Convention which convenes here in the Unitarian Church, October 17, 18, 19, 20. The visitors will find that we have not been asleep, and will receive a royal welcome to this, our great Convention city.

Fraternally,
FRANK E. IRVINE,
Secretary.

Home Address, 563 St. Peter Street, St. Paul, Minn.

Report of Committee on Resolutions, Which Were Unanimously Adopted.

Your committee to whom was submitted the work of preparing a series of resolutions for this convention has endeavored to fulfill your instructions, and begs to submit the following as their report:

Whereas, Modern Spiritualism has for more than half a century been an active factor in promoting the progress of the world, and has won an important place among the religions of the world, has attracted the attention of men of science and erudition to the extent that it is no longer considered merely a "thing of amusement," but is recognized as "a great and all-important fact," therefore, be it

Resolved, That it is the duty of this and every similar organization to use every legitimate means to place this movement upon a higher and more philosophical and intellectual plane, to the end that the attention of the thinking people of the world will be more forcibly attracted to our cause, by dint of its superiority.

Resolved, That while Spiritualism stands primarily upon certain occult phenomena, it has a philosophy which should command the attention of the thinkers, scientists and religionists of the world.

Resolved, That as Spiritualism has already established the fact that man in a conscious state survives the event called death, it should now pay more attention to the world's ethical and spiritual advancement.

Resolved, That as we cannot go back to the "flesh-pots" of the theological "Egypt" for our science and theology, so we cannot depend upon the circumscription of the popular schools of the day for the education needed to make integral workers of those who are to follow us in the Spiritualistic work.

Resolved, That in view of the work to be done we should establish schools for the education of workers; and to this end we thoroughly endorse and will with our means and influence do our utmost to sustain the Morris Pratt School.

Resolved, That we hail the work of the Russio-Japanese Peace Commissioners as a good sign of the approach of the time when "swords shall be beaten into ploughshares and spears into pruning hooks," and nations shall know no more war.

Resolved, That we are proud of the advanced position taken in this matter by President Roosevelt, and that the United States is to be congratulated on having a chief executive in whom other nations have so much confidence.

Resolved, That as mediumship is the gateway through which the intelligence of the continuity of life is wrought to humanity, and as such should not only be carefully guarded, but should also be scientifically and earnestly studied, we deplore the manifest tendency to make a fetish of mediumship to the extent that its proper mission has largely been defeated.

Resolved, That we urge every society and individual to adopt more thorough and scientific methods for the study and investigation of the various phases of phenomena and of those through whose faculties such phenomena are presented to the world.

Resolved, That while we fully uphold and commend all genuine spiritual phenomena and the agency through which such phenomena are brought to mankind, we are unalterably opposed to all simulations and base counterfeits, and we greatly deplore the degraded commercialism which gives rise to the charlatanism and fraudulent practices which bring odium upon the fair name of Spiritualism, and sorrow to the hearts of truthseekers everywhere.

Resolved, That in defense of true mediumship this association pledges itself to use every legitimate means to rid the cause of these barnacles whose cupidity incites them to foist their nefarious wares upon the unwary investigator and the sorrow-burdened relatives of those gone before.

Resolved, That as the liberating hand of death has cleft the chains of mortality which bound to earth our brothers and co-workers, Sanford Niles, Mr. L. T. Barker, Thomas McManus, Mr. Cosgrove, Mrs. Annie Hanson and Mrs. McLagan and allowed them to enter the "great beyond," we rejoice with them in their newly found liberty and advancement, and while we shall miss their physical presence, we are conscious of, and grateful for their manifest influence on, and interest in these deliberations on themes so dear to them.

Resolved, That as the only way to raise up a manhood and womanhood that shall stand an honor to our cause and a credit to the world, is to instill into the growing mind a proper concept of life, it is our bounden duty to establish wherever possible Progressive Lyceums wherein the rising generations may receive such instruction as will broaden the mind, develop the body and unfold the soul.

Resolved, That in order to make our lyceum work more effective it is the will of this convention that the incoming board shall make a special effort to secure the services of some person or persons thoroughly competent to instruct others for the important position of lyceum teachers, and to assist in the establishing of lyceums upon a substantial basis.

Resolved, That our thanks are due and are hereby extended to the Spiritualist papers generally and to the daily papers of Minneapolis for the advance notices, and courtesies bestowed upon us during the year just past.

Resolved, That our thanks are extended to our energetic and efficient officers, especially President Maxwell, Vice-president Whitwell, Secretary Follett and Treasurer Griffith, and to our worthy board of trustees, which so ably seconded the efforts of the officers.

Resolved, That it is the will of this convention that a copy of these resolutions be spread upon the minutes of the convention, and also that a copy be sent to each of the Spiritual papers.

Respectfully submitted,
WILL J. ERWOOD,
H. HEGDAHL,
VICTOR FERNSTROM,
MOSES HULL,
L. M. LAMB,
ASA TALCOTT,
F. E. IRVINE,

DIEUDONNEE.

They called her Dieudonnee, the heaven sent,
And any looking at her serious face
And low, sweet brow, feeling the gentle grace
Of every word or act, would say she blent
Her nature and her name to one grand whole.
Calm-breasted wisdom was her well-loved guide
While purity and faith walked by her side,
And love was king within her innocent soul.

A waif cast from the slums of a great town;
The stigma of disgrace upon her birth—
(Yet water lilies strike their roots in earth,
And bloom no whit less purely for it,) down
Life's dusty road she walked with stainless feet,
Her patient eyes forever toward the day,
Nor turned to note the mud walls in her way
Unless with womanly compassion sweet,

That such should be. Her hands found work to do
Where others passed with cold averted glance,
Or gazed at carelessly with jest perchance,
Hers was the hand to lead stray feet anew
Beside the river of life. Her task complete,
Folding her pale, thin hands, without a tear,
She left earth, better for her presence here,
And laid her sheaf beside the Master's feet.

BEATRICE ST. GEORGE.

THE INCONSISTENCY OF IT.

Some Impressive and Pertinent Remarks in Regard to the Same.

Rabbi Hirsch of Portland, Oregon, in his address upon "The Educational Problem" at the National Woman Suffrage Convention recently held in that city, expressed himself strongly in favor of women having a vote in all public affairs. He said in part:

"It is a strange anomaly in American public life that we have given our schools so largely into the hands of women. They are expected to teach the children history and patriotism, yet are not considered competent to vote. While even in Russia or China a woman can be empress, and for forty years a woman on the throne of England showed what a Christian woman could do in that exalted position, yet here in America a woman cannot even be a constable.

"We must have women in the schools, and we must have all the children in the schools. Those of us who are not wholly lost to honesty admit that the way men have conducted public affairs needs improvement. Professor Munsterberg admits that we need a leisure class, and the only one in America is the women. Look at what they have have done in reforms, and in securing improved legislation in many lines. It is they who propose laws and pass them, and yet we say they are not capable to vote. We must have the term "people" recast in the public mind so as to include woman.

"I appeal for women in the schools. The woman, because she is a woman, is less easily corrupted than the man who has forgotten that he had a mother. If we disfranchise somebody, it had better be most of the men rather than the women.

"Every right goes with a duty. Women pay taxes and do public service, and hold up before us the standard of righteousness; and they ought to have a vote."

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D. Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 15 cents.

GROWTH OF SPIRITUALISM.

Influence of Christian Science and New Thought.

I was thoroughly convinced of the possibility of spirit return thirty years ago. I am not a medium, but through others have had evidence enough to convince any reasonable man. It seems to me, that within the past few years, proofs of spirit return have increased among the people not known as mediums or Spiritualists. Here are brief accounts of experiences that quite recently came to personal acquaintances of mine.

Yesterday a ship captain, now at home for a short time, told me of the experience of a friend who is also a master of a ship:

One night, while the captain was on deck smoking, and sitting in a quiet place in the early part of the evening, he distinctly heard his name, "George," spoken. No one was near him. He got up and went to the cabin and sat down in a meditative mood. Again his name was called, and he knew it was the voice of his wife whom he had left at home happy and well. Much later he retired to his bed. Before going to sleep, the voice said: "George, why do you not speak to me?" He replied, "What, dear one?" The answer was, "Dear George, no matter." On his arrival at Calcutta he received word that his wife had died the night the voice came to him. He was not a Spiritualist.

Less than a month ago a near neighbor of mine, an engineer on the Southern Pacific railroad, was killed in a smash-up. About four weeks before the accident, his wife was told by a medium-palmist that "her husband would be killed in the near future." Both engineer and wife were members of the Episcopal church.

Three months ago an intimate friend of mine went to the Yosemite, as chaperone for a company of young ladies. About two weeks after she left home, her husband, Col. W., quite suddenly was deeply impressed that his wife had been seriously injured in a stage-coach wreck. The impression proved to be correct. About the time the Colonel received the impression the stage coach was upset and his wife's leg was broken.

One day last week a gentleman, aged sixty, called on me from Southern California, and presented me with a letter of introduction from Editor S. My old time friend, the editor whom I have known thirty years, and who is a very prominent citizen of California, referred to my caller as a man of thorough reliability and unquestioned integrity (whom I will call Mr. C.). At the end of our interview, on business, Mr. C., remarked: "Mr. Dague, I was told by your friend, Editor S., that you are a Spiritualist." As I replied in the affirmative, he said, "well, I never knew nor cared anything about Spiritualism until less than two years ago. Then a friend invited me to attend a seance with him in Los Angeles. I went to please my friend. I took a seat in a half circle with fifteen or twenty others. The room was not dark, but the light was much subdued. There was a song or two sung; then the first manifestation came to me. What looked to me like a stalward Indian seemed to take shape right by my side. I was not alarmed but quietly watched the object forming. Then I saw a big Indian beside me. He quickly grasped the two sides of my chair and lifted me right up over the heads of the company and carried me around the room, my head a few inches below the ceiling. He finally returned me to my place in the circle, and other phenomena later took place. I was converted to a belief in Spiritualism in less time than Paul was converted to Christianity. Since that time I have been a clairvoyant, and now see spirit forms often when alone, or when in company.

One of my neighbors is a Mrs. M. She is a Christian Scientist and a refined, intelligent lady. In a late conversation she remarked to me: "Some time ago I was sitting in my parlor sewing. The sun was shining brightly. In front of me stood an empty rocking chair. Pretty soon the chair began rocking backward and forward. I looked to see if any door or window was open. None were open. The chair now suddenly stopped. Then it began rocking again, sometimes quite vigorously then slowly, then it would stop altogether, then begin again. A deep impression then came to me that my mother had passed away. Later, a telegram came from Ohio, my mother's home, that she had died a little before the chair phenomena occurred.

Now, before I conclude, allow me to say a word about Christian Science. I see, occasionally, a severe criticism of Christian Science, by Spiritualists. While I am not of that faith, and while I know that they are not without faults, still I think they are doing a good work. From orthodoxy to Spiritualism is a big jump—too long a leap for some people. A half-way station is necessary. The membership of the Christian Science church is made up very largely of late members of orthodox churches. Right in this town of 20,000 population, it is estimated that the Episcopal church alone lost fifty members who are now Christian scientists, or Mental Scientists. The other denominations lost members in proportion.

These "Scientists" deny the fall of Adam, total depravity, the blood atonement, endless hell, and the personality of God. They say, "Man is God, God is life—all life." They do not believe in the inerrancy of the bible. They do not teach that prayer should be of the supplicating, importuning, flattering, begging sort, but of emphatic affirmation, assertion or positive statement to the effect that "we are God, that we are immortal spirits now, that evil, so-called, is not an entity; that we are healthy, and pure, and sound, and good at the core, and that there is no real evil, or disease in us." They say these affirmations oft repeated and insisted upon, makes us positive in our attitude toward fear, and worry, and disease. Now, whether Spiritualists can fully agree with these "Scientists" or not on all things, I am sure they can agree with them on many propositions. I am fully persuaded that Christian Science and the various branches of "New Thought" holding to substantially the same doctrines are making tremendous inroads upon old played-out orthodoxy. The preachers of the old pagan doctrine of total depravity, eternal hell, a jealous, vindictive God, and a blood atonement, are alarmed at the rapid growth of New Thought, and are fighting it with all their power from ocean to ocean. In the "scrap," let Spiritualists ally themselves with the New Thoughters.

R. A. DAGUE.

Alameda, Cal.

SPIRIT MESSAGES.

Through the Mediumship of Mrs. Nellie Davis, Kewanee, Ill.

Harlet Twitchell.

Well, I would like to send out a few words of encouragement this evening. I passed away at Redfield, Iowa, a number of years ago, and I realize there have been many changes as the years roll by. It is an old saying but a true one, "out of sight, out of mind;" and yet a time comes that brings back old memories, and while I have been gone quite a while, yet I feel I am thought of many times by those that do know what it is to appreciate spirit return. I want to reach my own family who I see are nearer to me in spirit than ever before. I mean by that they are with me in their thoughts, and they often wonder why mother can't come and make herself known more, if she found things as she expected. I have tried so hard to make you all know that I was still with you, and I sense the feeling as I draw near to you that I am misled. I wish I could talk to you in private, for there are some things I want to tell you about that it won't do to mention here. That is one reason I tried to come here, for this medium being a stranger to you all, I thought it would be more convincing to you.

Now I have tried as far as my power lies to say a word to all my friends, and when I say friends I mean many, for I considered all men my brothers and all women my sisters, especially those who had the intelligence to lay their prejudice and ignorance aside and were willing to reason upon whatever came in contact with them.

I never was a bigoted or superstitious person. But I did like a liberal person. I was much interested in the progress of Spiritualism and I am glad to see it still progressing. I am also glad to see Spiritualists banding themselves together and bringing Spiritualism more to the front both as a religion and a benefactor. No one has ever investigated Spiritualism honestly and sincerely, using his own judgment and throwing prejudice aside, who has not been convinced of the truth and comforts thereof.

I was sick quite a while and I had plenty of time to consider what religion meant, and what it was to have the sweet communion of those gone away. I had many of my own in spirit, so my journey was not a lonesome one, nor have I been lonesome in my new home. I have enjoyed myself better, and I feel that in getting rid of the physical form and getting into a garment that fits better, I am more able to accomplish the work I desire to do.

I did not mean to give a sermon. I have only done this to encourage our people, so they may know I found what I expected and even more. Good-bye now. My love to all. HARRIET.

Elsie Covell.

Dear Grandma:—I don't want you to cry, for I am all right, and I found mamma. Poor papa—I guess he can't help the way he does; if he could only come here with mamma and I we would show him how to live a better life. I don't want him to drink, and it makes mamma sad. She says for you to keep Charlie and don't let him go with papa any more. You were so good to me, Grandma.

I used to read to her out of this paper and I know she will see this. Good night, Grandma. Don't cry.

Gustavus Ames.

Well, my friends, this is all so new to me, I don't suppose I can send forth such eloquence as some do, but I am so anxious to reach my brother so he may know and feel that I still live. I am so glad to come. I have no doubt there are others that need to come, and perhaps I am taking up the time. I will just say a few words to Dolph and assure him of my constant love and watchfulness through all the years, and I know his life has not been one of sunshine, but the clouds are passing away and a great change is coming into his life in the next year. We will all help him. There are so many of the dear ones here with me, and Louise wants me to say for her that the sun lies just behind the clouds of life and he will have many bright days on earth.

I also want to say that Edna wishes to send her love and sympathy and to say that she knows what is going on and what has been, and wants me to tell you all she is satisfied. Of course it was hard for her at first leaving her dear ones, but she is happy now and says to thank you all for her. She wants to write sometime. She says to tell all that she is not sorry that she had to go now, and she would not come back if she could and go on with the earthly work.

Florella says to tell her brother that the trials he sometimes calls bad luck are only the setting of a bright sun, and if he would only give us an opportunity in private, we have so much we would like to say to him. We all send out this message with the spirit of love and we want it received with the spirit of thankfulness. We will all come again. We send love to all. Your spirit brother, GUSTAVUS.

Verification of Messages.

Dear Madam:—I was truly surprised to see a letter from our little Minnie White, who passed away about 20 years ago. Now I don't believe in Spiritualism, but I can't understand how else you could have known things so correctly as you did, and it has set me to thinking some. If you should hear again, please tell me about it. My husband is very much interested in it.

Respectfully yours,
MRS. JAMES R. WHITE.

Albany, N. Y.

Mrs. Davis:—I was more than pleased to read a letter in the paper from my sister, Lydia Comp, and will say it is true in every way. The expression, the names and all are correct, and she has been dead forty-five years, as she says. I am not a believer in this, but felt I wanted to tell you. Can you tell me how I can get that paper regularly. I had one sent to me.

Yours truly,
MRS. VIOLA MAY,
Per M. M.

Boston, Mass.

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A SYMPOSIUM.

Suggested by Dr. Alex. Caird, of Lynn, Mass.

Massachusetts steps to the front and demands a hearing. Alex. Caird, M. D., an influential Spiritualist, suggests a Symposium on an exceedingly important subject. It will be inaugurated in his special honor as a leading and highly respected Spiritualist of the Old Bay State, one who is constantly working for the spread of the Truth as manifested in Spirit Return. It will prove especially interesting, suggestive and valuable to every reflective mind.

The Important Question.

What Does Spiritualism Teach That Spiritualists Believe in Common?

Lyman C. Howe Specifies Numerous Important Points of Agreement.

Brother Caird, and the Editor of The Progressive Thinker seem to think that Spiritualists are at a wide divergence in belief. So they are. But not so much as to what Spiritualism teaches as the foreign fads that have been grafted on to it, because the stock is so strong and broad it will bear much abuse without serious hurt.

What does Spiritualism teach and who are the teachers?

It teaches by its facts and phenomena, by its messages from circles of wisdom, by its seers and philosophical interpreters, and by appeals to nature and the operations of evolution spiritually translated.

Some of the things it teaches are:

1. That all human beings are immortal and progress forever.

2. That death is an incident in the evolution of individuality, and does not change character.

3. Leaving the body with the limitations it imposes and entering into a larger sphere of relations and correspondences, with all the inner senses opened, the individual is newly situated in a world that answers to all the senses opened by death.

4. After death spirits enter into those societies most congenial to them and hence best adapted to their needs.

5. Their conditions, and hence their needs, are forever changing progressively, and hence they graduate from one plane to another, and from one society to another forever.

6. That spirits know what they did before death, and what they have learned since; but no human spirit is omniscient, and, if it progresses eternally, can never become perfect.

7. Spirits are interested in this world, and its inhabitants, to the extent of their humanitarian sympathies, and the desire to investigate its many problems, from the new situation that enables them to observe the inner causes that actuate human conduct, and also from personal interests in the friendships established here and not broken by death.

8. Spirits who teach through mediums are liable to err; first, because of imperfect mediumship; 2, because conditions often invite the action of incarnate minds which impress the sensitive with their ideas, prejudices and desires, and cause the medium to echo them as the teachings of a spirit; 3, the spirit may be confused in a first attempt to communicate; 4, a spirit may give for truth that which is only belief, as is often the case with mortals; 5, a spirit may wilfully lie.

Many other causes for discrepancies might be added if necessary.

9. All varieties of spirits exist after death and are liable to share in the communications we receive.

10. Many highly intelligent, moral, and humanitarian spirits have communicated and worked individual reforms, and given direction and inspiration, and crowned with success, great national movements, whose leaders were mediums unknown to the world, and perhaps themselves.

11. It is taught by all the wise and good from the spirit world that mediums should never surrender their reason and moral sense to any spirit or any God.

12. The spirit world—wherever it may be—is to the unfleshed spirit, as real, as substantial and as natural as this world is to our physical senses.

13. Happiness increases with progress.

14. Cause and effect—or the reign of law—are as real in the spirit world as in this.

15. Evil doing receives its reward by the action of causes that cannot be evaded, but never as the direct punishment of an arbitrary, despotic, anthropomorphic God.

16. This world is made better, the sum of human misery diminished, and the sum of human happiness increased by the influence of spirit communion.

17. Spirits inspire mediums to do humanitarian works, rescuing the fallen, saving the victims of alcoholism, curing insanity, intercepting suicidal intentions, and healing the sick by laying on of hands, or by clairvoyant diagnoses and prescriptions.

18. After allowing all that is claimed for fraud, there still remains a liberal margin of phenomena that must be credited to excarnate spirits. These are both intellectual and physical, showing the close approach of the two worlds and the near relation of the physical and the spiritual and of humanity in the flesh and out.

These are a few of the teachings of Spiritualism upon which I think Spiritualists are substantially agreed. There might be hundreds more presented if necessary. But these ought to be sufficient for a basis upon which to build a permanent and widely useful organization to outlive all others, and outdo all others, in the highest and best works of science, religion and human education and improvement.

To some of these there may be some hair-splitting objections, but it seems to me that to all these 18 statements of spiritual teaching nearly all rational Spiritualists will agree.

Conflicts Come From Without.

Many of the radical disagreements among Spiritualists are upon outside questions. We have no "believe or be damned," in our creed. On the contrary it is one of the cardinal teachings of Spiritualism that each individual should accept or reject any doctrine or teaching, whether it be of Christian faith or Spiritualism, by the authority of his own reason and moral sense.

Brother Caird says: "One can hardly find two professed Spiritualists that agree on all the different points of their belief."

Well, can you find two Christians who agree on all points? They differ as widely in their estimates of the bible as we do, and far more on the questions of a future life, endless misery, the wrath of God, bloody atonement, the birth of Christ and miraculous conception, his saving grace, the need of baptism, damnation of infants, original sin, total depravity, the end of the world, second coming of Christ, obligations of the Sabbath, and a hundred other questions regarded as vital to the church.

Spiritualists could not agree on the bible, for it does not agree with itself, and as we are taught to be guided by our reason, experience and moral sense, as no two are organized to see the varied issues and contradictions in the bible alike, of course the teachings of Spiritualism compel us to differ, if we obey the teaching.

To hold widely different views of the bible is to obey the teachings of Spiritualism, which says, let your own judgment decire, and not any creed or outside authority.

Reincarnation

is not a teaching of Spiritualism, even if some spirits seem to teach it. It antedates the birth of Modern Spiritualism by hundreds of years and is a graft from India.

We need not agree on the details of any teachings from the rostrum, or in spiritual literature. It is not desirable that we should. It would be a deadening palsy if we did. The friction of thought wakes intellectual vigor and moral stamina. But we may all agree to work together in organic order, and with zeal, for the education of the people, for mutual protection in the efforts to encourage the young, to improve social ideals and habits, to overcome vice, to establish a moral code predicated on human nature, its conditions, needs, aspirations, temptations, weaknesses, vicissitudes, and relations; to study physical and psychic causes and learn to apply them to methods of discipline, the cure of crime, social evils, and the treatment of all human ills. To secure successful organized work we must needs compromise our prejudices and personal ambitions, and become broad and elastic enough to reduce the friction to a minimum.

There is no cult that is better agreed on essentials by which to accomplish great good work than the teachings of Modern Spiritualism; none more fertile in the great ideals of life, the enduring principles of scientific religion, and the blessed revelations of immortality.

Brother Caird asks: "Has Spiritualism come to us solely to prepare us for another life?"

Yes! for whatever prepares us for another life—which is this life continued into another world—**best serves the interests of this life.** A glimpse of the future, stimulates hope, desire and resolution to use the present well. If we have time to devote to intellectual gymnastics, we may wrestle with reincarnation, Christian Science, Rosicrucianism, dreams, Theosophy, or any other finds that challenge us; but there is so much to occupy time and energy which offers some possible results to practical life and achievement that I cannot afford to wrestle with shadows for amusement.

Brother Caird, you have done well to open this question, and tap some of the springs of life, that we may taste the elixir that flows for intellectual nourishment. If you can inspire the Spiritualists with unselfish zeal and devotion, there will be no difficulty in the way of comprehensive organic union and a glorious spiritual work.

LYMAN C. HOWE.

Fredonia, N. Y.

WOMAN SUFFRAGE IN IDAHO.

It Is Rich There With Beneficent Results.

Mrs. Adelia B. Scott, the official hostess of the Idaho building at the Lewis and Clark Exposition, is a woman with an unusual history. She served on the school board of Idaho Falls for eight years, during five of which she was clerk of the board. She then served for two years as justice of the peace, and declined a renomination. But apparently the town was unwilling to dispense with her services, for on a vacancy in the office of justice of the peace occurring soon after, she was appointed to fill it by the county commissioners. Next the office of police judge became vacant, and she was appointed to fill it by the mayor. Last fall she was elected county treasurer of Bingham county on the Republican ticket, and about $350,000 has already passed through her hands. Mrs. Scott is the wife of a prominent business man of Idaho Falls, who has always believed in woman suffrage, and who is pleased to have her hold these positions of trust.

Mrs. Scott was born in Illinois, and had lived in Iowa, Colorado and Kansas before finally settling in Idaho. She says that the women of that state are less strictly bound by party ties than the men, and are more apt to vote for the best man, irrespective of party. She has seen no ruined homes or neglected children as a result of equal suffrage; and she says that the women of Idaho have much more influence with the legislators now than before they obtained the ballot.

"Hard Problems of Scripture."

A Reply to the Animadversions of R. A. Torrey.

Our author next turns to Genesis xxii, and denies that God commanded Abraham to slay his son. In answer to this, I will say that the chapter starts out by saying, that "God did tempt Abraham." In this instance there was no tempting devil. This was before the Persians had invented a devil. In those days God had to do his own tempting. It was in the Babylonish captivity that the Hebrews learned of a tempting devil. It was not until we get into the New Testament that the tempting business had been relegated to the devil. The first one upon which the devil tried his hand was Jesus, and in that case he was not very successful. James says: "Let no man, when he is tempted say, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man."—James i:13. Thus it is proved that God has changed since God did tempt Abraham."

Our friend says, "God did not command Abraham to slay Isaac." It is true God did not command Abraham to slay Isaac, in just the words here used by Mr. Torrey, but he did command him to offer him on Mount Moriah, as a burnt offering. See verse 2. I fail to see how Isaac could be offered as a burnt offering without being killed.

In this case God learned something, and therefore changed his mind. Verse 12 says that God said to Abraham, "Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Here God learned a lesson concerning Abraham and therefore interfered and saved Isaac.

The reverend gentleman next takes up the case of Jephthah's daughter, found in Judges. He says, "We are nowhere told that Jephthah did burn his daughter."

That seems to an honest man a little like a quibble. Verses 30 and 31 tell us that Jephthah vowed a vow unto the Lord, that whatsoever came forth out of the door of his house to meet him when he returned in peace "shall surely be the Lord's, and I will offer it up for a burnt offering," and verse 39 says that "Jephthah did with the girl according to his vow."

Any twist of logic that would say that Jephthah did not offer his daughter as a burnt offering would render logic so uncertain and so fragile that it should be banished from our schools.

It is next argued that God did not command Jephthah to burn his daughter. Supposing that God did not command Jephthah to offer his daughter as a burnt offering, he was talking to the people of those days; he here lost a golden opportunity to tell Jephthah, and the people through him, that it was naughty to offer a daughter or any other human being as a burnt offering to himself or, for that matter, to any of the gods.

Offerings made to Jehovah, though they were slain were not always burnt. In I. Sam. xv:33, we read that "Samuel hewed Agag to pieces before the Lord in Gilgal." That means, offered him to the Lord in Gilgal. Gilgal was the place where Samuel went to offer sacrifices. See I. Sam. x:8; xi:14, 15.

Will Rev. Mr. Torrey deny that David, the man after God's own heart, caused seven of Saul's innocent sons to be hanged in the hill, before the Lord? Sam. xxi:3-9. That hanging of these men before the Lord has no other meaning than sacrificing them to the Lord.

Has not Mr. Torrey, in his attempt to defend God and his servants from the charge of making and accepting human sacrifices, as the saying is, "bitten off more than he can chew"?

Slaughter of the Canaanites.

This effort to justify the Old Testament God in the slaughter of the Canaanites, is, if possible, the weakest thing this defender of the Old Testament has ever attempted. The story of how other nations should be treated by "God's peculiar people," is told in many places in the Bible. A few cases will be here sighted. In Deut. vii:1-6, the Hebrews are to destroy other nations because they are "a holy nation," "a special people," "a chosen people." It was because they were the best people on the earth that they were appointed to be the worst people in the world—to do the worst deeds of horror that the historian was ever called upon to record. For full particulars as to how they were to make slaves of and "utterly destroy" all other nations, see Deut. xx:10-17. Here they were to destroy the people, old and young, and take all of their spoils unto themselves. In order to convince the reader that I am not misrepresenting the gentleman, I will make a somewhat extended quotation from pages 16 and 17:

"Now it is certainly appalling that any people should be put utterly to the sword, together with their old men and old women, and young women and children. But there is something more appalling, when one stops to think about this matter, and that is that the iniquity of any people should have become so full, their rebellion against God so strong and so universal, their moral corruption and debasement so utter and so perversive, even down to babes just born, as to make such treatment absolutely necessary in the interest of humanity. But this was precisely the case with the nations in question. Not from the Bible alone do we learn how unfathomable were the depths of moral pollution to which these nations had sunken. They had become a moral cancer that must be cut out in every fibre if the body was to be saved. * * * The command to exterminate the Canaanites was a command big with mercy and love." If these are manifestations of mercy and love, I pray some power to save me from either the mercy or the love of God. Give me the wrath and cruelty of devils instead. "It was mercy and love first of all to the Israelites. Unless the Canaanites were exterminated, they would be themselves exterminated."

Even Mr. Torrey cannot here undertake to defend these supposed-to-be God-given commandments, without, in a sense, acknowledging their wickedness. He acknowledges that it certainly is appalling that any people should be put to the sword, together with their old men and old women, and young women and children." But when he thinks of their "moral corruption and debasement, so utter and perversive, even down to babes just born," he becomes reconciled to God's judgments, which are unsearchable.

Is it not self-evident that this man is judging God through his prejudices, and not through his reason? How does he know that babes "just born," are filled with moral corruption and debasement?" Does not this smack a little of Calvinism? These infants "filled with moral corruption and debasement," do they not belong in the endless tormenting hell which John Calvin prepared for them? And, were not our Presbyterian clergymen rather fast when they went to Los Angeles, Cal., a year or two since and rescued these little "morally corrupt" fiends from the mercy and love of this God and took them out of the hell of Calvinism?

Now will Brother Torrey please tell us where the proof is of the "corruption of these babes "just born"? Will he even undertake to find other proofs than the ipse dixit of ministers of his own ilk who "limp to make excuse for their God"—I say, will he undertake to find the proof of the wickedness of the parents, and uncles and cousins of these "babes just born," who are to be thus ruthlessly slaughtered by God's "peculiar" and "holy people"?

If a "holy nation" can do such bloody and unjust work as this, I would like to ask, in the name of sense, what an unholy nation can do? Has not the twentieth century advanced a little too far to pay heed to such silly sophistries, even though they are handed out as excuses for the wickedness of this God and his people?

Friend Torrey sees this as other common-sense people do, and undertakes to palliate the matter as follows. "By the regenerating power of the Gospel, it is possible to correct this, but we must remember that the case we have to deal with was centuries before the gospel proclamation."

Is that so? Then, in the name of humanity, I ask why the gospel was not earlier? and why these Hebrews were not sent out with the gospel as missionaries instead of as robbers, slave catchers, and murderers of new-born babies? But the reverend gentleman is, as usual with him, mistaken. The gospel was proclaimed centuries before these people were born. Paul says, in Gal. iii:8, the gospel was preached to Abraham. Abraham was the greatest kind of a great-grandfather to these warriors. Why preach the gospel of Abraham and then kill and send these poor people, babes and all, to hell because they never heard it?

This chapter is finally concluded with the statement that "The extermination of the Canaanite children was not only an act of love to the world at large, it was an act of mercy to the children themselves. What awaited these children if they were allowed to live? Something vastly worse than death."

If this is God's "act of love and mercy," it is hoped that he will not send either love nor mercy this way. I do not wonder that this man says of God, "his judgments are unsearchable, and his ways past finding out." What a pity that this preacher did not find this out before he made his feeble attempt to explain them.

The solemn lesson which Rev. Mr. Torrey says came to the Israelites, through being made the executioners of God's wrath was rather hard on the ten commandments, was rather hard on the sixth commandment, which says "thou shalt not kill." It was teaching this already cruel people to be still more cruel and unjust.

Mr. Torrey repeats the old threadbare assertion, which has been made by the defenders of the Old Testament God for centuries, that the Canaanites were a very wicked people. Perhaps they were, but that would not justify the Hebrews in being more wicked. Let this reverend defender of the mistakes and the wicked things in the Bible, undertake to show the wickedness of these people, whom he slanders, while he justifies the wickedness of the Israelites in their crimes against them. When he does that I will find the Hebrews guilty of every crime, and filled with every loathsome disease he will find among the "seven nations" which were greater than they were.

MOSES HULL.

"WOMAN'S RIGHTS,"

As Related to Courtship and Marriage.

In all past campaigns of pen and voice, for "Woman's Rights," it was always centering upon and limited to claims and complaints for her on account of ungranted and denied rights due her of a civic and political citizenship nature, and those that concern her status as to professional and industrial privileges; they were claims for her for a sort of political equality with man. And I do not minimize these phases of "woman's rights," nor wish to exclude them from the category of rights due her. But while there is a sort of armistice and lull in the public pressure of those claims for woman, I wish to add another phase of woman's rights, as related to courtship and marriage. I may fearfully miss the mark in making this claim for woman, and she may wholly disavow it, but I leave that to the hereafter, and if I have missed my aim I will simply get no game, and I will charge it to my rashness and ignorance. And now for the theme that woman should have equal rights in courtship and marriage with man.

And I will also promise that if woman's equality of rights herein is due her, it would be much more becoming and proper for the man to make the offer and state the woman's case for her than wait for and ask her to do it.

In the creation of the sexes there are found to be about an equal number of males and females—possibly a few more of the latter to supply the greater peril of maternity. And this numerical equality of the sexes also at once suggests the law of monogamy, and that of course also at once rules out the practice of polygamy. And it is, I think, about conceded by man that the woman should have all the civic, political, industrial and business rights that man has. And then it also necessarily follows that every woman—young or old—is entitled to a married life partner, and also, I take it, prefers that relation, and indeed needs it for the proper development of life.

And then assuming that woman prefers and is entitled to a suitable married life-partner, I ask the question, why should she be compelled to sit still and make no effort for such relationship?

There is no other matter that concerns woman's welfare or her relation to business, property, or anything wherein she cannot and does not occupy an affirmative and aggressive position in relation thereto, unless it be only in the single matter of courtship and marriage. But herein there is an omnipotent social barrier in the way. Now do not be shocked about this proposition, my dear reader, but think and reason abont it. Marriage, as related to the adult life, is the most important matter involved in human existence, and yet woman, under the mere ban of social sentiment, is deprived from making advances the same as man. That is, man may pick out a sweetheart, and let her know it; but woman cannot single out a lover and say so to him; that were horrid!

This social custom seems to be based on the idea that a marriage proposition by a man to a woman is a sort of courtesy, which it were rude and improper for a woman to make. But why is this objection on this subject which exists against her on nothing else?

And look at the seriousness of the engagement—what it involves. It involves a partnership of the highest type for a lifetime, of the two persons. It is the fulcrum of the family life; the culmination and fruition of the legitimate human love for woman as well as man; it is the one fact and event around which centers the ideal human existence, but yet the woman who would take any active steps to enter this primeval paradise would at once be ostracised from the social realm by her own sex even. It is for the highest interest of human society that each man and woman, at the proper age, shall find a mate. And this is also probably the wish of each man and woman; and then, if this is the desired result, will it be more likely attained if altogether left to fate and the man, or if the man and the woman were both allowed to be on the hunt and lookout for a mate?

This is about the largest business proposition that the world has on hand. It involves the chief events of life; and shall one of the partners be relegated to silence in the matter, or should the woman in this, like in other matters, be allowed to agitate the subject?

That is what I mean. And herein, as in all other matters that involve "bargains," it would not be expected that woman would just by violence, corner and corral an unwilling subject, but use her native arts and shrewdness. But the proposition is, whether she must simply sit still, and then when no one comes around to propose, call her an "old maid," as the reward of her imprisonment. In short, the man is allowed to look around for a wife, but not the woman for a husband, and the question is whether that is giving the woman her rights?

And again, no doubt under the present custom the woman often accepts offers of persons whom, they feel are not worthy of the partnership; but if the woman has to sit idly by and wait for proposals, she runs the risk in refusing an unworthy one to having no chance at all. For in this regard she—I mean many of them—are like beggars, who are not to be choosers. And then suppose we would reverse the problem a little season—just for three months—and let no man be allowed to propose matrimony to a woman, what a piteous moan would go up from the brethren for a change.

Then after that suppose we would extend this social ban to six months, and then a year; how the men would sit around in sack-cloth and ashes, ready to do unto others as they wish to be done by.

But if it so happens that man once proposes, then all the other propositions and details of the marriage contract may be properly discussed by the woman as well as the man; but the woman is barred, no matter how much she may fairly love a man, to make the initial proposition, for this can only come from the one side, even if the woman has waited from girlhood to old maidhood, in most deserving solicitude.

The married state is due to every woman, and each as a rule, desires to enter it. It is the castle and fortress of the permanent part of the human life. Shall the woman be permitted to secure it by the same means as the man, and as she also acquires other possessions, or be compelled to take her chances in silence?

Of course it is understood that I have no personal interest or "chances involved in the issue above presented; and if any of my sisters are shocked by the proposition made, let my innocence and ignorance be the excuse. But I would like the reasons why a woman cannot propose or look out for her own mate stated, so I can examine them to see if they are sound. For I wish to be right on all subjects, and more especially one so important as this.

AMOS STECKEL.

Bloomfield, Iowa.

MRS. NELLIE DAVIS.

A Medium Who Delivers Excellent Lectures While in a Trance.

To the Editor:—I saw the beautiful messages in your valuable paper, given through the mediumship of Mrs. Nellie Davis, and was much interested in them. I am slightly acquainted with this medium and know her to be true and honest. Through her mediumship I became convinced of the truths of Spiritualism. I enclose a clipping from the Neponset Messenger which will tell you of her mediumship, and am sure it will prove interesting to every reader of The Progressive Thinker.

JAMES R. CONVERSE, M. D.

The Medium, Mrs. Nellie Davis.

The lectures recently delivered here in Neponset by Mrs. Nellie E. Davis, of Kewanee, while in an unconscious trance has made this lady and the interesting phenomena occurring in her presence, the subject of general discussion. I therefore conclude that a brief sketch of her life and a plain, unbiased statement of facts in relation to the phenomena as witnessed by persons of intellect and undoubted integrity will prove interesting to the readers of the Messenger.

Mrs. Nellie E. Davis was born in Sheffield, Ill., Feb. 28, 1869. She is the daughter of Thomas Durack, of Mineral, at present, and for many years past the section boss at that place for the C. R. I. & P. R. R. She is the wife of Mr. Frank Davis, of Kewanee, who is a son of Mr. Hiram Davis, police magistrate, of Sheffield.

Mrs. Davis attended the district school at Mineral until thirteen years of age. Since that time she has been an industrious, hard-working woman, with but little time for reading and self-culture. She has three children whose ages range from eight to twelve years. She has lived all of her life in Sheffield, Mineral, Neponset and Kewanee. In all these places she has made many friends and no enemies. She is a truthful, conscientious and honorable woman, highly respected by all who know her. This I can say without fear of contradiction.

About two years ago it was first discovered that Mrs. Davis was a medium, and from that time to the present, seances have been held at her home or at some of the neighbors' in the immediate vicinity; as often as once or twice each week, attended by six or eight personal friends of undoubted intelligence and integrity, among which I have permission to mention and refer the reader, are: Nathaniel Tibbetts, supervisor of Kewanee, and wife; Chas E. Sturts, city attorney, and wife. I might mention other equally creditable persons who attended these seances; all of the same mind as to the character of the manifestations that occurred.

From these sensible and careful investigators during the past two years, I learn that Mrs. Davis, while in an unconscious trance, writes with both hands, two communications on entirely two different subjects; writes the German language, of which she is utterly ignorant. Writing between folded slates is produced and she also claims to see spirits and describes them, gives the date, cause and place of their death, often of those who have lived a long distance away and the names unknown to those present, that time and again have those present wrote to responsible persons at the place mentioned and in every instance have her statements been verified. I might mention still more astounding phenomena that have been witnessed at these seances but let this suffice. All the witnesses agree in saying that they have never noticed the least word or action on the part of Mrs. Davis that had even a tint of fraud or deception; that these seances were free, and that on several occasions she has returned money sent her by persons who had their sealed questions answered.

Her first attempt to speak to a public audience was at this place. She first delivered quite a long prayer in which with deep and earnest pathos she invoked the Divine Spirit to possess, uplift and aid her in presenting the grand truth of immortality as made manifest by spirit return. She then delivered an address presenting the claims of Spiritualism that was truly wonderful. Her well-rounded sentences were delivered in clear and distinct tones, without hesitation or embarrassment; full of deep, tender and earnest appeals to the moral and spiritual nature of her audience.

The following Wednesday Mrs. Davis delivered a lecture at the Town Hall. Her prayer on this occasion being a poem. Her lecture was decidedly different from her former one, in fact a more scholarly one. Going back to the 14th century, B. C., she mentioned the great religious reformers, such as, Confucius, Buddha and other zealous religious teachers that had appeared from time to time all along the ages down to the present. As she expressed it, "The golden thread of Divine light that has ever penetrated the darkness of earth, and lit up a pathway that has led to mental, moral and spiritual progress."

Had these grand and eloquent addresses, closing with a beautiful poem, been delivered in Apollo Hall to a cultured Princeton audience, it would have been impossible to have convinced them that the speaker was one of our country girls, who had acquired her limited education in a district school at the age of thirteen years, and that these were her first attempts to speak in public. That strange and unaccountable phenomena occurs in her presence is admitted by all who have had an opportunity of knowing the facts. The opinion of others who have not, will have no weight with sensible people.

N. C. BUSWELL.

Police Magistrate, Neponset, Ill.

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The Important Question.

What Does Spiritualism Teach That Spiritualists Believe in Common?

Lyman C. Howe Specifies Numerous Important Points of Agreement.

Brother Caird, and the Editor of The Progressive Thinker seem to think that Spiritualists are at a wide divergence in belief. So they are. But not so much as to what Spiritualism teaches as the foreign fads that have been grafted on to it, because the stock is so strong and broad it will bear much abuse without serious hurt.

What does Spiritualism teach and who are the teachers?

It teaches by its facts and phenomena, by its messages from circles of wisdom, by its seers and philosophical interpreters, and by appeals to nature and the operations of evolution spiritually translated.

Some of the things it teaches are:

I. That all human beings are immortal and progress forever.

2. That death is an incident in the evolution of individuality, and does not change character.

3. Leaving the body with the limitations it imposes and entering into a larger sphere of relations and correspondences, with all the inner senses opened, the individual is newly situated in a world that answers to all the senses opened by death.

4. After death spirits enter into those societies most congenial to them and hence best adapted to their needs.

5. Their conditions, and hence their needs, are forever changing progressively, and hence they graduate from one plane to another, and from one society to another forever.

6. That spirits know what they did before death, and what they have learned since; but no human spirit is omniscient, and, if it progresses eternally, can never become perfect.

7. Spirits are interested in this world, and its inhabitants, to the extent of their humanitarian sympathies, and the desire to investigate its many problems, from the new situation that enables them to observe the inner causes that actuate human conduct, and also from personal interests in the friendships established here and not broken by death.

8. Spirits who teach through mediums are liable to err; first, because of imperfect mediumship; 2, because conditions often invite the action of incarnate minds which impress the sensitive with their ideas, prejudices and desires, and cause the medium to echo them as the teachings of a spirit; 3, the spirit may be confused in a first attempt to communicate; 4, a spirit may give for truth that which is only belief, as is often the case with mortals; 5, a spirit may wilfully lie.

Many other causes for discrepancies might be added if necessary.

9. All varieties of spirits exist after death and are liable to share in the communications we receive.

10. Many highly intelligent, moral, and humanitarian spirits have communicated and worked individual reforms, and given direction and inspiration, and crowned with success, great national movements, whose leaders were mediums unknown to the world, and perhaps themselves.

11. It is taught by all the wise and good from the spirit world that mediums should never surrender their reason and moral sense to any spirit or any God.

12. The spirit world—wherever it may be—is to the unfleshed spirit, as real, as substantial and as natural as this world is to our physical senses.

13. Happiness increases with progress.

14. Cause and effect—or the reign of law—are as real in the spirit world as in this.

15. Evil doing receives its reward by the action of causes that cannot be evaded, but never as the direct punishment of an arbitrary, despotic, anthropomorphic God.

16. This world is made better, the sum of human misery diminished, and the sum of human happiness increased by the influence of spirit communion.

17. Spirits inspire mediums to do humanitarian works, rescuing the fallen, saving the victims of alcoholism, curing insanity, intercepting suicidal intentions, and healing the sick by laying on of hands, or by clairvoyant diagnoses and prescriptions.

18. After allowing all that is claimed for fraud, there still remains a liberal margin of phenomena that must be credited to excarnate spirits. These are both intellectual and physical, showing the close approach of the two worlds and the near relation of the physical and the spiritual and of humanity in the flesh and out.

These are a few of the teachings of Spiritualism upon which I think Spiritualists are substantially agreed. There might be hundreds more presented if necessary. But these ought to be sufficient for a basis upon which to build a permanent and widely useful organization to outlive all others, and outdo all others, in the highest and best works of science, religion and human education and improvement.

To some of these there may be some hair-splitting objections, but it seems to me that to all these 18 statements of spiritual teaching nearly all rational Spiritualists will agree.

Conflicts Come From Without.

Many of the radical disagreements among Spiritualists are upon outside questions. We have no "believe or be damned," in our creed. On the contrary it is one of the cardinal teachings of Spiritualism that each individual should accept or reject any doctrine or teaching, whether it be of Christian faith or Spiritualism, by the authority of his own reason and moral sense.

Brother Caird says: "One can hardly find two professed Spiritualists that agree on all the different points of their belief."

Well, can you find two Christians who agree on all points? They differ as widely in their estimates of the bible as we do, and far more on the questions of a future life, endless misery, the wrath of God, bloody atonement, the birth of Christ and miraculous conception, his saving grace, the need of baptism, damnation of infants, original sin, total depravity, the end of the world, second coming of Christ, obligations of the Sabbath, and a hundred other questions regarded as vital to the church.

Spiritualists could not agree on the bible, for it does not agree with itself, and as we are taught to be guided by our reason, experience and moral sense, as no two are organized to see the varied issues and contradictions in the bible alike, of course the teachings of Spiritualism compel us to differ, if we obey the teaching.

To hold widely different views of the bible is to obey the teachings of Spiritualism, which says, let your own judgment decire, and not any creed or outside authority.

Reincarnation

is not a teaching of Spiritualism, even if some spirits seem to teach it. It antedates the birth of Modern Spiritualism by hundreds of years and is a graft from India.

We need not agree on the details of any teachings from the rostrum, or in spiritual literature. It is not desirable that we should. It would be a deadening palsy if we did. The friction of thought wakes intellectual vigor and moral stamina. But we may all agree to work together in organic order, and with zeal, for the education of the people, for mutual protection in the efforts to encourage the young, to improve social ideals and habits, to overcome vice, to establish a moral code predicated on human nature, its conditions, needs, aspirations, temptations, weaknesses, vicissitudes, and relations; to study physical and psychic causes and learn to apply them to methods of discipline, the cure of crime, social evils, and the treatment of all human ills. To secure successful organized work we must needs compromise our prejudices and personal ambitions, and become broad and elastic enough to reduce the friction to a minimum.

There is no cult that is better agreed on essentials by which to accomplish great good work than the teachings of Modern Spiritualism; none more fertile in the great ideals of life, the enduring principles of scientific religion, and the blessed revelations of immortality.

Brother Caird asks: "Has Spiritualism come to us solely to prepare us for another life?"

Yes! for whatever prepares us for another life—which is this life continued into another world—**best serves the interests of this life.** A glimpse of the future, stimulates hope, desire and resolution to use the present well. If we have time to devote to intellectual gymnastics, we may wrestle with reincarnation, Christian Science, Rosicrucianism, dreams, Theosophy, or any other fads that challenge us; but there is so much to occupy time and energy which offers some possible results to practical life and achievement that I cannot afford to wrestle with shadows for amusement.

Brother Caird, you have done well to open this question, and tap some of the springs of life, that we may taste the elixir that flows for intellectual nourishment. If you can inspire the Spiritualists with unselfish zeal and devotion, there will be no difficulty in the way of comprehensive organic union and a glorious spiritual work.

LYMAN C. HOWE.

Fredonia, N. Y.

WOMAN SUFFRAGE IN IDAHO.

It Is Rich There With Beneficent Results.

Mrs. Adelia B. Scott, the official hostess of the Idaho building at the Lewis and Clark Exposition, is a woman with an unusual history. She served on the school board of Idaho Falls for eight years, during five of which she was clerk of the board. She then served for two years as justice of the peace, and declined a renomination. But apparently the town was unwilling to dispense with her services, for on a vacancy in the office of justice of the peace occurring soon after, she was appointed to fill it by the county commissioners. Next the office of police judge became vacant, and she was appointed to fill it by the mayor. Last fall she was elected county treasurer of Bingham county on the Republican ticket, and about $350,000 has already passed through her hands. Mrs. Scott is the wife of a prominent business man of Idaho Falls, who has always believed in woman suffrage, and who is pleased to have her hold these positions of trust.

Mrs. Scott was born in Illinois, and had lived in Iowa, Colorado and Kansas before finally settling in Idaho. She says that the women of that state are less strictly bound by party ties than the men, and are more apt to vote for the best man, irrespective of party. She has seen no ruined homes or neglected children as a result of equal suffrage; and she says that the women of Idaho have much more influence with the legislators now than before they obtained the ballot.

"Hard Problems of Scripture."

A Reply to the Animadversions of R. A. Torrey.

Our author next turns to Genesis xxii, and denies that God commanded Abraham to slay his son. In answer to this, I will say that the chapter starts out by saying, that "God did tempt Abraham." In this instance there was no tempting devil. This was before the Persians had invented a devil. In those days God had to do his own tempting. It was in the Babylonish captivity that the Hebrews learned of a tempting devil. It was not until we get into the New Testament that the tempting business had been relegated to the devil. The first one upon which the devil tried his hand was Jesus, and in that case he was not very successful. James says: "Let no man, when he is tempted say, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man."—James i:13. Thus it is proved that God has changed since God did tempt Abraham."

Our friend says, "God did not command Abraham to slay Isaac." It is true God did not command Abraham to slay Isaac, in just the words here used by Mr. Torrey, but he did command him to offer him on Mount Moriah, as a burnt offering. See verse 2. I fail to see how Isaac could be offered as a burnt offering without being killed.

In this case God learned something, and therefore changed his mind. Verse 12 says that God said to Abraham, "Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Here God learned a lesson concerning Abraham and therefore interfered and saved Isaac.

The reverend gentleman next takes up the case of Jephthah's daughter, found in Judges. He says, "We are nowhere told that Jephthah did burn his daughter."

That seems to an honest man a little like a quibble. Verses 30 and 31 tell us that Jephthah vowed a vow unto the Lord, that whatsoever came forth out of the door of his house to meet him when he returned in peace "shall surely be the Lord's, and I will offer it up for a burnt offering," and verse 39 says that "Jephthah did with the girl according to his vow."

Any twist of logic that would say that Jephthah did not offer his daughter as a burnt offering would render logic so uncertain and so fragile that it should be banished from our schools.

It is next argued that God did not command Jephthah to burn his daughter. Supposing that God did not command Jephthah to offer his daughter as a burnt offering, he was talking to the people of those days; he here lost a golden opportunity to tell Jephthah, and the people through him, that it was naughty to offer a daughter or any other human being as a burnt offering to himself or, for that matter, to any of the gods.

Offerings made to Jehovah, though they were slain were not always burnt. In I. Sam. xv:33, we read that "Samuel hewed Agag to pieces before the Lord in Gilgal." That means, offered him to the Lord in Gilgal. Gilgal was the place where Samuel went to offer sacrifices. See I. Sam. x:8; xi:14, 15.

Will Rev. Mr. Torrey deny that David, the man after God's own heart, caused seven of Saul's innocent sons to be hanged in the hill, before the Lord? Sam. xxi:3-9. That hanging of these men before the Lord has no other meaning than sacrificing them to the Lord.

Has not Mr. Torrey, in his attempt to defend God and his servants from the charge of making and accepting human sacrifices, as the saying is, "bitten off more than he can chew"?

Slaughter of the Canaanites.

This effort to justify the Old Testament God in the slaughter of the Canaanites, is, if possible, the weakest thing this defender of the Old Testament has ever attempted. The story of how other nations should be treated by "God's peculiar people," is told in many places in the Bible. A few cases will be here sighted. In Deut. vii:1-6, the Hebrews are to destroy other nations because they are "a holy nation," "a special people," "a chosen people." It was because they were the best people on the earth that they were appointed to be the worst people in the world—to do the worst deeds of horror that the historian was ever called upon to record. For full particulars as to how they were to make slaves of and "utterly destroy" all other nations, see Deut. xx: 10-17. Here they were to destroy the people, old and young, and take all of their spoils unto themselves. In order to convince the reader that I am not misrepresenting the gentleman, I will make a somewhat extended quotation from pages 16 and 17:

"Now it is certainly appalling that any people should be put utterly to the sword, together with their old men and old women, and young women and children. But there is something more appalling, when one stops to think about this matter, and that is that the iniquity of any people should have become so full, their rebellion against God so strong and so universal, their moral corruption and debasement so utter and so perversive, even down to babes just born, as to make such treatment absolutely necessary in the interest of humanity. But this was precisely the case with the nations in question. Not from the Bible alone do we learn how unfathomable were the depths of moral pollution to which these nations had sunken. They had become a moral cancer that must be cut out in every fibre if the body was to be saved. * * * The command to exterminate the Canaanites was a command big with mercy and love." If these are manifestations of mercy and love, I pray some power to save me from either the mercy or the love of God. Give me the wrath and cruelty of devils instead. "It was mercy and love first of all to the Israelites. Unless the Canaanites were exterminated, they would be themselves exterminated."

Even Mr. Torrey cannot here undertake to defend these supposed-to-be God-given commandments, without, in a sense, acknowledging their wickedness. He acknowledges that it certainly is appalling that any people should be put to the sword, together with their old men and old women, and young women and children." But when he thinks of their "moral corruption and debasement, so utter and perversive, even down to babes just born," he becomes reconciled to God's judgments, which are unsearchable.

Is it not self-evident that this man is judging God through his prejudices, and not through his reason? How does he know that babies "just born," are filled with moral corruption and debasement?" Does not this smack a little of Calvinism? These infants "filled with moral corruption and debasement," do they not belong in the endless tormenting hell which John Calvin prepared for them? And, were not our Presbyterian clergymen rather fast when they went to Los Angeles, Cal., a year or two since and rescued these little "morally corrupt" fiends from the mercy and love of this God and took them out of the hell of Calvinism?

Now will Brother Torrey please tell us where the proof is of the "corruption of these babes "just born"? Will he even undertake to find other proofs than the ipse dixit of ministers of his own ilk who "limp to make excuse for their God"—I say, will he undertake to find the proof of the wickedness of the parents, and uncles and cousins of these "babes just born," who are to be thus ruthlessly slaughtered by God's "peculiar" and "holy people"?

If a "holy nation" can do such bloody and unjust work as this, I would like to ask, in the name of sense, what an unholy nation can do? Has not the twentieth century advanced a little too far to pay heed to such silly sophistries, even though they are handed out as excuses for the wickedness of this God and his people?

Friend Torrey sees this as other common-sense people do, and undertakes to palliate the matter as follows. "By the regenerating power of the Gospel, it is possible to correct this, but we must remember that the case we have to deal with was centuries before the gospel proclamation."

Is that so? Then, in the name of humanity, I ask why the gospel was not earlier? and why these Hebrews were not sent out with the gospel as missionaries instead of as robbers, slave catchers, and murderers of new-born babies? But the reverend gentleman is, as usual with him, mistaken. The gospel was proclaimed centuries before these people were born. Paul says, in Gal. iii:8, the gospel was preached to Abraham. Abraham was the greatest kind of a great-grandfather to these warriors. Why preach the gospel of Abraham and then kill and send these poor people, babes and all, to hell because they never heard it?

This chapter is finally concluded with the statement that "The extermination of the Canaanite children was not only an act of love to the world at large, it was an act of mercy to the children themselves. What awaited these children if they were allowed to live? Something vastly worse than death."

If this is God's "act of love and mercy," it is hoped that he will not send either love nor mercy this way. I do not wonder that this man says of God, "his judgments are unsearchable, and his ways past finding out." What a pity that this preacher did not find this out before he made his feeble attempt to explain them.

The solemn lesson which Rev. Mr. Torrey says came to the Israelites, through being made the executioners of God's wrath was rather hard on the ten commandments, was rather hard on the sixth commandment, which says "thou shalt not kill." It was teaching this already cruel people to be still more cruel and unjust.

Mr. Torrey repeats the old threadbare assertion, which has been made by the defenders of the Old Testament God for centuries, that the Canaanites were a very wicked people. Perhaps they were, but that would not justify the Hebrews in being more wicked. Let this reverend defender of the mistakes and the wicked things in the Bible, undertake to show the wickedness of these people, whom he slanders, while he justifies the wickedness of the Israelites in their crimes against them. When he does that I will find the Hebrews guilty of every crime, and filled with every loathsome disease he will find among the "seven nations" which were greater than they were.

MOSES HULL.

"WOMAN'S RIGHTS,"

As Related to Courtship and Marriage.

In all past campaigns of pen and voice, for "Woman's Rights," it was always centering upon and limited to claims and complaints for her on account of ungranted and denied rights due her of a civic and political citizenship nature, and those that concern her status as to professional and industrial privileges; they were claims for her for a sort of political equality with man. And I do not minimize these phases of "woman's rights," nor wish to exclude them from the category of rights due her. But while there is a sort of armistice and lull in the public pressure of those claims for woman, I wish to add another phase of woman's rights, as related to courtship and marriage. I may fearfully miss the mark in meeting this claim for woman, and she may wholly disavow it, but I leave that to the hereafter, and if I have missed my aim I will simply get no game, and I will charge it to my rashness and ignorance. And now for the theme that woman should have equal rights in courtship and marriage with man.

And I will also promise that if woman's equality of rights herein is due her, it would be much more becoming and proper for the man to make the offer and state the woman's case for her than wait for and ask her to do it.

In the creation of the sexes there are found to be about an equal number of males and females—possibly a few more of the latter to supply the greater peril of maternity. And this numerical equality of the sexes also at once suggests the law of monogamy, and that of course also at once rules out the practice of polygamy. And it is, I think, about conceded by man that the woman should have all the civic, political, industrial and business rights that man has. And then it also necessarily follows that every woman—young or old—is entitled to a married life partner, and also, I take it, prefers that relation, and indeed needs it for the proper development of life.

And then assuming that woman prefers and is entitled to a suitable married life-partner, I ask the question, why should she be compelled to sit still and make no effort for such relationship?

There is no other matter that concerns woman's welfare or her relation to business, property, or anything wherein she cannot and does not occupy an affirmative and aggressive position in relation thereto, unless it be only in the single matter of courtship and marriage. But herein there is an omnipotent social barrier in the way. Now do not be shocked about this proposition, my dear reader, but think and reason about it. Marriage, as related to the adult life, is the most important matter involved in human existence, and yet woman, under the mere ban of social sentiment, is deprived from making advances the same as man. That is, man may pick out a sweetheart, and let her know it; but woman cannot single out a lover and say so to him; that were horrid!

This social custom seems to be based on the idea that a marriage proposition by a man to a woman is a sort of courtesy, which it were rude and improper for a woman to make. But why is this objection on this subject which exists against her on nothing else?

And look at the seriousness of the engagement—what it involves. It involves a partnership of the highest type for a lifetime, of the two persons. It is the fulcrum of the family life; the culmination and fruition of the legitimate human love for woman as well as man; it is the one fact and event around which centers the ideal human existence, but yet the woman who would take any active steps to enter this primeval paradise would at once be ostracised from the social realm by her own sex even. It is for the highest interest of human society that each man and woman, at the proper age, shall find a mate. And this is also probably the wish of each man and woman; and then, if this is the desired result, will it be more likely attained if altogether left to fate and the man, or if the man and the woman were both allowed to be on the hunt and lookout for a mate?

This is about the largest business proposition that the world has on hand. It involves the chief events of life; and shall one of the partners be relegated to silence in the matter, or should the woman in this, like in other matters, be allowed to agitate the subject?

That is what I mean. And herein, as in all other matters that involve "bargains," it would not be expected that woman would just by violence, corner and corral an unwilling subject, but use her native arts and shrewdness. But the proposition is, whether she must simply sit still, and then when no one comes around to propose, call her an "old maid," as the reward of her imprisonment. In short, the man is allowed to look around for a wife, but not the woman for a husband, and the question is whether that is giving the woman her rights?

And again, no doubt under the present custom the woman often accepts offers of persons whom, they feel are not worthy of the partnership; but if the woman has to sit idly by and wait for proposals, she runs the risk in refusing an unworthy one to having no chance at all. For in this regard she—I mean many of them—are like beggars, who are not to be choosers. And then suppose we would reverse the problem a little season—just for three months—and let no man be allowed to propose matrimony to a woman, what a piteous moan would go up from the brethren for a change.

Then after that suppose we would extend this social ban to six months, and then a year; how the men would sit around in sack-cloth and ashes, ready to do unto others as they wish to be done by.

But if it so happens that man once proposes, then all the other propositions and details of the marriage contract may be properly discussed by the woman as well as the man; but the woman is barred, no matter how much she may fairly love a man, to make the initial proposition, for this can only come from the one side, even if the woman has waited from girlhood to old maidhood, in most deserving solicitude.

The married state is due to every woman, and each as a rule, desires to enter it. It is the castle and fortress of the permanent part of the human life. Shall the woman be permitted to secure it by the same means as the man, and as she also acquires other possessions, or be compelled to take her chances in silence?

Of course it is understood that I have no personal interest or "chances involved in the issue above presented; and if any of my sisters are shocked by the proposition made, let my innocence and ignorance be the excuse. But I would like the reasons why a woman cannot propose or look out for her own mate stated, so I can examine them to see if they are sound. For I wish to be right on all subjects, and more especially one so important as this.

AMOS STECKEL.

Bloomfield, Iowa.

MRS. NELLIE DAVIS.

A Medium Who Delivers Excellent Lectures While in a Trance.

To the Editor:—I saw the beautiful messages in your valuable paper, given through the mediumship of Mrs. Nellie Davis, and was much interested in them. I am slightly acquainted with this medium and know her to be true and honest. Through her mediumship I became convinced of the truths of Spiritualism. I enclose a clipping from the Neponset Messenger which will tell you of her mediumship, and am sure it will provo interesting to every reader of The Progressive Thinker.

JAMES R. CONVERSE, M. D.

The Medium, Mrs. Nellie Davis.

The lectures recently delivered here in Neponset by Mrs. Nellie E. Davis, of Kewanee, while in an unconscious trance has made this lady and the interesting phenomena occurring in her presence, the subject of general discussion. I therefore conclude that a brief sketch of her life and a plain, unbiased statement of facts in relation to the phenomena as witnessed by persons of intellect and undoubted integrity will prove interesting to the readers of the Messenger.

Mrs. Nellie E. Davis was born in Sheffield, Ill., Feb. 28, 1869. She is the daughter of Thomas Durack, of Mineral, at present, and for many years past the section boss at that place for the C. R. I. & P. R. R. She is the wife of Mr. Frank Davis, of Kewanee, who is a son of Mr. Hiram Davis, police magistrate, of Sheffield.

Mrs. Davis attended the district school at Mineral until thirteen years of age. Since that time she has been an industrious, hard-working woman, with but little time for reading and self-culture. She has three children whose ages range from eight to twelve years. She has lived all of her life in Sheffield, Mineral, Neponset and Kewanee. In all these places she has made many friends and no enemies. She is a truthful, conscientious and honorable woman, highly respected by all who know her. This I can say without fear of contradiction.

About two years ago it was first discovered that Mrs. Davis was a medium, and from that time to the present, seances have been held at her home or at some of the neighbors' in the immediate vicinity; as often as once or twice each week, attended by six or eight personal friends of undoubted intelligence and integrity, among which I have permission to mention and refer the reader, are: Nathaniel Tibbetts, supervisor of Kewanee, and wife; Chas E. Sturts, city attorney, and wife. I might mention other equally creditable persons who attended these seances; all of the same mind as to the character of the manifestations that occurred.

From these sensible and careful investigators during the past two years, I learn that Mrs. Davis, while in an unconscious trance, writes with both hands, two communications on entirely two different subjects; writes the German language, of which she is utterly ignorant. Writing between folded slates is produced and she also claims to see spirits and describes them, gives the date, cause and place of their death, often of those who have lived a long distance away and the names unknown to those present, that time and again have those present wrote to responsible persons at the place mentioned and in every instance have her statements been verified. I might mention still more astounding phenomena that have been witnessed at these seances but let this suffice. All the witnesses agree in saying that they have never noticed the least word or action on the part of Mrs. Davis that had even a tint of fraud or deception; that these seances were free, and that on several occasions she has returned money sent her by persons who had their sealed questions answered.

Her first attempt to speak to a public audience was at this place. She first delivered quite a long prayer in which with deep and earnest pathos she invoked the Divine Spirit to possess, uplift and aid her in presenting the grand truth of immortality as made manifest by spirit return. She then delivered an address presenting the claims of Spiritualism that was truly wonderful. Her well-rounded sentences were delivered in clear and distinct tones, without hesitation or embarrassment; full of deep, tender and earnest appeals to the moral and spiritual nature of her audience.

The following Wednesday Mrs. Davis delivered a lecture at the Town Hall. Her prayer on this occasion being a poem. Her lecture was decidedly different from her former one, in fact a more scholarly one. Going back to the 14th century, B. C., she mentioned the great religious reformers, such as, Confucius, Buddha and other zealous religious teachers that had appeared from time to time all along the ages down to the present. As she expressed it, "The golden thread of Divine light that has ever penetrated the darkness of earth, and lit up a pathway that has led to mental, moral and spiritual progress."

Had these grand and eloquent addresses, closing with a beautiful poem, been delivered in Apollo Hall to a cultured Princeton audience, it would have been impossible to have convinced them that the speaker was one of our country girls, who had acquired her limited education in a district school at the age of thirteen years, and that these were her first attempts to speak in public. That strange and unaccountable phenomena occurs in her presence is admitted by all who have had an opportunity of knowing the facts. The opinion of others who have not, will have no weight with sensible people.

N. C. BUSWELL.

Police Magistrate, Neponset, Ill.

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Entered at the Chicago Postoffice as Second-Class Matter

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THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

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Thirteen Weeks	25cts
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SATURDAY, SEPTEMBER 23, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Minute Animal Life.

"The microscope teaches us," says a scientist, "that there are animals so wonderfully minute that if a thousand of them were ranked abreast they could easily swim, without being thrown out of order, through the eye of the finest cambric needle ever made. Yet each of the minute creatures is a highly organized number of particles, capable of moving about, of finding and devouring food and of behaving in all respects as becomes an animal as distinguished from a fragment of unorganized matter." The human mind is utterly incapable of realizing the structure of these little creatures and of fully appreciating their marvelous adaptation to the life they are destined to lead.—Ex.

The waters of gulfs, bays and the ocean bordering Greenland were described by explorers as possessing a peculiar yellowish color. Until recently it was supposed this condition was caused by some earthy substance. Recent examination by a powerful microscope revealed the fact that this color was imparted by a species of wriggling, squirming infusoria, animalcules so minute as to be invisible to the eye, unless aided by a most powerful lens. Then every drop of water was a world of bustling activity.

The atmosphere, too, is swarming with infinitesimal life. Modern surgeons are very careful to exclude wounds from access by this germ life. This is the secret of the success of modern surgery. Only a few days ago, mentioned in these columns, an entire living brain was lifted from its bony casement, and an offending nerve was removed, the pain ceased, and at last advices the lady sufferer was making a speedy recovery. Agents destructive to germ life are employed in such cases, which make surgical operations possible, which no one would have attempted within a few years.

If material life is so abundant on this planet of ours, and yet is concealed from our normal senses, laying aside our knowledge from spirit revelation, is there anything inconsistent with natural philosophy that precludes the idea of a refined, ethereal organization going out of the gross material body of man at death, and living on in a more exalted condition than we are capable of comprehending now? We think not.

Another Pious Dodge.

And now another organization has been formed, of super serviceable pious propagandists, whose method of converting the world is to post in cars, on billboards, etc., bible texts printed in large letters, so that the eyes of people may fall on them everywhere. It is a piece of pious impertinence, such as very zealous "professors of religion" are given to imposing on "infidels" and non-religious people.

There are no people who would howl louder than these pious zealots if the "infidels" were to plaster cars, fences, billboards, etc., with sentences from the minds of Paine, Ingersoll, Hume, Voltaire, for religionists to read; but such action would be the same in character as that contemplated by themselves.

It is safe to say that these bible text advertisers will not print and post a great many very interesting parts and texts of the book they so devoutly adore—parts suitable, if we may be allowed to use the descriptive adjective in such a case, for the most private reading only, and never aloud in the hearing of others.

We will not print samples of this sort of Bible literature; it would subject us to prosecution by the United States postal authorities, and justly, too, we apprehend. Besides that, the matter would be improper and inadmissible in the columns of a respectable journal. Hence, if any one is overcurious to know, he must consult the book itself. He will never hear the preachers read them in the pulpit.

The passions, like heavy bodies down steep hills, once in motion, move themselves and know no ground but the bottom.—Fuller.

Spiritualistic Communities Failures.

The rise and development of Christian Science, under the leadership of Mrs. Eddy; of Zionism under Dowie; and Mormonism under Brigham Young—for all with that sect before this last character, save in name and organization, seem to have been a series of failures ending in tragedy. Quite unlike in creed, yet each had the elements of pecuniary success.

Intimately familiar with all the leading incidents connected with Spiritualism from its very inception in 1848, we cannot do else than contrast the difference between the failures of the latter at organization, concentration and financial success, with the three first named.

Numberless efforts have been made by capital, energy and organizing ability, to form communities of Spiritualists, and to unite on a creed; but each effort has been a signal failure. In common language, it seems as if Fate antagonized every attempt in the direction indicated. And, sad to relate, in every case coming under our observation, the parties were ruined financially, and in some cases morally.

And while about it we may as well add the fact, that Spiritualism has been the graveyard of journalism. Paper after paper has come to the front, flourished for a time, until its founder was bankrupt, and if it survived for any considerable period, it has changed ownership, with generally editorial management, and then has been lost in the gulf of oblivion. It is needless to particularize. They have generally clung to the dominant religion, tried to engraft their faith on Christianity, and made open issue with those who accepted spirit revelation that through all the history of the race humanity has been advancing in knowledge, in moral and social worth; that there is no need of a Redeemer, for man has never fallen, and there is no burning hell from which to be rescued.

It is clearly the purpose of the spirit world to indoctrinate all the churches, all the people in them, and the world at large with the certainty of a continued life, that they have the ability to communicate with those still in the flesh; and with Thomson, to assure mortals—

"They cannot go
Where Universal Love not smiles around,
Sustaining all yon orbs, and all their suns;
From seeming evil still educing good,
And better thence again, and better still,
In INFINITE PROGRESSION."

A Good Subject for Thought.

Conversing with a very zealous Methodist friend on religious subjects, he expressed surprise at the action of what he supposed was a devoted Methodist a few years ago. He said his friend was well-educated, a great reader, spent all his spare resources for books, while he improved every leisure moment in acquiring knowledge. He was always esteemed a very devout Christian, and was universally beloved by all who knew him. He was a constant attendant at church, but for a long time had refused to participate in celebration of the Lord's supper. He finally withdrew from the church, and seemed to have lost all reverence for the holy Sabbath.

"I can't understand," said our friend, "how it was possible for so good a man to break away from his religious associates, and early teaching, and reject the gospel as of divine origin, as he did. He even went so far as to deny there was a historical Jesus."

We inquired if Mr. M. was any the less a good neighbor or friend than before he left the church.

"No, indeed; he turned his attention to care for the destitute, and in place of attending church service, prayer meetings or socials, it was common talk that he devoted the time formerly spent in that direction in hunting up the poor and supplying them with needs."

"His skepticism," we replied, "seems to have assumed a very practical form. Do you not think," we inquired, "that such exhibitions of interest in suffering humanity are more commendable than strict observance of holy days, and church rituals? Belief is nothing, action is everything. Good deeds are infinitely superior to blind, unreasoning faith."

"There is where we differ. The Bible teaches that belief in Jesus is the condition if salvation."

"I concede the Bible so teaches; but did you ever stop to think that salvation from a burning hell was offered as a bribe, a sort of sop, by the priestly writer, to impose his fictitious son of God on an unbelieving world? If you will believe the son of man was the coequal of the Eternal Father you shall occupy a seat at his right hand and sing his glory through all the eons of a wasteless eternity."

"I won't talk with you," said our good Christian brother, indignantly, so he arose, picked up his hat and hastened away, in possession of a good subject for further thought at his leisure.

Cultivating Spiritual Laziness.

There are some mediums—probably every reader knows of such—who claim that "spirits" teach them all they need to know; and some even refuse to read books or newspapers because their "controls" so command or advise them. They, the controls, are their teachers and will impart all needed knowledge, and the reading of books and papers is a detriment in their education.

Of course the nature of this advice is in itself evidence of the ignorance of the "controls," but the advice fits the disposition of their willing and obedient medium, who thus joins the "controls" in the cultivation of spiritual laziness and ignorance.

Such persons may talk glibly about spiritual unfoldment, but unfoldment implies growth, and such growth is not acquired by mental laziness, inactively waiting for the "controls" to pour their own ignorance into passive mental receptacles, too lazy to expand and grow into beautiful spiritual vigor, life and unfoldment.

Their minds become like unnourished, uncultivated, stunted trees in the orchard, incapable of bearing ripe, rich, luscious fruit—they are made unfruitful by their spiritual laziness.

It is really a sad matter, the blighting of one's spiritual growth and unfoldment, by cultivating spiritual laziness.

A word spoken in season, at the right moment is the matters of ages.—Carlyle.

Wit loses its respect with the good when seen in company with malice.—Sheridan.

We exaggerate misfortune and happiness alike. We are never so wretched or as happy as we say we are.—Balzac.

A Startling Fact.

Learned critics who have carefully investigated the subject say, some 600 Greek words were invented by the good Paul to fully express his ideas in his Epistles, which had more to do in shaping Christianity than had the words of Jesus. But the astonishing fact revealed in this connection is: Those newly coined words were largely constructed from the old-time French. Does anyone believe a native of Tarsus, of Cilicia, an ancient province of Asia Minor, was learned in the obscure French of 1900 years ago? On the contrary is it not probable, as has been maintained by scholars, that those Pauline Epistles were written by a French Catholic monk, not well versed in Greek, and that he supplied words coined from his native French to supply the need?

Another startling fact will probably be revealed in due time that those Epistles were written since the Crusades, and certainly in the monasteries of France or Italy.

Col. Ingersoll's Bible.

The great agnostic thus defined his Bible; there were no angered gods, fallen men, crucified saviors, or smutty stories in it:

"Everything that is true, every good thought, every beautiful thing, every self-denying action; all these make my Bible. Every bubble, every star, is a passage in my Bible. A constellation is a chapter. Every shining world is a part of it. It cannot be interpolated, it cannot be changed. It is all the same forever. My Bible is all that speaks to man. Every violet, every blade of grass, every tree, every mountain crowned with snow, every star that shines, every throb of love, every honest act, all that is good and true combined make my Bible, and upon that book I stand."

Let Us Weep.

"Thus saith the Lord, Israel is my son, even my first-born."—Exodus 4:22.

This is as positive a "Thus saith the Lord," as any passage in the Bible and is unqualified. In the face of their declaration, how came Jesus to be designated as "the only begotten son of God?" There must be some mistake somewhere. It can't be possible "the Lord" had two "first-borns," and these 1,500 years apart. And yet the book recording these two conflicting statements is inerrant, and the Christian world is wasting its wealth in sending these irreconcilable records to the heathen as the "Word of God." If lying is a sin, let us turn aside and weep.

A Question Referred.

Millis Kueckerbocker sends a photographic representation of what is presumably the "jawbone of an ass"—as referred to in the bible story of Samson slaying the Philistines, and asks: "If this jawbone killed 1,000 men, how many more clips would break the bone?" We turn the question over to the erudite professors in theology and biblical exegesis.

SADIE MAC.

"Hartford, Ct., Sept. 6.—Sadie Mac, who dropped dead in the fourth heat yesterday was buried this afternoon in the horse graveyard at the track. Her owner, Miss Katherine L. Wilkes, will erect a tablet on the grave."

Room for another martyr!—Sadie Mac,
A fine sub-human creature dead;—dropped dead
While whipped to utterest speed to win a race
"She might well do," owner and rider said.

Had the proud mare known language she'd have told
Her lady owner and her rider, too,
That she was ailing when she lagged and lost.
She needed rest—but yet they whipped her through.

Thirty-five thousand! That is what it cost
To whip the oft-victorious winner on.
She could not say, "Beware! I cannot speed!"
But just dropped dead before the race was won.

EMMA ROOD TUTTLE.
Berlin Heights, Ohio.

N. S. A. CONVENTION.

To Be Held in Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

Among those invited and expected to participate in the exercises are Rev. Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Oscar Edgerly, Mr. and Mrs. E. W. Sprague, Mesdames. H. P. Ressegue, R. S. Lillie, Laura G. Fixen, Eva McCoy, Margaret Gaule Ridinger, and a galaxy of others.

Come one and all to the greatest Spiritual convention ever held.

Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualists' convention at Minneapolis; the round fare will be one and one-third of a fare. Delegates and visitors desiring to receive the benefits of this special rate must have their tickets vised by our railroad agent at convention the last day, October 20, and pay 25 cents each for such vising.

Hotel Nicollet, a first-class hotel on the European plan, will be headquarters of the convention. Special rates for good rooms, one dollar per day each person. Write and secure your rooms from Shattuck & Wood, proprietors of the Nicollet Hotel, Minneapolis, Minn.

The annual reception to delegates and visitors will be held at the First Unitarian Church, Monday, October 16, at 8 p. m.

All are cordially invited. Admission free to all meetings.

MARY T. LONGLEY,
Secretary.
HARRISON D. BARRETT,
President.

No! Such a God my worship may not win,
Who lets the world about his finger spin,
A thing extern; my God must rule within;
And whom I own for Father, God, Creator,
Holds Nature in himself, himself in Nature;
And, in his kindly arms embraced, the whole
Doth live and move by his pervading soul."
—Goethe.

We should avoid whatever may display bad feeling, and attend with civility to what may be addressed to us; all hearts are conciliated by politeness and affability.—Socrates.

Review of Passing Events.

BY HUDSON TUTTLE, EDITOR-AT-LARGE, N. S. A.

Thomas Olman Todd's Story of the Rochester Rappings.

Since the advent of the "Rochester Rappings" to the present, there has been a constant repetition of absurd and defamatory stories, exposes, and false statements, and the secular press, eager for sensational news, has welcomed the conscienceless penny-a-liner, who sought to please the opponents of Spiritualism. No authoritative book has been published to which appeal might be made, and there was danger that the future would have to judge these early manifestations by the representations of enemies, and not from the testimony of friendly observers.

Thomas Olman Todd, the well-known writer and publisher of Sunderland, England, seeing the value of this historic matter, has devoted himself to the collection of all known material, and with exceptional ability, written a book under the title, "The Story of the Rochester Knockings Which Proclaimed Modern Spiritualism." He has published it in a beautiful style of type and binding, making it a worthy souvenir of the advent of the most momentous movement of modern times.

Mr. Todd has been identified with Spiritualism for many years. He has served the British Spiritualists Lyceum Union as president, and its success is largely due to his devotion.

As in all his undertakings, he has made thorough work and left little or nothing to be desired outside his pages. His impartiality of judgment, and truthfulness of spirit he brings to the subject, impresses the reader with the value of his statements and conclusions. The book is complete, exhaustive and final, as it contains all the evidences that can be collected on the subject it treats, and comes most opportunely.

George Allen Bacon.

In the work of the Editor-at-Large no one has been more helpful than George Allen Bacon. With his literary tastes, opportunities and deep interest in the cause, he constantly furnished clippings and valuable suggestions. A "friend of forty years," our friendship was renewed by this fraternal labor, and deeply was the loss felt when his strength failed and the decline began which ended in his transition. The earth seems lonely when we think of such friends who have left us in the valley. With us it is true they live in a higher sphere, yet not the same nor as able to share the burdens with us.

He was one of the "Old Guards," who never failed in the trying days of Spiritualism. His tongue and pen were ready in its defense, and expounding its philosophy. Many brilliant tracts have been written by him which merit wide distribution, but he was so modest and painstaking, his best work has not been published. He expected to retire from business life, and revise it. Alas, he waited too long!

Mr. Bacon was born in 1830, at Wellfleet, Mass., and from ten years of age made Boston his home. Generous, with warm sympathy for the oppressed, he associated with Phillips and Garrison in the cause of anti-slavery, and after that triumphed, was deeply engaged in woman's suffrage.

With these reforms he blended the study of comparative religion and wrote one of a proposed series of pamphlets on "Buddha and His Teachings." He also constantly contributed valuable essays to the spiritual press.

In 1861 he received an appointment in the War Department, was transferred to the Agricultural, and thence to the Civil Service Commission, a position he retained until his failing health compelled him to resign.

Of the most sterling integrity of character, honest to the last degree, gentle and urbane to all, fraternal to the heart's core, without a shade of envy or selfishness, with always a word of praise and kindness, never of harsh censure, he was beloved by all with whom he came in contact. He was an ideal personation of the spiritual philosophy in the conduct of life.

He was one of that group that at one time formed a shining constellation in the firmament of Spiritualism. Judge Edmunds, Dr. Dexter, S. B. Brittan, Luther Colby, Professor Mapes, Governor Talmage, Fishbough, A. E. Newton, A. E. Giles, Courtney, John S. Adams, Ripley Putnam, of that group of associates have all gone before him, and will give him welcome to the new sphere of activity which will open before him.

Mr. Bacon was domestic in his tastes and simple in his manner of living. After the business of the day, he gave himself to literary work in his study, or relaxed in social intercourse. In this he was sustained by a wife whose nobility of mind endeared her to all—Miss Louise Lynde, of Melrose, descended from a line of patriots and in refined culture and the graceful amenities of social life was a recognized leader in the societies and clubs to which she belonged.

My friend is dead and with sorrow I place this tribute on the shrine of his dear memory. It may be selfish to regret the departure of those dear to us. It may be said that Spiritualism makes death only transition; that the dead have only changed earthly for celestial garments, yet the transition is so vast and incomprehensible that they are seemingly taken out of our lives, and in all physical relations are as nothing to us.

Yet if we were on the other side of the portal, with the angels, we would welcome the spirit to its immortal home.

The Ways of the Evangelist.

Said a prominent orthodox minister recently: "Do you think the Congregationalists, or any other church, believe in the old dogmas? Why, sir, you are beating a straw man of your own creation, when you argue against such beliefs, which have been discarded by us long ago."

If this be true, then the church has taken the lead and stolen a march on reformers. If it is true, why was there such a struggle over cutting out even the most despicable item in the creed, that of infant damnation? And by their vote to strike it out, did not the assembled ministers declare their adherence to the remaining portion?

If the belief in a literal hell and devil has passed and we waste time in efforts to prove the absurdity of such superstitions, why are they constantly pictured in lurid colors by gospel ministers and evangelists?

Of course no one at all enlightened believes these horrible fancies, but the preachers make believe that they do, to avoid heresy charges, and the laity make believe they do because it is easier than to deny. The most ignorant are stirred by the ranting revivalist, when he portrays the fires of hell and the cloven hoof of the devil.

Of these evangelists, one Rev. Taylor in his zeal for hell and thorough knowledge of the devil is leader. He is an intimate acquaintance of his evil majesty and a confidant of God. At a recent camp-meeting he is reported as saying:

"I want to lift the lid to-night and uncover hell. The devil is in hell longing for you, trying to get you and drag you down. Nothing but the love and power and mercy of God keeps you from hell. The only reason why you sinners are not in hell to-night is because Jesus Christ has still hold of you. When he sees it is no use for him to hold on to you any longer, great roaring, hellish devils will come with glee and drag you to the pit. God don't damn men. It's your sin and the devil."

For an hour he poured forth this "rot," which should bring the blush of shame to the management for allowing on their platform the utterance of such blasphemy.

Rev. Taylor is sure all Spiritualists are going to hell, to wander forever from one sinking cinder-bog to another over the incandescent flood. It is kind, charitable and Christian of him, but truly the man who can imagine such a place and gloat over the prospect of the suffering of his enemies, if there be such a place, would be elected for the hottest corner.

An Obect Lesson.

The effects moral and mental of such preaching are deleterious, often frightful in results. Asylums are replenished with those hypnotized into the delusion and a full, unquestioning belief would drive any one, having the least sympathy for his fellow-man, to insanity. If these ranting "evangelists" cannot be suppressed in any other manner, should there not be laws against those who thus libel man and blaspheme God? Do they not come within the direct field of legislation?

Another apostle of a new faith opened evangelical labors at Boyd Lake, Maine. He was requested by leading citizens to leave the town, but did not shake the dust from his garments in haste of departure. "Moved by the Holy Ghost," he began preaching and brought over the Baptist church and its minister. The doctrines he taught were as novel as startling but were supported good and strong by Bible texts.

The elder said he was imbued with the theory that all souls were one, that purity of heart is everything and in view of all this all sects should be abandoned. Some of the congregation inferred from this that free love was the central idea, and some of the men kept their wives and daughters at home.

The free love idea was strengthened when the Baptist minister and the elder threw their arms about each other's neck and rolled on the floor, where they hugged and kissed each other in the dust, and loudly called on the Lord to hear and witness their joy. This rolling, hugging and kissing was almost too much for the old-fashioned Baptists, but one by one they were gathered into the fold and at recent meetings they have all been rolling, hugging and kissing promiscuously. Newcomers are invariably shocked to find half the congregation bobbing about under the legs of the benches, but apparently they have found satisfaction in getting rid of the devil by this method, for nine out of ten soon join in the same exercise.

How completely the "religious revivals" are the result of hypnotic influence, is shown by its effects in the case of a young convert, Miss Ethel March. She was converted and at a meeting the elder ordered her to advance and exhort with him. She hesitated but under his influence, faced the audience and began speaking, swinging her head and arms violently from side to side. She was taken home at the close of the meeting in a trance, became violently ill, and although all that medical skill could do, was done, died. The non-believers aroused by this terrible affair, attempted to have the elder prosecuted for manslaughter, but found there was no law that reached the case. The elder can go on in his conversion of souls until arrested by a crisis in public opinion.

Such events furnish a sad commentary on the boasted intelligence of this century, and show how crying is the need of the people for the comprehensive philosophy of life here and hereafter, furnished by Spiritualism. If mankind is ever to be uplifted from these marshlands of theology, Spiritualism is the only source to which it must look for redemption.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

"The Light Among the Hills."

In a few weeks we shall commence publishing, from the pen of Mrs. I. L. Lewis of Bethel, Vermont, a thrilling narrative entitled "The Light Among the Hills." It will prove highly interesting and instructive, and every Spiritualist should read it. Mrs. Lewis is an indefatigable worker in the ranks of Spiritualism, and is making a deep impression for good on the Cause she loves so well. Now is the time to send in your subscription for The Progressive Thinker.

Mrs. Carlyle Petersilea.

We have several interesting Spirit Communications from Mrs. Petersilea which we will publish during our Fall and Winter Campaign. Her spirit messages are always interesting and instructive.

Send in Your Subscriptions.

NOW IS THE TIME TO SEND IN YOUR YEARLY SUBSCRIPTIONS. THE PROGRESSIVE THINKER IS NOW UNUSUALLY INTERESTING. IT IS EDUCATIONAL ALL ALONG THE LINE THE SPIRITUALIST WHO READS IT REGULARLY BECOMES WELL EQUIPPED IN EVERYTHING THAT PERTAINS TO SPIRITUALISM AND OCCULT SCIENCE, FOR NO OTHER SPIRITUALIST PAPER HAS EVER DARED TO DISCUSS THE IMPORTANT PSYCHIC QUESTIONS NOW CONSIDERED CAREFULLY AND CRITICALLY IN ITS COLUMNS FROM WEEK TO WEEK. JUST THINK, TOO, OF THE 12 VALUABLE PREMIUM BOOKS, ELEGANTLY BOUND IN CLOTH, WHICH WE ARE SENDING OUT FOR A NOMINAL PRICE, CONSTITUTING OUR DIVINE PLAN. YOU CANNOT FULLY REALIZE THE GRAND WORK WE ARE DOING WITHOUT SEEING AND READING THE BOOKS. SEND IN YOUR SUBSCRIPTION NOW, AND GET YOUR NEIGHBOR TO JOIN WITH YOU.

CONVERSES WITH HIS WIFE.

A Strange Case, Illustrating Spirit Communion Under Peculiar Circumstances.

Residents of Lake county, Indiana, which adjoins Cook county, Illinois, and Spiritualist in Chicago are greatly excited over the latest theory advanced in the case of August C. Wilhelm, accused by his aged mother of having smothered his wife, Sept. 8, 1904, near Hobart, Ind. Information has been received by D. E. Boone, the district attorney of Lake county, that WILHELM WENT EVERY NIGHT TO THE ROOM WHERE HIS WIFE DIED AND HELD COMMUNION WITH HER SPIRIT. The room has not been entered by another living person except Wilhelm since his wife's death.

District Attorney Boone believes a search of this room will reveal the blood-stained garments, sheet and pillow slip, said by Wilhelm's mother to have been used in wiping up the blood alleged to have been vomited by the woman in her death throes.

Bars His Mother From Room.

Wilhelm locked the door to his wife's bedroom the day after her death. He forbade his mother to enter it under penalty of death. She was barred entirely from that part of the house. When she informed the district attorney that her son had gone there every night and remained for an hour or two at a stretch the official went to the house to search the room. He could not find a key to fit the lock, and not desiring to break down the door returned to Hobart for a locksmith. Wilhelm's mother accompanied him to the house and pointed out a place on the form where she said her son had told her he buried the bloodstained garments, a spade was procured, but an hour's digging failed to disclose the linens. It is Mr. Boone's belief now that if there are any such garments they were never buried, but were hidden in the bedroom.

Wilhelm Prisoner at Hammond.

Wilhelm is confined in a solitary cell at Hammond. He did not know for what he had been arrested until late this afternoon, when District Attorney Boone placed him in the "sweatbox." Mr. Boone was confident that Wilhelm, if guilty, would confess. The plan he formed to compel Wilhelm to confess was to make him believe his mother, who, like her son, is a Spiritualist, had been in communication with her dead daughter-in-law, and that she had been informed by the spirit of the full details of the murder.

The Wilhelms lived on a farm one and a half miles east of Hobart. A few days ago Wilhelm was arrested on a warrant charging him with choking his mother. The warrant was sworn out by Gilbert Isakson, a brother of the dead woman. Constable Burge and Police Sergeant Louis Debow, accompanied by eight men, surrounded the house at night and had Wilhelm, who is a giant in stature, handcuffed before he realized what was happening.

Says Insurance Was Motive.

Wilhelm's mother, piqued at her son because of the beating she says he gave her, informed the police that he confessed to her he smothered his wife to death so he could secure the $1,000 insurance carried on her life in the order of the Lady Maccabees.

At the time of his arrest Wilhelm made what is believed by the officers to be a damaging statement. He had not been informed of the charge he was arrested on, and when he gave utterance to the following words his guilt was fixed in the minds of the officers. He is alleged to have said:

"Boys, I want to go back and see mother. I will be away from home a long time, and I may never see her again. I did not do what she told you I did."

As Lake County has no appropriation from which it can take the money necessary to pay for exhuming Mrs. Tillie Wilhelm's body, the circuit court judge today created a special fund. The body will be exhumed at once. District attorney Boone, while he fears the body may have disintegrated, hopes that the lungs and heart will be in a condition to show whether the woman was smothered to death or died of heart disease, which was the coronor's opinion at the time.—Chicago Evening Journal, September 10.

ORTHODOX TITLES.

They Are Misfits When Applied to Spiritualists.

Organized Spiritualism now constitutes a church. Its success will depend largely on the manner in which it is conducted. Many Spiritualists have grown far away from orthodox churches, and will not consent to adopt and follow orthodox forms, ceremonies and titles.

The most objectionable feature that has developed in this connection, is the tendency to adopt the title of Reverend by our public speakers.

We all know that considerable amount of odium attaches to the cause of Spiritualism. In order to ward off that odium and make ourselves appear respectable, some of our speakers try to ape the churches. They succeed just about as well as did the man who bitterly opposed the efforts of the Government to put down the great Rebellion, until the war was over, and then hastened to buy and wear an army overcoat, for the purpose of gaining good standing.

The title Reverend is a misfit when applied to a Spiritualist, and if its use shall be persisted in, it will cause many thousands of good Spiritualists to stand aloof from all organizations, take to the woods, as it were, and enjoy their intercourse with their spirit friends, in their own way. They don't have to join an organization to escape hell fire and brimstone. Most of us understand the necessity and value of organized efforts but many will not lend their aid in that direction if it becomes necessary to trail after a "Reverend" to do so. I give the churches credit for all the good they do. I can freely join with church people in works for the betterment of mankind, but I reject their doctrines, forms, ceremonies and titles.

If we have anything distinctive from other churches, let us mark it out in plain terms. Our platform should be a brief, plain statement of what we know, with omissions of all beliefs. I suggest that our next National Convention, recommend that the title of Reverend be eliminated from our vocabulary, and the title of Teacher or other unobjectionable title be substituted in its stead.

It is claimed by some that this matter is of no importance; that there is nothing in the name. I claim there is much in a name. Let the N. S. A. adopt the title of Pope for President and you would soon see what there is in a name.

S. H. WEST.
LeRoy, Illinois.

An Experiment In Reincarnation.

BY CHARLES DAWBARN.

The most remarkable phase of spirit return has been its unreliable and contradictory statements as to what happens to a man after death. The fact that spirits of mortals do come back, and thus prove they are alive, may be taken as now accepted by most unprejudiced investigators. After most liberal allowance for the claims of both ignorance and fraud there is a residuum which spells S-P-I-R-I-T every time. But when so much is granted, and we try to take another step and learn something about the next life, we find ourselves in what the French call a cul-de-sac, and the English call a blind alley, which compels you to come out just where you went in.

As an illustration of this extraordinary confusion and contradiction we find the world of European spirits almost unanimous in declaring that a man will have to be born all over again into earth life, perhaps a number of times. He may object as much as he has a mind to, but its mumps and measles all over again, and all the other agreeables and disagreeables of mortal earth life. We may object, and declare we have had all the toothache and matrimonial infelicity necessary to eternal salvation and divine experience. But we are told that "reincarnation" is a fact that cannot be dodged, and that there is no system of heavenly graft by which it can be escaped. That would seem settled. But, on the other hand, American and English spirits make flat contradiction, and assert they have never been reincarnated, and never expect to be, and don't know anybody who has been.

The explanations on either and both sides are simply wearisome. Each believer swears by his own spirit teacher, as voiced through medium lips. This startling contradiction upon what must be a simple question of fact throws a halo of uncertainty about every spirit revelation that teaches anything about the next life. We believe in a certain defined future—if we believe at all—because we have more faith in the spirits who talk to us than we have in spirits who talk to the foreigners across the ocean.

Of course the dividing line is not quite so sharp as this. There are a few in opposition on both sides the Atlantic or the channel who hold very strongly to their individual beliefs, both for and against this coming back into earth life. But the reader will see it is merely a question of belief on both sides, and that the world is quietly laughing at both, because with all their talk, neither offers any real proof or evidence for or against the dogma.

There are whole nations, such for instance as Japan and China, which accept immortality as a fact, beyond any reasonable dispute. In fact their daily lives are more or less influenced by what they deem actual contact with the spirits of their ancestors. But that is not our question or our perplexity. It is not whether we live after death that is our present study. All but a few very hard-headed skeptics accept that now as at least possible. The question before us, and the motive for this article, is to enquire whether so important a fact as reincarnation, if it be a fact, can be reasonably demonstrated.

Here is where, in the judgment of the writer, our theosophical friends become untheosophical. They claim a lot of facts, called "mahatmas" and place place them away off in Thibet, out of reach and sight of unbelievers. If there be no mahatmas there is no reincarnation. At least that seems the substance and climax of their teaching. The writer, speaking for himself, would give all the years and dollars he could spare just to meet a mahatma, but the system forbids. The pity of it is that the teachings of present day Theosophists offer a more lucid and plausible explanation of the mysteries of manhood and mortal life than any other teachings known to the writer. But they all hinge on reincarnation and karma, with a substratum of Thibetan mahatma, and are therefore on a par with all other religions which demand great faith and offer little proof.

At this point my readers—feminine gender—might well say "you're another," and if I stopped here that would be true. But I think I have a glimpse of a few facts that seem to have a real bearing on this question of reincarnation. And it is these facts that I want to place before the student, and leave him to ponder over them, as I did.

Those who have experimented for themselves with mesmerism, as I did in the long ago, will have occasionally witnessed phenomena that seemed to open up a broader life than that of to-day. It was not merely the awakening of the memory of some comparatively recent event, but the sensitive seemed to reach from past to future of the sitter, and often with recognized accuracy. If the prescience were still more extended the poor sitter had usually reached the limit of his power of reception, and so sat silent and unconvinced. It was, of course, most interesting to be told of events of one's own childhood, which upon investigation proved true. But if one asked what lay back of that childhood the answer seemed but romance, and usually investigation ceased.

A certain Frenchman of renown in the realm of Spiritualism has been making most interesting experiments in this field, wherein lie the secrets of the remote past. His sensitive is a young lady of eighteen, born in India of missionary parents, and knowing nothing of mesmerism or Spiritualism. Col. A. de Rochas' experiments were made in the presence of the family physician, and of a civil engineer who was a friend of the family, neither of whom had any previous experience, and both made notes of all they witnessed. Occasionally others were present, including the president of the French Theosophical Society.

The young lady was mesmerized in the old-fashioned way by longitudinal passes, and the effect, as reported, is divided into a number of stages, in one of which she was slightly suggestible, but in the others she was apparently absolutely independent. As this can only be a brief synopsis of so much of the report as deals with the young lady's remote past, I must refer the student to the Annals of Psychical Science for July, 1905, if he wishes to read the entire report with all its interesting details.

An early effect of the mesmeric passes was the development of the astral body of the sensitive, which, however, could not leave the room, as it was stopped by the walls and ceiling. Being invisible to the Colonel he accidentally struck the astral hand, when an inflamed spot appeared on the hand of the sensitive, which remained for several days. This astral body is itself worthy of deep study, for the sensitive, by her own will power, at request of the Colonel, caused it to shape itself into the exact resemblance of the spirit mother of the young lady. Herein it seems to the present writer may be a clue to one of the great mysteries in materialization, but we cannot stop to study it now.

The experiments were continued regularly for months, the sensitive gaining more and more control of her outer self, as shown in the detailed reports of the witnesses. At last her sole link to the earth life of to-day seems to be through the Colonel, for she loses consciousness of the others present. Still her mental action remains independent of him, for she enters into details, and describes incidents of which the Colonel could have known nothing.

He asks her how old she is? She replies, "eighteen years." He tells her to return to the age of sixteen, and she then sees her body transformed to that age. The same for fourteen, twelve and ten years of age. But when she was thus ten years old the Colonel asks her where she is living? She replies "Marseilles," of which he was unaware. At eight years of age she sees herself in Beirut in Syria, where for a time she was staying with the sisters in a convent. She writes some letters of the alphabet in Arabic, long forgotten in her normal life, and that the Colonel has to have verified. At four years of age she is again in Marseilles. At two years old she was in Cuges in Provence. This was found to be true. At one year old she can no longer speak, but just nods "yes" or "no." Further back she is nothing more. She feels that she exists, and that is all. When pressed still further back she describes herself as "all in the grey," and remembers having had another existence.

These stages in her experience are repeated in various seances, till the Colonel presses her still further back when she declares herself a woman, and calls herself "Lina." Various details of her life are given such as her marriage to a fisherman in Brittany of the name of Yvon, the birth of a child which soon died, and her own suicide in despair when her husband perished in a shipwreck. These details were slowly elaborated, and in answer to a question she replied that something impelled her to reincarnate, and she came down to her missionary mother, when the latter was enceinte. As a most interesting incident all the witnesses noted that when the girl was talking of her motherhood as Lina, her form expanded, and her breasts became swollen.

A little later on the Colonel said to her, "I am going to make you still older." This was a rather difficult task and took much time, but at last she declared that in her incarnation previous to Lina she was a man named Charles Mauville. He was a clerk in a ministerial office, and was a wicked man, living in a wicked age. He took pleasure in killing. When fifty years old he fell ill and died. He remained attached to his body for some time, but finally became Lina of the next incarnation.

The Colonel tried to get descriptions of the intervening stage, which she always calls the "grey." She suffers, yet it is not physical suffering. It seems more like remorse. When repeating death scenes she nearly suffocated, and had to be brought back quickly.

The family doctor, in one of his reports, expresses his regret that he is not clairvoyant. He therefore could not see the astral body of the young girl, which seemed to be describing these experiences, but he can verify its presence, for when he advanced his hand slowly the contact produced a marked sensation of coldness on his fingers.

The Colonel slowly urged her back beyond the personality of Charles Mauville. When he was a child five years old his father was foreman in a factory. His mother is described as dressed in black, and wearing a bonnet. Before his birth he describes himself as "in the dark," and tormented by spirits he calls "shining." Before this she was a lady whose husband was a gentleman attached to the Court. Her name was Madelaine de Saint Marc. The details of her life are interesting, and she evinces some personal knowledge of certain historical characters of that era. She died at the age of 45, when she entered into "the dark." The attempts to take her back beyond the time of Madelaine were failures, save that once she seemed to go back to the state of a child which died quite young.

The Colonel sums up by saying: "It is difficult to recover the traces of the obscure personage of whom she objectivates the types, but these personages are not improbable." He says further: "If we could prove the personalities 'played' by subjects had really lived, we should have a proof of very great force in favor of the survival of the soul, and of its successive reincarnations. Unfortunately that proof has not been obtained."

The Colonel quotes from his experiences with another sensitive called Josephine. Here he received account of persons he calls "very plausible," as he has ascertained that the places named and the families had really existed. But in another case studied by M. Bouvier there were contradictions, absurdities and impossibilities. So our poor Colonel confesses himself as yet in "the darkness in which all observers have to struggle at the beginning of every new science." So it remains for him that "reincarnation has not been proved by his experiments with this young lady, and Josephine, because of the unfortunate results with other sensitives.

Necessarily the question of identity is the most important question for judges and juries, for if a mistake be made justice fails. In some celebrated cases, such as the Tichnor trials, a mother identified a man who was not her son. Yet this was when both were still in earth life. In the experience of spirit-return identification becomes much more difficult. In some rare cases scientific skeptics have been convinced, when other skeptics have declared the evidence insufficient. And we all know that, for the most part, believers have been convinced by purely emotional evidence, accepting fancied likeness, and possibly statements of some facts proved true, as satisfactory.

The broad fact of spirit-return has today a thousand believers to one who can produce proof satisfactory to a scientific or legal mind. In other words, both the evidence and the spirit are received as personal matters with which outsiders have nothing to do, any more than with any mortal friend who honors them with a visit.

If there be such difficulty with proof of identity in spirit return, which is only one remove from earth life, the difficulty becomes much greater when we seek proof of the verity of visitors, or even their earth experiences which claim to go back of Spirit-return.

If Socrates comes back with at least a spark of his old sagacity, and some knowledge of historical facts, we listen respectfully, and each makes up his individual opinion as to his identity. But if the intelligence who says he was Socrates claims that in a previous existence he was a Court jester, our belief stretches and cracks beyond repair. Yet in the nature of the case one might be as true as the other.

Many of us to-day believe that the aural powers of a sensitive very largely account for spirit phenomena. We find in clairvoyants, telepathy and many other occult forces, powers that may mean much or little in the individual case we are investigating. Yet at last, like Myers and some other prominent members of the S. P. R., we avow ourselves convinced of the truth of human unmortality. That was a step beset with difficulties, but in reincarnation we face a far deeper problem, so far as identity is to be proved.

Spirit-return from its one remove always exhibits weakness in memory of its earth experiences. At best we grope amidst confusion and perplexities before we dare say identity is reasonably proved. But if spirit-return of two, three or more removes presents itself no real proof of identity is possible. It must remain a matter of individual belief, or at least of individual assertion.

Some of us have revered spirit friends who have denied reincarnation as a possible fact in nature. This has seemed to us almost conclusive. Yet we must not forget that the spirit friends of myriad Europeans declare and teach just the contrary. So the unprejudiced student will carefully study such facts as these now produced before making up his mind either way.

As a further most interesting fact the writer is told that Spirit John Pierpont, who has denied reincarnation through his life-long medium Mrs. Longley, now asserts that he has discovered evidence in spirit life that satisfies him of its possible truth. Still I understand him as not even now presenting it as a universal law, but rather as an effect of conditions that may be personal. And many of us would hope to escape such conditions and fate.

If we have to wend our way into such mysteries without Mahatma assistance, I don't see any path so hopeful as that explored by Col. de Rochas. If under mesmeric influence a sensitive can travel back year after year through his own life, producing reasonable test facts as he goes, there seems no natural impossibility when this young lady sensitive declares she has lived in a mortal form before, and can recall certain experiences. If these experiences are dim, uncertain, and confused, so were the records of spirit-return that convinced Myers, Hodgson, Hyslop and many others. And if the sensitive goes back yet another, and perhaps a third step in her reincarnations there seems nothing but the confused and limited recollections to dim the record. It seems doubtful if we can ever advance much further in such investigations while we are mortals.

There will, of course, be minds to whom such proofs will be satisfactory, because out of them, or upon them, they can, like theosophists, build up a system of creative mathematics which seems to solve many of the greatest mysteries of earth life. Most assuredly the writer is not at present able to enroll himself a believer in reincarnation, but these experiments of the French Colonel have given him a respect for that dogma he never felt before. So he commends it to the careful study of every intelligent reader.

If it be that reincarnation is a possibility only, it seems at least suggested that those only reincarnate whose spiritual development was not sufficient to evolve a manhood adapted to a higher existence. So we close with the long taught spirit axiom that an earth life lived to its highest possibility is the best possible preparation for the life to come.

If reincarnation be subject to that condition then such a life may render it unnecessary and perhaps impossible.

CHARLES DAWBARN.

San Leandro, Cal.

"ISN'T MAMMA UP IN HEAVEN?"

"Isn't Mamma up in Heaven??" to the preacher Edith said;
She had heard him telling others "she was numbered with the dead.
And as she was not a Christian she would find the future dark;
She could enter not the Kingdom, for the Savior knew the mark."

Edith listened for a moment and her anxious soul spoke out:
"If my Mamma ain't in Heaven, I would rather, too, stay out,
For she loved me and whatever else in future may occur,
I shall never care to go there if there isn't room for her.

"And I'll never hunt for Jesus, for I do not care to find
A being who to Mamma would be cruel and unkind.
Oh, no, sir, Mr. Preacher, I will have you understand
That if she is not in Heaven I will seek some other land.

"If there is a loving Savior now, or if there ever was,
He couldn't close the door of Heaven upon the good mammas,
And you needn't preach such doctrine to the children of today,
For our Mammas come and tell us they are just across the way.

"They tell us, Mr. Preacher, for in dream the other night
My Mamma came to see me, robed in purest spotless white,
And she kissed me and she told me to be good and kind and true,
And that sometime she would take me to her home beyond the blue.

"And I told her in the silence of that sweet and peaceful dream,
I was lonesome here without her and I couldn't make it seem
Like the dear old home it used to be when I nestled in her lap
With my head upon her bosom in a blessed baby nap."

DR. T. WILKINS.

GOLDEN DREAM COMES TRUE.

Rich Deposit Is Found on Bluff Near Montezuma, Ill.

There is considerable excitement in Pike county, Ill., over the discovery recently of gold.

Two years ago Frank Clazebrook of Scott county, purchased forty-two acres of land on a bluff three-quarters of a mile southwest of Montezuma. Some years previous his wife had dreamed of seeing a spring of water with gold issuing with the aqua. Recently while inspecting the newly acquired farm in company with her husband, she saw a spring which she declared was almost an exact counterpart of the one in her dreams.

After much effort she persuaded her husband to explore the bluff near the spring and he was amazed to find gold in paying quantities. A sample of 200 pounds of sand and gravel assayed at $5.25 a ton. Clazebrook dug into the bluff to a depth of seventy-five feet and the dirt assayed was of promiscuous picking. If the entire bluff is as rich his fortune is made. Experts in geology have been sent for and a thorough examination will be made.

HASLETT PARK CAMP, MICH.

Notes of a Visit by Miss Emma Gibbs.

It was my good pleasure after returning from a pleasant and profitable season at Vicksburg camp to visit the camp at Haslett Park, Haslett, Mich. The greeting from friends there was pleasant indeed. Conference was in session when I arrived. At its close I soon felt some hands laid affectionately upon my shoulder, and on turning around I found myself face to face with a dear little woman who has entwined her affections and her sympathies around the inner precincts of the hearts of many Spiritualists throughout our beautiful land, Mrs. Marian Carpenter looked into my face and said an earnest "God bless you." She informed me that her health was better than early in the season, which I know her many friends will be glad to hear.

In the afternoon of that day, August 24, the guides of Mrs. Carpenter spread before us the glorious truths of Spiritualism, placing argument upon argument that could not fail to meet the reason and comprehension of all but those who are so blind they will not see. She gave many beautiful messages in her own characteristic way, and hearts were comforted and made glad. At the close of the services she bade her friends farewell and turned her steps toward other fields of labor, where we know a gleam of heaven's sunshine will find its way into the hearts of her hearers. May heaven's blessings rest upon her and her labors, and I know I hear a fervent "Amen" breathed from many quarters of our land.

The following afternoon a very interesting lecture was given upon astrology, ancient and modern, and its connection with the religions of the world.

The name of the lady to whom we were indebted for this instructive address I cannot recall, and I trust she will pardon its omission, as I had not thought to report my visit there.

Mr. and Mrs. Geo. W. Kates also came upon the grounds at this time to fill a ten days' engagement with the camp. Our greeting was a reminder of the pleasant days at Vicksburg camp, and its sunny banner seemed almost to float over us once more, as we again clasped hands and shouted hosannas for the beautiful ties of friendship that binds humanity together. I believe the angels looked down and smiled.

Their work at Haslett was of a marked character. Mrs. Kates, under the ministration of her estimable guides, dealt many telling blows to the errors, weaknesses and foibles of humanity, pointing the road to true progress through right generation, and thus doing away with the necessity for regeneration. One of the lectures given by our good brother, Mr. Kates, was based upon Obsession. His audience listened with attentive interest to his discussion of the laws governing obsession, and in his final remarks the remedy, which by the way, is the remedy for many ills of life, namely: man's recognition of his divinity, his oneness with the Infinite; that he is not a helpless creature of the dust, but that he is a child of wonderful possibilities; that his powers are not limited; that he is a master builder; that destiny—high destiny, lies onward; to him is the race. He urged humanity not to be baffled, but to grow strong, never forgetting they were of God, and heirs to the exalted powers of the universe; capable of surmounting difficulties, overcoming obstacles, and arising to a superior elevation in the scale of being.

The message work of Mrs. Kates is one of the marked features of their meetings. It is given with a directness and precision that carries conviction to the skeptic, and comfort to those whose loved ones have slipped silently from their sides to join the arisen hosts.

The labors of our Brother and Sister Kates is certainly pushing manhood and womanhood out into more earnest, energetic fields of labor, inspiring higher ideals, grander achievements in life's arena, that each succeeding generation may find a better place in which to live. May their work extend through many years, and be fruitful of much good.

I bade adieu to Haslett camp and the good friends there, Friday morning, Sept. 1, when I turned my steps homeword, and am now ready to take up fall work. While I have never made any announcement through the columns of the press in regard to myself, I feel that the time has arrived when I should do so. I would be glad to correspond with societies in regard to lecture engagements. Will respond to calls to attend funerals. Address me as follows:

MISS EMMA GIBBS.

296 Plainfield Ave., Grand Rapids, Mich.

OUR CONTRIBUTORS.

A Letter Showing How They Are Appreciated.

After reading the different articles in The Progressive Thinker by various writers from time to time, none struck me so forcibly as the article written by that gigantic mind, Charles Dawbarn. He is a second Shakspeare or Spencer, as regards mental work. It is an intellectual treat to read his able and interesting themes. Phrenologically speaking, he must have a remarkable constructive faculty. His reasoning powers must be indeed larger than the average writers of to-day. Take it all in all he must be a perfect intellectual giant. Such men are a credit to the world at large. The sublime sentiments that he utters, and the inventive genius of such a mind are marvelous.

I am also much delighted over the writings of B. F. Underwood, another scholarly man. Where do we find men outside of these two gentlemen that can equal them in their respective spheres? As writers, they have no superiors.

'Tis true, there appears some splendid literary achievements from others that contribute to The Progressive Thinker, such as Sar'gis. And there is Doctor Wilkins. His poetry charms one's very soul. And then we have Doctor Peebles, and a host of others too numerous to mention. I will say in conclusion, Spiritualism presents the greatest writers on science, as well as philosophy. JULIUS WAGNER.

Allegheny, Pa.

Important Notice to Ohio Spiritualists.

The Ohio Spiritualist Association is very desirous of extending its missionary field and earnestly solicits correspondence with Spiritualists in localities where there are opportunities of organizing societies. Address all communications to

CARRIE M. BARTHOLOMEW,
Corresponding Secretary O. S. A.
Geneva, Ohio.
By order President O. S. A.

"Success, and How to Win It." A lecture and course of twenty-four successful lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self Helps; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Tact; Angelic Help. Price 25 cts.

ANOTHER MEDIUM EXPOSED.

Carnations Drop From the Ceiling Into Her Lap.

To the Editor:—Realizing that to expose a medium is to invite the wrath of the gullibles all over the country who want crimes committed in the name of mediumship carefully concealed, covered up from public gaze, I attach hereto the following, a special from Cedar Rapids, Iowa, to the Council Bluffs Daily Nonpareil:

"Claiming to have power to communicate with the spirits of the dead, J. J. Eagle, about 30 years old, and professing to be a horse buyer from Gray Horse, I. T., worked a smooth confidence game here. He succeeded in getting $510 from a widow, Mrs. Grant, proprietor of a lunch counter at 211 South Fourth street. The police have been working on the case for the past three weeks.

"Eagle claimed to be a half-breed and came here May 25. He stopped at a fashionable boarding-house in the city while here and cut a wide swath, spending money freely and making himself a good fellow. He had been here but a short time until he formed the acquaintance of Mrs. Grant by dropping in and eating at her lunch counter. He made himself very agreeable and the two soon were on good terms. Early in the game he made a proposal of marriage to Mrs. Grant, but was refused.

"He next claimed to have power to communicate with the spirits of the dead, and one afternoon, while sitting in her little parlor off the lunch counter room, gave her a manifestation of his power as a medium, by having carnations drop from the ceiling into her lap. He worked the game very cleverly and at once won the confidence of Mrs. Grant, who believed thoroughly that he possessed the power he claimed. A few days after this Eagle started a series of notes to the woman, which he claimed came from God and spirits.

"The third note suggested that they both invest $510 on the board of trade, the promise being made that in twelve days the amount would be doubled. Mrs. Grant had $500 in the hand of a real estate man with which to pay off a mortgage on a little piece of property. She secured this, turned it over to Eagle, and he left the same night. No trace of him has since been found."

I realize that I run the risk of being called a "fraud hunter" by sending you this exposure. The fact is, I am a "Truth Hunter," and in carrying on my investigations, I run against enough fraud to make a mule sick, but that does not discourage me in the least, for if I were ignorant of the fact, it would exist just the same, and exercise its pestiferous influence. At one time I was a "superb gullible," believing in materialization to its fullest extent. From recent investigations I am inclined to believe many materializing mediums use artificial garbs, wigs, etc., to carry on what I consider a work of deception, yet I am a full-fledged Spiritualist, and believe that all the phases of Spirit Return have at times without number been realized, while every one at times has been counterfeited. I am a stickler for morality and honesty. In the words of Col. Ingersoll, "Morality is the harmony between act and circumstance. It is the melody of conduct. A wonderful statue is the melody of proportion. A great picture is the melody of form and color. A great statue does not suggest labor; it seems to have been created as a joy. A great painting suggests no weariness and no effort; the greater, the easier it seems. So a great and splendid life seems to have been without effort. There is in it no idea of obligation, no idea of responsibility or of duty. The idea of duty changes to a kind of drudgery that which should be, in the perfect man, a perfect pleasure." But the most important words he ever uttered were these, "Let us be honest." Under all the circumstances, do you wonder that I manifest for our Cause much

ANXIETY.

A PROPHECY FULFILLED.

A Question for Scientists to Unravel.

About five weeks ago a fire consumed a neighboring restaurant, and, as a rule, every property owner is interested and at the scene of a conflagration. A Mrs. D., the next-door neighbor said to us at the scene while the fiery elements were yet doing their best, "This is queer, indeed. Mrs. S., owner of this restaurant, was over to the medium, Mrs. E., about ten days ago, and her control, a little girl named Minnie, told her to be careful with fire, and that her establishment would burn in ten days. Last evening she came to me and laughingly said, 'Well, the house didn't burn in ten days as predicted by the medium.' That was four hours ago, and now it is a smouldering ruin. Wasn't that queer?"

Well, the query of it is now is, wherefrom did this little spirit derive this information, the parties being strangers to each other? And how could this event be so particularly foretold to the exact time? If coming events cast their shadows before them like a cloud may forebode rain, even an animal may sense such, but how could the spirits foresee this catastrophe ten days before its occurrence, giving the correct time, while there was no externally seeming cause for such an occurrence?

I have simply given the facts, and will omit names of the writer and all parties and location (the editor knows that it comes from a reliable source) for two reasons: Mrs. D. is a good Christian lady, and would not wish me to give her name in print; and Mrs. E., the medium, is doing a good work here quietly, and if her name is advertised, an existing license ordinance may be enforced. EX-TYPO.

PRAYS 26 YEARS, THEN WALKS.

Columbia County Woman Says Faith Healed Her Paralysis.

Catawissa, Pa.—"I believed that some time Christ would help me, and after 26 years of prayer I am able to walk," was the remarkable declaration made by Miss Delilah Breech, of Catawissa township, Pa., whose recovery from a case of singular paralysis seems worthy of the closest study.

Twenty-six years ago, when Miss Breech was 14 years of age, she was a student at the Soldiers' Home at Orangeville, and while making her bed one day she fell over its side and hurt her arm. In a short time the arm became useless and soon the other arm and her legs were in the same condition. The illness baffled a score of physicians, who declared she would never again walk, and she became as helpless as a baby.

"I had implicit faith that God would let me some time walk again, and this faith continued during all these years," said Miss Breech.

"I always was a great Bible reader, and when I read of the wonderful miracles that Christ performed in the Bible days I thought He would do as much for me, and from the first days of my illness I prayed to Him that He might heal me, and He has."

PROVE TRUTH OF STORY.

Tale of Fall of Jericho's Walls Vouched For by Experiments.

If you happen to have a little musicale some night and a picture should come falling from the wall or a statue should totter and tumble from its base when one of the soloists reaches a high key don't be alarmed or regard the incident as an evil omen, says the Brooklyn Eagle. It is only a freak of music. Several thousand years ago a similar occurrence took place, only, of course, it was on a more extended scale and made a great deal more talk than the falling of your picture or your statue would make. The occurrence in question was the falling of the walls of Jericho when Joshua's soldiers marched around them and blew their trumpets. A good many people class this as a miracle, but scientists say it was but one of the many phenomena caused by musical notes. They refer to a parallel case that happened not long ago at Heiligenstart, near Leipsic. A music master of that place was organizing a brass band. One day, as usual, he gathered his musicians for practice in his garden, which was situated at the foot of the ancient walls of the city. Suddenly, while the trumpets had reached their highest notes, the city walls fell with a terrific crash and the musicians scattered in a panic.

There is some scientific reason for this, but nobody seems to know just what it is. It is not the forceful vibration of air currents for the detonation of cannons does not have the power in this respect that is exerted by light musical notes. There is some peculiar combination of the notes that causes the ruin of the wall—some unknown force that is as powerful as a blast of dynamite. It is not an unusual thing for a glass to be shattered in a room where a musicale is being held, and for other remarkable mechanical effects to be produced. But the mechanical effects are not the only curious results of this unexplainable combination of notes. So many wonderful things have been produced by music that it may be rightfully classed as one of the mysteries. Numerous investigations in different lines of endeavor have been made as to its power and capabilities and in nearly every instance the result has been the same.

One of those who have made a study of the curiosities and the mysteries of music is Mrs. Amelia Wood Holbrook of New York. Mrs. Holbrook is a playwright, lecturer and author, and she has probably made greater and more painstaking research into the mysteries of music than any other person in this country. She is a member of the Professional Woman's League, and several other clubs, and her investigations into the science of music have made her well known in all parts of the United States.

"No one can explain the strange freaks of music," said Mrs. Holbrook the other day, "but they certainly exist, and frequently exhibit themselves. A cow, you know, moos in perfect fifth or tenth octave.

TRUMPET MOVES IN THE LIGHT.

The Home Circle Obtains Excellent Results.

To the Editor:—It was the phenomena that first appealed to me years ago, but I did not accept it until I made a thorough test. We formed a circle—six of my own family and two friends, and we "sat and sat" with the trumpet in the dark, and finally it moved. We could hear it gliding over the carpet. Then it would rap in answer to questions. We could have shouted for joy. We knew we had not been duped. Finally we asked it if it would move in the light; it rapped "yes." I left the circle, lighted a lamp, came back, sat down, asked the trumpet to move, and it did. We could see it. It tipped over from the center, and then went back to an upright position. It did this repeatedly. We all saw it and it certainly could not have been a hallucination. Every time we sat, for months it would move around and rise and touch different ones. It often rested on my shoulder and touched my cheek, just as it did in circles where there was a medium, but we never got the voices. I am quite sure the two persons who sat with us were very mediumistic, but the trumpet often moved for just our own family. The time it moved in the light there was no one present but our own family. Once when we were sitting, a bright light came into the circle, apparently from a corner of the room, up near the ceiling. It was oval in shape and as bright as an electric light, but it shed no radiance. We all saw it; were not expecting anything of the kind. I believe it was a spirit manifestation. I believe in spirit return. I believe it is good that spirits should return. CHARLOTTE J. WAITE.

GIVING A LAST SALUTE.

We, about to die, salute you kindly—
We, the very old, hail you, the young,
Though the shows of earth we see but blindly,
And a leaden weight is on our tongue.

But our wan old hearts expand in pleasure
Watching how your spirits kindle bright;
And we dream us back to springtime treasure,
Old, dim ardors, ghosts of gone delight.

We relieve in your the chances splendid,
All the buffetings and all the gains;
Oh, the sense of time and time unended,
Ere the hope dies, ere the wonder wanes!

How you love and fight and taste of rapture,
How your sleep restores you to the sun,
How the sweet of every hour you capture
Haughtily as heroes e'er have done!

We have lived and loved, as you are doing;
Half you seem ourselves—your work,
Half you seem yourselves—your work, your wooing,
Your high stakes of glory or disgrace.

Hail! Farewell! Nor blame us if a sadness
Clutches at our thread the while we gaze
Brokenly, through tears, upon that gladness
Once was ours in exquisite old days.

—Century.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price $1.

Eye Glasses Not Necessary.

Eye Sight can be Strengthened, and all forms of Diseased Eyes Cured without Cutting or Drugging.



That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases, has been proven beyond a doubt, by the testimony of thousands of people who have been cured by that wonderful little instrument called "Actina." Actina also cures sore and granulated lids, Glaucoma, Iritis, etc., also removes Cataracts and Pterygiums without cutting or drugging. Over seventy thousand of the Actinas having been sold, thereforeit is not an experiment but an absolute fact. The following letters are but samples of those that are received daily:

Mrs. M. E. Champney, 242 West 135th St. New York City, writes: The "Actina" cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend "Actina" for all afflictions of the eye.

Emily Kapp, 1920 Galena Street, Milwaukee, Wisconsin, writes: The "Actina" I purchased from you a year ago saved my brother's eyesight. My brother was near-sighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses.

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes: "Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office.

Actina is not a drug or lotion, but a small pocket battery, which can be used by old and young with perfect safety, as it is impossible to do any harm with Actina. Every member of a family can use the one Actina for any form of disease of the Eye, Ear, or Throat or Head. Actina will last for years, and is always ready for use. Actina is sent on trial postpaid.

If you will send your name and address to the New York and London Electric Association, Dept. 852N., 929 Walnut St., Kansas City, Mo., you will receive absolutely FREE a valuable book, Prof. Wilson's Treatise on the Eye and on Diseases in General, and you can rest assured that your eyes can be cured, no matter how many doctors have failed.

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Out of the Depths Into the Light.

By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This is a very interesting little book, and will be appreciated from start to finish by all who wish to gain spiritual information. Price, 25 cents.

DEATH ITS MEANING and Results.

By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting narrative relating a series of wonderful psychic manifestations occurring in the writer's experience. Cloth, illustrated, $1.25.

The Nemesis of Chautauqua Lake This fascinating Book by the well-known Author and Scholar,

HON. A. B. RICHMOND,

Should be in the hands of every Spiritualist in the land. It is based on a historical fact, but through the narrative is woven a psychic line of thought in the style so natural to the great criminal lawyer that one can feel the author's very presence during its perusal. It is certainly interesting. Price, cloth, 75 cents.

In the World Celestial

Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherealized, materialized and through trance medium, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement.

He says: "This book will give us courage to pass through the shadow of death to the sunlit clime of the world celestial."

Rev. M. J. Savage says: "It is intensely interesting, and gives a picture of the future life that one cannot help wishing may be true."

The Medical Gleaner says: "It lifts the reader into enchanting realms, and leaves a sweet taste in his consciousness.

Hon. C. A. Windle says: "It is inexpressibly delightful."

President Bowles of the National Liberal League, says: "It is one of the choicest pieces of literature of this marvelous age of books."

Everybody will be charmed with it, for it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold. Price $1. For sale at this office.

PROGRESSION Or How a Spirit Advances in Spirit Life. The evolution of Man. By Michael Faraday. Price. 15c.

INVISIBLE HELPERS

A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkble English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

Talleyrand's Letter to the Pope.

This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts stated, and the keen, scathing review of Romish ideas and practices should be read by all. Price 25 cents.

THE OTHER SIDE OF DEATH

Scientifically Examined and Carefully Described.

BY C. W. LEADBEATER.

A Volume of 500 large pages, treating very interestingly of Life, Death and Immortality, Clairvoyance, Spirit Phenomena, Etc, as viewed by an acknowledged and cultivated exponent of Theosophy. Price, $1.50.

THUMBSCREW AND RACK.

Torture implements employed in the 15th and 16th centuries for the promulgation of Christianity, with pictorial illustrations. By George E. Macdonald. Price, 10 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

Notice to Spiritualists:—The ex-priest, P. A. Seguin, well known among the Spiritualists, has a large house in Minneapolis, where rooms can be gotten by married couples, four large rooms, and also by single people in three smaller rooms, at the rate of 50 cents each occupant for one night, and besides giving meals at 25 cents each—all of which is considered cheap in Minneapolis. Street cars pass Mary's Place, the location of the Unitarian church, at the door of the Working Girl's Home, managed by P. A. Seguin and his good wife. Write at once for applications, to P. A. Seguin, 1500 5th street So., Minneapolis, Minn.

Mr. Moxley, of Owosso, Mich., writes that he thinks it would have an excellent effect, if the Blue Laws of olden times were published. The same would act as an antidote to the God-in-the-Constitution literature. Mr. Moxley is now 89 years old, and still keeps thinking along liberal lines.

I. C. B. writes from Meeker, O. T.: "We had a grand time at the Winfield camp-meeting in July. We hope to have a camp established in Oklahoma by next summer."

S. Hartman of Wheeling, W. Va., writes: "The beautiful premium book arrived in good time, and we thank you for it. It is a gem in its contents. Your paper is free and fearless! Long may it live!"

The Church of the Soul held its first services of the coming year, Sunday, Sept. 17, at 11 o'clock in Hall 309 Masonic Temple. Sunday-school at 10:30.

Lorinda G. Brown writes from Rockford, Ill.: "There seems to be a new life, as it were, permeating the Psychic Research Society, and if the members would all take and read The Progressive Thinker, they would 'get more life and more abundantly.' I hope some psychic scientist will investigate the case of six-year-old Willis Miller and report to you."

Mrs. R. E. Hinze writes from Kansas City, Mo.: "The Psychical Research Society gave its monthly social last night and we had such a delightful evening. I must write and tell you about it; perhaps some sister or brother might see it, and if they happened to be in the city, spend the evening with us. All are invited to partake of the hospitality of our speaker, Mrs. Glen C. Stephens, 3108 E. 14th street. The musical program was as follows: Mrs. Geo. Price, instrumental, Hearts and Flowers; Mrs. Kaufman, instrumental, Springtime; Miss Inez Price, solo, You Can't Pick Plums Off My Plum Tree; Mrs. Price, solo, Would You care; Mrs. Stephens, solo, Face to Face; inspirational, Mrs. Stephens; lecture, Who Is My Brother? the Unknown. Lunch was served. After lunch Dr. Deaustraux took possession of the medium, and delivered messages of love from the spirit world until a late hour. There were about sixty present and they contributed generously to the society."

Sol Finch of Connecticut, now 87 years of age, writes about an incident that occurred in school when he was eight years of age. For some little offense he was blindfolded and placed in a chair and rocked to and fro. When the bandage was removed, he was totally blind and it was some time before he recovered his sight. Mr. Finch is a thinker along all liberal lines.

Mrs. C. H. Mullins of Chicago writes: "I understand that many friends have been wondering where I have been all summer, and no one seems to know my present address. June 6, I met with a terrible fright, which gave such a shock to my nerves I had a complete collapse of the nervous system. I was confined to the house for over six weeks, and to my bed a part of the time. I would like to say to the friends that at any time they can get my address at The Progressive Thinker office. I am one of the many who feel they can not get along without The Progressive Thinker, therefore the office always has my address. At present my address is 770 Monroe street."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Helen-Stuart Richings has been engaged by the Minnesota State Association for missionary work during October and November, 1905; will serve the First Association of Philadelphia during December; the First Spiritual Church of Baltimore, Md., January and February, 1906, and the New Thought Spiritual Society of Grand Rapids, Mich., March and April, and has open May and June; also some camp dates. Address, until Dec. 1, care J. S. Maxwell, 1644 Hennepin Avenue, Minneapolis, Minn.

Lorinda G. Brown writes: "The Psychic Research Society and friends in Rockford, Ill., have had two very encouraging sessions this month which seem a very auspicious opening for work of the coming year. The 3rd inst., the grove meeting at the home of Mr. Duncan Rogers (would have been in the grove but for unfavorable weather) was most hospitably entertained in the spacious rooms of his house. About sixty were present with their lunch baskets well filled, and dinner and supper were generously served. We were favored by the presence of Capt. Keffer of Philadelphia, Pa., a talented speaker and medium; Rev. Alice C. Barry of Clinton, Iowa; Mrs. Delia West of Elgin (so much appreciated in Rockford); Mrs. Brunswick, located here, also Mrs. Dow, and Mr. Tucker, a traveling man. The 10th inst., Miss Elizabeth Harlow of Haydenville, Mass., lectured for the society, both afternoon and evening, to appreciative audiences, on 'What Spiritualism Has Done in the Past for Humanity,' and 'All Things Have Become New.' Both were instructive and were thrillingly impressive by the clear logic and oratory of the speaker, whose services the society hopes to be again favored with."

Correspondent writes from Detroit, Mich.: "On Sunday evening, September 3, the First Church of the Soul opened its hall, No. 46 Grand River avenue, to a crowded house. Mrs. Laura L. Crawford, pastor, gave the welcome address. A very pretty baptismal service was performed. Six little children were baptized in the Spiritual faith. Mrs. Crawford was ably assisted by our beloved sister and co-worker, Mrs. Nellie Baade. Spirit messages were given by our good Sister Pennie. In addition to our society we have a ladies' auxiliary. It held its opening social Thursday afternoon, Sept. 7, at the home of Mrs. Crawford, 198 Fourth street, to plan work for the coming winter and create a greater interest in our cause."

Daniel W. Hull is now located for all time, he thinks, at Olympia, Wash. He is still in the healing business, but will answer calls for Sunday lectures anywhere within reach of Olympia. Address him, Columbia House, Olympia, Wash.

Mary T. Longley, N. S. A. Secretary, writes: "The Bower of Beauty Lyceum, of Monson, Maine, with a few friends at Etna, has done a good and noble work in raising the sum of nine dollars for the Mediums' Relief Fund of the N. S. A. This Lycoum is a small one, having but few members, but all are active and full of zeal for the cause of Spiritualism, and are ever ready to do all in their power to aid a worthy cause. We thank all the good friends who have contributed to this nice sum for the Mediums' Fund and trust that other lyceums will also do the best they can for this noble object."

Mrs. T. O. Atkinson writes from Louisville, Ky.: "The Church of the Soul will begin its services at Falls City Hall, on the 24th of September, continuing its services until June. Mrs. Tillie B. Grunwald is the pastor of this society and we have the greatest confidencedence in her ability to make it one of the leading societies in Louisville. She is earnest in her endeavor to uplift humanity and elevate the cause of Spiritualism, and for the benefit of our many friends who take The Progressive Thinker, we make this announcement and extend a cordial invitation to one and all, come and join us in our effort to spread the gospel of life and love. We have with us three mediums, Mr. Frank Emytzberger, trumpet and trance; Mrs. Tillie B. Grunwald, Psychometrist, and Mrs. Ruez, all give their services to the cause of truth."

Mrs. C. Kirchner writes: "A very interesting meeting was held Sunday afternoon, Sept. 10, at the Rising Sun Mission. Quite a large audience greeted our mediums, one of whom was Mrs. Dr. Caird of Lynn, Mass. She was a stranger to most of them. Her talk was very interesting as well as were her messages. Sister Hamilton Gill, Sister Weaver and Brother Thompson gave some very clear demonstrations of spirit return. Our choir rendered some very fine selections which was commented on by quite a few. Sister Weaver and Sister Kirchner brought comfort to a number by their messages from the spirit side of life. Our fall meetings are commencing to be well attended, as we had no vacant seats in our spacious hall Sunday night. Meetings every Sunday afternoon at 3; evenings at 8, at Star Lodge Hall, 378 So. Western Avenue. All welcome. Our speaker for Sunday, Sept. 24, will be Dr. L. Rowell."

Mrs. Susie Fentress of Nebraska, writes: "I want to spread the gospel of Spiritualism. I consider the premium books gifts to the people. You are doing a great deal for Spiritualism. I think much of the Occult Life of Jesus. I call it my bible. I wish it could be in everybody's library. I have been an infidel to the old Jewish bible for fifty-six years, and the older I get the less I think of it. It slanders God, making him a wholesale murderer and a hater of women, and if the truth was known the priests wrote and dictated the bible and called themselves God. God never had anything to do with the Bible, just the priests. I think the bible has caused more sin in the world than all other books ever published. I am 93 years of age."

The Morris Pratt School opens Sept. 26; teachers, Moses Hull, Andrew J. Weaver, Mrs. Alfa Niver, Miss Agnes Chaffee and Mrs. Mattie E. Hull.

There will be a test circle every Wednesday evening, at 220 Western avenue, Hope Hall; mediums Mrs. Squires and Mrs. Dr. Caird.

When writing for this paper use a pen or typewriter.

We go to press early, Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

THE CHICAGO SPIRITUALISTS LEAGUE.—H. F. Arnold writes: "The next public meeting of the Chicago Spiritualists League will be held in Handel Hall, 40 East Randolph street, on Saturday evening, October 7. Our speaker for the evening is Mr. John W. Ring, of Galveston, Texas, one of the most eloquent and forcible speakers upon the Spiritualistic platform. The message bearers will be Mrs. Isa Cleveland, Mrs. C. Schwahn, Mrs. Dr. Caird, and Dr. Burgess. An excellent musical program is being arranged. Let every Spiritualist in Chicago be present and enjoy the good things in store for them."

J. C. F. Grumbine, lecturer for the First Society of Universal Religion, Boston, opened the season's services Sunday, Sept. 10, to very large audiences. A number of new faces appeared in the audience. Services will be continued in Faelten Hall, 30 Huntington avenue, ground floor, throughout the year at 11 a. m. and 7:30 p. m. The annual bazaar will occur December 8. Subjects Sept. 17 were, "The Ego and the Cosmos," and "Universal Religion." His new and permanent address is Algonquin Road, Chestnut Hill Station, Boston, Mass.

Miss Elizabeth Harlow, a great favorite at Columbus, Ohio, returned to that city last week to resume her work there.

Eva L. Stewart writes: "The benefit social given by the Hyde Park Occult Society last Tuesday, for H. S. Fraser, was a grand success. A goodly number were present, showing their appreciation of a young and deserving medium. He returned the compliment by giving messages. Mr. W. H. Lundis gave us some fine vocal solos, and Miss Reynolds and Miss Dean gave us some fine selections on the piano. Refreshments were relished by all, and all in all a very pleasant evening was spent. We expect to have with us on Sept. 24, the Apache Indian, Dr. Carlos Montezuma. He was well liked when he was with us before, and all who heard him will be glad to hear him again. Oct. 1, Dr. J. H. Randall will speak for us. As soon as Brother Fraser returns we expect to have him with us for a number of weeks."

F. Corden White, the platform test medium—and lecturer, passed through the city last week, on his way to his home in Iowa.

W. F. Schumacher writes: "Sunday evening, Sept. 10, the attendance at Van Buren Opera House, Madison and California avenue, of the Society of Students of Nature, was good. The pastor, Mrs. M. Schumacher, who presides, is always ready to welcome all. Among those taking part were our noble workers and gifted mediums, Dr. L. C. Koehler, Sister Brunswick of Rockford, Ill., Sister Howes and Sister Squires of this city. They gave convincing tests. Bro. Wm. Linn will be with the society next Sunday evening. All are welcome."

Mrs. Carrie L. Hatch, secretary, writes: "Dr. Alex Caird of Lynn, has resigned as director of the Massachusetts State Association. His reason for the same: 'I am withdrawing from all work in the Spiritualistic field for the present, and therefore wish my resignation to go into immediate effect.' Dr. Caird has been an ardent worker for the Cadet Hall Society of Lynn, and if he has decided to withdraw from that society as well, they will lose an energetic worker. We wish him success in any new undertaking."

The subject of Mrs. Richmond's discourse at the Church of the Soul on Sunday, Sept. 24, will be An Honorable (?) Peace.

The Band of Harmony will hold the first meeting of the season on Thursday, Sept. 21, afternoon and evening in Room 512 Masonic Temple.

Georgia Gladys Cooley will lecture for the society at Genoa, Ill., Sunday, Sept. 24. Mrs. Cooley is in great demand as a lecturer and test medium; she has many more calls than she can answer. She is wanted even in Australia. She is the kind of a medium that is working along the lines pointed out by The Progressive Thinker.

Dr. G. B. Warne was called to Michigan last week, in connection with some business for the N. S. A.

Maggie Henry writes: "Sept 10, at the Spiritual Mission Chapel (old 77), our speaker, Prof. F. M. Stoller, read for the scripture lesson the first psalm. After a few remarks he took up the questions, a number of very interesting and philosophical ones. His answers are always interesting and instructive; one of interest to all was asked: 'Is materialization possible?' The answer was most emphatically, yes, and he cited the case of Jesus appearing and partaking of food and that what was possible at that time was possible to-day. We had a very harmonious and intellectual audience. The Professor gave a number of very fine psychometric readings at the close of the lecture. All are welcome."

E. W. Sprague and wife, the N. S. A. missionaries, will leave New York, for the west October 1. They will serve societies who arrange therefor, en route to the N. S. A. convention, which will be held at Minneapolis, Minn. October 17 to 20. Address them at 618 Newland avenue, Jamestown, N. Y.

Dr. J. M. Peebles is lecturing to fine audiences in Baltimore, Md. The meetings are held in a very fine church edifice. Mr. Schirm, an ex-Congressman and able lawyer is President.

TESTING MEDIUMS

What Would Constitute a Proper Test?

To the Editor.—In the issue of September 9th, Mr. John Palmer, of Los Angeles, Cal., made some suggestions for applying tests to would-be public mediums. While I appreciate his position, it must be admitted there is room for wide differences of opinion with respect to testing platform mediums. What is a "test" to one person may be no evidence whatever to his neighbor.

Mr. Palmer thinks no person should be allowed to come before the public as a test medium who cannot give such "positive facts" as "full names, dates, etc."

I have before me as I write this note, five letter pages quite closely written in pencil, which comprise a list of "positive facts" that would probably be recognized as such if I should commit them to memory and give them from the platform of a certain Spiritualist society in the State of Ohio. They were given to a friend of mine who had no need of such "positive facts," hence they were handed to me to help convince a skeptic that "fraudulent tests" are positive facts.

One who sees spirits clearly can describe them with minute accuracy; and when there is a peculiarity in the appearance, the gait or the expression of the spirit, it is very likely to be stated. Such descriptions are far more convincing and satisfactory to me than names. They demonstrate clairvoyance. The list before me does not go into such matters, but gives names and relationships. The party who compiled this list was evidently familiar with persons of Mr. Palmer's mental make-up.

I presume Mr. Palmer would give a margin for mistakes and concede that even the best of mediums may at times stumble. "Conditions" are not always just right, you know.

To illustrate, I will cite but one incident: A certain public medium was giving tests from the platform of the First Association of this city. He gave very many names. He gave a name to a gentleman sitting near me one Sunday morning, and the test made a profound impression on the recipient's mind evidently, for when the audience was about to be dismissed he asked permission to say a word, and stated, in effect, that he had received a most wonderful test, yet he was puzzled. The middle initial of the name given him was wrong and it had raised a question in his mind as to whether or not the spirit forgets material things after separation from the body of flesh and even forgets its name. He was inclined to think this was the case, and more especially so as the name had been given him by Mr. Keeler some time previously with the same erroneous initial!

Now, Mr. Palmer, if spirits forget their middle names sometimes and give the wrong initials, are they not liable to forget their first names at times—or in the course of time? In that case, the method suggested would bar them from having anything to do with test mediums; or, it would result in getting the mediums into awkward positions where they might be called on for explanations. No, that particular suggestion will not woirk satisfactorily in practice. It is not based on the soundest reasoning—at least so it appears to the writer.

WALTER P. WILLIAMS.

Washington, D. C.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

DRIVEN TO CONFESS HIS CRIME.

Made to Do so by the Spirit of His Victim.

Minot, N. D., Sept. 12.—Frank Byer [as set forth in the Chicago Evening Journal] made public to-day the entire letter in which his former harvest hand, who has disappeared, confessed that he was guilty of a murder in Ohio for which another man was hanged. It gives details of the horrifying killing of a girl and recounts that her spirit haunted the murderer till he was no longer able to endure life. The supposition is that the man who confessed after carrying his secret a quarter of a century has committed suicide, but his body has not been found.

Following is the complete letter left in Byer's cabin at Hidden Wood, Ward county, when Byer's mysterious "hand," known as Frank Hall, disappeared:

"Aug. 24, 1905.—Dear Mr. Byer:—In the early seventies Charles Sterling, a supposed tramp, was tried for the murder of Lizzie Brombacher, residing near Youngstown, Ohio. The trial resulted in his conviction on purely circumstantial evidence, and he was hanged. Charles Sterling was an innocent man.

Admits He Is Murderer.

"I am guilty of the murder of that young girl, and I have paid the penalty in a wretched, haunted life for many years. Her face, distorted by the strangling clutches of my then powerful hands, made stronger by the power of brutal beast passion, haunts me, and for years nightly has that face appeared at my bedside until now I am a physical and mental wreck, who can find relief only in death, which will soon be mine.

"At the time I murdered this girl I was 20. A few weeks before committing the crime I removed with my family from Lockport, N. Y., to Girard, Ohio, where I believe my mother still lives, although I have not heard from her for years. I visited Youngstown one week prior to the murder with the hope of securing employment, and with a number of other men, Sterling being in the crowd, went to Poland for work two days before the woman was killed.

"I was standing in a secreted place along the roadside when the girl came along unaccompanied. The devil must have taken possession of me. I grabbed her by the arm and pulled her into a cluster of bushes I strangled her to death. I left the body where it had died, and where it was later found.

Fastens Suspicion on Sterling.

"Sterling passed the scene of the murder in a search for me while I was committing the awful crime. I found him later and persuaded him to exchange shirts with me by offering him 25 cents in money. He accepted the offer. There were bloodstains on the garment, and they proved one of the strong circumstances in the chain of evidence against Sterling. I was not seen in the vicinity of the spot where the murder was committed.

"Sterling was arrested shortly after the crime was discovered. I fled. Knowing him to be innocent I did not believe they could convict him. I went to Mesopotamia, a small town not far remote from Youngstown, and secured work on a farm.

"Crazed by a realization of an innocent man's fate, I fled the country the night before the execution of Sterling and have been a wanderer ever since. I watched the papers and read the full account of the execution.

Praises Sterling as a Hero.

"Sterling was a brave fellow. When his mother, who resided in Canada, came to visit him after he was condemned to death, he denied he was her son and seemed to convince her that she was mistaken. He left a note for his attorney, W. S. Anderson, as he passed to the scaffold to pay the penalty for the crime of which he was guiltless. The note was sealed, and Anderson was instructed not to break the seal until after he had learned of the death of the aged woman who had called at the jail and insisted that she was the mother of the man. But when the seal was broken it was found that Sterling had denied his own mother at the time of his greatest trouble so that she might never know the disgrace and go to her grave believing that her son had died a convicted murderer. To me that was a piece of heroism unequalled. I found this chapter in a tragedy which I alone was responsible for in an old magazine a few weeks ago.

"I brooded anew over the murder of the girl, and as I read of the heroism of a man too brave and true to take life I realized that I had murdered two, for the blood of Charles Sterling is on my hands, and I have decided to end my terrible life. My real name is Charles Herzig. I will endeavor to die in some place where my body will never be found, but if it should be, notify my mother. I make this confession that the grave of Charles Sterling may no longer be looked upon as that of a murderer. CHARLES HERZIG."

SIDE LIGHTS.

Greetings From Far-off Australia, the Land of the Southern Cross.

Here am I, in beautiful Melbourne, of which we Americans hear much, but know little, until welcomed by a resident who takes just pride in showing a stranger its many beautiful parks and gardens. My last lecture was given in Wellington, N. Z., July 16. I am pleased to report, that after three months and three weeks service there, I was not only able to hold my large audiences each Sunday and Wednesday nights, with shilling (about 24 cents) admission at the door, but I have promised the executive committee that I would return and fill another engagement in the near future. On July 20, a farewell party was given me. There were over 150 guests present, and New Century Hall, owned by the Spiritualists; had a gala look. The evening was devoted to music, singing, dancing and speech-making; and lastly, Mr. McLean, the president of the society, presented me with a neck chain and green stone heart, (the stones being considered lucky) in behalf of the society and my friends, so that in Mr. McLean's words, "The Spirituals of Wellington, can always have a chain on Mrs. Prior."

It was hard to say good-bye to the many friends I have made in the Government City of that remarkable colony, and I shall long remember the pleasant days spent there and the kindness and appreciation of all. Such is always an inspiration to do the best one can. But duty called, and we public workers must answer, no matter if the heart aches.

On July 22, I sailed away, once more toward the setting sun. The steamship was a good one, but that voyage on the Tasman Sea will ever be a nightmare! Often had I been told "the Tasman is rough," but only those who have been on it in a storm know what it can be, and how the elements war with each other, until the craft built by the hand of man is tossed about as a boy does a small ball; nor hiw ill one can be, until he feels that it would be just as well if the boat were to go to the bottom, for then he would be free from suffering.

No one was sorry when we entered the port of Sydney, twelve hours late. It will not take a great stretch of imagination to fancy how good the bed at Hotel Metripole felt, nor how sweet my sleep the night of landing.

Remained twenty-four hours in Sydney, owing to late arrival, had no more time at my disposal; I was due in Melbourne, and must report for work; however I was able to visit the gardens, and to enjoy the National Art Gallery of New South Wales, where there are some very fine pictures.

July 28, 7:50 p. m., found me enroute by rail for Melbourne, 600 miles away, and at 1.15 p. m., the 29th, I was clasping hands with that veteran worker, W. H. Terry, so well known as the past editor of the Harbinger of Light; Mrs. Annie Bright, that big-souled woman who has been known for so long as one of the lights in Spiritualism in Australia, as was her husband when on earth; she is present editress of the Harbinger; Mr. Wathchatz, president of the Victorian Association of Spiritualists and his executive committee, who captured me on the spot, Spencer street station, taking me prisoner and gaoling me at the Association rooms, where I was furnished a bountiful luncheon. My heart warmed by the sight of many flowers, especially Marguariettes, arranged by dear little (but very big in love) Miss Hinge. My weary self rested by the kindly words of greeting, in a few short moments I found that I was with friends, and I, not an alien, but one of them, for was there not "our tricolors," and "our flag" fastened to a bouquet of flowers by my plate?

Ah, Spiritualism, what barriers thou hast removed! Thy followers, being inspired by thy higher teachings, know no country, no people! The world our home, to do good unto all our aim, each man our kindred!

The press of the city were waiting to interview me, and permit me to say that I have been treated with great respect by that body, and some splendid notices given.

Sunday, July 30, my first lecture. The society has engaged the Bijou Theatre, and its seating capacity has been tested each night; in fact many have been turned away. In this building that grand worker, Laura G. Fixen, lectured about nine months ago, and it was she that urged my coming here, and introduced me to the Colonials. I shall always look back upon this trip with pleasure, although it has its Tasman Sea.

As I faced that large audience the first night, the thought flashed through my mind, "A prophet is not without honor, save in his own country." The stage was draped beautifully with the Stars and Stripes and the Union Jack, as graceful and delicate a compliment as our English cousins could pay, and at once, as when I saw my country's flag in New Zealand, my soul went out to those dear people, and I felt at home.

The music was especially good, an orchestra and choir of sixty voices, conducted by Mr. Bloomfield. Also solos by Mrs. Markwell, recently from London, and Mr. Bloomfield. Such music and songs would give one less sensitive than I an inspiration that held that large audience for over an hour and a half.

Monday, July 31, at 7:30 p. m., the Melbourne Lyceum Association, that is nearly forty years old, joined with the V. A. S. and tendered a reception, which was a grand success in every way. Words of welcome, many and inspiring music and songs, and then refreshments. I feel that much has been done for me to make my stay here a pleasant one. Ah, what a help such a welcome is to a weary traveler!

The lyceum is doing splendid work for our cause, and I do hope that its future will be as bright as its past.

My letter would be incomplete were I to leave out my visit to "Harmonia," the country home of Brother Terry. He is now living in his new cottage, perched upon the very top of a high hill. How like a big-souled man, wanting to get where his horizon line is far distant. Up where he can breathe God's pure air, under the sighing blue gums, whose leaves catch the first rosy light of the day new born, and wafting silver kisses when the sun goes down. 'Tis there where you may see graceful fern trees, and enjoy the perfume of the wattle. 'Tis there where you may hear the laughing jackass, and see him slowly wing from tree to tree. 'Tis there where you may feel in touch with God, nature, man and all living things. 'Tis there where I want to go, when I am tired and need rest. "With nature here in evening's peace I sit and think on life."

All are kind and good to me, here in the southern hemisphere, but I never look at night upon the Southern Cross, so beautiful in the sky, but what I say a prayer for my loved ones and friends in that land across the seas—the glorious United States of America.

LOIE F. PRIOR.

126 Wellington Parade, Melbourne, Victoria, Aus.

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A BIBLE SPIRITUALIST.

The Thoughts of a New Convert to Spiritualism.

Thirty-five years ago, I was converted when a young girl and joined an orthodox church, and I tried to worship God in spirit and truth, but I did not feel that I was doing just right, for some way or other there were so many churches and the members of the different churches seemed to be just as as earnest as I was and just as honest as I was, but they said if I did not believe as they did, I would be lost.

Well, I was troubled and I was not satisfied, so I was groping in darkness and without a pilot. So, one day when I was reading my Bible, I found a scripture that said, you must worship God in spirit and truth and it also said, God is a spirit.

Then as I got down to studying my Bible earnestly and the life of Christ and the life he led and the things he did and the promises he made to all those who believed in him that they should do all the things that he did, "and greater things shall ye do," said the great master, I was fully persuaded in my own mind, I could not find any of his followers in the churches, that is, according to the promises he had made, for said he, "These are signs that shall follow those that believe in me, they shall heal the sick and afflicted, cleanse the lepers, cast out obsessions, communicate with the dead and do all of the things that I have done and greater."

Well, I had heard of the hated Spiritualists and learned that they had done some of the works, and I had also read in my Bible "that by their works, ye shall know them," and thinking possibly that they might be his true followers, I made up my mind to investigate Spiritualism. Having lost my health after having raised my family of three children, I came West to regain my health, and on my journey westward I met and became acquainted with a minister at a hotel where I stopped for a short rest.

I made known to him my intention of investigating Spiritualism and he told me, for God's sake if I had any respect for myself or my reputation, not to have anything to do with Spiritualism; and at the time, I thought he was very severe on them, but I have often thought of that man's advice since I commenced my investigation.

Two years ago, in this city where I met my present husband in Mrs. Mallory's parlors, he was a Bible Spiritualist and a teacher of the same. I took seven lessons from him in which he laid before me the foundation of Bible Spiritualism and on which I have built all that I know about Spiritualism. I now worship God in spirit and truth, and I expect to do so the balance of my life.

Well, after I commenced my investigation, I have been tempted to turn back, but after I attended the camp-meeting at New Era this summer and heard that great, grand man, Harrison D. Barrett, I took new courage. The Spiritualists may well be proud of him. He deserves their best praise and best wishes. I also heard that grand old man, Moses Hull, the renowned Bible Spiritualist, at Ashland, and also Brother and Sister Sprague, who are grand, good workers for the cause. I had the pleasure of hearing that rising star, Harry J. Moore, as well, at New Era. A young man in years but well advanced in learning and a power under inspiration for good. It certainly does please me to see young men and women taking hold of the good work.

I have read your very valuable paper closely for over a year and I can realize what a blessing it is to have a paper like the dear old Progressive Thinker, which richly deserves its name, for it certainly is progressive and I do hope it will progress more and more unto the Perfect Day, the day that will set us free from all the ugly, mean, low things our people are accused of; but all that is good will stand and all that is bad must fall and this is just as it should be. If it is not asking too much, please insert this in your valuable paper as a faint effort on my part to express my views, which I feel is poorly done. MRS. DR. R. E. COON.

Portland, Oregon.

A FUNDAMENTAL LAW.

Be Sure You're Right, Then Go Ahead.

I wish to assure my brother investigators that the retrenchment and far-reaching exploitation of phenomenal Spiritualism will react in nothing but permanent benefit. A fact that is not perpetually reinstated before the public mind by its complement or opposite will soon be lost sight of and wholly ignored. This is the law on all levels below the absolute. It is the fundamental of the world process. When we shall have reached a stage of evolution that transcends the relative—the opposites, the pairs—we will be one with the All-Consciousness, and what seemed to us so inessential from the view point of the limited will be clearly apparent as a necessity in the evolutionary processes of the globe and her creatures. The whole of the limited past, present and future—is in the mind of the Logos at once.

Nothing will be gained by fostering fraudulent practices. The commendable positions taken by The Progressive Thinker, by Brothers Warne, Barrett and others vouchsafes the permanency of the movement.

HERBERT A. HARRELL.

Chicago, Ill.

Attention, Maine Spiritualists.

The ninth annual convention of the Maine State Association of Spiritualists will be held in Showhegan, Maine, Oct. 6, 7, and 8, 1905. Good speakers, mediums and musicians have been engaged for the occasion. Every "Pine Tree State" Spiritualist should be present. Important business demands the attention of every believer in Spiritualism. Reduced rates on the Maine Central railroad and its branches. In going to Skowhegan, ask for a ticket to the State Spiritualist convention. For full particulars, address the secretary

Charles A. Chase, Clara B. Crosby, vice-presidents.

VIOLA A. B. RAND, Sec'y.

R. F. D. No. 1, Hartland, Maine.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, Sept. 8, from Dr. Spinney's sanitarium, at Graton, Mich., Dr. Slade, the well-known medium. The many friends who knew him when he was one of the best of mediums for slate-writing, ought to rejoice that he is at rest from suffering. It seemed sad that there was not one relative at the services. All had gone to their better home. He was laid at rest in the Otisco cemetery. Services by Mrs. J. H. Dunham, Ionia, Mich.

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The following books by well known and popular writers, we have selected with the thought that they will be of interest to our readers. They are printed on fine paper; perfectly clear, readable type; cloth binding. Good home library edition:

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Origin of Species. By

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Judge O. G. Richards: Q. Is the claim of astrologers as to lucky days and unlucky, especially the old belief in the unluckiness of Friday?

A. The enlightenment of this age ought to be sufficient to relegate all such superstitions into the waste heap of dead beliefs. Unlucky days and unlucky numbers have no support in facts. Like countless other notions which have come down from remote times, that Friday is an unlucky day passes from generation to generation. No one attempts to prove that it is or is not. The saying is accepted because of its venerable antiquity and because no one attempts to demonstrate that it is as lucky as any other day of the seven. There is no reason why one day should be more lucky than another. No one has ever made the claim that there was a reason. No one has ever claimed that more unfortunate events, as wrecks, wounds or deaths occur on one day more than another. The processes of nature proceed the same, and hence the conclusion is justified that there is no difference in the influence of days.

W. G. Henderson: Q. I have long believed that departed spirits return, but this is only a belief. Is there any way I can obtain proof?

R., Hamilton, Ohio: Q. If I knew Spiritualism was true, what a religion it would be to live by! I am getting to be an old man and will soon have to answer the roll-call. I want to believe, but there is so much fraud, I doubt. How can I become convinced?

C. B. Knocker, Zimapan, Mexico: Q. I was convinced of the truth of Spiritualism years ago, but have not had opportunity to consult mediums. Is there any reliable medium in Mexico City?

A. These represent scores of similar letters, showing the eagerness there is for spiritual knowledge. We reiterate what may be thought needless repetition that for all such the home and private circle is the place above all others to seek for spiritual knowledge. The public mediums have their place, but it is difficult, often impossible, to consult them. The home circle gives an ever ready and unquestionable means of communication.

We cannot give the address of any medium in Mexico City.

Robert H. Hahnel: Q. What is the value of the secret brotherhoods? Have they the wonderful revelations to make to initiates, they promise, or are they working for the fees?

A. This correspondent names a particular brotherhood with high-sounding name, which we omit, in making a general application of the questions to all these advertised schemes to get exorbitant fees from those who are beguiled by flaming advertisements. The literature of some of these has fallen into my hands, and is the most senseless verbosity ever written. There are no secrets of the "Orient," which are of the least practical value, or any value whatever. Set it down as absolutely correct that any one claiming to have a patent on truth, retailing it for a price, is a fakir, a pretender, and thoroughly dishonest. I have received many letters from those who have taken "sublime degrees" in these "mystic orders" of whatnots, all expressing the one opinion that they were dupes, and received no value for their money except a humiliating experience.

The occult mysteries of the East are myths, and as out of place with the minds of the present age, as would be the geography or "wisdom" of the early ages of man's childhood.

Some of these "professors" will teach how anyone can control the will of any other he pleases. What is the alluring bait held out. I do not know which is most dishonest, the person who desires such power or the one who promises it. It is well that such power cannot be sold to those who are willing to pay for it. It would be in their hands the open door to crime, and lead to their own ruin. The man who desires to purchase "green goods," ought not to complain of the swindler who promises to assist him in becoming a counterfeiter.

THE TRAIN FOR SLUMBER TOWN.

Come along, little boy, come to me,
The Slumber Town train is due;
It always stops at mamma's knee
When the weary day is through.
When the sandman sprinkles his sand so free
The train is coming for you,
Crowded with tads who shout for glee
And you'll be one of them, too.

Choo-o-o-o! Hear the whistle blow,
All aboard! if you want to go.
All aboard! the gates are down—
Through night train for Slumber Town.

Far up in the sky the engine steams—
No train ever ran so high;
The silver rails are white moonbeams,
The lantern, a firefly.
The pilot light is a star that gleams
Straight up in the misty sky;
Your baggage to-night is a bundle of dreams
Tossed on when you're passing by.

Choo-o-o-o! Hear the whistle blow,
All aboard! if you want to go.
All aboard! the gates are down—
Through night train for Slumber Town.

—Victor A. Hermann.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price $1.

A BEAUTIFUL CEREMONY.

Celebration of Marriage, at the Morris Pratt Institute.

A newspaper has just been put into my hands containing an article written by a "gentleman of the cloth," against Spiritualism. Among the numerous false claims made against Spiritualism, is the one, that Spiritualists do not believe in marriage. So far as my acquaintance goes this charge is about as false as the usual statements made by the clerical opponents of Spiritualism. About all the Spiritualists with whom I am acquainted, are either married, or "only waiting" for the other half of themselves to come along.

These thoughts and a column or two more of similar ones are just now suggested by a little event which occurred on Thursday, Sept. 7, in Temple Hall, in the Morris Pratt Institute building. Mrs. Hull and I were invited over to Temple Hall to witness the ratification of the marriage of Mr. Benjamin K. Bowen, a graduate of the Morris Pratt School, and Miss Anna Elizabeth Stewart, daughter of Mrs. Clara L. Stewart, our efficient secretary.

When I entered the hall I was more pleased than surprised to see the tasteful arrangement of the numerous flowers which had been brought in from somewhere. In my mind I soon accused Benjamin's class-mates, in the Morris Pratt School and Anna's associates in the High School of doing this beautiful mischief. Facts proved that my suspicions were not altogether wrong. I however, had not included all in my indictment. The chief "toad in that puddle" was Edna Stewart, Anna's sister; she is an adept in every line of decorative art. This time she rather overdid the thing, for some of the poison was "poison" to her, and her hands and face told who the guilty one was. This was an illustration of the text, "Be sure your sin will find you out."

Mrs. Hull and I went into the hall supposing that we would meet the young couple, their mother and sister, and perhaps two or three others, but when we got there, behold there was the principal of Anna's High School; also Dr. Chaffee, her physician, and several others, who had come to bid farewell to the schoolgirl and boy and to welcome them into the realities of married life.

I wish that I had been a stenographer so that I could here reproduce the beautiful and sensible ceremony which ratified the union of these two souls. If this ceremony could have been witnessed by the whole world it would give some people a different idea of marriage from what they have had in the past. Anna is a "mamma girl," and nothing would do but that her mother must say the words which would cause the world to recognize "they twain" as one.

I by request, when the couple entered the hall, seated them and made a few remarks to the assembled guests. These remarks signified to those present, that we were not now marrying that couple—that no man or woman could marry them; no law could, by any possibility unite two souls. This union had with this couple already taken place; if not, nothing here done could effect a union. We were here only to celebrate the union and to advertise it to the world. "The service performed here to-day, signifies to you that each has chosen the other as a bosom and soul companion; they here say to you, and through you to the world, 'We are united, not as master and slave, but as equal partners to walk the journey of life together.' As they are inter-dependent each upon the other, one is not to command and the other obey, but we have pledged ourselves to each advise with the other in all matters where we are alike interested and each will try to carry out the plans which will make ourselves and the world better—each will try by every legitimate means, to bless, protect and care for the other. The ceremony will now proceed."

It was a beautiful and an affecting sight to here see the mother arise, and call the couple to their feet, and after inquiring if any one knew of any legal difficulties in the way, to hear her say the words which took her own daughter out of her jurisdiction, and made her the legal companion and life partner of another.

After a few appropriate remarks Mrs. Stewart asked the young couple to signify to those present their desire to be henceforth known as husband and wife by joining their right hands. This being done, with the expressed wish that their lives may be as closely united as were their right hands, she pronounced them husband and wife. After greeting her daughter, and new son with an affectionate kiss, Mrs. Hull was called to the front and closed the public services with an appropriate and beautiful poem.

Mr. and Mrs. Bowen have gone to their new home in Rogers, Ark. They carry with them the congratulations and good wishes of all who knew them. May they live long and happy lives, and prove to be blessings to each other and to all with whom they come in touch.

MOSES HULL.

TALKED TO RABBI'S SPIRIT

And Finally Obtained What He Desired.

In Poland the Jews have a custom of visiting when they are in distress the tombs of learned rabbis. A remarkable, yet nevertheless true, account is recorded of one of these pilgrims.

A young man of twenty-one years of age was drafted for the military service. He determined if possible to find some way of evading the service. He therefore set out for the tomb of the rabbi of the town and invoked the aid of his deceased friend.

He had not been praying long when he heard three distinct taps. He glanced about him, but saw nothing. He resumed his praying, but was again interrupted by three strange taps. This time he became thoroughly alarmed. He sat still, afraid to break the stillness.

Before him slowly arose the spirit of his deceased friend, the rabbi, in his long flowing "caftan" and grizzly white beard. The young man recovered his composure and gradually approached his benefactor. He recited all his grievances. The rabbi listened carefully, shaking his gray head at every point. He vehemently disapproved of the young man enlisting in the service.

Finally he told the visitor to depart peacefully and have no fear. Then he faded away.

The young man, strange to say, was excused from serving. VERITAS.

"How to Train Children and Parents," Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualistic Gatherings." By Mattie E. Hull. Price 10 cents.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

A GRAND FAREWELL RECEPTION

Given to Mr. and Mrs. J. J. Morse, by Mrs. J. K. D. Conant-Henderson, at Her Rooms, 198 Dartmouth Street, Boston, Mass., August 25, 1905.

Upon the eve of their departure for England this illustrious medium, lecturer, and writer and his good wife, were given a farewell reception such as has not been tendered any of our workers in many a year, and they will return to their former field of labor and to their dear old friends with the tangible impress of affection won while in America, indelibly stamped upon the tablets of their memory. They are held in high esteem by the Spiritualists of the United States, and as their representative The Progressive Thinker joins in the many expressions of regret at the loss of these good, faithful servants of the Cause, and best wishes for their success in their old English field of operations.

After an informal reception, Mrs. Conant-Henderson addressed those present as follows:

We are assembled here this morning, friends, because we are desirous of sending a good thought with our brother and sister across the water. I am not going to open with any detailed remarks, because we have workers with us whom I think you would be glad to listen to, and I am only sorry that there are not more here than there are. There are a great many who promised to be here who are not here.

There is one thing we all know, which is this: If it had been a month later, when our societies were running, I feel that Mr. Morse's reception would have had to be held in Mechanic's Building. But although they are not here in the form, I know they are each and everyone in their thoughts with us tonight, and it is one of the grandest things I know of, that though we may be absent in the body, we may be present in the spirit. We know there is communion of spirit and interchange of thought; we know there is no space can separate spirit from spirit.

I am requested that all shall join in singing "Sweet By and By."

Mrs. Henderson then introduced Dr. Stiles, who said:

Oh, Infinite Spirit of Life and Force, we beseech Thy blessing at this hour for the good of all. We ask that we may realize more of thy love, more of thy infinite force, which is ever over each human being. And may each one here tonight realize more than ever thy presence, more of that loving element which is ever near and dear to us all. And may each one throw out their best force, throw out the infinite love which will ever enfold and uplift their spirit. And may each one throw out their best force to that brother and sister who are soon to leave us, that they may feel a response that may make them grow strong, so that they may feel that they are blessed. And may angel friends ever co-operate and be able to assist you in every department of life. And may the brother and sister realize more and more their loved ones and their good guides, because we know they are ever faithful to their calling. And may each one go from here feeling that they have done their mission, so the good brother and sister may take it across the continent; and through aspiration and determination of each one, we may realize each day the ministration of angel love as we go through material life and unfold nearer and nearer to them. And may each one go out from here feeling in harmony with eachother. And when the brother and sister have left us, to perhaps carry out a work that is outlined for them, not forgetting, however, that work they have performed here, may they be assisted more and more in that higher unfoldment, to give us new life and new force to continue the journey of life. So we ask it in His name. Amen.

Friends, I am pleased to be here tonight, recognizing that we all are here in memory of our brother and sister. Certainly my feeling is one of deep regret that they are to leave us, I feel we are to lose a helping hand, whose place not many will be able to fill. And I trust that we may all throw out our best thoughts, and though they may be miles away, know they are near us in spirit and ever ready to help us. And I hope tonight that we all will say to the brother and sister that we are faithful, and we are sincere in co-operating here to bid them bon voyage; we trust they will receive the force of the good thought through the waves of thought which will help sustain them on this plane and the higher plane. I feel regret that we are going to lose them and yet, I know through your pleasant thoughts that we all will profit by it, even though many miles away. So I say from the spirit, God bless you both! And may the angel world and the Infinite Spirit guide you through life now and forever.

Mrs. Conant-Henderson here introduced Mrs. Mattie E. A. Albie, President of the Ladies' Aid Society, of Boston, who spoke as follows:

I am the representative of the Ladies' Aid Society, and I regret very much that so many of them are absent now from the city, because we all loved our brother and sister very much, and I know that many of them hoped to meet them in the fall.

I feared when I received the good sister's invitation to come here tonight, that I would have to send regrets, owing to the illness of my husband.

I regret very much that Miss Florence could not be here, because it does not seem quite right not to have the trinity—father, mother and daughter. Certainly, however, she decided for the best, and I know her thoughts are with you. We shall miss them very much at the meetings, and while I know they will not be there in form, they will be with us in spirit.

And I wish to tender them the best wishes of the Ladies' Aid Society. When we assemble there, be sure there will be a loving thought go from the ladies on every Friday night, because we adopted Miss Florence. We had one son, Mr. Blinn, and we thought we must have a daughter with us. I regret she will not be with us.

I know the loved ones and the angels who have ever sustained you in the past will not desert you now. When you go across the waters, may the bright star of prosperity go with you, may loving hearts and loving hands be there to greet you and may prosperity attend you in every department of life, is their wish.

Mrs. Conant-Henderson:—Will the ladies sing something again so as to change the conditions.

"Nearer My God, to Thee," was sung.

Mrs. Henderson then called upon Mr. Berry, who said:

I cannot really say this evening that it is a pleasure for me to be here in one sense, yet I would have been disappointed if I could not have been here.

Many years ago, way down in the state of Maine, I met Brother Morse for the first time at a camp meeting at Aetna—over twenty years ago. Since that time I have met Brother Morse often since he came to Boston, but I have always followed him through his letters in the Banner of Light and have always read them with a great deal of interest and a great deal of profit to myself.

When I heard that Brother Morse was to come out here to be an American citizen, I thought the Americans had captured three of the British subjects and made them good American citizens. But it seems to be the law of humanity in this life, to have great expectations and anticipations and have them pass away like morning dew. And this is one of the expectations we have had which is passing away from the American Spiritualists like the morning dew, and I am very sorry indeed that Brother Morse has to take back word to the Spiritualists of England that he has not met with the success he had hoped for. But I believe that Brother Morse in his heart feels that it is not the Spiritualists of America, or the Spiritualists of Boston who have dealt this blow to him, not only to his spiritual expectations of the work he could do here, but financially—and I am sure that I echo the spirit of our lyceum and of all the Spiritualists in Boston, when I explain to Brother Morse that I would have known that the Spiritualists of Boston all admire Brother Morse. I am sure if Mrs. Butler was here, she would echo the same for her society. As committee of the Spiritual Lyceum we had expected he might come into our Lyceum.

I will say to Mr. and Mrs. Morse, I shall always follow them, wherever I know they are, with my thoughts and will send out my best wishes for their success, not only in this life but the life to come. (Applause.)

Mrs. Henderson then introduced Mr. Redding, who said:

I can also say that I regret exceedingly the departure of our brother. The news came to me as a very disagreeable feature, and I know that we have all known Brother Morse and his family to love and respect him. I feel that the cause in Boston has met with a great loss in consequence of their departure, and I know that we shall always hold them in the greatest esteem and treasure their memory for all time. I also feel that Mrs. Redding will echo my sentiments in wishing them every measure of prosperity and happiness.

Mrs. Henderson then called upon Mrs. Stiles, who said:

I am sorry to say, friends, I feel so grieved I am not able to talk. They have my best wishes.

Mrs. Henderson: I would like to hear from Mrs. Whall, the president of the Malden Society.

Mrs. Whall: I echo in one way our last sister's remarks. It is very hard to stand here and say anything to you; my heart is full. I bring to you their best love and wishes, for you have endeared yourself to the Malden society to the very hearts' core. You and your beautiful daughter's labors amongst us will cause us to treasure your memory always, dear brother, when you have crossed the ocean, think of the friends in Malden who have nothing but the kindest thoughts for you, and I know that you will understand as we do, just where the trouble was. We know it—and regret that anyone calling himself a Spiritualist—that any one American on this continent would do any human being such an injustice. I heard you once say that you would be glad to become an American citizen, owing to the trouble that has come upon you, I am glad that you have now become an American citizen. You are taking with you our hearts full of love. May you live long and live longer still to spread the cause of Spiritualism. And may many a heart be made glad, as we have been made glad, with the sound of your voice.

Mrs. Conant-Henderson: May we hear from Mrs. Berry?

Mrs. Berry: I certainly can say as Mr. Berry has said, in a way I am not at all pleased to be here. I am in no condition to even utter what few words I may utter. I am too thoroughly indignant. I am sorry that such a condition has come about our friends. I am indignant that one claiming to be a Spiritualist should serve another one—as good a Spiritualist as Mr. Morse has proved himself—in the way that has been done. I shall not utter one word that I will not back up, that I will not face. I remember more than twenty years ago the first time, as my husband has said, when we met Mr. Morse at Aetna camp. I have always had a most profound respect for him, and why? One reason is because he has always proved himself to be a gentleman. Another reason is, because he always had the kindest thought, the most helpful feeling for all true mediums. (Number of voices in the audience, "That is right!") I am sorry, I say, that such a condition should come about among the Spiritualists, they who claim to have the grandest religion among men. And to think that a man should take his family, his loving wife and his only child across the water, to be with us, to serve us, to help us, and then have to go back again, I say it is a disgrace in one sense. (From the audience, "That is right.") You see the condition I am in. I am indignant, I cannot help it. But you, dear brother and sister, may the angels always attend you and help you up the ladder towards heaven! May the loved ones help you at this time; may those who have clasped your hands while on earth help you through this trouble, and finally, when you have finished your work here and you will be called hence to another condition, may you realize that this amounts to nothing—because by and by you will be numbered with the great majority. You will be taken by the hand and there will be no such condition as this to pass through, but a happy, united family over there—a happy family! And you will realize what you cannot realize while you are encased in mortal garments. Brother Morse, please accept my heartfelt love, and Sister Morse too, as you journey homeward. And remember that there are those who love you tenderly and who are saddened by this condition that has come into your lives.

Mrs. Conant-Henderson: Some spirit here wants a verse of "America."

After the singing Mrs. Henderson introduced Mr. Milton of Malden, who said:

I am pleased to be here this evening, not for the purpose of saying a farewell or good-bye, but glad that I can be counted in as one of this little circle gathered to say God-speed to our brother and sister. I have not had the pleasure of knowing the good brother who is going to leave us, only in a business way. I have been secretary of the Malden society and our brother has rearranged the reports which I have sent in, so that they looked quite presentable when they appeared in the paper, and I take occasion to thank him for his kindness. I wish I was across the ocean where I could hold out both hands to welcome the brother, instead of having to bid him good-bye. I regret his departure very much, and I for one, wish him good-bye and a heartfelt God-speed, and also for his helpmeet."

[Several addresses preceding the remarks of Mr. Morse will have to be omitted on account of lack of space.]

Mr. J. J. Morse came forward amid loud applause.

Mrs. Henderson and my dear friends, one and all:—There are some times in our lives when our natural audacity forsakes us; we feel more like creeping into a hole and drawing the knot in after us than standing up and making speeches. This is one of those occasions. I think that I may honestly and truthfully say I would to God it had not been necessary for this meeting tonight, not only for myself—for that is a very small matter. I am used to the buffets of fortune, as all workers in our cause are. I have never yet met a worker in Spiritualism—the "hit strong from the shoulder" kind of work—who has not had to go through the fire; it seems to be necessary for us to suffer and to sorrow. I think we are the better for it. I don't like it—I am honest enough to say it—I have never enjoyed any of the buffetings I have experienced. I have appreciated them after they were all over, but while they were transpiring, there is a certain kind of disposition in my nature—I should like to get up on my hind legs and snort around the place like an angry horse; but Spiritualism has taught me the necessity of keeping a curb upon one's nature, not allowing either pleasures or sufferings to overpower us.

The experiences of life are many, and for myself I can say they have been various. I think they have done me no harm. If I may judge from the tone of the remarks of the dear and good friends who have spoken to-night, I think I have not suffered through having passed through the fires. I have at least preserved—may I not say it—a clear conscience. I may honestly say that during the last twenty-two months that I have been intimately associated with the work of Spiritualism in this city and in this country, I cannot recall a single act I have done, a single word I have spoken or written, that I would have left undone, unwritten or unsaid.

Ever since the year 1868, and I am glad Miss Morse is not here, as I am going back before she was born, even before I knew her mother (and if she was not here, I would say she was one of the best women in the world), I have been familiar with the Banner of Light. It was the first Spiritualist paper I ever read; I have grown up on the milk of that paper. It appealed to me as no book or paper I had ever read had appealed to me. In later years it was my privilege to be sent to this city, to visit this country; I have had the privilege of making the personal acquaintance of Brother Luther Colby, of ever-to-be-remembered John W. Day, of Mr. Wilson and the rest of the staff, including Isaac B. Rich. And it is one of the sweetest recollections to me that the friendship formed with Brother Colby, whom I met in 1875, continued unbroken down to the time of his departure; each time I visited this country his hand was always extended to me, he breathed that spirit of brotherly love and fraternity, which those who knew him, know he was so full of at all times.

The paper, as I say, always appealed to me very deeply. I had always journalistic proclivities. It is a funny thing, but it is true, nevertheless, that there are three things I have noticed in the course of my career: One set of people I never liked—they were parsons. I do not know why I did not like them, but a common experience was in in England, when I was traveling (our railway carriages are built differently from yours, in compartments), when I would leave home, perhaps I would occupy the compartment alone, but before the journey was at an end, into the carriage would come a minister. I would think just as the clock was on the tick that I would escape this week surely. Sometimes we had a chat, sometimes we scowled at each other. Sometimes I would find that he was a great deal better man than his creed allowed him to be. Then I also discovered that journalists had a great attraction for me; and then another set of people were theatrical people. Whether I attracted them or they attracted me, I do not know. But my first love was for journalistic work, and I have an idea that if ever I had an ambition in the way of journalism at all, it would be to

(Continued on Page 8.)

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FAREWELL TO J. J. MORSE.

(Continued from page 7.)

be editor of the Banner, but I had never thought of it as anything that I would ever realize, but as foreign to my life as it would be to take the moon out of the sky.

You know the tragic circumstances which occurred something almost like two years ago, that led to such a complete upheaval and alteration in the office of the Banner of Light. At that time I happened to be in Boston. In a curious way I became acquainted with the management of the paper and was invited to take the position of editor. The invitation was extended to me on the strong recommendation of Andrew Jackson Davis, one of the men whom I have most honored in our working ranks, I think of all other men. The position was accepted. The little ambition that I might have had was thus gratified, and with fear and trembling I undertook the duties of what I consider to be a most responsible position. I think of all the positions in the world that a man or woman can be called upon to occupy, the most responsible that of the editor of a newspaper. You can do so much harm; you are king of the castle, you can keep the other fellow down, and he cannot get back at you, because you are sitting out of reach; you are in the chair.

On the other hand, you can do so much good by a kindly word, or by just a little judicious blue-penciling you can save heart-breaks and heart-burnings; the people who wrote the articles at a time when they would like to tear hair, are angry for a moment, that the blue pencil has been used, and then are glad about it. I have often said the great art of editing a newspaper lies in the art of knowing what to keep out; any fool can put it in. And I have prayed for guidance more in the direction of what to keep out of the paper, rather than what to put in. And if my blue pencil could talk, I think it would bear me out in this.

I always admired America and the Americans. This was the land in which my religion was born. I am more a Spiritualist to-day than I ever was in my life. (Applause). Nothing can ever destroy my belief in spirit guidance; nothing can make me less a Spiritualist than I am to-day. I have always enjoyed my visits to this country, and I always have been treated by the Spiritualists of America—and when I say "I" I wish to include my family—I have always been most kindly treated and most royally dealt with by the Spiritualists of the United States. (Applause). And when I say I have traveled as far north as Bangor, Maine, as far south as New Orleans, as far east as Boston, and west as San Francisco, you may think that I can speak with some authority when I speak of the kindness I have received. I have nothing but respect and affection for the great body of the Spiritualists of the United States, because I should be the most ungrateful man in the United States if I entertained any other feelings in regard to them as a body.

It was with the deepest feelings of satisfaction that I came to become one of you, and enroll myself as one of the sons of Columbia. This meant the breaking up of old associations and the sacrifices of personal relationship. The severance of the ties of friendship which had grown close and dear to me through a long time of public work. But I considered duty called me, and we (to use a homely phrase) pulled up our tent-pegs, with more disadvantage than I like to contemplate just for the moment, and crossed the ocean and came unto the city of Boston. You know the story of my effort in connection with the cause here. How I tried, as has several times been recorded in the pages of the Banner of Light, to make that paper a Spiritualist paper for Spiritualists; that I considered to be its destiny, that I considered to be its mission still. It had that character in the past, and if I had in my hands the letters I have received during the last twenty-two months in connection with the paper, you would recognize that I was not romancing when I tell you that many felt I succeeded in the attempt.

But "the best laid plans of mice and men gang aft agley." I believe that there is a higher wisdom in the matter than perhaps we can see or I can realize just now; but I have never known an experience which we have passed through that has not in the end been an advantage to us and in some degree a benefit to our cause. I think the outcome in this case will be in that direction.

It is no secret, for The Progressive Thinker of this week tells the story, that I was compelled at last to resign my position. I had on several matters endeavored to reach a more happy solution, but that seemed impossible. So finally (to use a vigorous expression) I had to take the bull by the horns and decide for myself. I made the decision on the 8th of this month; and I feel fully justified in so deciding, as the financial part of the obligation was not being lived up to with the same assiduity I was trying to live up to the literary part of it. The resignation was sent in. As I tell you, The Progressive Thinker tells the real story, that there was a very large amount of arrears for salary due me. I am not an extravagant man, I can live on next to nothing, but I have not got to the position of the man's horse, that was able to live on a straw a day,—and therefore I was obliged, in justice to my family as well as to myself, to take the step I did. But I want this audience to understand one point especially: I did not leave the proprietors of the Banner of Light in any embarrassing condition. The formal agreement was all work should terminate on the fifth of August, but I put in three extra days's work in preparing the first half of the paper, the manuscript of which was in the printer's hands three days before it was due, and the editorial work alone was left, and as they had six days to complete that in, I do not feel they did not have enough time. I left everything in order in the editorial room and full instructions in regard to the manuscript on hand, and although I sent in a peremptory resignation, I left the office in order. I could not do any less as an honorable man; I could have done more, but that much I felt it my duty to do. I have been indirectly blamed and indirectly accused, but when people are angry they say many things they are sorry for afterwards.

I am not here to-night, nor is this the place to enter into the details of the case. I would not like to insult you by any such course—I certainly would not like to degrade myself by making an exhibition of myself, or, to put it in plain, colloquial English, I would not like to make an ass of myself. I have suffered, seriously suffered during the past eight months. It has been a very hard, a terrible struggle. Our good sister, Mrs. Henderson, knows how hard that struggle has been. But, for the sake of the cause and the reputation of the paper, I forbore mentioning it.

To-day it was my fortune to have an interview with the management of the Banner. I speak of this, because when I sent in my letter of resignation I indicated the salary which was due me, amounted to four hundred dollars.

I had a letter from a very dear friend up in Vermont, a friend whom I have never seen, but known through correspondence. This friend begged of me not to be hasty, not to do anything in a hurry, and above all things, to be just. But I think when a man does not do anything for eight months, he is not hasty; and I think when a man only asks for what is his own, he is just; and I think when a man refrains from saying unpleasant things, he is generous. I want to be just, I want to be generous, and I don't want to be hasty. So when I had my interview, I readily assisted the management to arrive at a solution. The solution we arrived at in good faith on my part. I accept it as it stands—I may have whatever opinion I please. In the very nature of the case what we are doing here to-night, will become public property, so to make it perfectly clear to all, I will state that the solution arrived at was this—but first of all I must tell you—I must confess to feeling very angry on one point. I don't think I am exceeding the laws of propriety if I tell you the incident. I received a letter from a very old and dear friend of mine—who is indirectly referred to in a Banner of recent date—a gentleman who is up at the lake, had been told by a person individually concerned, that there was no money owing to Mr. Morse at all, that all accounts were square between them. Now, when my account books on a whole statement show that there was over four hundred dollars due me, I think that was rubbing it in just too much! I can talk about it pleasantly now, because ten days have gone by and the anger has subsided. I hold in my pocket a copy of a receipt the management of the Banner of Light holds, signed by myself; that receipt says that I accept a certain amount in cash (less than fifty dollars) and in addition I was asked whether I would take preferred stock in the Dartmouth Publishing Company, or whether I would take notes. Well, as I shall be out of the United States in the next thirty days and probably will never return, the holding of preferred stock in the United States would of course, be perfectly valueless to me. So, I took notes and a certain suggestion was made as to the amounts and time, and, in my agreeableness, I doubled the time. And I hold these three notes for the balance of the salary, payable in four, eight and twelve months. The receipt I referred to is for all claims and salary against this corporation—that is the Dartmouth Company, that is now publishing the Banner of Light. There is an excellent endorsement—it is signed by the treasurer, and that surely would be good enough.

But the value of the receipt to my mind, lies in this fact: It is an official admission that salary was due me, and that is worth more to me than the value of the notes, because it puts me in the position of being an honest man before the Spiritualists of the United States. I have visited this country more or less, for thirty years. Thirty years ago in January I first set my foot in America. There is not a man or woman in this country who can say I owe them a dollar or robbed them of a cent, and it was a little more than I could bear to have it said that I was making a claim that was false.

Now, I would not say one word that would harm the Banner of Light; it is a paper that is dear to our hearts—as dear to me to-day as ever it has been. I think the Spiritualists of the United States have in that paper an organ to be proud of, so far as its past history is concerned. I hope it may float out and make many a trip along the coast-line of human life. Far be it from me to say any word that will give pain to any hearts present. I am trying to be just; I admit it is a little hard work; and because I am trying to be just, I have told you the facts just as they occurred this afternoon. This is not the place to thresh out private commercial questions. (Mr. Morse here read aloud the copy of the receipt given to the Dartmouth Publishing Co.) It has been a painful experience, and I am glad, more glad than I can here express to you in words, that it is over. A weight has been lifted from my heart and shoulders this afternoon. I know exactly where I am. I have never been in the position of a criminal who is on the trial for his life, but I can understand how the strain of suspense can become so intense that it is positively a relief to hear the judge say, "You have got to be hung or electrocuted."

I shall leave you on Tuesday morning next, when the steamship Ivernia will sail from her dock at East Boston, early in the morning. We are going on board the night before, so as not to have to go there about five in the morning, for I am like John G. Saxe, who said he always preferred to get up after the world had been aired! It is all very well about the early bird catching the worm, but the worm was a great fool to get up so soon. But early on the morning of Tuesday, we shall sail away down the bay. I know, as well as I know anything, that I will leave hosts of friends behind me in this city of Boston. I have never made any professions to help this, or that or the other medium—I have tried not to make fish of one and flesh of the other. It is a delight to me to go away from this room to-night with the knowledge that the Ladies' Aid Society, the Boston Children's Lyceum, our good friends from Malden, and all of you here besides, and some of our oldest friends and workers who are here to-night, and listen to the kind and generous things you have said about my wife, my daughter and myself. We are three folks that live very much by ourselves; our sorrows and our joys are our own and we suffer in silence and say nothing about it, and to know that our experiences have not been unnoticed, that you have not been unmindful, while it is a pleasure, it is a pain also. I thank you for us all from the bottom of my heart for your interest in our affairs, and if I have done anything for Spiritualism during the last twenty-two months, I am glad of it.

I wish among other kindnesses to speak of one in particular. I refer to Mr. Ayer of the First Spiritual Temple. It was my privilege in the early part of this year, to fill a fourteen weeks' engagement with that society, and you can hardly realize the importance of that engagement. I want to place it on record that I am not unmindful or unappreciative of this kindness.

Before I close these scattered remarks, and I speak under considerable emotion, friends—for although we old war horses may not show it, but go right on speaking as though there was nothing the matter, yet we suffer just the same behind it all—I wish to say, our good sister, Mrs. Henderson, has again expressed her kindly and generous and sympathetic disposition, and the desire to do good, where it is possible to do so. And I thank her for my family as well as myself for her kindness in calling this meeting to-night. It is an illustration of that spirit of fraternity and good fellowship which should be among all Spiritualists. (Applause.)

(Mr. Morse then read aloud letters of regret at not being able to attend, containing messages of sympathy and good will from C. Fannie Allyn, Carrie F. Loring and B. W. Belcher; also a telegram from Dr. G. Lester Lane.) He then continued:

The greatest mistake we can make in a public meeting is to talk about the people who are not here. Now I am perfectly satisfied if it had been the latter part of the season, we should have had a very large meeting. However, I thank from the bottom of my heart those who would have been here if they could have been.

But, to look into your faces and listen to the voices of the various speakers will inspire us on our journey, and when we are away in our far-away home, we shall go back to our last Friday night in Boston and think of the gathering we have had here. The purposes of life we never can fully understand, and I suppose we never shall until we have passed through it.

And now, friends, I hope you will not think that I have said one word in anger or bitterness. Whatever feelings of that nature I have had, have passed away. I am Spiritualist enough to know that in God's own time everything will be brought right; there is another life—thank God for it! And what slips up here will go right there. What we suffer in this world, will be compensated for there. And in thanking you for your presence here, I will quote another, who said "He would sooner be injured than be the injurer of another." I have no harsh words to leave, only loving words. Friends you may never see my face here in the flesh, we may never clasp hands here again, but I shall remember (here the speaker mentioned the names of many of those present) who have been very close to our hearts for many months past, and I pray that all the good things that you have said of us may be returned a thousand fold to bless each one and all of you. (Applause.)

Mrs. Conant-Henderson: By request of the spirit world, let us sing, "Blest be the tie that binds."

Mrs. Conant-Henderson, (entranced): Mr. Morse, Co-workers and Friends:—We greet you here to-night. What we deem co-operation is nothing but what one worker ought to extend to another. But our desire, friends, in bringing you here to-night, especially is that we realize that the last impression or the last association always leaves its prints deeper than any other time. When Eben Cobb ran the meetings so many years in Boston, and perhaps the most successful who ever ran regular meetings in the city of Boston, he always used to say that if he had an extra good medium, some one whom he knew the audience enjoyed, he always kept them for the last. And really one time, when our medium used to go there (I do not use this as any flattery to ourselves, but to explain how we became acquainted with his methods) and as our medium picked up the crumbs and tied the threads, he always kept her to the last. And she thought she was slighted and often times found fault, so much so that she refrained from going to the house. It is one thing, friends, when we become familiar with the laws of the spirit we won't be quite so sensitive and take things to heart that we now do. And certain individuals went to Eben, and said: "Eben, why don't you give her a chance? You call on this one and that one and it looks as though you were favoring one more than the other."

"Oh, no," Eben replied, "you are making a mistake. I may have a meeting here all day, but if there is one medium goes on at the end and if he happens to catch the people at the very last, they are all coming back again. It is the last impression that brings them back again."

So I thought there was nothing that would close our association with Brother Morse so well as to have a few of us together to-night, although it is perhaps not altogether necessary, for I do not feel because we are at a distance that we will be at all strangers. We are as much spirit to-day, as when disembodied. And so, friends, it is with that thought I called you together; with that thought that we would make him feel that nothing is circumstance. And I think, Mr. Morse, that is the reason our medium poked into some things that she did, for the bump of curiosity is a feminine one after all. There are going to be a great many sorrowful hearts when our Spiritualists return to Boston and find that J. J. Morse has gone. Many will regret that they have not the privilege of taking his hand in theirs, because (nor do we say it in flattery) J. J. Morse's work is too well known over the whole globe. And that is one reason, friends, that he was asked to come to this country as he was looked upon as the only individual known all the world over, capable of this work—to take up the broken threads and the work of the direction of the Banner of Light.

Now, friends, the spirit works mysteriously, and we have two pictures to draw, and no doubt it causes questioning. On the one hand to those who know the mysterious working of the spirit, and know that they do not always carry the mediums into flowery beds nor cushioned seats—as our brother has already said, they are generally carried through many fires. And yet out of the darkness cometh light, and I feel to-night to say, friends, that the purpose of J. J. Morse crossing the Atlantic and establishing his work here is not finished, neither is it yet thoroughly comprehended.

Another picture that is drawn, is from those who may question the power of the spirit; and what is it? What made his spirit friends let him come and take up the work under the existing circumstances? Why did his guide let him sacrifice his home, where he had everything to be thankful for? Why did his guides allow it? Friends, I am not prepared to answer you yet, for it is not yet time. But I wish to say, friends, that the Banner of Light has passed through many peculiar scenes; it has yet to fight a good fight, and it has even to pass through the fires and waters of adversities, and yet friends, it is not dead. Although the Banner may have done its work, and we recognize it is very near the end of a certain cycle—we realize also the old workers (that are now in our own heaven) who worked so diligently and worked so fearlessly, when it was something to be a Spiritualist.

It is nothing, friends, to be a Spiritualist to-day, if you are decent and honest. It is not as it used to be years ago, when our messengers used to be locked into rooms and lights turned down. Why? For fear some person from the sidewalk would see the light and think we were holding a seance. It does not to-day as when we established the Banner of Light, and the messengers gave instructions as to why it should be established. It is not necessary to lower the lights and crowd in the back doors, so afraid our neighbors would know where we go. But thanks to the ministering angels the clouds of doubt and of prejudice have been lifted!

And we find to-day, friends, that while Spiritualism as an "ism" may seem to have lost its zeal, may have lost its power as a name, yet its occult force has impregnated other bodies to-day more than ever before. Our brother referred to the Mother Church. Well do I remember when Mary Baker sat in our seance room when the spirit communicated to her through our own organism. We care not whether it is mental science, Spiritualism or Christianity; it is the power of the spirit working through matter, and it is the same god, the same spirit, that helps us united here to-day. Why, friends, let us say to you, you do not know all you have done by coming here to-night. Each one of you, in your personal heart, may grieve at the departure of our brother. He may say within his own soul: "If I once get within the doors of my own home, I care not to leave!" We may say, "I will not do this, I will not do that," but, friends, I say to you to-night, not one of you use any such expressions, for you know not where the spirit may lead you. You may be a little bit surprised, and yet I hope that I will yet have an opportunity—if not through this organism, through some one else—to say to you, "We thank God and the angel world for bringing J. J. Morse to the States." We will see, in perhaps, not so very long a time, that he was truly the only person that could have brought conditions to the focus that he has, for, friends, we cannot rectify anything, until we bring it to the surface.

To-day this word has gone vibrating through this world from end to end, for the Banner of Light and Colby and Rich's names are written as in letters of fire, and I say that that influence is not lost, neither is it dead, and while the Banner of Light may change its name, it may change its garment, it may change its matter, but it cannot destroy the rock on which it is built.

Then let us clasp hands with the spirit-world to-night and let us realize that those who have led us over hills and dales will not forsake us in the hour of depravity.

(Here there was an improvised poem.)

I want to announce myself as Fanny Conant. I was the first medium of the Banner of Light, and through my own organism was the first message given to Boston. And the spirits desired a paper to be published; why? For we saw many times, oh so many times that there was no opportunity for a spirit to visit their loved ones and we felt to open up a seance room in the Banner office, as it was opened there, for what you term to-day, the tramp spirits. Down in a little corner, in the further part of Water street, where the Herald office is to-day, up in a back room, we held our first circle. We never asked them whether they were Chinamen, Turks or Jews. All we wanted was the knowledge of divinity, and for that reason, friends, I wished for divinity myself. This is the first time I have controlled this medium since I left the Banner, but I felt we are holding to things of the past. I also wish to bring glad tidings of great joy from our good worker, Mr. Colby, and many others present outside of the many who have co-operated. I shall not keep you to-night, but I do hope that I am teaching every one of you to remember that the Banner of Light may change management, may change conditions, but that it is not going to die. Thank you, friends, I will now say adieu."

Friends, that spirit took me before I was aware of it and I have just another notice to give—a message to Brother Morse, as I now, Mrs. Henderson, will try to be. Friends, you are all well aware that in me personally, there is not much policy. I wish sometimes I had a little more of it. But there is one thing, I will stand for the truth. But there is nothing I take up, if I know it is honest especially in Spiritualism, that I ever get tired working for. I have often wished that my circumstances in life were such that I could give my whole time to assisting others. I am disappointed there were not more here. I know that Cora Richmond intended to be here, and there are many others whom I know also would have liked to be here. I wish to hand you a box—it is a box that is not of value, it is not its comeliness—it is not that it will cause any great wonderment—it is just the widow's mite, a trifling expression of the friends here. It is not all that the friends wanted to do; they did not know about it before coming, for that reason they were not as well prepared as they would have liked to be, but the contents of the box, it is our hope, will, like the widow's mite, expand and bring good forth. And they all join me in wishing you will have an abundance of gold and prosperity, thanks to the widow's mite. Don't open it to-night.

Mr. Morse: In one of Dickens' works he has a character called Sam Weller, and this man had a son also to whom he stated his philosophy of life in the words: "Samivel, beware of the widders." I think I will beware of widows. I think I will hunt up the widows in the future in the hopes they may be handing me their mites. I thank the widow very heartily and very sincerely. I will obey the injunction not to open the box to-night. I am a most obedient young man. I thank you all most heartily for your kindness and I can only repeat what I have said before that all you have done and wished for us may be recompensed to you each and all a thousandfold.

The meeting closed with the singing of "Auld Lang Syne."

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Excellent Work Accomplished by the Association—A Tribute to Dr. Alex Caird and His Estimable Wife.

The meetings held at Unity Camp during the past season, under the auspices of this association, have been uniformly successful. Large audiences have been in attendance, and we feel sure that good work for the cause has been done. Mrs. Cora L. V. Richmond was with us August 20 and 27, and as usual charmed and instructed all who had the pleasure of listening to her. Mrs. Kate M. Ham, Mrs. S. S. Cunningham, Mrs. Maude Litch, and Mrs. Mamie Halyett, all good workers, are the speakers for the month of September, after which the work will be resumed in Cadet Hall, Lynn, Dr. George A. Fuller being the speaker on the opening Sunday, Oct. 1. The Children's Lyceum is preparing for a union service on that date, at which all the lyceums in the vicinity will be invited to participate. The largest part of the afternoon will probably be devoted to lyceum exercises. Supper will be served.

The members of the society, as well as the public, deeply regret the retirement of Dr. Alex Caird from the presidency, an office which he has so ably filled for the past five years. We feel that to the able management and untiring efforts of Dr. Caird and his estimable wife, the society owes a large portion of their present prosperity, and we grieve to part with them. The very best wishes of a host of friends will go with them wherever their lot in life may be cast. Mr. Harry C. Chase will fill the office, by appointment by the executive board, until a meeting of the society on Oct. 3.

MRS. A. A. AVERILL,
Lynn, Mass. Secretary.

COMMENDATORY.

Of the Work of Contributors and Mediums.

I wish to thank David A. Leisk for his article in No. 823 of The Progressive Thinker—the paper of all papers for me.

I could not agree with my sister, Nora Batchelor on the subject of Obsession, I believe in the law of attraction and that like atttracts like. We cannot all reason from the same standpoint, each one has to express himself from his own point of view.

Mr. Leisk's ideas harmonize with mine perfectly on the subject. I was very much interested in his article. I agree with him fully that sensitives should be educated spiritually.

I have often wished there could be a medium fully unfolded spiritually and morally that was adapted to the work of teaching us to receive and interpret messages from the spirit side of life. It seems to me that messages are given on the same principle we send one here through the telephone. If the instrument is in good order, and the one sending a message understands how to use it, and the receiver also, we will get a correct message.

I think when we leave our physical form and take on the spiritual, some of us will be very much disappointed. I do not think we will find it very easy to use an instrument that we know nothing about. I agree with some of the scientists regarding telepathy, that when we understand how to get into the vibrations of our friends on the spirit side of life we will get our messages in that way.

I wish to say one word of praise for my sister mediums, Mrs. Jaquet and Mrs. Bryan. Go on with your good work, sisters; you will receive help from the spirit world. You are doing a good work, and in years to come you can look back and see the amount of good you have done in taking the stand you have in helping to make our cause more inviting to investigators. I wish there were more like you and Brothers Barrett, Francis, and some others I might mention, that are helping to eliminate frauds from our ranks.

M. A. HAWLEY GORDON.
Lansing, Mich.

SPIRITS THERE SURELY.

One Showed Up on Picture Taken in Brewery—No One Was Around When Picture Was Taken Except the Watchman and Photographer.

Do ghosts drink?

That is the question which is puzzling Photographer Wasson, some of the Bay City Brewing Company, its employes and others just now. And it is no hop juice either, for the first mentioned has the picture of what seems to be an inhabitant of the spirit realm, or else the photo is an unusual freak.

The other day the photographer went to the brewing company's plant to take some interior pictures and no one was there but himself and the night watchman at the time. When the plates were developed and printed the misty form of what looked like a woman with her hands crossed on her breast appeared in front of the reproduction of a steam cylinder tank. The tanks and machinery covering throughout are all dull finish, so there could be no reflection, and even if there were a mirror effect neither man or anyone around the brewery was dressed as the person in the picture.

The plate, as is usual, was boxed and sealed in a dark room after sensitization at the factory and not opened until ready for use, so there was no chance for any other exposure. The only conclusion reached, after much consideration, is that some toper, who has shuffled off this mortal coil, gets into the brewery along towards evening and gets busy at the flowing bowl, and although practically invisible to the naked eye it enters the local spirits world about the time no one is around.
—The Evening Times, Bay City, Mich.

POETICAL PROSE.

Life is a narrow vale between the cold
And barren peaks of two eternities.
We strive in vain to look beyond the heights;
We cry aloud; the only answer
Is the echo of our wailing cry.
From the voiceless lips of the unreplying dead
There comes no word; but in the night of death
Hope sees a star, and listening love can hear
The rustle of a wing.
These myths were born of hopes and fears and tears
And smiles; and they were touched and colored
By all there is of joy and grief between
The rosy dawn of birth and death's sad night.
They clothed even the stars with passion,
And gave to gods the faults and frailties
Of the sons of men. In them the winds
And waves were music, and all the lakes and
Streams, springs, mountains, woods, and perfumed dells
Were haunted by a thousand fairy forms.
—Robert G. Ingersoll.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32. CHICAGO, ILL., SEPT 30. 1905. NO. 827

Spirits In Prison.

Mortals Confined in Material Prisons—Prison Poets Are Cheerful—No wailing Notes When They Strike the Lyre.

Among the prisoners in the Charlestown State prison, Mass., are men of rare ability in many directions, men who but for some unfortunate circumstance in their lives would have arisen to eminence in the world at large, says the Boston Globe. And it is not surprising to find that among the eight hundred or more prisoners from nearly every walk of life there should be some who can write good songs and poems that reflect their feelings, their hopes and aspirations.

It is nothing particularly new, this embalming of thoughts in verse in the prison solitude; this expression in song of hope for the future, or the effort to amuse other prisoners by a recital in verse of things that are obvious in a criminal's career. And these unsigned songs and verses pass among the prisoners and are committed to memory and quietly hummed or recited.

When Warden Briggs was asked if he had a department of song and poetry in the prison he smilingly said:

"There may be some 'poets' here. If you care I will look them up—or rather some specimens of their work."

As a result of the investigation the writer was permitted to see some of the songs and poems written by prisoners which are the most popular in the Charlestown bastile. Some of these are appreciated more by certain sets of prisoners than others, as, for instance, the song know as "The Boston Burglar," which is as familiar to second-story workers and safe-blowers who have "done time" in Charlestown as their own names. The song relates through many verses how a man who was raised tenderly became a thief and was arrested. Here is the last verse, with the moral:

The jury found me guilty—
The clerk he wrote it down;
The judge then passed the sentence;
"You must go to Charlestown."

They put me aboard an eastbound train
On a cold December day,
And at each and every station
You could hear the people say:
"There goes that Boston burglar;
In iron chains he's bound,
Far some crime or another
He's off for Charlestown."

Now young men all take my advice
And keep it it you can,
And don't go on the streets at night
To break the laws of man.

The men who have had experience in the varied and unsettled life of a tramp appreciate this song and the full significance of the last line:

Riding in the box cars
La-de-da-de box cars,
We are two bums,
Two jolly good chums,
We live like royal Turks
When we have luck
In bumming our chuck—
To hell with the man who works.

Then there are a number of songs about noted criminals—men who were hanged and noted outlaws. These are familiar to the men who have served more than one term and who are regarded as belonging to the strictly criminal class.

But there is another class, who, though serving time because of a keen temptation or an ungovernable impulse which has been their immediate undoing, are usually well educated men, and these are able to give a different turn to their muse. Among these songs of boyhood days are popular, and the following is the most noted perhaps in this class:

I am thinking of my homestead; I am
dreaming of my farmhouse on the
hillside far away;
Of quiet, shady nooks, of the little babbling brooks, and the orchard
where a boy I used to play.
And I seem to see again my dear old
mother, and I seem to hear her
gently say to me:
O, no matter where you roam, you are
always welcome home; don't forget
your home my boy, where'er you be.

Chorus:
Dear old homestead on the hillside,
'midst the maple and the pine—
Their branches making music in the
breeze;
How I long to see the pastures with
their herds of feeding kine—
The sunshine on the clover and the
bees.

Some prisoners given to song find in their downfall a lesson they are apparently anxious to pass along to others. A wrong has been done, that is freely acknowledged, but an optimistic view is taken of the situation, as the following entitled "Halt!" which was written by a young Southerner, at present in Charlestown prison on a charge of forgery committed when he had been graduated from college but a year:

Listen to me, you erring ones,
You men who can think and feel,
Shake out the kinks from your atrophied legs
And recover your old-time zeal.
Straighten your drooping shoulders up.
Throw off your burdens of care,
Look into the future with fearless eye
As men who can do and dare.
Don't loll about with a lazy air
And imagine your race is run;
Don't be a fossil at twenty-five—
Be a youngster at sixty-one!
Don't think that because you're in prison
You must drop into senile decay—
Rather think of the fun you used to have
And you'll have again some day.
Don't brood over things that have passed and gone!
Don't idly sit and prate
Of the many failures you happened to meet
In eighteen seventy-eight!
The world and the people have both improved.
They are better than ever before;
There's no reason at all why you shouldn't succeed
In nineteen hundred and four.
So pause, you sinners, while yet there's time;
Shake off your imagined ill!
Put on the armor of might and main
And go to work with a will!
Talk of the present and not of the past!
Then all the world will say
These are no longer the fools that were,
But the men that are—today!

The same writer has evidently had experience with some of the learned "bores" who are probably found in prison as well as out of prison. He summarizes such bore in the following facetious verses:

There lives a man in our town and he
is wondrous wise;
Why, all the things that that man
knows would fill you with surprise.
He talks to you of Darwin, of Huxley
and of James,
In fact, his cranium is full of scientific
names.
He understands astronomy, knows the
names of all the stars;
He even knows what's happening up in
the planet Mars.
He's versed in all the languages, in
Latin and in Greek;
He studied all the "ologies"—this educated freak.
He owns a roll of sheepskins granting
every known degree—
AM, PM, BC, AD, PO, and XYZ.
How came he into prison? O, what an
unkind fate!
That man was born to guide the helm of
the mighty "ship of state."
But where gleaned he all this knowledge that he holds within his grip?
I wonder if he pinched it when he was
on the dip?
And if ever he imagines that the others
see his sham
And are sizing him for something 'twixt
a polyp and a clam?
The plaudits of his fellow men may be
won by any chap
Who will find some way of muzzling
this empty headed yap.

Memorial day is the theme for many a burst of song from some of the gray-haired men behind the bars. Sad must have been the hours of retrospection to the veteran who puts his thoughts into words while his comrades were holding their national convention in Boston last year. There are four stanzas ringing with the glory of the flag and the valor of his comrades, the final being:

Ah! how the veteran ranks are thinned
by the swiftly passing years,
Since this land of thrilling story lay
bathed in blood and tears;
How dim the eye, how hushed the lip,
once resonant with song,
When "Glory Hallelujah" inspired a
million strong.

Slow move the feet that swift and
strong through bloody onsets
whirled.
While deeds of peerless courage thrilled
a watchful, startled world—
The flowers of Northern valor with the
fragrant bloom of May
Are coming, comrades, coming, to recrown the Blue and Gray.

In all the songs and verse written behind the prison bars that through the courtesy of Warden Bridges the writer was permitted to see not one touches a pessimistic note; there seems always something to look forward to. "What though death assails, there is life beyond the grave!" is the hopeful expression of one in a verse called "Compensation."

The various changes of nature, the birds, the trees, the falling leaves, all bear a message of cheerfulness that must be passed along in song for others to enjoy.

The spiritual help received in these hours of trouble is expressed by some in almost exultant praise.

All manuscripts are unsigned and the authorship is not always known. Possibly for this reason a deeper and more personal note is often struck, as in the following:

Father, thou God of truth and love,
In lowly state I called to thee.
And thou, my voice in heaven above,
Didst hear and justly answer me.

Fetters of sin in bondage held
The soul of one thou didst create,
And all the ills his eyes beheld
Him caused thy love to view with hate.

Bitter the dregs of woe he drained
Ere calling on thy blessed name;
Sorrows untold his life had stained
When back to thee he voiceless came.

But in thy mercy thou didst hear
The soul that knelt, in agony,
Lifted him up, came wondrous near,
That he thy heart of love couldst see.

Prophetic words of hope revealed,
That he on earth might do thy will;
Unto his eyes thy truth unsealed
Him gave a mission to fulfill.

Father, in love, thy promise true
Thou gavest to the soul that cried,
Taught him thy holy will to do,
Who once thy blessed law defied.

The above from the New York Sun, is a graphic description of poor mortals confined within prison walls. But what of Spirits in prison. Ah! each one by sinful acts creates his own prison, and it is far more dismal and unwholesome than any mortal prison. Let each one bear that in mind.

REFLECTION.

AB INTRA.

Flashing down on mount and river,
Shedding rays of light afar,
Tinging all things with its brightness,
Causing hearts to beat with lightness,
Shines the twentieth century star.

How the sad old earth is groaning
At each wayward, erring child,
Who has turned against his brother,
Who his lamp of life would smother,
Leaving him in darkness wild.

But we bring the love of sages
From the archives of the past,
Thousands glean truth from its pages,
Breathe again the life of ages,
With its mystic teachings cast.

Then we open wide the portal
Where the light has never shone.
Rays we clutch from the immortal,
Myriad colored, grand and awful,
Clothed with love from heaven's zone.

So we bid you watch, my brother
Dawn has broke across the hills;
Though the enemy may fight us,
Never can his power affright us,
Grinds no more the Gods his mills.
But with love and power undying,
We will work with heart and hand,
Never swerving, never turning,
Day by day grand entrance earning,
To the beauteous spirit land.

ABBIE WALKER GOULD.

Moline, Illinois.

Every noble life leaves the fibre of it interwoven forever in the works of the world.—Ruskin.

I am to see that the world is the better for me and to find my reward in the act.—Emerson.

People do not lack strength, they lack will.—Hugo.

Miss Mollie Fancher.

Mollie Fancher, sixteen, a student at the Brooklyn Heights Seminary, standing high in her class was near graduation, which she was obliged to forego because of failing health. Her physician fearing lung trouble advised horse-back riding. At this she soon became expert.

At this time she was a tall, slender and graceful young lady, a decided blonde with profuse light wavy hair reaching down over her shoulders, and, probably, no young lady in the city was more widely known.

A neighbor had a trick pony which she persisted in riding. One day she accidentally dropped a rein; quick as a flash the horse jumped, throwing Mollie against the curb stone, a heavy hat saving her skull from being crushed. Two ribs were broken and she was taken up unconscious. Doubtless from this accident she would have recovered but for another. In alighting, within the year, from a street car, her crinoline caught and she was rolled over and over for a block before the car was stopped. She was taken up unconscious. It was found that several ribs were broken and her body thoroughly bruised. Months passed, muscles contracted, eye-sight failed somewhat and it was evident that her spine was affected.

From that time on for nearly forty years Miss Fancher has been bedridden and the relation of the phenomena that has occurred would fill volumes.

After mentioning my own introduction to her, I will content myself with brief extracts from a letter of Prof. Charles E. West.

Judge A. H. Dailey, of Brooklyn, N. Y., a native of Berkshire, has written a book entitled, "Mollie Fancher; Who am I? An Enigma." Prof. Charles E West, Judge A. H. Dailey and Henry Ward Beecher are names that figure in, to some, incredulous story, of the "Widow's Mite." by the Rev. Dr. I. K. Funk. The judge and myself are old friends. E. T. Blodgett and myself were stopping with the judge over night, some twelve years ago. He invited us to go and make a call on Miss Fancher. Upon entering the room, the Judge said: "Have you ever seen either of these gentlemen before?" "Why, no," said she, "they have never been here before." Then she exclaimed, "Oh, yes, this is the man I saw at your house (pointing to me) that night. He has changed some, but he is the man." The Judge had told her a year or two before of her seeing me while in a trance. Since then I have frequently been with the Judge for a call on her. I'll not take time to relate my own observations.

The following within quotation marks are extracts from a letter written to a friend by Prof. West, and published in the Buffalo Courier, November 10, 1878. He states his first visit as on "March 4, 1867, and from that time I have been an intimate visitor of the family; I have kept a journal; I have used all the sagacity I possess to detect fraud, but have never seen any; she is a lovely Christian girl; Spiritualists and curiosity-seekers have sought access to her, but have failed.

"First, her physical. For twelve years or more she has lain in one position on her right side. For nine years she was paralyzed, her muscles only relaxing under the influence of chloroform. For the last three years she has been in a new condition—the limp instead of the rigid. Her muscles are so relaxed that her limbs can be moved without the aid of chloroform. While passing into this state her sufferings were intense. For days it did not seem possible that she could live. Her eyes were open and staring. For nine years they had been closed. Now they were open and never closing day or night. They were sightless. She could swallow, but take no food; even the odor of it was offensive. During this twelve years there have been times when she had not the use of any one of her senses. For many days together she has been to all appearances dead. The slightest pulse could not be detected; there was no evidence of respiration. Her limbs were cold as ice, and had there not been some warmth about the heart she would have been buried.

"During all these years she has virtually lived without food. Water, the juices of fruit and other liquids have been introduced into her mouth, but scarcely any of them ever make their way to her stomach. So sensitive has this organ become it will not retain anything within it. In the early part of her illness it collapsed, so that by placing the hand in the cavity her spinal column could be felt. There was no room for food. Her throat was rigid as a stick. Swallowing was out of the question. Her heart was greatly enlarged, severe pains passed from it through her left side and shoulder. With slight exception she has been blind. When I first saw her she had but one sense; that of touch. With that she could read with many times the rapidity of one by sight. This she did by running her fingers over the printed pages, with equal facility in light or darkness. With the finger she could discriminate the photographs of persons, the faces of callers, etc. She never sleeps, her rest being taken in trances. The most delicate work is done in the night. She performs none of the ordinary functions of life, except that of breathing. She longs to die, but says she cannot, as there is nothing to die."

"Second—To me her mental state is more extraordinary. Her powers of clairvoyance, or second sight, are marvelously developed. All places in which she takes any interest are open to her mental vision. Distance interposes no barriers. No retirement, however secluded, but yields to her penetrating gaze. She dictates the contents of sealed letters, which have never been in her hands, without the slightest error. She visits the family circles of her relations and acquaintances in remote places describes their attire and occupations. She points out any disorder of dress, however slight, as the basting thread in the sleeve of a sack which to ordinary sight was concealed by the arm. Any article which has been mislaid she sees and tells where it may be found. She discriminates in darkness the most delicate shade of color with an accuracy that never errs. She works in embroidery and wax without patterns. She conceives the most beautiful forms and combinations of forms. She never studied botany or took a lesson in wax work and yet she never mistakes the form of a leaf or flower. Leaves with their ribs or veins, their phylotaxis; flowers with calix, coralla, stamens with their anthers are given with a most truthful regard to nature.

"Holding pen or pencil in her left hand she writes with most extraordinary rapidity. Her penmanship is handsome and legible. She wrote a poem of ten verses in as many minutes—her thoughts flowing with the rapidity of lightning. In cutting velvet leaves for pin-cushions, like the sample sent you, she held the scissors by the knuckles of thumb and fore-finger of the left hand, and bringing the velvet with the thumb and finger of the right hand, she cut the leaves as sharply and without ravel as though they had been cut with a punch. These leaves do not differ in size or form more than leaves growing on tree or shrub. In the early part of her sickness, she cut more than two thousand such leaves. In April, 1875, she worked up two hundred and fifty ounces of worsted; to December, 1875, she had written six thousand five hundred notes and letters. She has kept an account of all expenses of the family during her sickness. She keeps a daily journal, except when in trances of longer duration than twenty-four hours. In passing into the new condition, three years ago, of which I have spoken, she forgot everything that had occurred in the previous nine years. When she was able to speak she inquired about matters that occurred at the beginning of her illness—the nine intervening wears were a perfect blank to her."

The above rather liberal extract from Prof. West's letter has been given; first, because many readers of the Sun knew the author and of his truthfulness, and also because it is a condensed statement of Miss Fancher's condition for the first twelve years of her illness. The professor mentions that she sleeps only in trances but does not tell how there are six Mollie Fanchers in these trances, and each one of them a clean-cut personality. They are named "Sunshine," "Idol," "Rosebud," "Pearl," "Ruby." It would be interesting to stop and give the peculiarities of each, but this letter is now altogether too long. Sunshine is the daytime Mollie, the one that is usually met by visitors. The others succeed each other after about 11 o'clock at night, in the order named, until daylight. During this time a recuperation of brain power seems to take place.

So, for the past thirty-eight years, day by day, through trances, spasms, rigid and relaxed, physical and mental changes, strange and most wonderful this mortal, Miss Fancher, has lived a daily exhibition of an occult force that can be nothing less than the spiritual. The question as to the strength and stability of our own identity is raised and we ask: "What are we? In fact, Am I Am I? or, Am I not Am I?"

Pittsfield, Mass. H. D. SISSON.

BITTER EXPERIENCE

By a Medium and a Lover of Truth.

To the Editor:—Eight years ago when I was first controlled by the unseen forces, it came to me, as a most beautiful and divine gift. It seemed to me that I was just awaking to a beautiful reality after a long unhappy dream, as now I count my life prior to that time as naught. When I first overheard the voices from the spirit realm, saw the faces of those long since passed over, and felt the gentle touch of the hands of my loved and so-called lost, a new and beautiful world had opened to me.

Naturally I sought Spiritualists, and in going from one place to another, I heard (to me then) many astonishing things about materializing, trumpet and slate-writing mediums. Being a young convert, I was anxious to hear and see all I could. I did not doubt any phase, I had seen materialized forms in my own room, and had seen them vanish. I felt that nothing was impossible with the "spirit" and did not doubt spirits materializing from a cabinet under proper conditions.

My husband and I attended different circles. We were where musical instruments floated above our heads, supposed spirit hands touched our cheeks. We had messages on slate supposedly from our spirit friends; we saw so-called materialization. After taking the rounds, we were heartsick, for we could not be blinded. We knew that all we had seen and heard was nothing but fraud. The odor of liquor was on the breath of the so-called materialized spirit. I went one Sunday afternoon to the circle of a so-called wonderful slate-writer. I did not doubt her, and went with only truth, and a longing for a message from some loved one. I happened to be seated just in the right place to see the medium unfold and read fifteen billets, containing questions from the different ones present. Holding the billets between her fingers beneath the slate, placing her thumbs above, so few suspected what she was doing, her fingers were very nimble. I could hardly contain myself. There was no mistake. I saw her unfold the papers, read them, fold them up again, beneath her slate. Then she held the folded paper between her fingers, and placed her hand on her head, so every one could see the folded paper, after she had answered the question, giving the name of the spirit asked for, etc. I called the attention of a gentleman in the room to it, telling him to watch her eyes, hands and slate. He did so, and found within a very few minutes, that she was beyond any manner of doubt an arrant trickster. To make a long story short I will say, after going to all these places, and finding nothing but fraud, then I heard of the "stock test," the "Blue Book," etc. I was still more heartsick, but oh! so anxious for these frauds to be found out. I lay awake nights thinking of it—for Spiritualism is too sacred to me to have untruth linked with it in any way. However, I concluded that any effort of mine would avail nothing. All I would do, was to wait. Sometime it would all come right. Since, I have stayed away from camp-meetings, seances, etc from disgust at so-called spirit messages, etc.

To-day I have read Harrison D. Barrett's views. They thrill me through and through. I am so glad he dares to speak the truth; I feel that now, as the good old Progressive Thinker has taken up the work in helping to weed out fraud, that the right key has been struck in the great scale. Truth must and will prevail. I think it is the duty of every Spiritualist to take a paper. If they would read The Progressive Thinker, there would not be so much trouble for their eyes would be opened, and many dollars saved, that could be used to aid our worthy poor. Hoping that only truth may be linked with Spiritualism now and forever.

CLARISSE H. MULLINS.

A NOTE OF WARNING.

Turning Spiritualism Into Orthodox Channels.

The article so ably written by Clara Watson in No. 825 of The Progressive Thinker, is incontrovertible, and every word is true! Jesus is reported to have said "The tree is known by its fruit," and if this test be applied we need not go back to the dark ages for the result, but look over the earth today and behold the bloodshed, the misery and the intense suffering, and degradation caused by the so-called Christian rulers, and that, too, by the grace of God, in whose name they claim to rule!

If Spiritualism needs old orthodoxy as a sort of "stepmother," it will truly find itself in bad hands, and will need a "Moses" to lead it out of bondage.

Give some men authority and they are prone to abuse it.

Let us guard our liberties!

S. HARTMAN.

A GRAVE.

Paled off by wall and rail and padlocked gate,
A shrub-grown plot of grass, a lonely mound,
And one plain stone, on which the sparrows mate
And chirp a song in praise of love and spring.
All night, all day the life-o'erflowing street
Against this island throws its tide of sound;
The crunch of wheels, the shuffling noise of feet,
And voices, that with mirth or sorrow ring,
That ebbs away upon its silent shore,
I pause and think of some Egyptian lore:
And see around the city's banquet-board
The mummies by the master held in thrall,
Gazing upon a dream—beyond the wall.

—A. von Ende.

IT IS COMING.

The time is coming, we must wait
For common-sense to master
The minds of people, small and great,
In commerce, and in church and state;
Then all will know God made things straight,
That death is not disaster.

H. E. P.

The instinctive feeling of a great people is often wiser than the wisest man.—Kossuth.

A main difference betwixt men is whether they attend to their own affairs or not.—Emerson.

The morning of life is like the dawn of the day, full of purity, of imagery and harmony.—Chateaubriand.

THE POT POURI OF SPIRITUALISM.

Concerning the Variety of Beliefs and Opinions of Spiritualists.

We are often questioned upon the variety of beliefs, teachings and assertions of Spiritualists and met with the declaration that if Spiritualism is true all would see and understand it the same.

Now if the seeker after the reasons of things will scan the mental horizon when the particular demonstrations were made at Hydesville, he or she will find a part of the answer to the query.

Another factor in the problem is that no two persons see things from the same standpoint, because no two brains have exactly the same formation.

And there is still another side of the question to be considered, and that is that every atom of the human body is a thought atom, capable of being educated in any line. So the diligent may readily see that many of the discrepancies in view-points come to be because of inherited proclivities and through education. Out of the various sects as well as from non-sectarians have Spiritualists come, all more or less tainted with former concepts, as witness the writings of so many.

In the one matter of God, how few have wholly lost the association of separateness and personality? how few apply themselves to analytical study upon this one momentous question, for Job's question has been answered, and all may understand it if they will not hold to preconceived notions.

But progress is of slow growth; that it is sure is our consolation. True in some cases there is a volcanic upheaval that upsets all former concepts, but ordinarily the evolving process is slow; thought atoms must be regenerated by chemicalization or by non-use become atrophied before the whole is changed.

This is the plane occupied by many Spiritualists to-day; they are not yet "transformed by the renewing of their minds," the old thought habits are not fully changed, consequently they do not accept, arrange, codify to meet the full demand of the hour.

Theology has been very dictatorial, church obligations very binding, breeding a positivity that is very narrowing in its effects. Liberty of thought was restricted to certain dogmas and the majority grew dogmatic on all questions. Many scientists, too, have trodden in the steps of theologians and found difficulty in advancing.

Another phase of the subject to be studied, is the variety of the teachers on the yon side of life; the same difficulties are to be met with there that we have here, diversity of opinion and dogmatic tenacity. Advance there is, but the old thought habits are not readily thrown off, they qualify the revealings given back to earth.

Were each planet left to its own evolvement we should be very slow to discover the secrets of Nature, but fortunately the younger can have the benefit of the older, in systems as well as in planets. Our sun system is not the only one, it is not the Universe, there are those far, far older, and our planet earth is in charge of intelligences belonging to a sun system the third older than ours and it is from these that the truths of life are being unfolded. They have, from time to time had sensitives sufficiently refined to receive the advanced teachings. Such an era culminated in the ministry of the Nazarene who gave the fundamental principles of the Science of Being, but he met with so much physical suffering that further work was difficult and much was withheld lest martyrdom be the result. Intelligence was not sufficiently evolved. But a new era is upon us and the spirit spheres of this planet are receiving through sympathetic ethers the revealments that will bring about a unified system called—and rightly so—the Science of Being, a science which will correct all illegitimate systems and show the race on this planet that there can be no religion apart from science and no science that has not in it the elements of adoration and sublimity because of the wonderful, the marvelous combinations that are expressed in form.

Until this era is well advanced we shall have the pot pourri that makes up both the advance guard and the rank file of Spiritualism, becoming more and more modified as its students and sensitives become more and more refined.

MRS. M. A. CONGDON.

Cloud Cap Inn, Mt. Hood, Ore.

OREGON NEWS.

Convention of State Spiritualist Association.

On Saturday, Sept. 2, the State Spiritualist Association of Oregon held its annual convention and elected officers for the ensuing year as follows:

President, Ben F. Atherton; vice-president, Mrs. Sophia B. Seip; secretary, W. H. Behnke; treasurer, Mrs. Dean. Directors, J. T. Greenfield, Chas. H. Piggott, Mrs. Ladd Finnican, Geo. M. Lazelle and J. E. Trigg.

On Sunday, Sept. 3, the State Association held an all-day meeting, which was well attended and proved to be a grand, good meeting. At 11 a. m., there was a conference meeting; at 2 o'clock p.m., we had short talks by those who were termed pioneers in Spiritualism, letting them choose their own line of inspiration and subjects. This service was followed by forming three circles in which some good tests were given.

Among the speakers of the day we had Dr. N. F. Ravlin, Ira Taylor, Col. C. A. Reed, C. Affolter, Mrs. Nora Armstrong, Chas H. Piggott, the president of the State Spiritualists of Michigan (if I mistake not) whose name slips my memory, Mrs. Noble from Houston, Texas, Mr. Bennett, Ben F. Atherton and many more whom I could mention if I could remember their names. In the evening Dr. N. F. Ravlin gave us a grand lecture, after which Rev. G. C. Love closed the day's service with a short talk.

I doubt if a better all day meeting was ever held in the city of Portland, Oregon by any Spiritual society. All that attended, as far as heard from declared themselves glad to be there. I might add that at the business meeting your correspondent was elected state missionary, also delegate to the N. S. A., which I shall attend if nothing more than I know of now, prevents.

REV. G. C. LOVE.

If you see a man doing a thing and doing it well, tell him so. It will help him do it better.—Everett McNeil.

No subject can be too sacred to be understood.—Ingersoll.

Never throw mud. You may miss your mark; but you must have dirty hands.—Joseph Parker.

A GREAT QUESTION.

What Must I Do to Be Saved?

To the Editor.—The question, "What shall I do to be saved?" is a most pertinent and important one, and J. L. Dow's lecture on the subject is both timely and suggestive.

Timely because of the lax notions so common among Spiritualists as to mortal obligations and responsibilities; and suggestive of a growing demand for a higher order of spiritual pabulum from those who would lead us to the spiritual heights, and to the avoidance of the spiritual depths.

All the lecturer has said as to the vanity of prayer, praise and sacrifice offered to man-made deities is fully indorsed. But the logic of the lecturer wabbles to its fall when, after stating a well known law that "love cannot be forced" he dogmatically declares that only those can be saved who do good works, because they, "like to do them." If this last conclusion is the statement of a fact, then the percent of saved will be as meager as it would be under the orthodox scheme.

It must be evident to all observers of men and women that if our doing for others is only valuable to us or our beneficiaries in proportion to our love for the work of the doing, then indeed, will the Summer Land be a sparsely peopled country.

"Love cannot be forced." It is beyond reason to ask the pure and refined to entertain a feeling of love for the vile and abominable. Such a nature abhorrently revolts at such a proposition.

But this natural revulsion from a distasteful work does not relieve us from the requirements of stern duty's call.

"Am I my brother's keeper?" If all men are brethren, then indeed, in the men are brethren, then indeed, in an important sense I am, and I am bound by the law of kinship to guard his welfare and personal rights with the same care I guard my own. The brotherly, altruistic thought, "all for others" finds no sympathy or place in this frigid system of ethics.

It is a bold, frank statement of the worldling's creed—"Every one for himself and the devil take the hindermost."

It is the agnostic materialist's idea—"One world at a time; fight the devil when you meet him; every tub on its own bottom, etc."

Dear reader of Truth's best Advocate, who are delighted with the evident progress that has been made in the past few months in the work of driving out of the thieves and robbers from our fair temple of Truth and Life. While this long-delayed house-cleaning is in progress—heaven grant it may be thorough—let us take to our hearts the lesson that our individual welfare and progress on all enduring lines must depend on and be in proportion to our faithful doing for others the things we would have them do for us. Not all our specious pleadings will avail in the least degree, to relieve us from obligation to this immutable law.

"Every tub on its own bottom" is the rule governing the most groveling of the earth earthy. Each for all, and all for others, is the law of progress and development that leads to the highest levels in mortal or spirit life.

We will find in the day of "summing up," which day is not distant from any of us, that it was what we did for the good of our fellow mortals or neglected to do for them builded our hut or "mansion eternal in the heavens," or spirit spheres.

"Ah, well!" soliloquises the optimistic lover of self and present ease, "If I find my habitation is a hovel in the spirit realm, I'll set about the work of building greater."

Will you? You will find the same law operative, limitless, and holding you in its grasp there as here.

Will you realize humiliation and disgrace? You think it will be easy to reform and get on the up-grade in that new life. So can the man in earth-life who, from a career of high-flying suddenly finds himself unmasked and behind prison bars, but at what a fearful cost.

Life on earth and in the spirit spheres is one and identical, and the laws of life are the same. Ten thousand returning witnesses so testify.

On this point Mr. Dow gets the cart squarely in front of the horse, as he does in all his argument as to our promptings to good works. If we can make no progress in this life by obeying duty's call, however distasteful the duty, how shall we ever be able to soar in spirit life weighted down under a burden of neglected earthly responsibilities? Earnest, faithful work for the good of humanity is laid out for us all.

"The night cometh" when the earth drill must end, and it will be important to us that we keep true step in the forward march.

J. RIGDON.

Salem, Oregon.

LIFE'S RADIANT CENTER.

Forth from its center life forever moves,
Be it man, or star, or flower,
Law of the circle, truth eternal proves,
Law of its sacred symboled power.

Safe is it hidden from the outer view,
Is this germ, this seed divine,
Deep is it rooted, in the "ever new"—
It is God's own circled sign.

Reach then within, 'tis there that wisdom waits,
Clear, its light forever shines,
Seek thou thy soul, unbar its golden gates,
Enter life's radiant lines.

Chicago, Ill. ELLA DARE.

THEY TAKE IMPORTANT ACTION.

National Letter Carriers Declare In Favor of Woman Suffrage.

At the annual meeting of the National Letter Carriers' Association which has just met in Portland, Ore., the first resolution adopted by it was the one endorsing the enfranchisement of women. The resolution was as follows, "Whereas this country has attained its high standing among the nations by the development of its government on the principles of American independence, therefore

Resolved, That the best interests of progress demand the application of these principles to women by extending to them the right of suffrage on equal terms with men, and we urge the necessary changes in our laws and constitutions to secure this right to them."

The spirit of equal rights seems to be in the air in Oregon where it is expected a woman suffrage amendment will be submitted to the voters next June.

What About It?

A Different Personality in the Same Individual.

The Somnambulistic State is one of the puzzling problems of the Occult world. Some affirm it is purely spirit control. Others claim it is one of many discrete degrees of the immortal spirit taking on action. Many assert that multiple personality explains the phenomenon. Whatever it really is, it is worthy of the most careful consideration.

What Wonderful Occult Influence Is At Work Inducing the Somnambulic Condition?

To the Editor:—Somnambulism is a problem not yet wholly solved, as illustrated in many well-authenticated instances, as set forth in the Chicago Chronicle:

The phenomena of somnambulism, the marvelous performances of people who are asleep and yet able to go about have never been understood by scientists and their mysteries are a constant source of study to physicians and psychologists. Often a somnambulist will accomplish feats which would baffle his skill or for which he would not have the courage while awake. He will rise in the night, walk from room to room, climb out on porticos, in some cases on steep roofs, where he would not dare to venture while awake, and frequently will wander for hours through streets and fields, returning home and to bed without a knowledge of having left his room.

As to what abnormal action of the nerves occasions somnambulism doctors have been unable to determine, but for a long time they have known how to induce an artificial form of sleep-walking, which is a phase of hypnotism.

Sleep-walkers are particularly apt to be people who suffer from epilepsy and though they are insensible to pain their mental faculties are apparently quickened.

The ancients, who looked for a supernatural cause in every mystery which they could not explain, believed that sleep-walkers were possessed of a divine spirit. But modern scientists have pooh-poohed such superstitious notions, yet in somnambulism, as in catalepsy, they have advaced no compensatory theory to replace those rejected.

In all cases of somnambulism one thing has been observed, that the awakening of its victims is both difficult and fraught with danger, and in some instances it has cost the life of the afflicted.

Feat of a Clergyman.

One night, while passing along the main street in a town in Tennessee a physician was surprised to see a clergyman whom he knew pass him, clad only in a night shirt and a wide-brimmed straw hat. As the minister went by the doctor noticed that his eyes were closed, and seeing that he was a somnambulist, followed. The clergyman walked to the county courthouse, opened the gate, walked around to one side of the building, seized hold of a lightning rod and began to climb up it.

Grabbing the man by the shirt, the physician tried to pull him down, but the cloth gave way and the minister continued to climb to the cornice, and then crawled up the steep incline of the roof to the ridge pole. Seating himself on this the dominie waited a few minutes and then slid down to the bottom of the incline, catching by a slight projection at the very edge. From this he crawled up again, and repeated the performance until the doctor became alarmed, and, seizing the rope of the courthouse bell, rang for help.

The people of the town gathered around the courthouse, but no one dared to go after the clergyman for fear of awakening him and causing him to fall. For half an hour they watched his antics. At the end of this time he made his way to the lightning rod and descended to the ground, passed through the crowd and returned to his home and to bed. On being questioned the next morning, the clergyman declared that he knew nothing of his night's performance.

Takes Swim at Night.

A singular case of somnambulism occurred several years ago near Bakersville, N. C. A young man there had been in the habit of walking in his sleep from childhood. Like most somnambulists, when unmolested, nothing injurious happened to him or to others. Consequently, his wife paid no attention to him when he rose from bed and sauntered forth. But finally he began to stay away longer and longer periods and when he returned was soaking wet. When his wife asked him where he had been he could not tell, nor was he able to account for the condition of his clothes.

Thoroughly alarmed, his wife determined to follow him the next night. After leaving his home the man walked along the highway till he came to a rough, narrow trail leading to a river called the Tow. As the man advanced at a rapid pace it was only with difficulty that his wife could keep in sight, for the path led through thickets, over stones, in and out among fallen trees and along the summit of a precipitous cliff. For more than a half mile the sleeper trudged on until he came to a large poplar tree which had fallen with its topmost branches extending far out over the river.

With not the slightest hesitation he stepped on the log and walked out on it till he came to a large limb. As he reached this he got down on his hands and knees and crawled still farther till his weight bent the branches to the water. Slowly he rose, balanced himself and then dove into the river.

In horrified amazement his wife stood on the bank and watched him. Anxiously she peered through the darkness over the water and to her delight saw something moving on the surface. Nearer it came and nearer till she could discern the form of her husband and she noticed that he was swimming powerfully.

Touching the shore he crawled up on the bank, shook himself and then started back over the trail to his home.

Night after night had this man been performing this feat, which the swaying of the large tree and limb would have made almost impossible for a man who was awake to have accomplished and night after night he had come home unharmed.

Ghost Scare in Graveyard.

Years ago the little town of Hillsboro, Ark., had a ghost scare. An old chapel in a graveyard was chosen by the specter for the scene of operations. On the chapel was a steeple, and in this steeple hung a bell. Thither, between the hours of 1 and 2, in the morning, the ghost wended its way, and spoiled the sleep of the villagers by ringing the bell.

Time and again a tall figure clad in white had been seen, and venturesome men and boys had stoned the belfry while the bell was ringing, but without effect upon the apparition. Finally a meeting of the prominent citizens was held, and it was decided that they should assemble on a certain night to rout the disturber of their slumbers. But the steeple was so old that no one dared to mount the winding stairway that led to the belfry.

As they gathered on the appointed night it was noticed that one of their number had a shotgun. To the shower of stones that the assembled people hurled at the steeple the ghost paid no attention. At last, after having warned the specter that he intended to fire, the man with the gun let it blaze. But, instead of being scared, the ghost only rang the bell the harder. This was too much for the nerves of the people, and without more ado they scurried to their homes. The nightly ringing of the bell continued.

Early one morning as the village doctor was on his way to answer a sick call, he saw a figure with a bundle under his arm hastening in the direction of the chapel. Instantly the doctor gave chase, and saw it mount the rickety old belfry stairs and ring the bell.

Then the figure donned the clothes it had brought along, descended to the chapel, and proceeded on its way. But the doctor pursued, and to his amazement found that the figure stopped at the house of a well-known man, and entered it. The next morning the son of this man was accused of being the ghost, but he indignantly denied the charge, and, although the physician described the events of the night before, he persisted in asserting his innocence.

The townspeople believed the doctor, however, and that night a watch was kept on the young man. About one o'clock the watchers saw him get up, pick up the clothes he had taken off on retiring, go out of the house and walk in the direction of the chapel. The doubt settled, the youth was awakened, and, when he saw his scanty attire, consented to have a watch over him for the future.

Left Her Sleeping Car.

It is a curious fact that many people who have been somnambulists have been cured by some remarkable experiences.

A young girl boarded a train at Albany, N. Y., to journey to Ripon, Can., to visit her sister. The train was made up of modern vestibuled sleeping cars.

The girl retired about 10 o'clock at night, but, to the amazement of the porter, when he stopped at the berth in the morning to call her, there was no one in it. A search of the train was quickly made, but no signs of the girl was to be seen, though all her clothes were found in her berth.

As soon as possible the conductor telegraphed the facts to the main office of the road, and quickly received a reply saying that the girl had been found near the town of St. Thomas, early in the morning, wandering about clad only in her night garments.

How the girl came to be at St. Thomas she could not tell, for she remembered nothing save that she had gone to bed and to sleep. As the train did not stop at St. Thomas, the only solution of the mystery was that she had got out of the car, opened one of the doors of the vestibule and stepped or fallen off the rapidly moving thain.

Though the girl was not injured, the suddenness of her awakening was so effective that she has never walked in her sleep since.

The state of the eyes in somnambulism varies greatly. At times they are closed, at others half closed, and even wide open. The pupils vary from being contracted to wide dilation. But almost without exception the eyes of the sleep-walkers are insensible to light.

It is a remarkable fact that somnambulists who may be deaf to the loudest noise will perceive even a whisper from some one person, with whom alone the sleeper appears to be able to hold communication.

Not infrequently men have carried to completion in their sleep tasks which they were unable to accomplish while awake.

A lawyer in Edinburg told his wife after dinner one evening that he had a very difficult law case to study out, which would occupy him half the night. For hours he wrestled with its intricacies, and finally gave it up, declaring that it was impossible for him to write his brief till morning, as the case presented some questions which he could not solve.

No sooner had he gone to bed than he fell asleep. But in a few minutes his wife was startled to see him get up and go to his desk. Taking up pencil and paper, he wrote furiously for some two hours. Then, carefully folding the papers and indorsing them, he put them away in a pigeonhole in the desk and returned to bed, sleeping soundly till late in the morning.

While eating breakfast he spoke of the case, and declared it would give him great trouble, as it involved points which it would be necessary for him to look up. His wife urged him to look through his desk, but he scoffed at the idea, as he never had a case which involved similar issues. But his wife was insistent, and finally he consented.

Almost the first paper he took up was the brief he had written while asleep the night before. As he read it his eyes opened wide with wonder and his amazement was shown by his face. The instrument proved to be a clearly reasoned, correctly phrased brief on the intricate case, with all the obscure points explained and clarified.

A young man in Albany, N. Y., awoke one night to find himself robbing the postoffice. In his sleep he had obtained a brace and bit and had bored holes through the door of the office, which released the plate glass. He had also opened the cash drawer by the same means. He was an habitual sleep-walker, and he had no recollection of what he had done.

A story of sleep-walking in which a vivid dream plays an important part is told of the son of a western railroad king.

On his way east the young man stopped off in Buffalo to inspect a vessel belonging to his father. While looking over the ship he entered the little chamber in the bow of the vessel where the anchor chain is coiled and was impressed with the smallness of the place and the cramped position in which it would force a man to stand who was sent down to superintend the paying out of the chain. After leaving the ship the youth ate a hearty dinner, boarded a train for New York and went to bed.

He remembered being lulled to sleep by the steady motion of the train and quite as plainly that when he fancied he awoke that he was in the anchor chamber of a ship. The vessel was apparently under way, though moving faster than he had ever known a ship to steam before, and a terrible storm was in progress.

He tried to go out on deck, but he could not get out of the cell-like chamber. Indeed, he was not even able to stand erect, so small was the compartment. Frantic with fright he looked about and found to his relief that there was a window in the room, evidently a deadlight, but square and unusually large. Quickly he strove to raise it, but, failing, struck it a hard blow with his fist. No sooner was this window smashed than he discovered to his surprise that there was still another glass. This he also broke. Fearing that if he tried to crawl out through the opening he would cut himself, he carefully picked out each piece of glass from the window sash.

But with the breaking of the window a dash of rain struck his face and he fancied the ship was sinking. Frantically he thrust out his head and arms and felt for the anchor chain, that he might draw himself up to the deck. But the chain was nowhere to be found. Wonderingly he pulled himself half out of the window and reached up. With a feeling of joy he found that he could touch the deck, but this pleasure instantly turned to dismay when he discovered that it was smooth and curving and offered no projection by which he might pull himself up.

Not withing to drown, he crawled back into the chamber. He was soaking wet, but whether from water or blood he could not tell. Convinced that he must either escape from the chamber or be drowned, he tried to think of some way by which he could reach the deck.

As he lay panting and frightened he accidentally reached out in the direction opposite to the deadlight and to his surprise touched a swaying curtain. And the next moment he was sprawling in the aisle of a sleeping car, going through all the agony of an awakening somnambulist.

Girl Married While Asleep.

Strange as the acts of sleepwalkers always are, the case of a young woman who was actually married when in the somnambulistic state is probably the most unusual.

This young woman was loved by a likely young fellow, but without money or prospects. Because of his poverty the father and mother of the girl objected to the marriage and forbade him the house. To their surprise their daughter took this action very quietly and they were also surprised at the sudden burst of affection the girl showed for an aunt who lived in another part of the city. Indeed, so fond of the aunt did their daughter become that she went to see her three or four times every week, and always in the evening. If the parents had followed their daughter they would have discovered that the reason for this sudden show of affection was the fact that she met her lover at the aunt's house. For the aunt liked the young fellow and was perfectly willing her house should be used as a trysting place.

On their way home from a party one night the young man urged the girl to marry him at once, no matter what her father and mother said. Girl-like, she objected, saying that while her aunt was friendly and would allow them to meet at her house she would never connive at their marriage without the consent of the parents. There was only one way out of the difficulty and that was to elope.

"Let's elope, then," declared the young man. "I'm sick and tired of deceiving your father and mother. If they won't forgive us after we are married, all right; they can't keep us apart."

He then unfolded a plan for their marriage that very night, announcing that he had proceeded to the extent of asking a minister to perform the ceremony, that the minister had consented and was even then awaiting their appearance. The girl hesitated and finally begged for a day to consider the matter.

After leaving his sweetheart the young man called on the minister, and about an hour later returned to his home. Just as he put the key of the door into the keyhole he saw some one coming down the street. The figure looked familiar, and as it came under the gaslight she saw it was his sweetheart. Thinking perhaps she had changed her mind, he rushed out to greet her.

But for a young woman who was about to elope she seemed singularly quiet. To his eager question if she was ready to be married that night she returned a perfunctory affirmative, but too overjoyed to notice her manner, the young man led her to the minister.

Quickly the ceremony was performed, and the couple left the minister's house. When the husband offered the marriage certificate to his bride she did not seem to care for it, and he put it in his pocket. As they walked along the street she suggested that he take her to her father's house for the night, and agreed to meet him at her aunt's the next evening to arrange for the announcement of their marriage.

At their meeting the following evening the ardor of the young man surprised the girl, but when he made mention of the marriage she drew back in alarm, declaring that she did not understand.

Although she had dreamed the night before that they had been married, she said, she had come to ask his consent to a longer delay, that she might consider the proposed step more fully.

The groom was greatly surprised, but he settled the question by producing the marriage certificate, signed by the clergyman and properly witnessed. This was convincing proof, even to the girl, and, after pondering for a moment, she confessed to her husband that she was a confirmed sleep-walker, a fact of which he had been ignorant.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than $9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washing Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. 3665 A R LaClede ave., will start you. Write them for particulars. Ladies can do as well as men.

JOHN F. M.

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A DREAM OF MURDER.

Inculcating the Important Fact That Some One in Spirit Life Knew of the Contemplated Murder and Induced the Vision, the Wife Seeing the Dark Figure of a Man Following His Victim.

Omaha, Neb., Sept. 7.—A mystery that may never be solved surrounds the recent death of Isaac R. Andrews, a leading member of the Omaha bar, whose dead body was found after a four days' search in the Platte river, twenty miles from his home.

Notwithstanding that the coroner's jury returned a verdict of accidental drowning, Mrs. Andrews holds tenaciously to the belief that her husband met with foul play, declaring that she had a premonition in her sleep the night before he disappeared that harm was coming to him.

Besides six credible witnesses have asserted that they saw Andrews alive twenty-four hours or longer after he is supposed to have fallen into the river and not one of them will admit that he could have been mistaken.

Mr. Andrews was a half owner of a gravel pit near the banks of the Platte river at Cedar Creek, in this state. When the August payday came around Mr. Andrews, as was his wont, went down to Cedar Creek with his checkbook to pay off the men. Having disposed of his business and after eating a light supper at the little cabin at the pit, he put on his hunting attire, which he always kept at the cabin, and started off along the river bank to hunt muskrats.

That he did not return to the cabin that night did not surprise the old caretaker, William Bush, because Mr. Andrews had frequently before started off on similar expeditions and wandered off by himself into the woods with his gun and spent the night at the farm house of a family named Davis, about half a mile distant. The next morning, however, when it was learned that Mr. Andrews had not been at the Davis house, Mr. Bush became alarmed. Bloodhounds were brought from Plattsmouth, the county seat, fifteen miles distant, and a systematic search was commenced. Farmers and a number of Omaha friends lent their assistance, and the entire countryside was scoured, but to no avail.

Then reports came that the missing man had been seen at several places. Three men who knew him well talked with him twenty-four hours after his disappearance in the railway station at Ashland, twelve miles from where he was last seen. Others, including an attorney whose office adjoins Mr. Andrews' were equally certain they saw him in Omaha the following morning, and one of these walked with him on the street for several blocks.

After two more days of search the body was found in the Platte river, east of Cedar creek, lodged on a bunch of brush in the stream. It was seen first by John Davis, at whose home it was thought Mr. Andrews spent the first night after his disappearance. The water was only about four feet deep at this point, which was about a quarter of a mile distant from the cabin at the gravel pit. The body was in a badly decomposed condition, indicating that it had been in the water for several days. The gold watch in Mr. Andrews' pocket had stopped at 7:10.

It was Friday night when he disappeared, and Tuesday night when the body was found. The only mark on the body was a little scar on the back of his neck, probably made during his struggle in the water. His diamond ring was on his finger and there was a little money in his pocket. When taken from the water the body was clothed in the hunting garments, consisting of a blue checked negligee shirt, blue overalls and old shoes, which he had donned at the cabin, whereas all witnesses who saw him at Ashland and in Omaha declare he was wearing ordinary business clothes.

Attorney Brome, a former law partner of Mr. Andrews, who took an active part in the search for the missing man, was present at the inquest and afterward expressed himself as entirely satisfied with the verdict of the jury. He said: "It is my opinion that Mr. Andrews was walking along the river bank at a point near where the body was found, and the river, which was two feet higher Friday than it was on Tuesday, had so undermined the bank that the weight of his body caved in the bank and he fell into deep water. He was not an expert swimmer, and incumbered with his clothes, he was drowned where he fell into the water."

Other friends also express similar satisfaction with the verdict of the jury, but there are those who think differently. Among these is Frank W. Coleman, bailiff of the Supreme Court at Lincoln, before which Mr. Andrews had frequently pleaded. Mr. Coleman is one of those who saw and talked with Mr. Andrews at the Ashland railway station on the evening of the day following his disappearance. Mr. Coleman was on his way to Omaha on the regular passenger train due to leave Ashland at 6:44 p. m.

"When the train pulled into Ashland," Mr. Coleman said, "Mr. Andrews was standing on the platform. I saw him from the car window and went out on the platform to talk with him. Mr. Andrews asked me what the supreme court was doing and then followed a few commonplaces in regard to the weather and trivial things. I left Mr. Andrews still standing on the platform when I climbed back on to the train."

Professor Beatty of the Cotner university at Lincoln, also spoke with Mr. Andrews while the train was waiting at Ashland, and E. H. Stevens, a Lincoln contractor, who had met Mr. Andrews a few days before and negotiated with him for the purchase of some of the gravel from his pit for use on a building which Mr. Stevens was erecting at Ashland, also saw him on the station platform talking with Mr. Coleman.

Early the following morning, Sunday, three Omaha men declare positively they saw the missing man in Omaha. One of these is F. W. Fitch deputy county attorney, whose office in the New York Life building is next door to the suite occupied by Mr. Andrews. Mr. Fitch, who naturally knew him intimately, affirms that he saw Mr. Andrews on the rear platform of a street car going up town from the depot about 7 o'clock on Sunday morning. Mr. Fitch saluted and Mr. Andrews in response waved his hand and his cane as the car passed by. Theodore H. Johnson, manager of a photographic supply house, also avers that he saw Andrews on Sunday morning on Sixteenth street shortly after 7 o'clock, which is in entire accord with Mr. Fitch's statement, because the car on which Mr. Fitch saw him was headed in the direction of Sixteenth street. John S. Dirgman, an ex-constable, also testifies that he walked north on Sixteenth street with Mr. Andrews for several blocks about the same hour.

To all of these witnesses Mr. Andrews appeared to be his usual self. In the matter of identification it is well nigh impossible for any of them to have been mistaken, because Mr. Andrews was a man of striking personality. On account of a slight lameness in his left ankle he always carried a cane, on which he placed considerable reliance when he walked. He had a large head, covered with a profusion of hair of reddish color, and wore a moustache which was streaked with gray.

Andrews was the owner of a beautiful home, built about two years ago, and he was devoted to his wife and only son, a boy of 16, just graduated from the Omaha high school, and it is considered passing strange that if he came to Omaha on the Sunday morning that he did not go directly home. The theory has been advanced that he might have been affected by the heat and although appearing perfectly rational he may have been unconscious of his movements. This would explain why he did not go home and why his intimate friends did not know he was in town. It is supposed that he left Omaha Sunday morning and returned to Cedar Creek.

Mrs. Mary Girard Andrews, wife of the unfortunate man, is president of the Omaha Women's club and a leader in sociological and philanthropoc work in in the city. Their home life had always been the happiest. Mrs. Andrews declared from the outset that the theory of suicide was absurd, as her husband had absolutely no reason to be despondent. She also scouted the idea that he had met with an accident. Her statement, made after the finding of the body, is as follows:

"One sometimes has those subtle intimations which defy analysis and can not be submitted to the scrutiny of reason. It was such an intimation which alarmed me in my sleep Friday evening. I seemed to see my husband followed by the dark figure of a man. I was deeply alarmed, and when I awake I was trembling. And yet at the time I had no knowledge that anything was wrong. The next morning I received word that he had disappeared.

"From the first I suspected that he had met with foul play. I still believe so. The strange thing is that in my dream I saw him going toward the river, being followed along the railroad track by a man. This notion is contrary to what we were told at the cabin near Cedar Creek. We were told that he started off with his gun in the opposite direction, whereas the body was found at a spot in the direction in which I had dreamed he was headed.

"I refuse to believe that the dream, which was so undeniably real to me at the time and was borne out by the facts in so many particulars, should have misled me with reference to the man following my husband toward the river's brink. The picture of that man is so vividly impressed on my mind that if I should ever meet him face to face I could not fail to recognize him."

A GRAVEYARD POEM.

Within a country graveyard small,
Where faded rose leaves gently fall,
There lies a low and narrow mound,
Where children softly gather 'round,
And strangers trace the well-worn path,
To read this lovely epitaph:

"Below the body of a child we lay,
Of whom her playmates often say,—
'A tender girl to heart and memory dear,
'Twas easier to be good when she was here.'"

I can not tell how long has been her rest,
Since first the rose leaves fell upon her breast,
Nor paint the picture of her form and face,
Nor tell the name of this sweet child of grace;
I only read this witness quaint and queer:
"'Twas easier to be good when she was here."

I kneel by this green grave, this prayer upon my lip,
"Grant me this seal of Christ's discipleship,
I shall be happy if but a child shall whisper o'er my bier:
'"Twas easier to be good when she was here.'"

I can afford to rest without a name,
Unknown to all but household fame,
If for one soul the way was made less drear,
And easier to be good when I was here.

ARZELIA C. CLAY.

Grand Rapids, Mich.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents.

NEW ERA CAMP, OREGON.

Closing of a Successful Camp-Meeting.

The First Spiritual Religious Association of Clackamas County, Oregon, on the sixth day of August, 1905, closed one of the most successful and beneficial camp-meetings ever held on its grounds, with G. C. Love of Portland, as president.

We had with us during the camp-meeting many of the most prominent workers as speakers and mediums from different states of the Union. Harrison D. Barrett was with us for three weeks and was loved and esteemed by all. The association was highly honored by having the presence of the president of the N. S. A. on its list of speakers as a worker for the cause. He was always eloquent, earnest and forceful in his arguments for truth, sincere and willing—always responding to the call, and with a magnetic personality that made him many friends, causing us to love him more and more as the days passed by, and we earnestly hope that circumstances and conditions will make it possible to have him with us again on a future occasion.

We also had with us as a camp worker, for the season, Brother Harry J. Moore of Rochester, Ind., who came to us well recommended and who by his many fine discourses won for himself a host of friends. He, too, is worthy of a place, as a public worker, in our future camp work.

Mrs. Eva McCoy, the well-known medium was with us on the list of workers and was fully appreciated and loved for herself as well as the work done through her mediumship and personality by the spirit world.

She was always pleasant and kind, and sincerely honest in her demonstrations.

Mrs. Ladd Finnican of Portland, Ore., another medium employed by the board of officers, was exceptionally fine in her line of work, and also made for herself a standing in the estimation of the people that others might envy.

Dr. Espanto of St. Louis, Mo., known as the Indian medium, gave many fine tests and found many friends in the far West who regretted his departure from our midst. Mrs. Espanto, his wife, gave us many good talks and we found her lady-like, refined and willing at all times to assist in any and all ways in making the camp a successful one.

Mrs. Lapworth of Seattle, Wash., also found her way to our warmest praise and friendship, she being very successful in preaching and demonstrating the truth of Spiritualism.

We had with us Mrs. Elizabeth Craig of Texas, Mrs. Jackson of New York. From Portland, Ore., we had Mrs. C. Cornelius, Mrs. Ella York, Mrs. Mabel Wilson, Mrs. Siep, Mrs. Armstrong, Mrs. Florence White, E. De Yongh, together with C. H. Piggott, president of Ministers and Mediums Protective Association of Portland, Ore.

Visitors came to us from nineteen different states of the Union and Canada. The meeting financially was also a success, leaving us money in the treasury at the close of the session.

At the annual business meeting, officers for the ensuing year were elected as follows: President, G. C. Love of Portland, Ore.; vice-president, Benj. F. Atherton of Portland, Ore.; secretary, Lidie Q. Irwin, Barlow, Ore.; treasurer, John Burgoyne, New Era, Ore., and all possible will be done to make the camp-meeting of 1906 better if possible, than the one just closed.

For earnestness, energy and push will be the controlling spirits of each one of the board during their term of office.

LIDIE QUINT IRWIN,
Barlow, Ore. Secretary.

A STORY OF A MANUSCRIPT.

And How It Was "Pirated" in This Country.

I have a story to tell which will illustrate the difficulties with which writers of spiritistic literature have to meet. For years past, a young lady, working in the seclusion of an English village, had qualified herself in psychic gifts sufficiently to become an amanuensis of an advanced band of spirits who dictated to her a series of romances, recounting their earth lives and subsequent experiences in the spirit world. Her difficulty was, how she could give the work to the world.

Publishers are hard to find who will undertake the publication of our literature at their own expense; the authoress was poor and inexperienced in business matters. At last a generous lady came forward and helped her to publish one of the smallest of these tales under the title of "A Wanderer in Spirit Lands," in an edition of some 1,000 copies, the sale of which would about cover expenses. Some five years ago I had the honor of an introduction to this authoress. She consulted me as to the literary value of another story in MS., entitled "Ahrinziman," purporting to be written by an ancient Persian who, born in the royal harem, had been sent away as a baby to a distant temple in order to escape the jealousy of the Queen. There he was brought up, like a Samuel, as a psychic in a temple. The methods and mistakes of old-time psychic training are fully set forth. Ignorant of his royal birth, and tiring of the temple discipline, he ran away as a youth and fell among a tribe of nomad brigands. Years of a life of intense action pass, full of romantic episodes; but again tiring of this life, he runs away to a distant city where he becomes the servant of one who ostensibly was a physician but really an occultist and magician. This master discovers by occult means the secret of the boy's birth and reveals to him, or rather opens his clairvoyant eyes to, scenes in his past and scenes in his future, which promise the youth one day to be seated on the throne. The lad's spirit mother rescues him from the hands of this magician and the rest of the story shows, in a series of exciting adventures, how these visions fulfilled themselves. Then comes a second part of the story. All the dramatis personae are transferred to the spirit world and we are shown how action and reaction continue from one life into the other. I found the whole written in a true Eastern mode of story-telling and as full of interest and instruction in psychic matters as any book yet published. As purchasers of this kind of literature are much more numerous in the States of America, I advised her to find a publisher there so as to secure the copyright there, but all her efforts to do so have been unavailing. My advice has been justified by her experiences with her book already published in this country. While "A Wanderer in Spirit Lands" was receiving high encomiums, and interesting thousands of readers in our Alliance library, the sale of the small edition dribbled on year by year in small installments. Meanwhile an enterprising pirate publisher started an edition on his own account in the States, the sale of which, there is good reason to believe, has already reached 17,000 copies.

Of course, not one penny of the profits of this sale has come to the pockets of our poor authoress, who, all this while, has had to earn a hard living by hours of uncongenial manual work, and finally has been obliged to emigrate to the States in order to find more regular employment. There, luckily, among the Wisconsin State Spiritualistic Association, she has at last found some energetic helpers and friends who are issuing circulars inviting admirers of the other book and all interested in spreading spiritual knowledge, to subscribe for a first edition of this new work. Publishers in America, it appears, are willing enough to publish an English approved story at their own risk if they can get the whole profits by piracy, but refuse to do so when they have to share profits. Hence the necessity for subscribers. The book is to be published under the title, "The Story of Ahrinziman," at 75 cents a copy, and to be sold in England at 3s. 6d. a copy. Are not some of us ready to help her also in this country? If anyone desires to do so, a postal order for 3s. 6d., with name and address, should be sent to Nurse E. Parker, 16, Wandle-road, Croydon, who has kindly undertaken to transact all the necessary correspondence and to forward the subscriptions to the American collector, the Rev. Nellie K. Baker, Portage, Wis., who will send circulars with full particulars of the book to anyone applying for the information.—Frederic Thurstan, in Light, London.

The above needs an explanation. We are the one charged with "pirating" the book, "A Wanderer in Spirit Lands," when in fact we received full permission of the author to publish it in this country where it had no sale whatever. Although we have distributed thousands of copies of the book, we have made no money thereon; on the contrary we have lost a few cents on each copy sent out to our subscribers, aggregating several hundred dollars. We are well acquainted with the author, Anita Silvani, and she has enjoyed the hospitality of our home for several months.

The fact is the works published in England have little or no sale in this country. In the future we propose to publish any book we please that appears in England, and is not published simultaneously in this country, and give the same away to our readers, we receiving NO PROFIT WHATEVER ON THE SAME. Anyone in England who desires to publish there any one of our Premium Books, is at full liberty to do so. In fact we would be delighted to have them do that very thing.



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A SYMPOSIUM.

Suggested by Dr. Alex. Caird, of Lynn, Mass.

Massachusetts steps to the front and demands a hearing. Alex. Caird, M. D., an influential Spiritualist, suggests a Symposium on an exceedingly important subject. It will be inaugurated in his special honor as a leading and highly respected Spiritualist of the Old Bay State, one who is constantly working for the spread of the Truth as manifested in Spirit Return. It will prove especially interesting, suggestive and valuable to every reflective mind.

The Important Question.

What Does Spiritualism Teach That Spiritualists Believe in Common?

POINTS OF AGREEMENT.

What Does Spiritualism Teach that Spiritualists Believe in Common?

The foregoing question by our esteemed friend, Dr. Caird, merits consideration and meditation. I thank you for your kindly invitation to me to consider the subject in your symposium.

It is true as Brother Caird claims, that there is a notable difference of opinion among Spiritualists upon the subjects of importance, because of similar differences on the same subjects among communicating spirits, and it is rather difficult for the novice to determine the truth concerning them.

As for myself, I am not at all concerned whether reincarnation is a fact or not—while I have my personal opinion on this and other subjects on which spirits and mortals differ, I cannot see that any absolute proof for or against the theory of reincarnation can be given, and hence affirmation or denial does not trouble me. Personally, I can admit that the bible contains many grand spiritual truths and instances of spirit manifestation, but I am willing to concede the privilege to others of discarding the book entirely if they so desire.

The subject of Obsession I consider important because it deals with everyday affairs and experiences, and if it is true that many human beings are subjected to the baleful influence of mischievous creatures, psychological or otherwise, on both sides of life, it is important for it to be known, that remedial agencies may be employed. I think that nine-tenths of our experienced Spiritualists believe, with reason, that human beings who are mischievous or malicious on earth and who have not advanced from such unlovely mental states, tarry for a period in the earth's atmosphere and sometimes torment sensitive mortals; such spirits need teachers from the higher spheres and helpers on earth, that they may be taught and helped how to redeem themselves and rise to higher states af aspiration and experience. Certainly, it nine-tenths of our Spiritualists have an intelligent idea of this subject and are of similar opinion, that can be properly called a common ground of belief.

The basis of belief and knowledge of Spiritualism, common ground on which Spiritualists unite, is the fact, well proven, and established, of Immortality for mankind, the continuance of the mental and spiritual qualities of the race after death, reunion with friends beyond, and inteligent communication between the denizens of earth and of the spirit world. Probably all Spiritualists acknowledge that knowledge as the corner-stone of their Spiritualism.

I believe also that we will find very few in the ranks who deny the almost universal teachings of returning spirits, that we create for ourselves the garments, homes and surroundings we shall find for our use on the spirit side, or, in a word, that "as we sow, we shall reap." If we live right, as far as we possibly can, be faithful in the discharge of duty according to our understanding, defraud no one and follow the "Golden Rule," we shall naturally build a comely spirit body, and gravitate at death, to the pleasing conditions, environments and associations that we have become fitted for. On the other hand, if we live selfishly we mar the spirit form, and supply such crude, earthy, material for our spirit homes, we shall naturally hold fast to unlovely and earthy things, states and environments.

Very few "Spiritualists" will claim that one can go through this life regardless of the rights of others, selfishly grasping, crowding and oppressing, and earn a home of beauty and condition of happiness on high.

Spiritualism teaches that we earn what we receive and that we only get what we deserve; but it also teaches Progress beyond the grave, and all unite on this ground that none are wholly lost; but that all can rise to higher states by self effort; that one can earn happiness in spirit life and atone for misdeeds by earnest labor and contrition.

It seems to me, Mr. Editor, that if Spiritualists will cultivate the HARMONIAL SPIRIT, and agree to disagree upon minor points and subjects, coming together in the beauty of brotherly love for the dissemination of the fundamental facts and teachings of Spiritualism, they will find ample ground for their common footing and plenty of Truth for their acceptance, on which the grandest Temple of a Spiritual Philosophy can be built that the world has ever known.

MARY T. LONGLEY.

Washington, D. C.

TWO BASIC PROPOSITIONS.

What Does Spiritualism Teach That Spiritualists Believe in Common?

Being far from the "city full," in the forest wild, when the above question reached me: and past the time when answer should have been given; yet I trust the kindness of the editor will give this an insertion in The Progressive Thinker.

There are two basic propositions which Spiritualism teaches, and all Spiritualists believe them in common.

1. The first proposition is, that the human spirit survives the death of the physical body, and under favorable conditions manifests itself to those still living in the flesh. The favorable conditions consist mainly of a certain physiological and psychological make-up of some persons, constituting what is termed mediumship.

2. The second proposition is, that this mediumship and the manifestations through it are purely natural—are the product of natural forces acting in accordance with natural laws. I have never known any Spiritualist disputing these two propositions, and the disagreements among them are the result of a stupid ignorance of the immutable laws of logical reasoning. Hence, it is a common occurrence to find persons affirming these two propositions and at the same time submitting positions directly antagonistic thereto. As the inherent forces of nature, used by natural beings—spirit men and women—are the only ones involved in spirit manifestations, it follows logically that supernaturalism—miraculism are totally excluded from Spiritualism. As it is pure naturalism, the scientific method is the only one it can employ in the discovery and elucidation of truth. Its philosophy will be the application of the principles revealed by science to the progress and betterment of humanity.

Careful reflection will reveal the reason why among PROFESSED Spiritualists there is such a vast amount of absurd and monstrous teachings. We are the recipients of ages of hereditary superstitions, the most potent of which is supernaturalism. The tyro in spirit manifestations cannot at once free himself from his old notion of miracle. And he is so ignorant of the imperfections of mediumship that he swallows all the apparent spirit assertions as absolute truth. He has not learned the naturalness of the process, and hence, the possibility of mistake. And, until the supreme truth, that nature in energy and action sums up the whole of Spiritualism, is comprehended, mistake, false reasoning and contention will be the characteristic of the Modern Spiritist movement.

In concluding this brief statement, I submit that every logical mind will see at a glance that the two basic propositions constitute the logical premises, from which the broad conclusion follows, to-wit: First, Spiritualism is all inclusive. It is the Science of Man, who embodies in their highest and finest form all the energies of nature. Hence, as the microcosm, he is the exponent of all those energies constituting the macrocosm.

Dr. Caird will find here that Spiritualism includes all that he would like to see taught on the Spiritualistic rostrum, now largely given over to mere words.

J. S. LOVELAND.

Los Angeles, Cal.

WHY IS IT?

Let Justice Be Given to Mediums as Well as Speakers.

To the Editor:—While glancing over the general survey of The Progressive Thinker, No. 824, my attention was drawn to an article in the third column from the pen of Mrs. Charles J. Barnes of Warsaw, Ind., a portion of which I will quote. Mrs. Barnes says: "We have been wondering why the secretaries of the different camps never mention the mediums, only the speakers are spoken of. No one likes a good inspirational speaker better than I do, but as the demonstration of spirit return is the basic principle of our philosophy, why not mention it, too, that is when you know it is honest? I have watched the papers closely all summer and have found but little or no mention of mediums for phenomenal phases. Why is it?"

I, too, have noted this seeming neglect on the part of camp correspondents, and would like to ask these correspondents through The Progressive Thinker, why this neglect. Were there no mediums for the phenomenal phases upon your camp grounds? There certainly were at some of the camps, viz., Lily Dale, Chesterfield, Clinton and Lake Brady camps, mediums as well who are true and tried and through whose mediumship hundreds have been converted through spirit return, communion and the proof of continuity of life. The philosophy is all right, and is serving the purpose for which it was intended but it alone does not suffice. Without the phenomena, what proof have we, most of us, that our loved ones, the so-called dead, still live, can return and under favorable conditions can and do commune with us.

Let us have both the philosophy and the phenomena, and we who have had absolute proof, through the phenomena, of the continuity of life, let us hide not our light and knowledge under a bushel, but, instead make this grand truth known to the world through the medium of the press and otherwise. Encourage, help and protect all worthy mediums, it matters not what phase of mediumship they possess, send out to them your best thought and throw your patronage to them. Upon the other hand, shun those who persist in dishonesty, trickery, etc., whether it be a medium for the phenomena or a speaker or test medium with a filed-away-for-future-use stock of tests.

Canton, Ohio. E. R. KIDD.

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The Bible as a Moral Guide.

The Views of Robert G. Ingersoll.

You ask me what I would "substitute for the Bible as a moral guide."

I know that many people regard the bible as the only moral guide and believe that in that book only can be found the true and perfect standard of morality.

There are many good precepts, many wise sayings, and many good regulations and laws in the bible, and these are mingled with bad precepts, with foolish sayings, with absurd rules and cruel laws.

But we must remember that the bible is a collection of many books written centuries apart, and that in part represents the growth and tells in part the history of a people. We must also remember that the writers treat of many subjects. Many of these writers have nothing to say about right or wrong, about vice or virtue.

The book of Genesis has nothing about morality. There is not a line in it calculated to shed light on the path of conduct. No one can call that book a moral guide. It is made up of myth and miracle, of tradition and legend.

In Exodus we have an account of the manner in which Jehovah delivered the Jews from Egyptian bondage.

We now know that the Jews were never enslaved by the Egyptians; that the entire story is a fiction. We know this, because there is not found in Hebrew a word of Egyptian origin. This being so, we know that the Hebrews and Egyptians could not have lived together for hundreds of years.

Certainly Exodus was not written to teach morality. In that book you cannot find one word against human slavery: As a matter of fact, Jehovah was a believer in that institution.

The killing of cattle with disease and hail, the murder of the first born, so that in every house there was death; because the King refused to let the Hebrews go, certainly was not moral; it was fiendish. The writer of that book regarded all the people of Egypt, their children, their flocks and herds as the property of Pharaoh, and these people and their cattle were killed, not because they had done anything wrong, but simply for the purpose of punishing the King. Is it possible to get any morality out of this history?

All the laws found in Exodus, including the Ten Commandments, so far as they are really good and sensible; were at that time in force among all the peoples of the world.

Murder is, and always was, a crime, and always will be, as long as a majority of people object to being murdered.

Industry always has been and always will be the enemy of larceny.

The nature of man is such that he admires the teller of truth and despises the liar. Among all tribes, among all people, truth telling, has been considered a virtue and false swearing or false speaking a vice.

The love of parents for children is natural, and this love is found among all the animals that live. So the love of children for parents is natural, and was not and can not be created by law. Love does not spring from a sense of duty, nor does it bow in obedience to commands.

So men and women are not virtuous because of anything in books or creeds.

All the Ten Commandments that are good were old, were the result of experience. The Commandments that were original with Jehovah were foolish.

The worship of "any other God" could not have been worse than the worship of Jehovah, and nothing could have been more absurd than the sacredness of the Sabbath.

If Commandments had been given against slavery and polygamy, against wars of invasion and extermination, against religious persecution in all its forms, so that the world could be free, so that the brain might be developed and the heart civilized, then we might with propriety, call such Commandments a moral guide.

Before we can truthfully say that the Ten Commandments constitute a moral guide, we must add and subtract. We must throw away some and write others in their places.

The Commandments that have a known application here, in this world, and treat of human obligations are good, the others have no basis in fact, or experience.

Many of the regulations found in Exodus, Leviticus, Numbers and Deuteronomy, are good. Many are absurd and cruel.

The entire ceremonial of worship is insane.

Most of the punishments for violations of laws are unphilosophic and brutal. The fact is that the Pentateuch upholds nearly all crimes, and to call it a moral guide is as absurd as to say that it is merciful or true.

Nothing of a moral nature can be found in Joshua or Judges. These books are filled with crimes, with massacres and murders. They are about the same as the tribal history of the Apache Indians.

The story of Ruth is not particularly moral.

In first and second Samuel there is not one word calculated to develop the brain or conscience.

Jehovah murdered 70,000 Jews because David took a census of the people. David, according to the account, was the guilty one, but only the innocent were killed.

In the first and second Kings can be found nothing of ethical value. All the kings who refused to obey the priests were denounced, and all the crowned wretches who assisted the priests were declared to be favorites of Jehovah. In these books there cannot be found one word in favor of liberty.

There are some good Psalms, and there are some that are infamous. Most of the Psalms are selfish. Many of them are passionate appeals for revenge.

The story of Job shocks the heart of every good man. In this book there is some poetry, some pathos, and some philosophy, but the story of this drama called Job, is heartless to the last degree. The children of Job are murdered to settle a little wager between God and the devil. Afterwards, Job having remained firm, other children are given in the place of the murdered ones. Nothing, however, is done for the children who were murdered.

The book of Esther is utterly absurd, and the only redeeming feature of the book is that the name of Jehovah is not mentioned.

I like the song of King Solomon, because it tells of human love, and that is something I understand. That book in my judgment is worth all the ones that go before it, and it is a far more moral guide.

There are some wise and merciful proverbs. Some are selfish and some are flat and commonplace.

I like the book of Ecclesiastes because there you find some sense, some poetry, and some philosophy. Take away the interpolations and it is a good book.

Of course there is nothing in Nehemiah or Ezra to make men better, nothing in Jeremiah or Lamentations calculated to lessen vice, and only a few passages in Isaiah that can be used in a good cause.

In Ezekial and Daniel we find only ravings of the insane.

In some of the minor prophets there is now and then a good verse, now and then an elevated thought.

You can, by selecting passages from different books, make a very good creed and by selecting passages from different books you can make a very bad creed.

The trouble is that the spirit of the Old Testament, its disposition, its temperament is bad, selfish and cruel. The most fiendish things are commanded, commended and applauded.

The stories that are told of Joseph, of Elisha, of Daniel and Gideon, and of many others, are hideous, hellish.

On the whole, the Old Testament cannot be considered a moral guide.

Jehovah was not a moral God. He had all the vices, and he lacked all the virtues. He generally carried out his threats, but he never faithfully kept a promise.

At the same time we must remember that the Old Testament is a natural production, that it was written by savages who were slowly crawling toward the light. We must give the credit for the noble things they said, and we must be charitable enough to excuse their faults and even their crimes.

I know that many Christians regard the Old Testament as the foundation and the New as the superstructure, and while many admit that there are faults and mistakes in the Old Testament, they insist that the New is the flower and perfect fruit.

I admit that there are many good things in the New Testament, and if we take from that book the dogmas of eternal pain, of infinite revenge, of the atonement, of human sacrifice, of the necessity of shedding blood, if we throw away the doctrine of non-resistance, of loving enemies, the idea that prosperity is the result of wickedness, that poverty is the preparation for Paradise, if we throw all of these away and take the good, sensible passages, applicable to conduct, then we can make a fairly good moral guide—narrow, but moral.

Of course many important things would be left out. You would have nothing about human rights, nothing in favor of the family, nothing for education, nothing for investigation, for thought and reason, but still you would have a fairly good moral guide.

On the other hand, if you would take the foolish passages, the extreme ones, you could make a creed that would satisfy an insane asylum.

If you take the cruel passages, the verses that inculcate eternal hatred, verses that writhe and hiss like serpents, you could make a creed that would shock the heart of a hyena.

It may be that no book contains better passages than the New Testament, but certainly no book contains worse.

Below the blossom of love you find the thorn of hatred, on the lips that kiss you find the poison of the cobra.

The bible is not a moral guide.

Any man who follows faithfully all its teachings is an enemy of society and will probably end his days in prison or an asylum.

What is morality?

In this world we need certain things. We have many wants! We are exposed to many dangers. We need food, fuel, raiment and shelter, and besides these wants there is what may be called the hunger of the mind.

We are conditioned beings, and happiness depends upon conditions. There are certain things that diminish, certain things that increase, well-being. There are certain things that destroy and there are others that preserve.

Happiness, including its highest forms, is after all the only good, and everything, the result of which is to produce or secure happiness, is good, that is to say, moral. Everything that destroys or diminishes well-being is bad, that is to say, immoral. In other words, all that is good is moral, and all that is bad is immoral.

What then is, or can be called, a moral guide? The shortest possible answer is one word: Intelligence.

We want the experience of mankind, the true story of the race. We want the history of intellectual development, of the growth of the ethical, of the idea of justice, of conscience, of charity, of self-denial. We want to know the paths and the roads that have been traveled by the human mind.

These facts in general, these histories in outline, the results reached, the conclusions formed, the principles evolved, taken together, would form the best conceivable moral guide.

We cannot depend on what are called "inspired books" or the religions of the world. These religions are based on the supernatural, and according to them we are under obligation to worship and obey some supernatural being or beings. All these religions are inconsistent with intellectual liberty. They are the enemies of thought, of investigation, of mental honesty. They destroy the manliness of man. They promise eternal rewards for belief, for credulity, for what they call faith.

This is not only absurd, but it is immoral.

These religions teach the slave virtues. They make inanimate things holy, and falsehoods sacred. They create artificial crimes. To eat meat on Friday, to enjoy yourself on Sunday, to eat on fast days, to be happy in Lent, to dispute a priest, to ask for evidence, to deny any creed, to express your sincere thought, all these acts are sins, crimes against some god. To give your honest opinion about Jehovah, Mohammed or Christ is far worse than to maliciously slander your neighbor. To question or doubt miracles is far worse than to deny known facts. Only the obedient, the credulous, the cringers, the kneelers, the meek, the unquestioning, the true believers, are regarded as moral, as virtuous. It is not enough to be honest, generous and useful, not enough to be governed by evidence, by facts. In addition to this, you must believe. These things are the foes of morality. They subvert all natural conceptions of virtue.

All "inspired books," teaching that what the supernatural commands is right, and right because commanded, and that what the supernatural prohibits is wrong, and wrong because prohibited, are absurdly unphilosophic.

And all "inspired books," teaching that only those who obey the commands of the supernatural are, or can be, truly virtuous, and that unquestioning faith will be rewarded with eternal joy, are grossly immoral.

Again I say: Intelligence is the only moral guide.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualistic Gatherings." By Mattie E. Hull. Price 10 cents.

Some Phases of Devil-ism.

Independent Holiness People at a Revival—Preacher Realistic by Means of Lighted Candle and Tin Can.

Devilism we may define as a belief in the existence and power of a being called the Devil. In other words it is belief in old-fashioned orthodox idea as embodied in sermons, tracts and creeds of a semi-ubiquitous personage, the embodiment and instigator of all evil.

The results of devilism may be studied from various standpoints, but for our present purpose we offer the following two exemplifications. What would be said of Spiritualists acting in a manner approaching these performances, even by these Holiness people themselves, may be easily surmised. We quote from the New York Sun an account of the exercises, in which a strong hypnotic influence is plainly discernible.

JAS C. UNDERHILL.

Hammond, Ind.

Macon, Mo.—A curly-headed young fellow in his shirt sleeves walking up and down a cheap board platform conducted one of the most remarkable revival meetings the other night that have ever occurred in this vicinity. The occasion was the seventeenth annual session of the Independent Holiness people of Missouri, Kansas and Iowa.

The tent was crowded and thousands stood up against the edges. The preaching brother was making the effort of his life, and so well did he appreciate it that he began by removing his coat, waistcoat and collar.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven."

That was Mr. Pipes' text. He used a lighted candle and a tin can to make his point realistic.

"Why can't you accomplish anything?" he asked. "Why don't you do any good in the world? Because you cover you light like I do this candle, and people can't tell whether you are a follower of the Master or not. You know it's so—everyone of you!"

"Amen! Hallelujah!"

This from the gray haired saints around the boy preacher. As he went on, bending his body until his head nearly touched the floor, and at other times swinging his arms aloft, jumping up and cracking his heels together, the camp workers became agitated.

"I'll tell you, brethren," he shouted, "if you hide your light here you will one day walk in the light of a fire that never, never shall be quenched!"

"Amen! Glory!"

The shouting chorus ably backed the young exhorter, who by this time was perspiring like a harvest hand. His white shirt clung to him as a circus poster to a billboard. It was work—the hardest sort of work.

But he was delivering the goods. He knew the people he was talking to and how to reach them. Even before the altar invitation was given men, women and children were crowding to the long, rough board, wet with the tears of many penitents.

'Tis the last call of mercy,
'Tis the last call of mercy,
'Tis the last call of mercy,
Prepare to meet thy God!

A woman with a sonorous voice started the song, and the hymn swelled out on the night air, weird and threatening.

The board altar was soon filled and the weeping penitents knelt around on the turf.

"Let the saints gather 'round," cried Mr. Pipes; "The Lord has a hard night's work ahead for us."

It was then 10 o'clock, but the real work was just beginning. The singing sister resumed her chant:

The judgment day is coming!
The judgment day is coming!
The judgment day is coming!
Prepare to meet thy God!

The saints knelt around the penitents, careless of the hard earth cushion, prayed for and fanned them. Singing, praying and sobbing blended in a dirgelike din.

"O, God! Have mercy!"

A slender, middle-aged woman at the center of the altar fell back, stretched out her arms and stiffened. A pallor spread over her face, and she looked like one who was dying.

The women saints rushed to her, fanned her and stroked her arms. The ministers laughed triumphantly, arguing that the symptoms indicated it would soon be well with her soul.

The shouting and singing went on—

Will your name be found written?
Will your name be found written?
Will your name be found written?
Prepare to meet thy God!

No organ needed to encourage those sturdy choristers of the tabernacle. The very guy ropes swayed under the influence of the outpouring melody. Every saint was doing something. It was a busy night for the devil, who was losing his grip.

The husband of the woman who had fallen regarded her anxiously. The penitent opened her eyes, looked toward the sky and clasped her thin hands in front of her.

"Glory! I see him!" she shouted.

Still she did not rise from the laps of the women who were holding her. She closed her eyes and again became unconscious.

Several of the brothers rushed to the husband and warmly shook hands with him. They were congratulating him about the change that was coming over his wife. The husband returned the handshakes, but still looked uneasily at the prostrate woman. She seemed to be suffering.

"That is regular old-time Bible religion, brother," said a man who came up to congratulate.

"The devil is sure leaving her," said another.

"God bless you, brother; I know you are happy," said a sister.

About this time a large man at the end of the board altar broke into a fit of laughter. The attack became so violent that it attracted attention all over the audience.

The light had come to him with less travail that it was coming to the woman. He had seen Jesus, he said, and he laughed for very joy. Even the singing could not drown his hilarity.

At the other end of the bench a beautiful girl with dark chestnut hair, who had been one of the first to go to the altar, arose weeping and in terrible distress. She was met by a plainly dressed sister of mercy, who led her to one side and fanned her. The girl laid her head on the sister's breast and sobbed out her grief.

"O, sweet Jesus! Forgive! Forgive!"

Over and over again she repeated the exclamation. The sister fanned her gently and smoothed back the curling hair from the broad white forehead. Late in the night relief came to the penitent and she shouted with the redeemed.

By and by the woman who laid herself down at the altar began to recover consciousness. She slowly arose to her feet and shouted: "Glory! Bless His holy name!" The saints gathered around and shook hands with her. She seem fatigued and had evidently been through torture.

"Do you think all will come across tonight?" asked a brother of Mr. Pipes, who was toiling manfully.

"If it be God's will," said the young preacher, devoutly.

At midnight all save two had "come across" and were wildly shouting their joy. Prayers, groans and songs had failed to bring peace to these two. They had been kneeling in the dirt, with heads pressed against a hard board, for over two hours. Finally nature stepped in and the tired saints had to give up for the night.

They had assisted twenty-five penitents "across."

Another phase of devilism is illustrated by the following statement, from the Mexican Herald:

A big fire, a suicide and a number of accidents in the city and a heavy wind and rain storm here and numerous crimes and accidents in many parts of the Republic were the natural consequences, it is to be supposed, of the annual one day's leave of absence taken by his diabolical majesty, the devil yesterday—a leave of absence which his majesty spends in this earthly planet doing a number of devilish tricks.

It is a common belief among almost all Mexicans that on the day of San Bartolo, which was yesterday, the devil is loose and many unpleasant things happen. The devil is supposed to be very busy all the year around roasting bad people in the inferno, but on the day of San Bartolo he takes a little rest and comes to the earth to see how things are going on. That is, he comes on a trip of inspection to see the prospects for the coming year.

Many people are so superstitious about this that they stay at home all day and refuse to receive calls because, according to the tradition, it occurred one time that the devil disguised himself and called upon people whom he wanted to carry away. The object of the visit was briefly explained and the interested parties were so scared that most of them dropped dead, whereupon the devil carried away their souls.

The superstition is much more widely spread in the states of the interior. In Guadalajara, for instance, they claim that San Bartolo's is the day when the city shall be destroyed by a flood and a hurricane, according to the prediction of a priest who died many years ago, although nobody knows the name of the prophet nor the year when he made the prophecy.

ANXIETY ANXIOUS.

THE SCHWEIZER REMEDY.

It Might Be Used Successfully in the Ranks of Spiritualism—So Says "Anxiety."

A new method of disposing of those pests who make easy money by playing upon human weaknesses has been successfully operated in Los Angeles. It should be designated hereafter as the "Schweizer system," as Mrs. John Schweizer of that city is the demonstrator, and the demonstration is simply a form of physical culture.

The grafter in this case was a stranger who one day called upon Mrs. Schweizer, representing himself as a city collector of mortality statistics, and desired to know if there had been any recent deaths in her family. She replied her mother had died some years ago in Baltimore, whereupon the solicitor courteously thanked her and departed. A few days later he called again and exhibited to her a frame resembling an open coffin, bordered with black satin ribbon, inclosing her mother's name and edged with scriptural texts. He offered it at a certain price, but Mrs. S. declined to purchase. He then seated himself and began to read from the bible to her. She told him she did not care to hear him read, for she know more about the bible than he. When he persisted she quietly remarked it would be for his advantage to leave. He then questioned her right to refuse the package, which added to her gathering wrath. She informed him that unless he left the house she would put him out.

The clerical looking individual doubted her ability to do so, whereupon Mrs. Schweizer cleared the decks and proceeded to get into action. Seizing him by the collar and the full of his breeches, she rushed him through the door, bumped him against the porch pillars, and rolled him down the steps. Taking a fresh hold she bundled him through the gate and shot him out into the street, administering a vigorous slap in the face as he went. She then quietly returned to her domestic duties, while the unlucky easy money man slunk down the street to the accompaniment of a chorus of gibes from the women of the neighborhood who had witnessed Mrs. Schweizer's stunt in physical culture. Mrs. Schweizer not only relieved herself of a pest but she uncovered a trio of the same kind to the police and aroused such enthusiasm in the neighborhood that the women in that vicinity are now awaiting these easy money nuisances with hot water, rolling pins, flat irons, hatpins, and other domestic weapons.

There is no greater pest in the community than these smooth, unctuous individuals who work upon the grief of those who have lost friends by appealing to their sentiments of affection and association, and then palm off upon them some grewsome remembrance for an extortionate price. Hardly a day is allowed to elapse after the funeral before the afflicted family is flooded with circulars and pestered with solicitors, some of them swindlers, all of them bores, eager to furnish all sorts of memorial trash. It might be unjust, perhaps, to apply the Schweizer physical culture system in every case, but the success which attended that worthy lady's application in Los Angeles is a valuable hint. There are many cases in which much money and mortification might be saved by the prompt use of the system.

The above is from the Chicago Tribune, and the Mrs. Schweizer remedy should be applied to those who work upon the GRIEF OF THOSE WHO HAVE LOST FRIENDS, by bogus materializations and messages, and they should apply it in a manner that would make it very impressive.

There is any amount of truth in Spiritualism, and any number of honest mediums, but the fakes are an element in our cause that we will have to contend with continually. Don't forget that we should not stop in our efforts to hunt them down any more than the government should cease its efforts to arrest and imprison counterfeiters. Any person who uses wigs, etc., to personate a spirit should have a slight taste of the Whipping Post, and then be sent to a reformatory school.

In the words of Col. Ingersoll, "LET US BE HONEST." Under the circumstances, do you wonder, that I, on looking over our ranks, manifest no little

ANXIETY.

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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

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THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

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Six Months..... 50cts
Thirteen Weeks..... 25cts
Single Copy..... 5cts

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SATURDAY, SEPTEMBER 30, 1905.

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MARY T. LONGLEY,
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Personal Revelation of Spirit Power.

The expression is often made, "I KNOW there is some law relating to mind and matter, which is incomprehensible on any other hypothesis than the interposition of occult forces with intelligence from without." Questioned, and the chances are a hundred to one the narrator declines to relate his personal experiences which justified his positive assertion in the premises, because he does not want his character for veracity called in question. Here is a case in point: Our informant is a gentleman of education, well known to the readers of The Progressive Thinker. Any statement over his own signature would be received without hesitation. We vouch for his integrity. He says:

"It was upwards of thirty years ago. I was alone engaged laboring in the garden, thinking of the seemingly impossible incidents related by Spiritualists, which were counter to every known law relating to matter; coats buttoned around the body removed instantly, without the knowledge of those wearing them, then mysteriously thrown some distance; musical instruments floating about a room, playing all the time; rings and hoops of iron, solidly joined, appearing around the neck, or arms, then disappearing without human aid. And thus on with all manner of apparent impossibilities.

"While thus cogitating on the matter, still using the hoe, I noticed a gold fob chain, one end attached to the watch in the left vest pocket, the other fastened to a button hole, was swinging before me loose from the watch. Strange, I thought. I had worn the chain almost continuously for more than a dozen years, and nothing of the kind had occurred before. I raised the chain in my hand and critically examined the peculiar arrangement by which the link was opened by turning a screw-nut backward about one-eighth of an inch, then the loop could be opened, slid over the ring in the stem of the watch, then closed and the burr turned, making it impossible to be opened and released from the ring without breaking, or reversing the screw. A careful examination betrayed no break, no turning back of the burr; no opening of the loop. Then the thought: The ring in the stem of the watch, to which the chain was attached must have become deranged. The watch received attention. It was intact. There was no possibility of the chain being separated from the watch by normal forces. Of course some tall thinking followed.

"The burr was then turned back, the loop was opened, was closed over the ring of the watch case; the burr was screwed over the loose end of the loop, extra force being applied at the finish to make sure such a mishap could not occur again.

"Resuming work with the hoe five minutes, I question if one minute passed, until the chain was again detached from the watch, and was again swinging loose before me. Then I KNEW intelligent and, to my senses, unnatural forces, had operated on that chain. I hastened to communicate the fact to my wife, which she tells me she distinctly remembers."

Our friend continues:

"These facts, Mr. Francis, which I would verify under oath, I accept as a personal revelation to me. Others of a somewhat similar character, preceded and followed this. Notwithstanding the multitude of frauds which are practiced by fake mediums, I must either reject my own senses, else receive the evidences furnished me as incontrovertible. An incomprehensible law of nature was contravened, and I am more ready to credit the act to some dear friend in spirit life, who wished to furnish ocular proof of spirit power, than to ascribe it to that mighty being we call God, without ability to comprehend his magnificence."

Thus our friend, and thus a wonderful revelation of spirit presence, and activity.

Any tyrant is willing that people should be free and happy in the way he himself prescribes.—American Sentinel.

A Lamentable Arraignment.

The following excerpt was clipped from an editorial in a late issue of the Morning Star, a secular paper published at Rockford, Ill. We commend it to the careful consideration of thoughtful thinkers:

"The liquor consumption in the United States is but little more than half that of the British empire, per capita. But the liquor consumption of the United States has been on the increase in recent years, not merely in the total, but per capita, so much that the consumption of beer is nearly double what it was a decade ago. Whether drunkenness has gained with equal step is not so certain. But drunkenness is becoming a national vice here just as it is in every country in Europe.

"The worst feature of the undue indulgence in intoxicants is that it demoralizes the very classes which have the most to struggle against. It it were the vice of the rich alone it could be dealt with more easily. But it is more the vice of the poor. There is no hovel so dejected that it does not reach and add a stain to its dirty walls. It is a vice which does not confine its ravages to the generation that is addicted to it. The reports of every board of control in the United States show that the asylums and penitentiaries are full of men and women who owe their degeneracy to the drinking habits of their ancestors."

Note especially, it is in Europe and America where the Christian religion is dominant, this vice of intemperance is on the increase. It is not Mohammedans or Buddhists, it is not Spiritualists, Agnostics, Infidels, Jews, or even the members of the liberal churches, as Unitarians or Universalists, who are victims of this deplorable vice; but it is they, followers of the reputed founder of the Christian religion, who at the marriage festival in Galilee, on the third day of the carousal, when the guests were "well drunken," his mother informed him: "They have no wine." Then came that first miracle. Six water pots of stone, containing from two to three firkins (nine gallons) each, were filled to the brim with water. This the Christian founder and exemplar converted into wine. The governor of the feast complimented the production, by assuring the bridegroom he had kept the good wine until now. Jesus' biographer was so pleased with this miracle, John 2:11, he says, Jesus manifested his glory by the act, and his disciples believed on him in consequence.

Sad to relate, this manufacturer of wine gained the distinction of being known as a "wine-bibber." At his last feast with his disciples he took the cup, blessed it and directed them: "Drink ye all of it;" and his followers continue the practice still, though for himself he said: "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Not enough that he had gained an earth reputation of being a wine-bibber, but he proposed a continuance of the practice in the immortal life.

And then we have the instruction of Paul, the chief apostle of Christianity, to his beloved Timothy: "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." Saloonists delight in displaying this text over their bottles of intoxicants, to incite an appetite for the destructive product of the still-worm.

The advocates of war, of slavery, of intemperance, persecution and even death of heretics, get their authority from the inerrant Bible. Worse than all, they censure those who invite attention to its vicious teaching. Do they wish to conceal a disreputable record?

Orthodoxy Pure and Simple.

Rev. J. Furniss, C. S. S. B., of England, has given to the world a "Book for Children and Young Persons," entitled "The Sight of Hell." Starting with the inquiry, "Where is Hell?" which he locates "in the bowels of the earth;" then "How far is it to Hell?" "In the middle of the earth," so hell is just 4,000 miles away.

Without following the Reverend's catechism we want to get into the middle of the thing at once; so we learn that all is darkness in hell, thick, black, heavy aching darkness; one eternal night. The fire burns, but gives no light. The smoke ever ascending, is terrible. The noises from rivers of fire, with oceans of tears running down countless millions of eyes, and the cry night and day forever, with the smell of death that never comes, are grievous afflictions, to say the least. But the individual just gets fits. He will never steal a pin again, or, if he does, he'll believe "Jesus is the eternal son of God," and escape just retribution, which the learned author, with a full knowledge of the facts, thus describes:

"The sinner lies chained on a bed of red-hot, blazing fire! When a man sick of fever is lying on even a soft bed, it is pleasant sometimes to turn round. How will it be when the body has been lying on the same side on the scorching, broiling fire for a hundred million years? All the body is salted with fire. It burns through every bone and muscle and nerve. It rages inside the skull, shoots out through the eyes, it drops out through the ears, it roars in the throat."

But the author excels himself when he comes to depict the duration of this horrible nightmare. Read and weep:

"Think of a great solid iron ball, larger than the heavens and the earth. A bird comes once in a hundred million years and just touches the great iron ball with a feather of its wing. Think that you have to burn in a fire till the bird has worn the great iron ball away with its feather! Is this eternity? No. Eternity has only just begun."

The book with these damnable descriptions, is for children and youth! What child of ten years educated in our common schools can be made to believe such hellish teaching? It is because it cannot be crammed into the brains of properly educated children the Catholic priesthood have founded their parochial schools, and demand Catholic parents shall send their children to schools where such vile teaching is rampant.

It seems almost incredible, and yet it is a fact, only seventy years ago such teaching was common to every orthodox pulpit. There were very few Universalists and Unitarians at that time, and they were classed with Infidels for denying the faith. Billy Sunday's religion is a survival of that period, as is that of Sam Small's, and as was that of the late Rev. Talmage's.

And the moss-backs hate Spiritualists for aiding in giving hell and its defenders a black eye.

Self-reliance, self-restraint, self-control, self-discipline, these constitute an educated will.—Anon.

Be wary of the man who always wears a set smile.—Ethel Payne.

Popish Diplomacy.

How plainly the slimy tentacles of the cunning old octopus are discernible in the movements put forth by the pope, as related in the following statements in the daily press. If Japan well knew the character of Romanism as manifested in the dark ages of the history of the Roman Catholic church, it would shrink from that institution as from the folds and fangs of a vile and poisonous serpent.

Popish diplomacy is more to be dreaded, despised and shunned, than any deadliest cobra or other serpentine monster.

Portland, Me., Sept. 11—Bishop William H. O'Connell of the Roman Catholic diocese of Maine, announced today his intention to leave here Thursday for Japan on a special mission on behalf of Pope Pius X. Bishop O'Connell declines to state the purpose of his visit but it is believed to be an important diplomatic mission from the vatican to the emperor of Japan decided upon about the time of the conclusion of peace between Japan and Russia. It is understood in Catholic circles here that the bishop will present to the emperor the personal congratulations of the pope on the magnanimous manner in which Japan yielded to Russia and also thank the emperor for his kindly interest in the Catholic subjects of Japan and express the hope that the interest may continue.

Rome, Sept. 12—In connection with the forthcoming visit to Tokio of Bishop William H. O'Connell of the diocese of Maine as special envoy of the pope to the emperor of Japan, it is now known that the appointment of such a representative has been in contemplation for a long time. It was thought that the Japanese people could never be converted individually, but would have to be Christianized, if at all, by diplomatic methods.

At the present time the Catholic church in Japan is suffering from imputation that it is a French institution, and, France being the ally of Russia, the church comes in for a share of popular disfavor. To counteract this it was suggested that the pope should come forward as a sovereign and appoint a representative at Tokio, at the same time requesting the Japanese government to appoint a minister to the vatican. The suggestion was well received by his holiness.

It was at first believed that Archbishop Ireland of St. Paul would be sent to Japan, but the honor has fallen on Bishop O'Connell, who is in higher favor at the vatican. Bishop O'Connell's stay in Japan is likely to be a protracted one.

The selection of an American for such a mission is considered evidence of the friendship entertained by the pope for the people of the United States, such missions being usually intrusted to Italians.

Justice to Moses.

P. LePage Renouf, in his Hibbert's Lectures on "The Origin, and Growth of Religion," p. 51, says:

"The opinion which used to be universally received, that Moses is the author of the Pentateuch, must assuredly be abandoned."

Renouf gave a series of eight lectures at Oxford University "to confirm and establish the Christian faith," and the above sentence is quoted verbatim from his second lecture. He was chosen, because of his great learning by the heads of the twenty-two allied colleges which make up the university, as provided for by Hibbert in his will.

In former issues of The Progressive Thinker we have shown that the Lord was libeled when credited with the authorship of the "Thus saith the Lord" so frequently occurring in the Pentateuch. Renouf now exonerates Moses, whom we charged with falsifying. Further on in the lectures Renouf shows that the Pentateuch could not have been written until at least 500 years after the period ascribed to Moses. If so, then Moses was not the libeler. A violent presumption follows that the five books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, with probably Joshua, were compiled from Babylonian records, and adapted to the Jews, by some priests after their return from captivity—provided, always, there was such a people as the Jews, and such a captivity.

Another New Sect.

What is apparently the nucleus of a new religious sect of the strenuous sort represented by the Holy Rollers, Holy Ghost and Us society, etc., is brought to public notice by the reports in the daily press of this city to the effect that, charging that she was dragged from a sick bed and forced to kneel between two men, who compelled her to sing and pray for more than three hours early yesterday morning, Miss Blanche Bingley, 26 years old, caused the arrest of Henry J. Lawrence and his sisters, Marie and Anna Lawrence, 190 Thirty-fifth street.

The storm that had been brewing between Miss Bingley and the Lawrence sisters reached a climax when, after a night of singing and prayer, she was forced from bed and, despite her protests, taken to another room and compelled to renew her devotions till she was exhausted.

In the afternoon she swore out a warrant for the arrest of her fellow "workers." On the way to the police station they held "services" in the patrol wagon. The songs of the women were heard for blocks, and a crowd of boys followed.

Lawrence, who is 50 years old, assisted by his two sisters, founded a new sect a short time ago. They style themselves "Missionary and Charity Workers."

A Valuable Find.

A human foot imprint was found in anthracite coal, quarried in the Eagle Hill Colliery, near Pottsville, Pa., quite recently. It is said to be the first evidence of man found in the coal beds of this country. But here is an amusing statement made by the paper telling of the find. It says:

"The imprint, it is estimated, must have been made 10,000 years ago."

We venture the assertion, there is not a bed of anthracite coal on this globe which was not laid down ten millions of years ago, and, probably, fifty millions of years ago. Geologists laugh in scorn when priest-led philosophers talk about thousands of years in connection with the great physical changes the earth has undergone, to produce the present order of things.

The natural rights of men, civil and political, are liberty, equality, security, property, social protection, and resistance to oppression. Liberty consists in the right to do whatever is not contrary to the rights of others.—Thomas Paine.

Review of Passing Events.

BY HUDSON TUTTLE, EDITOR-AT-LARGE, N. S. A.

The Death of Henry Slade.

The passing to spirit life of Henry Slade has been the occasion seized by the newspapers, especially of the yellow sort, of turning a flood of falsehood on Spiritualism. Every scribbling hack has made the most of the event, and drawn liberally on imagination.

The death of Slade has been almost universally discussed by editors and contributors, and this is the more remarkable, as for the past few years he has been lost to public sight in the quiet of a sanitarium, where he has been cared for by friends and assisted by the National Spiritualist Association. For many years before, he was in Europe, and hence that his complete biography should be at the finger tips of a thousand scribes who are not supposed to be conversant with the personnel of Spiritualism, is notable. On no one subject has a tithe of the clippings been received, as on this. From the great metropolitan journals, to Four Corner "patent insides," they have been taken. Whole columns, and the drawn out falsehoods concentrated into a few sententious lines. Different they are, yet similar, dictated by the same mind, for one purpose, and that to degrade Spiritualism. It would seem that full preparation had been made against the death of this medium that the occasion might be seized to make the attack.

As a specimen and type of the articles that have appeared, containing the gist of the whole, the following is presented, and one would have to look far and wide for a more untruthful and mendacious piece of writing.

"The name of Slade is doubtless unknown to many of the present generation, and yet it has been but a few years since this celebrated slate-writing 'medium' disappeared from view. With clever feats of sleight-of-hand he imposed not only upon Spiritualists but upon some of the best known scientists of the day. He accumulated a large fortune, became an honored guest at European courts and universities—and then was exposed, discredited and ruined. He lost his mind and for the last ten years has been confined in a hospital for the incurably insane.

"Slade's greatest feat was no doubt the complete befooling of the German scientist Zollner. In England he had been exposed and convicted of fraudulent practices. Notwithstanding this, so great were his powers of deception and so mystifying his legerdemain, that he was able to go directly from jail to Germany and there to persuade a cool-headed professor of physics that his apparently miraculous phenomena were genuine. Dr. Zollner, as a result of these seances, published a large book on 'Transcendental Physics,' in which he aimed to prove the existence of a fourth dimension of space.

"All of Slade's tricks were finally exposed by Mr. John N. Maskelyne, the English conjurer, and by Professor E. Ray Lankester, the English scholar. He then disappeared utterly, taking with him the fortune which he had accumulated in the days of his fame. In 1895 he turned up in New York, penniless and ragged. What became of his fortune nobody knew; it was gone, and his mind had gone with it. It is a curious fact that Slade's most famous dupe, Dr. Zollner, also died in an asylum for the insane.

"Slade's death, however, does not plunge him into complete oblivion. He has had the bad fortune to be immortalized in all his trickery by Robert Browning in 'Mr. Sludge the Medium.'"

Spiritualists who have been cognizant of the history of the cause will not require the false in the above to be pointed out. There are many who are not thus familiar. Slade was never exposed in this country, and the Maskelyne and Lankester affair was a farce, and had they not appealed to prejudice would have redounded more to their discredit than to his dishonor. It was considered a disgrace by all impartial minds that he should be haled into court. That was the reason why he was received by the "cool-headed" scientists of Germany who were not too bigoted to be just. Dr. Zollner revived an old theory of the "fourth dimension," to show how spirits can accomplish seemingly impossible manifestations, for he was fully convinced that the phenomena was spiritual in origin. The death of Zollner was years afterward, and from organic trouble which had no relation to his belief in Spiritualism.

The implication is made that the immense wealth of Slade was acquired by dishonesty. His "immense wealth" is a myth of this writer's imagination. Whatever he did have was from the gifts bestowed by the nobility and wealthy before whom he appeared and whom he satisfied.

He returned to New York, it is true, broken in health and destitute. He had met with financial reverses as shrewdest business men do. He was past 70, and old for his years. Paralysis was slowly creeping over his nervous system and his brain was affected. He was not insane, but senile. He was not confined in "an insane asylum," but the free inmate of a sanitarium.

And last, it was not Slade who stirred the ire of Browning to disgrace himself by writing the doggerel poem, "Mr. Sludge the Medium," but the more remarkable D. D. Home, of whom the poet was intensely jealous. Browning never held a seance with Slade.

This peculiar blunder is an ear mark, of all these screeds, all making Slade the original of "Sludge."

"Even the New York Evening Post (copied and endorsed by the Boston Transcript) ends its story with this matter of "Sludge", and the mournful reflection: "Thus the cruel frauds of mediums are made possible by the very intensity of human affection."

The most amusing absurdity is from a correspondent at Lockport, near Somerset, the boyhood home of Slade:

"Slade died last Friday in a sanitarium at Belding, Mich., at the age of 80. On his last visit to Lockport, eight years ago, Slade promised a party of local Spiritualists and one unbeliever that when he died he would return to them in spirit form and make himself known to them by a sign. He made a pact whereby they should be notified of his death, and agreed to meet them four days after his death at his former home, in Somerset, at a specified hour.

"Two of the party, Charles Zimbrist, a Spiritualist, and John Zimbrist, the unbeliever, were notified on Monday of Slade's death, and went to Slade's old home on Tuesday evening, but the spirit failed to appear. Zimbrist has told of the failure, and stock in Slade, who once was regarded here as almost superhuman, is below par, even among his staunchest Spiritualistic followers."

This writer is evidently is outside the ring. He knows nothing of Slade's "insanity" and correctly places him in a sanitarium. He knows nothing about his returning to New York "ragged," his fortune gone "and his mind gone with it." On the contrary about this time Slade returns to his boyhood home to visit old friends and neighbors. They know him and believe in him "as almost superhuman." Then he makes a "pact" to appear four days after his death."

The absurdity comes into this writer's dream when he says that because Slade did not manifest, his "stock" is below par, even among his staunchest Spiritualistic followers." Had he known anything about Spiritualism or Spiritualists, he would have known that they could not expect such manifestations so soon after his death under the circumstances. After long and exhausting sickness and death of the aged, all spirits teach in their communications that time is required for restoration. It is quite possible the promise made so many years before, may have been quite forgotten. Has not this correspondent from Lockport, ever made an engagement, which he found impossible to meet? and because he was not at the appointed place, at the appointed time, does it prove he does not exist? Spiritualists who have gained every step by knowledge, understand the difficulties in the way and are not so fickle as to have their belief shaken by such an occurrence which they would have every reason to expect.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

ANNUAL CONVENTION

Of the National Spiritualists' Association.

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

This gathering will be one of the grandest convocations ever held in the name of Spiritualism; no one, no matter what his sect or faith, should fail to attend, while Spiritualists can afford to sacrifice much, if necessary, in order to be present at every session.

Note the fine array of platform talent expected to be present and participate in the exercises, none better in the world: Prof. W. F. Peck, Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Mr. and Mrs. Sprague, Mrs. Ressegue, Oscar Edgerly, Mrs. Lillie, Mrs. Fixen, Eva McCoy, Margaret Gaule-Redinger, and a host of others.

The musical program, under the auspices, for one-half of the convention, of the well known artiste, Mme. Ida May Poulson, and for the other half, of Prof. Paul Zumbach, will be a rare treat which none will care to miss.

The business sessions will be of the utmost importance and interest; come and listen to them even if you are not delegates.

The lyceum movement will be explained to you by its enthusiast, John W. Ring, the general superintendent of lyceums; he has something more than good to tell you of the children of the lyceum.

Come one and all and give your influence and encouragement to the N. S. A. and its hard-working auxiliaries. Secure your rooms at the Nicollet Hotel, one dollar a day for good accommodations—a first-class cafe is attached to the hotel. Be sure and get certificate tickets at your home railroad office and by it secure your return trip for one-third regular fare; bring those certificate tickets to convention with you.

All sessions, day and evening, open to the public, FREE.

MARY T. LONGLEY,
N. S. A. Secretary.

WITH FOLDED HANDS.

With folded hands she sees the sunglow fade,
Down swooning in the shade
Of evening quiet, and its last beam shut
Beneath the curtain round the couch of days;
The royal purple curtain newly cut,
By the gold scepter which the night queen sways.
Cloud-angels fill the heavens in noiseless bands;
She watches all with listless, folded hands.

The night comes softly out and hangs a star
Low swung from heaven's bar,
A clear and lustrous lamp; then thrilling low
A nightingale pours out her piteous strain
Beneath the window where the jessamines grow,
And fills the night with her impassioned pain.
In shimmering ranks white rose and lily stands
Unplucked, unsought by those calm, folded hands.

A murmuring breeze drifts gently from the South,
Touching the quiet mouth
With sweet caress; stirs the pale golden hair
Upon her bosom, but she heeds it not,
For all life's vague unrest and heavy care
Slips from her heart, and is with life forgot,
Her soul has joined her sister-angel bands.
Sweet dead, sleep on with idle folded hands.

BEATRICE ST. GEORGE.

THE BURLINGTON ROUTE SELECTED.

The Burlington Route has been selected for the delegates to take to the N. S. A. convention at Minneapolis. See advertisement next week. Office at 211 Clark street.

LIFE IMMORTAL REVEALED.

Hail the glad day—beautiful day,
For Error's mists now melt away,
The rays of Truth effulgent shine
With heavenly radiance divine.

Hail the glad light—beautiful light,
Dispelling all the gloom of night;
And Truth's unerring shining ray
Brings in the reign of joyous day.

Hail the glad truth—beautiful truth,
Renewing man in strength and youth;
Glad Day, glad Light, glad Truth, that bring
To man a priceless offering.

Glad souls on Tabor's glorious height,
Behold fair Truth in robes of light;
A nearer glimpse of heaven scan,
And life immortal dwells with man.

J. C. UNDERHILL.
Hammond, Ind.

"Materialization." By Mme. E. d'Esperance and B. F. Austin. Excellent. Price 10 cents.

The morning of life is like the dawn of the day, full of purity, of imagery and harmony.—Chateaubriand.

Spiritualists, Attention!

Dr. Geo. B. Warne, Who is Ever on the Alert in the Interest of Spiritualists, has Something of Special Importance to Say to Those Who Reside in Michigan. Read His Statement, and Then Act!

LOOK! LISTEN! DANGER!

Spiritualists of Michigan, Now Is the Time to Wake Up!

Spiritualists of Michigan, you have barely escaped a disgraceful disaster. Temporary victory has been snatched out of the jaws of impending defeat. The hour of opportunity has again struck for you. A MIGHTY RESPONSIBILITY IS UPON YOU.

After a hearing on the 19th of September, your Supreme Court granted a peremptory Writ of Mandamus, compelling Judge O. W. Coolidge, of the Cass County Circuit, to certify up your bill of exceptions to his rulings at the trial of the John Goff Will case. The upper tribunal thus decides to later hear your counsel upon a motion for reversal of the lower court, and a remanding of the case for trial before a new jury.

Had this preliminary proceeding ended in the opposite decision your State Association would have lost forever all legal rights to Brother Goff's munificent bequest.

A combination of reasons made necessary the petition for a Mandamus; NOT LEAST AMONG THEM WAS YOUR OWN INDIFFERENCE TO THE ISSUES AT STAKE AND FAILURE TO PROVIDE ADEQUATE FUNDS TO CARRY ON THE CONTEST.

Your attorney, N. Lynn Free, Esq., was obliged to advance over one hundred dollars out of his private pocket for absolutely necessary expenses.

The Court Stenographer delayed the perfecting of your appeal to the Supreme Court, because he was not paid for his transcript of the evidence. Failure to keep pledges of financial payments to him led your attorney to drop the case.

In this condition of affairs the Chicago Member of the N. S. A. official board was hurried to Lansing at Express speed for conference with the officers of your State Association. No lawyer was ready to appear for you and the Mandamus hearing only six days away. It was a time for quick decisions and rapid execution. Immediate payment to him of one hundred and twenty-five dollars and a personal guarantee of another like sum on September 20, brought the lawyer back to make the winning fight.

Yours is now the burden. Indecision means your final overthrow. The State Association must have funds to meet expenses of the litigation. Your State has thousands of Spiritualists and yet other thousands of sympathizers with your views.

Wanted at once! five hundred men and women who will send two dollars each and, five hundred more who will forward one dollar each to Miss Anna D. Chapman, Secretary, Marcellus, Mich., for the struggle!

Greater donations welcome. Give yourself! Ask your friends to give! Lend a hand! Hustle!!!

So act as to command the respect of the public and the courts.

Teach judge, jury and attorney that the wills of your arisen brothers must be held inviolable.

Principles are involved in the contest!

IT IS NO TIME FOR USELESS CAMP FOLLOWERS OR SUNSHINE SOLDIERS. DALLYING DELAY MUST CEASE, OR DEFEAT BE EXPECTED.

Failure of effort upon your part may mean final failure in this fight that Spiritualism may have its rights.

Your Medium's Home at Lansing needs a portion of this money if it is to succeed in its mission.

GEORGE B. WARNE.

"The Light Among the Hills."

In a few weeks we shall commence publishing, from the pen of Mrs. I. L. Lewis of Bethel, Vermont, a thrilling narrative entitled "The Light Among the Hills." It will prove highly interesting and instructive, and every Spiritualist should read it. Mrs. Lewis is an indefatigable worker in the ranks of Spiritualism, and is making a deep impression for good on the Cause she loves so well. Now is the time to send in your subscription for The Progressive Thinker.

Mrs. Carlyle Petersilea.

We have several interesting Spirit Communications from Mrs. Petersilea which we will publish during our Fall and Winter Campaign. Her spirit messages are always interesting and instructive.

Send in Your Subscriptions.

NOW IS THE TIME TO SEND IN YOUR YEARLY SUBSCRIPTIONS. THE PROGRESSIVE THINKER IS NOW UNUSUALLY INTERESTING. IT IS EDUCATIONAL ALL ALONG THE LINE. THE SPIRITUALIST WHO READS IT REGULARLY BECOMES WELL EQUIPPED IN EVERYTHING THAT PERTAINS TO SPIRITUALISM AND OCCULT SCIENCE, FOR NO OTHER SPIRITUALIST PAPER HAS EVER DARED TO DISCUSS THE IMPORTANT PSYCHIC QUESTIONS NOW CONSIDERED CAREFULLY AND CRITICALLY IN ITS COLUMNS FROM WEEK TO WEEK. JUST THINK, TOO, OF THE 12 VALUABLE PREMIUM BOOKS, ELEGANTLY BOUND IN CLOTH, WHICH WE ARE SENDING OUT FOR A NOMINAL PRICE, CONSTITUTING OUR DIVINE PLAN. YOU CANNOT FULLY REALIZE THE GRAND WORK WE ARE DOING WITHOUT SEEING AND READING THE BOOKS. SEND IN YOUR SUBSCRIPTION NOW, AND GET YOUR NEIGHBOR TO JOIN WITH YOU.

SOMEHOW OR OTHER.

Life has a burden for every one's shoulder,
None may escape from its trouble and care,
Miss it in youth, and 'twill come when we're older
And fit us as close as the garments we wear.

Sorrow comes into our homes uninvited,
Robbing our hearts of its treasures of song;
Lovers grow cold, and our friendships are slighted,
Yet somehow or other we worry along.

Midst the sweet blossoms that smile in our faces
Grow the rank weeds that would poison and blight,
And e'er in the midst of earth's beautiful places
There always is something that isn't quite right.

Yet oft from a rock we may pluck a gay flower
And drink from a spring in a desolate waste.
They come to the heart like a heavenly dower,
And naught is so sweet to the eye or the taste.

Everyday toil is everyday blessing,
Though poverty's cottage and crust we may share.
Weak is the back on which burdens are pressing,
But stout is the heart that is strengthened by prayer.

Somehow or other the pathway grows brighter
Just when we mourn there was none to befriend.
Hope in the heart makes the burden grow lighter,
And somehow or other we get to the end.

—American Bazar.

"WEARY WILLIAMS."

Some Reflections In Reference to Him and Others.

To the Editor:—Please permit a word in the way of kindly criticism. It is this, that no person should discuss a subject of which they are absolutely ignorant.

Some recent writers in The Progressive Thinker have shown up socialism as a proposition in which the "Weary Willies" would applaud over a general hand out of property accumulations. This recalls the argument with which the old-time Abolitionist was met: "Would you have your daughter marry a nigger?"

Not a single advocate of socialism has ever proposed a property division.

They do advocate government ownership of all means of production and that every human being shall be afforded an opportunity to get "his share" by exchanging his labor for it. "Service for its just equivalent."

The Weary William equally with the industrious would be compelled to work if he would eat and be clothed. Socialism proposes that the industrious public get rid of the burden of carrying upon its back the Weary Willie, the grafter, the exploiter, and the classes who by the favors of legislation grow fat at the expense of society at large.

I would recommend that the writers take a course of reading beginning with Bellamy and going on into the study as given in the writings of B. O. Flower, and the many other big souls whose voices are pleading for justice and social betterment. C. H. WEAVER.

The Progressive Thinker does not have a department for the discussion of "Socialism." The secular press is doing in that direction all that is required.

There are truths which are not for all men nor for all times.—Voltaire.

NOT "PSYCHIC HASH."

Some Comments on Charles Dawbarn's Essay.

In The Progressive Thinker of September 2, 1905, there is an article from the pen of the gifted California Philosopher, Mr. Charles Dawbarn, entitled "Psychic Hash."

He says: "For instance some one sees beyond the normal sight of the rest of us, and we call it clairvoyance, which is merely an effect of added vibrations to certain of his nerves. In the same manner his hearing becomes clairaudience, which merely marks another dance of the units with a little change of tune and time. Presently the mind itself grows more active under like stimulus, and we then call the effect 'psychometry,' or perhaps it flashes its way to a distance, when we exclaim, 'Behold the power of telepathic suggestion!' for we see it compel that other mind to its own sight and thought."

Mr. Dawbarn here gives the partial form of psychic activity for its enlargement, and we hope he will take it as kindly as it is meant, to add, that this added vibratory activity to which he refers, raises the one so acted upon, to a strata higher in soul relations. It is a universal truth, that by these vibratory evolving processes, higher octaves are reached in individual harmony, and the man or woman undergoing such developments, becomes conscious of increased mental and soul powers, due to the higher vibratory relations. Such are the processes of individual evolution. It is a change from the strictly mortal ratios of vibration, into those called immortal, and thus mortals become conscious and legally qualified co-workers with the immortals. No fogland is entered here, nor is the mentality weakened; nay; it is strengthened, conditions become clear and perceptions of facts register themselves in the vibratory order of cosmic harmony, and become the individual conscious knowledge, in which is contained the self-evident fact of life's active individual continuation from plane to plane, in ever increasing strength of all that makes life a joy to one's self, and a blessing to all other life.

Mr. Dawbarn reaches his philosophical climax when he says: "I would repeat and emphasize, that Modern Spiritualism has been, for the most part, a system of 'psychic hash' in which dish ninety-nine one-hundredths have been ingredients evolved from the individuality of the mortal, although in many cases we find a trifle of real spirit return, to make up the balance and give flavoring to the whole."

This smacks of surface explorations, and facts only, of the great long-promised spirit outpouring upon all flesh, which world's people have named Modern Spiritualism. Its power for good is proven in the increase of mental activity for results in scientific and general knowledge, especially that of the immortality of all human entities.

Now let us dive a little deeper into the great movement, and turn on the searchlight a little stronger, and note our findings. By searching the cosmic records, we find these periodical vital enforcements to the mortal mind realm, are in keeping with Nature's own statutes and needed for evolutionary progressive changes, inasmuch as, creation is a vibratory network and all its machinery for chemicalizations and advancement are carried on through said fibrous or nerve organism in man and nature, hence these methods are the legal modes of activity. We further find, that the present vital induction of spirit in its strongest form, into nature and man's psychic organism, is a full, not a partial influx, by which we mean, it comes from all planes above Earth, and its connected celestial spheres, even from the "Christ Sphere," above the united number of this eternity, hence a great purpose is so to be served.

This purpose, we find, is to tide this mortal world and its inhabitants over a great crisis now about upon it. The process is not dependent on what is said so much through so-called modern mediums, as it is on the strong vibratory attachments and conditions which have been very carefully established between multitudes of immortal workers upon and with as many mortals who could be psychically worked upon, aroused sufficiently to call out soul fibres, and strengthen the same by this inducted stimuli of higher vitality, so that they could bear connections and do service with those with whom they were to be joint workers in this labor of the world's and humanity's upliftment, which in brief is this: that this presently-known mortal world becomes in part, in a not distant future, the first so-called immortal world. All above it move up and out into larger space. Of course, all mortals to whom this vibratory anchorage to the immortal forces is attached, rise also, for this vibratory annexation and its connections form the leverage by which this higher raising is accomplished, and we repeat, it does not count so much how many persons a speaker or medium reaches by voice, or tests, or any service rendered, as it does how many become psychically aroused by such service, to become anchored securely to these higher vibratory lines, for their own and the general welfare.

We said that this world would pass through the crisis of being raised higher, and would add, that as new continents are constantly forming in unison with nature's evolutionary processes, some there be, even at this time, in their birth throes and by convulsions and some specific upheavals will be launched as habitable world-parts or continents.

Prior to the enactment of this great movement, Modern Spiritualism, there was much and serious counselling by all the upper world's convened congresses for the purposes of arriving at the best possible solution of ways and means to launch these works. It was unanimously voted that it should be done in accordance with Nature's own code of vibratory action, and as the electric rap stands for all those psychic operations it was decided upon. The results are now before the world, the court of public opinion, and although there is not as much accomplished to mortal view, as could be wished, yet, to the deeper view, in a larger sense, the great work is constantly propelled onward to purposed consummations, and is it well to dub it all as, "Psychic Hash?" MRS. M. KLEIN.

Van Wert, Ohio.

WHEN THE DEW IS ON THE GRASS.

When the dew is on the grass,
And the star-ray gilds the tree,
All my longings turn to thee,
And in dreams I see thee pass.

Knight and lover, bard and sage,—
Of the wise and good thou art,—
And thou enterest on my heart
All its rapture to engage.

Through ideal realms of light,
Moving in divinest wise,
With an uplift of the eyes,
And in glory-robes, bedight,—

Thus, in dreams, I see thee pass;
And my longings turn to thee
When the star-ray gilds the tree,
And the dew is on the grass.

MARY E. BLANCHARD.

Milltown, Maine.

A Scientist Says Science Proves a Future Life.

J. Hudry-Menos, perhaps the most advanced and startling thinker of Europe to-day, has declared, and claims to have proved, that science teaches the immortality of the soul. Further, this man declares that the Early Christian church openly taught and exploited immortality of the soul through reincarnation.

Hudry-Menos, whose spiritual eye sees "ghosts" of all shapes and colors, who believes he can tell by the colors of the halos and aureoles that his mind eye sees around the mind bodies, has supported his position strongly by arguments that have aroused a thrill of applause among the Spiritualists and kindred believers.

BY J. HUDRY-MENOS.

"If an Asiatic asked of me a definition of Europe I would be obliged to reply to him: It is that part of the world that is haunted by that incredible illusion that man was created of nothing and that his actual birth is his first appearance in life."—Schopenhauer.

At first glance science and a future life seem to have nothing in common, but, as soon as we occupy ourselves seriously with the problem of our survival after death we see that much preliminary work has been done upon it by science, that biology, physiology, chemistry, physics; all the natural sciences have given to psychology a solid foundation that psychology, in its turn, has discovered in its substratum of the human being, that which they call consciousness.

Hypnotic experiments demonstrate that the individual consciousness is disposed in layers. The more profound the hypnosis the more deeply the hypnotizer penetrates into the personality of his subject, there awakening dormant memories and an activity which it does not at other times possess; acuteness of hearing and prodigious knowledge. These terms, various layers of consciousness, various states of consciousness, and, as some put it, the various bodies of man; do they correspond to something concrete, something that is palpable to a certain point? Darwin rediscovered one of the greatest laws that govern our cosmos—rediscovered because some others prepared the way for him. Antiquity knew the law as it knew the movement of the earth around the sun and the precision of the equinoxes. It is found in the grand philosophical systems of India and under the obscure symbols of some of their sacred writings.

Question of Invisible Matter.

The disciples of Darwin hold that all organisms are the product of a natural genesis. But this theory is not admitted in all its rigor by all thinkers. Some make an exception in favor of the human spirit. These two views will ever remain irreconcilable and will never find a common ground for discussion if the universe contains such matter only as our hands can touch, our eyes see, our microscopes or telescopes distinguish in the infinitely small or the infinitely large. But our modern physicists have ventured to say as an hypothesis that our palpable, visible matter is only a condensation of a matter, less dense, that the last physical atom, the gaseous atom, is only dissolved in order to pass into other states which are called etheric. Thus is revived what seemed dead; the pater omnipotens ethers of Virgil, the grand ether. The Hindoos called it akasha, synthesis of ether, which they said was composed of five ethers; nay, seven, each more and more subtle.

Theory of Etheric Fluid.

Anaxagoras taught that the prototypes of everything, as of their elements, existed in the infinite ether where they were generated and to which they returned. Except for the first words this opinion reproduces that of a number of modern physicians. Dr. Richardson says this fluid penetrates everything. A world is built in the center of the etheric fluid and moves in an ocean of this fluid.

For the physicists there is no longer merely the chemical elements but also meta-elements, those which Sir William Crookes terms semi-material elements; minerals, chemical elements, meta-elements, neighboring on the etheric state, etheric atoms, without doubt of divers degrees; such it seems to him is the claim which connects the grosser matter with a primordial sumstance. This conception harmonizes perfectly with the law of evolution, which without it is incomplete.

Dissolution of Consciousness.

The actual progress of science, which always is a perpetual becoming, permits us to infer that if this human consciousness has at its disposal a vehicle less dense than that which is dissolved at death, it can persist after this dissolution without immediately entering the reservoir of cosmic energies. Even what we know of the permanence of energy in the atom, which never dissolves save to reincarnate, permits the hypothesis of a consciousness preserving its acquired force for a period which will last as long as the systems in which it evolves, time being only an arbitrary conception of our brains.

But if science succeeds in establishing this fluid vehicle, composed of matter in the theric plane, that furthermore our consciousness can function in it independently from the physical body in certain morbid states or states simply not yet classified, will it then have discovered a theory which never was formulated by our predecessors? Not at all, and it is this fact which lends value to the hypothesis.

Double Body Theory Is Old.

All the peoples of the world, from the savages to the most civilized, have admitted the existence of this vehicle, even when they did not profess full faith in our survival. Innumerable traditions have been gathered on this subject. Nearly all the peoples of antiquity and at the present time many of the nations outside our occidental civilization gave and give to the human body a double, often called the astral body, which carries its soul into another world. They call it visible. Some believe it triple in its nature. Thus thought the Hebrews. As for the Old Testament produced by numerous compilations, altered by passing through our European tongues, be it by the ignorance of the translators, be it by the desire to make it harmonize with more recent theological conceptions, it contains certain passages which, faithfully rendered, express the same belief. Man besides his physical body has a terrestrial spirit. Nephesa, a soul, neshamah, a divine spirit, rauch. (Job xxvii:2, 3.)

Egyptian Septuple Theory.

For India and Egypt man is septuple; but this division really corresponds to but four planes, physical, etheric, mental divine. They are: (1) physical body, (2) etheric double, (3) vital principle or solar energy, (4) animal soul or bodily desires, (5) intelligence, (6) spiritual soul, (7) mental divine.

The three first principles are dissolved at death in order to enter new aggregations separately, the etheric double following the corpse and slowly dissolving above the tomb, at the same time if it is cremated. The animal soul is dissolved in its turn more slowly. The intelligence or the Manes of the Hindoos serves then as the vehicle of the two others, awaiting the hour of reincarnation. The divine spirit alone would me immortal.

It is curious enough to note that these beliefs scattered through the sacred or philosophical writings of India reproduce the scientific theories of the involution and evolution of the elements. Buddhism, among others, was evolutionistic on a scale far vaster than that adopted by Darwin. Its Nirvana is not annihilation, as is thought, but a state through which the elements comprising the substratum of consciousness acquired by man passes in order to go to other cosmic destinies. And this conception is grandiose.

Then, however immaterial, the soul is a substance, for it is a substratum of qualities, teaches the Hindoo philosophy. It ceaselessly reincarnates, like everything in the universe, by its natural love of life. When the system in which it evolves is in repose it also enters into rest. After the days of Brahma, the night of Brahma. But the germs are only sleeping, and the hour of waking sounds. They then undertake a new evolution, or rather they pursue their evolution with all the qualities, all the energies acquired in the course of the minor evolutions which they have already undergone.

Soul Corporality of Greeks.

Greece remodeled according to its genius the ideas of India and Egypt. The doctrines of many of the Greek thinkers were received from Egypt and above all from India, passed to the Neo-platonic school of Alexandria, and exercised a great influence on the Jewish world, on the Pharisees and the Essenes, and that slightly before the coming of Christianity. We also find during the first centuries of the church the belief in the corporality of souls and that of reincarnation.

Many fathers of the church defended both. St. Irenaeus said that souls were not incorporal save by comparison with the grosser bodies of men. Tertullian said that the soul was of the same type in its form as the body of man. Tatian, St. Hillary, and St. Ambrose all taught that the soul was corporal.

There has been much discussion in the various churches on the resurrection of the flesh based on the words of the Apostle Paul. In speaking of the body sown corruptible which became incorruptible, he could not but have had in view the fluidic body; because he was a learned doctor, and, as we have said, the Neo-platonic ideas had penetrated Judea before Christianity. It is easy to show that these were the accepted beliefs in the New Testament and that Christ did not dispute them. They were rejected finally because of the ultra-materialistic interpretation put upon the resurrection of the flesh.

Soul Corporality and Church.

We find the belief most vivid during the first five centuries of our era. Lactance declared at the end of the third century that the idea of immortality implied that of pre-existence. Origen professed it openly. St. Jerome notices it in a letter to Demetrius. St. Augustine in his confessions says: "Have not I lived in another body before entering my mother's womb?"

These words are one of the last echoes in our occidental world of a truth anciently known, which will probably revive during the twentieth century. Because everything in nature reincarnates, it remains to prove that the consciousness acquired reincarnates also, as it certainly does in an impersonal way, as all the phenomena of heredity prove in all the kingdoms. But an individual consciousness, does it preserve an individual life through these mysterious changes to which its vehicles are submitted. The first step toward proving this is the existence of some etheric vehicle, which is now being demonstrated by means of psychical and hypnotic experiments.

Let us commence with telepathy. Just as wireless telegraphy requires a receiver and a transmitter, so the etheric atoms which transmit the vibrations of our thought require an etheric receiver. And we return to our hyper-physical vehicle interpenetrating our physical body which it informs concerning that which it knows more or less clearly and according to convictions which are still declared morbid. The ether is a register of primary force, not only of sounds but of images. Every particle of matter registers everything which it has passed, say Jevons and Babbage in the "Principles of Science."

Thoughts, ideas have an objective existence. Telepathy has nothing astonishing in it. It will suffice to acquaint ourselves with its mechanism, to perfect the transmitter and receiver and then to experiment with perseverance in order to obtain results more and more worthy of our confidence.

Heredity and the Etheric Fluid.

This etheric substance, according to Ed. Perrier, transmits hereditary qualities and explains what we term the human soul. This opinion resembles with irregular fidelity the views of the ancients, and we fairly have before us the mysterious vehicle which permits consciousness to survive the dead body. Is science going to give us a certainty, and will human thought, thirsting for immortality, know at last, that death is only one of the innumerable transformations of life?

The moment that physicists admit ether and a primordial substance whence have come the minerals through involution, they can admit states of etheric matter invisible to our physical sight and where forms can exist which are equally invisible. Organic life could have evolved from etheric elements. It would evolve ceaselessly because this subtle matter does not exist per se as experiments of chemists and physicists show. Of divers degrees of density, it penetrates all bodies. Man, composite like all bodies, would preserve throughout his cosmic evolution, his etheric double. Radio-activity is an index of it.

Nerve Phenomena as Proof.

Certain maladies of the nervous centers permit us to observe phenomena which seem to indicate the existence of a vehicle other than the dense body, and it is said that it is the true seat of our sensations and of our memory. The facts seem to imply the existence of hyperphysical senses. More than this, persons in normal health, among whom these senses are awakened in intervals or continuously, affirm that they see this vehicle and certain phenomena happening in the plane to which it belongs by its material constitution.

Nothing abnormal or supernatural can manifest in the universe, but we know only an infinite part of what it holds. In order that a fact shall be supernatural or abnormal it must come from outside the universe. However, although we know as yet but an infinitesimal part of that which the cosmos holds, man contains in himself in a potential state all its constituent elements, a microcosm of the macrocosm, just as the seed contains an entire organism, and he can understand all that it produces according to the measure of his progress.

Perhaps he is approaching the moment when he shall have discovered all that his senses can show him, and since he wishes to know more he must develop his hyperphysical senses, which we have seen already exist but are not manifested save among extremely rare individuals.

When one of these individuals wishes to make use of one of these senses he isolates his consciousness from the exterior world in order to obtain a vision, a bearing, a hyperphysical sensation. This would seem to indicate that in order to obtain these same faculties of perception we must try the same means; the extra lucid person who reads for you the scenes from your past life does so in no other way. All his consciousness is withdrawn from the physical senses and then you do not exist for her in the dense state.

Thoughts are Fluid.

Some rare individuals have a direct knowledge of this. This vehicle, or body, or layer of consciousness, has senses corresponding to the state of the matter in which it functions. Here is the reservoir wherein float the images and the forms of all that humanity has thought and thinks. We take a bit of it and remodel it and we impress it anew in the ether more indelibly than a picture, a statue, or a book.

These ideas are not new. Many Greek philosophers have defended them and before them the Hindoo philosophers. And the most advanced minds of our age begin to divine that the pendulum of the great clock of time, after having oscillated toward the west, turns again toward the east. More than this, they foresee that if the occidental thought and the oriental thought will some day unite their harmony will prepare a prodigious impetus to human consciousness.—Chicago Tribune, Sept. 17, 1905.

LAKE HELEN, FLORIDA.

Southern Cassadaga Camp-Meeting Association.

This prosperous association will hold its twelfth annual convention on its beautiful grounds overlooking Lake Colby (postoffice Lake Helen), beginning Feb. 4, 1906, and closing March 18. The camp is located 145 miles south of Jacksonville on the Atlantic and Western railroad, a branch of the Florida East Coast railroad—a line between New Smyrna and Orange City Junction.

Hotel Cassadaga on the grounds will be opened Nov. 1, 1905. Board and room from $7.50 to $8.50 per week.

There are now built and in construction some fifty cottages and public buildings. Light housekeeping rooms can be found in the Apartment House, at very moderate cost.

Mrs. A. M. Spencer furnishes table board at reasonable prices, the year round.

The public buildings are the Auditorium, the new entertainment, the store, Brigham Hall, Apartment House, Library, and Hotel.

The speakers and mediums engaged at this meeting are J. Clegg Wright, Carrie Tying, W. F. Peck, Laura G. Fixen and Carrie Curran.

Mr. Peck and his niece, Grace Hawtin, will lead in the singing, and Anna Duncan will preside at the organ.

The trumpet medium, Mrs. Bartholomew, will give seances. Other mediums are expected.

Dramatic entertainments, weekly dances, card parties are features of the camp.

After December 1, there will be meetings each Sunday in the Auditorium.

The association has put down a deep artesian well, from which pure water is pumped into a reservoir on Prospect Heights; our cottages and other buildings are supplied with running water, free from sulphur.

New cottages are going up outside the gates, to be occupied by coming campers; some of the cottages are to let. For information about cottages to let, write to Mrs. A. M. Spencer on the grounds.

For rooms in Apartment House, write to Mrs. J. D. Palmer, Willoughby, Ohio.

Charles Myers will meet travelers at the station and convey them and baggage to the camp, three-quarters of a mile.

Southern Cassadaga camp is a healthy location, 'mid pines, on elevated, dry, sandy soil, the air bracing from the resinous pines; jasmine is in bloom in February, mocking birds make the air musical in March, Drummond phlox carpets the fields and yards in early spring, orange groves are plenty within a mile of camp—one in sight. Fires for warmth are seldom needed, hence the expense for fuel is but a trifle.

My excursions begin October 6. The dates following on October 27, November 10 and 24, December 9 and 29, 1905, and January 9, 1906.

All these excursions by the Clyde Steamship Co., from New York City. Write me for low prices—circulars, folders, etc., (enclosing 4 cents in stamps for postage). Full information will be given. H. A. BUDINGTON.

91 Sherman St., Springfield, Mass.

THE GOD-IDEA.

How many expeditions men have sent
Toward the infinite to find their God,
And only found their own transcendent dreams!

These have they deified, and worshiped them,
And sacrificed according to their wealth
Of mind and treasure.

Savage, saint and sage
Have built a dream-God, like unto themselves
And with their best conceptions trimmed Him up
Fit to be Ruler of the Universe.

Man never yet has seen Him face to face;
For He is hidden in a labyrinth
Of His own laws, which He can never break,
Nor set aside for any man's appeal.

EMMA ROOD TUTTLE.

"Success, and How to Win It." A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self Helps; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Tact; Angelic Help. Price 25 cts.

A QUERY AND ITS ANSWER

Concerning Apparitions of the Living.

"My husband is a traveling man. We are not congenial. He is absent most of the time. An apparition comes to me, during his absence, in every particular identical with him. I see the form plainly and hear every word it speaks. Its stock of knowledge, phraseology, gestures, color of hair, eyes, etc., are an exact duplication of my husband. When I tell him of the affair he says I am crazy and admonishes me to keep still about the whole thing, because there is no foundation for such hallucinations. I want you to tell me how to get rid of the delusion, if such it be, for I am not ready for Kankakee just yet, and I will certainly land there if this thing continues. I am not a believer in witchcraft or any other superstition."

The foregoing is, in part, a letter received by me a few days ago. Believing it to be of interest to your readers I have taken the liberty to subjoin it, and to make a few suggestions as to the probable cause of my friend's experience.

The first and most likely answer would be that she herself is correct in her diagnosis. It probably is a spirit. Considering the easy access an excarnate spirit has to the mind of the living and its power to improvise or create forms out of the matter of the spirit world, I would not be at all surprised to find the supposition correct.

On the other hand, it could be the projected double of the husband. It is not necessary that the person whose apparition hangs about a place should be dead. There are many living people whose "ghosts" are seen about the places where they formerly lived. An intense desire to be at a certain place sometimes creates a form so dense as to be visible to any one who has the slightest touch of clairvoyance. I once heard a reputable man, who was formerly a minister, tell about meeting his own double at the altar where he was holding divine services. He said that his own phantom, when he ascended the rostrum, was occupying his parochial chair.

It is said that each intense thought, beneficent or maleficent, may haunt a house or locality. The ghost will have its clearness and duration in exact proportion to the dynamic interest of the thought. It is probable, too, that the husband, being, as the letter elsewhere relates, of a prying, suspicious nature, finds himself inadvertantly at his home as soon as he falls asleep. His consciousness would then be focused in his astral body. In such an event, distance would be no barrier.

Again, the entity that my correspondent sees, converses with, etc., may be a creature of her own begetting. Memory reconstructs out of matter of the mental plane objects formerly contacted. This is known as re-collection, and is called subjective creation; but if we come down to a closer analysis we find that objective and subjective things are alike the result of imagination. When we see an objective thing, that thing does not enter our eye, but its picture appears in our mind. If we look at a subjective image, whether it is the outgrowth of our own thinking or caused by the act of another person or thing, we perceive the image produced in our mind; and thus you see that in both instances we can perceive nothing except that which impinges on our mind. Everything, external as well as internal, is in consciousness. The within and the without, paradoxical as it may seem, are one.

When we think of a thing or person, an objective form of that thing or person appears in our mind. By concertive practice, voluntarily or involuntarily, we gain power to hold on to that thing and we can project it upon the mind of others. If we are partially clairvoyant we can so project this mental image as to bring it into visual range of ourselves, and it is not unusual in such cases for the creator of the image to endow it with all the intellectual and other attributes of the model of which it is only a pattern. This capacity of creating a clear mental image and projecting it upon the mental horizon of another person is one of the fundamentals of thought-transference.

The remedy for divesting oneself of haunting creatures, no matter of what source or origin, lies in our own hands. I can give no better recipe than that of Miss Nora Batchelor, which appeared in The Progressive Thinker recently. Read her article closely and it will give all the information necessary.

HERBERT A. HARRELL.

Chicago, Illinois.

A FORTUNATE PREMONITION.

Did Not Some kind Guardian Spirit Inspire the Dream?

As psychic phenomena are being so freely discussed in scientific circles, some reader may be interested in the following story, which is literally true:

In 1862 two brothers, north of Ireland men were in Valencia, Spain, engaged in growing and shipping fruit for a house in Maiden Lane, London, England. Previously the younger had been a newspaper reporter in the city of Londonderry, Ireland, and while there had made the acquaintance of a young woman to whom he became engaged. The time was approaching for the marriage, and it was necessary for him to make a long voyage to reach the home of his fiancee. The marriage day was set, and he had engaged his passage in a certain ship. Before the date of sailing his elder brother dreamed that he saw the vessel with his brother on board move out to sea. Without any apparent cause she suddenly careened and turned bottom upward.

The dreamer smiled at the vision, dismissed it from his practical mind, and was soon fast asleep again. He would doubtless have never given it a second thought had it not occurred exactly in the same form in each of the two succeeding nights. It then so impressed his mind that he concluded to tell his brother and persuade him to postpone his trip and sail by the next boat. The ship of the dream was lost on her voyage, and all on board perished.

The brother sailed the following week, reached Londonderry, the home of his bride, and was married on March 10, 1862. In the meantime the elder brother had written to his sister in Dublin telling her his dream and explaining that their brother had postponed his voyage as the result of it, and his letter reached the sister much to her relief, for she had already learned through the public press of the loss of the ship, on which she supposed her brother had perished.

Was this dream the result of a disordered brain, or can it be explained on religious or scientific grounds?

R. H. C.

Pine Island, N. Y.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price $1.

REMARKABLE INVENTION

AN INSTRUMENT THAT RESTORES EYESIGHT.

Spectacles Can Be Abandoned.

This instrument is in the form of a pocket battery, which the inventors have patented and which they call "Actina," a word which is their trade mark and owned by them.

In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or drugging the eye for any form of disease, cataracts, pterygiums and other abnormal growths can be removed and weakened vision restored by the new and more humane method. If this is a fact, there will be no need to go blind or to wear spectacles. "Actina" has been tested in hundreds of cases and has effected marvelous cures. So confident are the inventors that this device is an article of great merit that they give an absolutely free trial. They want every one interested to make a thorough investigation and a personal test of the "Actina." As it is sent on trial postpaid, any person can give it this test.



They issue a book of 100 pages—a complete dictionary of diseases—which tells all about "Actina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners, and it is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. 342R, 929 Walnut Street, Kansas City, Mo.

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Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

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NOTICE!

The Woolley Sanatorium, the only institution in the United States where the **Opium, Cocaine and Whisky** habits can be cured without exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. B. M. Woolley, 100 N. Pryor Street, Atlanta, Ga.

Out of the Depths Into the Light.

By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This is a very interesting little book, and will be appreciated from start to finish by all who wish to gain spiritual information. Price, 25 cents.

DEATH ITS MEANING and Results.

By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting narrative relating a series of wonderful psychic manifestations occurring in the writer's experience. Cloth, Illustrated, $1.25.

The Nemesis of Chautauqua Lake

This fascinating Book by the well-known Author and Scholar,

HON. A. B. RICHMOND,

Should be in the hands of every Spiritualist in the land. It is based on a historical fact, but through the narrative is woven a psychic web of thought in the style so natural to the great criminal lawyer that one can feel the author's very presence during its perusal. It is certainly interesting. Price, cloth, 75 cents.

In the World Celestial

Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherealized, materialized and through trance medium, has him put into a hypnotic trance by spirit scientists and held in that condition ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement.

He says: "This book will give us courage to pass through the shadow of death to the sunlit clime of the world celestial."

Rev. M. J. Savage says: "It is intensely interesting, and gives a picture of the future life that one cannot help wishing may be true."

The Medical Gleaner says: "It lifts the reader into enchanting realms, and leaves a sweet taste in his consciousness.

Hon. C. A. Windle says: "It is inexpressibly delightful."

President Bowles of the National Liberal League, says: "It is one of the choicest pieces of literature of this marvelous age of books."

Everybody will be charmed with it, for it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold. Price $1. For sale at this office.

PROGRESSION Or How a Spirit Advances in Spirit Life. The evolution of Man. By Michael Faraday. Price. 15c.

INVISIBLE HELPERS

A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

Talleyrand's Letter to the Pope.

This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts stated, and the keen, scathing review of Romish ideas and practices should be read by all. Price 25 cents.

THUMBSCREW AND RACK.

Torture implements employed in the 15th and 16th centuries for the promulgation of Christianity, with pictorial illustrations. By George E. Macdonald. Price, 10 cents.

ORIGIN OF SPECIES.

By means of natural selection, or the preservation of favored race in the struggle for life. By Charles Darwin. Gilt top, cloth bound. This book is the grandest achievement of modern scientific thought and research. It has passed through many editions in English, has been translated into almost all the languages of Europe, and has been the subject of more reviews, pamphlets and separate books than any other volume of the age. Most of the great scientists of the age fully support his position. The thought of this book has become a part of the common inheritance of the race. For sale at this office. Price 75 cts.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

THE SUNFLOWER CLUB.—Henrietta L. Lichtig, corresponding secretary writes: "The ladies of the Sunflower Club will give a tea party, Tuesday, Sept. 26, from 2 to 5 p. m., in their room, Lincoln Hall, Fraternity Building, 70 East Adams street. Tea 10 cents a cup. For every cup you buy you will receive a reading. Come and bring your friends. Chicago's leading mediums belong to the Sunflower Club and will preside at the tables."

Notice to Spiritualists:—The ex-priest, P. A. Seguin, well known among the Spiritualists, has a large house in Minneapolis, where rooms can be gotten by married couples, four large rooms, and also by single people in three smaller rooms, at the rate of 50 cents each occupant for one night, and besides giving meals at 25 cents each—all of which is considered cheap in Minneapolis. Street cars pass Mary's Place, the location of the Unitarian church, at the door of the Working Girl's Home, managed by P. A. Seguin and his good wife. Write at once for applications, to P. A. Seguin, 1500 5th street So., Minneapolis, Minn.

A Boston scientist says that hypnotism can develop only natural instincts and that the best hypnotist in the world cannot make a really moral person do wrong. From experiments he has made he believes that 75 per cent of the human race, if unrestrained by family pride and other like considerations, would steal.

Dr. S. Clay Markley writes: "I would like to suggest that Mrs. Clara Watson of Jamestown, N. Y., is the right person and best fitted to be president of the N. S. A."

G. S. Klock, secretary, writes: "The State Spiritualist Association of Nebraska will convene at Lincoln, on Tuesday, October 10, at 8 o'clock p. m., in the office of the secretary, 2900 P street, when an adjournment will be taken to convene again October 14, at 8 p. m., for the ratification of the work of the officers in the past year, and to set a date for the election of officers. All true Spiritualists are requested to be present at the ratification, as a good time is anticipated."

A. C. Nunbson writes from Superior, Wis.: "Herewith please find $1 for one more year's subscription to your dear Progressive Thinker, my twelfth year, I think, and if I live as many more years—I am 62—I must keep it before me as my guide. There can not be any danger of The Progressive Thinker dying out as long as the progressive spirit of our champion worker, Mr. Francis, stands at the helm."

Claire and Agnes Tuttle, who have recently been the guests of Mrs. Marian Carpenter at her delightful home in Detroit, Mich., write that Mrs. Carpenter has been highly successful in her camp work this summer, pleasing the large audiences for two weeks at Lake Brady, Ohio, Haslett Park, Grand Ledge, and Grand Rapids, Mich. The last two Sundays of September she will serve a society at Columbus, Ohio, where she has many friends. She is a winning speaker who draws well.

Mr. John W. Ring, National Superintendent of Lyceum Work, lectured in Conneaut and Ashtabula, Ohio, the first two Sundays in September. The attendance was all that could be expected for the beginning of the season, as all attention and energy had been centered at Lily Dale, the great camp of the central east. He was at Titusville, Pa., where the society owns a lovely temple and are doing a good work with the adults and young people as well. Mr. Ring will be in Indiana the latter part of September, and comes to Chicago for the first two Sundays of October. After a short stay in Milwaukee, Wis., he will attend the National Convention to be held in Minneapolis, Minn., where he has a very interesting report to make of the lyceum work during the year just past.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

GEORGIA GLADYS COOLEY IS NOW READY TO MEET HER FRIENDS AND PATRONS IN PRIVATE WORK AT HER RESIDENCE, 567 EAST 62ND STREET. SHE WILL BEGIN HER PUBLIC WORK ABOUT OCTOBER 1. WATCH THE PAPER FOR LOCATION OF HALL, ETC.

THE CHICAGO SPIRITUALISTS LEAGUE.—H. F. Arnold writes: "The next public meeting of the Chicago Spiritualists League will be held in Handel Hall, 40 East Randolph street, on Saturday evening, October 7. Our speaker for the evening is Mr. John W. Ring, of Galveston, Texas, one of the most eloquent and forcible speakers upon the Spiritualistic platform. The message bearers will be Mrs. Isa Cleveland, Mrs. C. Schwahn, Mrs. Dr. Caird, and Dr. Burgess. An excellent musical program is being arranged. Let every Spiritualist in Chicago be present and enjoy the good things in store for them."

Georgia Gladys Cooley is now located in her new home, at 567 East 62nd street, Chicago, where she will be pleased to meet her friends and patrons between 10 and 4 o'clock daily, with the exception of Saturdays and Sundays. Readings given outside of those hours by special appointment only. She anticipates opening public meetings in the near future. Watch for further notice.

Mrs. C. Kirchner writes: "The Rising Sun Mission will have for its speaker on Sunday afternoon and evening, October 1, Mr. John W. Ring, of Galveston, Texas. Brother Ring is Superintendent of Lyceum Work of the National Spiritualist Association. An able orator and forceful lecturer. Don't miss this treat and come early to get good seats. Brother Ring will also lecture on Wednesday evening, October 4, at the home of President Kirchner, 22 Jackson Place, between Jackson Blvd. and Van Buren street, west of Hoyne avenue. Come and hear some spiritual truths. All Welcome. Those who attended the afternoon meeting Sunday-Sept. 17, of the Rising Sun Mission were well repaid for their visit, as we had with us Brother H. M. French. He will be with us again in the early part of October. Brother Thompson also gave some grand demonstrations. In the evening Dr. J. H. Randall delivered one of his forceful lectures. Mrs. Dr. Caird of Lynn, Mass., gave a number of tests through automatic writing, a phase of mediumship which she has thoroughly developed, which was demonstrated by the quick recognition of those who received them. Our sister will be with us for a few more Sundays we are glad to state. We cordially invite all to attend our services Sunday afternoon at 3 and evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. Our next social will be held at Sister Kepner's home, Saturday evening, Sept. 30. Address 285 Walnut street, near Leavitt street. An elegant time was had at the social given for the benefit of the Rising Sun temple fund, by Sister Sinn, at her beautiful home 515 E. Fullerton avenue, on Saturday evening, Sept. 16."

J. P. M. writes from Wichita, Kans.: "The Independent Spiritualists are enjoying an intellectual feast. Mrs. E. J. Jaquet, so well known in Chicago, spoke to a large and appreciative audience Sunday evening, Sept. 10. After the lecture, 'Sunbeam' took control, and not only charmed her hearers, but gave the most convincing tests that have been heard in that hall, or any other for that matter, for many a day. The comments on both lecture and tests have been of a highly complimentary nature, and no medium ever in this city has attracted the attentions bestowed on Mrs. Jaquet. How long she will remain with us, she is unable to say at present. She is in demand for circles in the city, and several calls from distant points are awaiting her decision."

J. Raber writes: "The Elkhart, Ind., Spiritual Society is now regularly chartered in the state association, and is striving hard to hold aloft the banner of Spiritualism. It invites the cooperation of all friends of the cause in this city and surrounding country. Oscar E. Edgerly has been engaged as speaker for the first three Sundays in October. There will be a meeting in the morning and one in the evening on each Sunday; also a test seance during each week. Come out and encourage us with your presence."

Henrietta L. Lichtig writes: "The spacious parlors of Mr. and Mrs. J. R. Francis were crowded with the ladies of the Sunflower Club and their friends, Wednesday evening, Sept. 13. Everybody was at their best, and a general good time was had. The evening's entertainment was so diversified one was kept wondering what was coming next. The ladies are proving themselves excellent entertainers and their friends are anxiously awaiting their next. Among their out-of-town guests were Miss Elizabeth Harlow of Columbus, Ohio, Mrs. Georgia Gladys Cooley, Mrs. Dr. Caird of Lynn, Mass., and Mrs. DeWolf Kiser of Iowa."

H. Smith writes: "Sunday evening at Van Buren Opera House, the Spiritual Society Students of Nature was greeted with a large audience to listen to the subject, 'Appeal to the Pious, and Divorcement,' delivered by the pastor. The assistant, Dr. L. C. Koehler, gave an instructive, soul-stirring discourse that was heartily applauded. Messages were given by Mrs. Schumacher. The young people expressed themselves as satisfied. We as a society feel repaid in our success."

We are sorry to say that Mr. Edgerly's present engagement with us concludes with Sunday, Sept. 24, but we shall try to arrange to have him with us again later in the season. We expect the Jackson people will patronize the Grand Ledge camp-meeting very largely next year, for we are all delighted to know that Mr. Edgerly has been re-engaged to act as chairman there again next year."

Benson Gray writes from Jackson, Mich.: "The guides of our present speaker, Mr. Oscar A. Edgerly, continue to give us grand and uplifting discourses. The two lectures of Sunday, Sept. 17, it seems to us, would have almost done credit to an Ingersoll.

J. L. Foster writes: Mrs. F. V. Jackson is attending the Progressive Spiritualists society at Elwood, Ind., and will answer calls in a reasonable distance through the week, to attend societies, marriages or funerals."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Dr. Peebles is coming to Chicago to speak for the League, Saturday evening, Nov. 4, and he will speak for the Rising Sun Mission, Sunday afternoon, Nov. 5, and in the evening for the Aitken Society, 4308 Cottage Grove avenue.

Mrs. M. A. Merrell writes: "I really cannot do without your valuable paper. I am glad to know that it is so largely circulated."

Mrs. Alfred Olson writes from Sabine Pass., Tex.: "You will find enclosed money order for $1 to pay for the renewal of my subscription to The Progressive Thinker for another year, as I see my time is about up. If there is any one who would like to have The Progressive Thinker, but is unable to pay for it, if such an one will make it known to me I will see that they get the paper."

Joseph Griffen of Alexandria, La., expresses his great appreciation of the six Premium Books he ordered.

Church of the Soul Communion meets every Sunday at 3 and 8 p. m., in Lincoln Park Lodge Hall, 869 N. Clark street, opposite main entrance to Lincoln Park. Lecture, tests and messages at each meeting. R. S. Ray, pastor.

John W. Ring lectured last week at Waldron, Ind. He creates a lively interest wherever he lectures. He will be in Chicago October 1, and will remain several days, and deliver two or three lectures.

Correspondent writes: "The Spiritual Alliance Society, 3514 Vincennes avenue, corner Cottage Grove avenue, are holding some very interesting meetings every Sunday at 3 and 8 p. m. We are pleased to find our hall well filled with strangers, seeking the truth. We are enjoying some very interesting lectures through Mrs. Elmo by her guides, as well as messages from the other side. Every Wednesday evening, a test and reading seance is given by 'Blue Bell,' Mrs. Elmo's guide and message giver. Every Saturday evening we hold a social and invite you all to come and enjoy yourselves. Remember that Mrs. Elmo's residence and assembly hall is in the same building."

G. H. Brooks lectured for the Spiritual Science Society of Rockford, Ill., for the two last Sundays of September. He speaks in Milwaukee, Wis., in Severance Hall, Milwaukee street., near Niseon street, the Sundays of October, and perhaps longer. He does not as yet know what his permanent address in Milwaukee will be, but letters and telegrams sent to his home address, 114 President street, Wheaton, Ill., will reach him.

Rolla Stubbs writes from Long Lake, Minn.: "The good work of building up true Spiritualism is progressing finely here. The Minnetonka Spiritualist Association has had a number of good workers the past season. As we have a temple and home of our own now where we entertain them, we find conditions much better. In July we had that pioneer worker and inspirational speaker, Mrs. S. M. Lowell of Anoka. For thirty years she has been doing a good work in upbuilding true Spiritualism. In August we had Mrs. A. Talcott of Minneapolis, a splendid inspirational speaker and test medium. The poems given through her from spirit side of life are excellent. She is a thorough worker for the cause. On the 16th and 17th we had with us that venerable old worker, Moses Hull, president of the Morris Pratt Institute. He is a teacher instead of a preacher. His meetings were well attended and all felt that his lectures were great and good. Besides our home talent we expect to have others with us during the fall and winter months."

Alice Turbett writes: "The Band of Harmony gave a reception to the pastor, Mrs. Richmond, upon her return from the camps, Thursday, Sept. 21, afternoon and evening, with addresses of welcome from members and friends. The christening of Mr. and Mrs. Brunton's infant son was one of the features of the evening. Poetical readings by the pastor were also enjoyable. Music by Chicago's soloist, Miss Ariel Nichols."

The Lake View Spiritual Union announce that their Sunday afternoon meetings have been resumed. Meetings are held at 3 o'clock at Wells' Hall, 1629 N. Clark street, corner Fletcher street. Conducted by Dr. and Mrs. C. A. Wickland. Friends and co-workers are cordially invited to assist.

Bertha Wiers writes: "We of Elyria, Ohio, are still in the ring, and dealing out spiritual unfoldment. We have elected the following officers for the coming year: F. W. Martin, president; C. D. Van-Hoesen, first vice-president; J. M. Wooldridge, second vice-president; A. F. Reinke secretary and treasurer. The above officers and F. H. Davis, Harry Farrell and Tom Henson were elected trustees. Our society is in very good condition, having enrolled several new members in the past few months, and we hope to make next year one of the best since its organization."

President Hassmann writes: "The announced opening services of the incorporated society, North Star Spiritual Union, were held with a large attendance at its hall, 1546 Milwaukee avenue, on Sunday, Sept 3. A fine lecture was delivered by Koehler, Rev. P. M. Esser, the regular speaker of this society, being absent. The second spiritual meeting was held with many investigators of Spiritualism. Dr. Esser was at his post and held the audience spellbound with his lecture on the Spiritual Unfoldment of the Human Race. His oriental guide has promised rare revelations during the winter season. Come and attend the regular course of lessons. Mrs. Johanna Rennau was also very good in demonstrating spirit return and communication in tests. The society has also purchased a fine concert organ to bring the people in a harmonious state. Healing and flowers free at every meeting; also The Progressive Thinker is not forgotten. It is sold at every meeting. Come and attend; we do the rest. Sundays, 8 p. m."

Eva L. Stewart writes: "On Sept. 10, the Hyde Park Occult Society, was entertained by a lecture from that gifted lady, Mrs. Eva Fravel of Austin. The subject was taken from a song that was song which was 'Tyranny Must Fall.' She handled it fine and left the impression that we should assert our own individuality and not be controlled by the tyranny of others. On Sept. 17, we had with us Mr. H. M. French, who for the past few years has been doing some good work in Ohio. He gave us a fine discourse from the Bible that did us all good. He lectures under control and gave full satisfaction to the audience. On Sept. 28, we have our opening of a series of social dances, which we will keep up on Thursday evening of each week. Norton will furnish the music. Admission will be 25 cents, including refreshments."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, Oct. 1, 1905: "Riches About Us."

Gem of Thought:

Let us find and hold the riches,
Strewn about us everywhere;
Nature's fulness, joy and pleasure,
Here and now, not over there.

If with cheer we take each lesson,
And enjoy the fruit that's given,
Earth will be a place of gladness,
And to-day we'll live in heaven.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Wm. C. Lee writes: "Angels bless you and yours for the stand you have taken the past year, in one of the best papers published, and good is being felt under the surface of public opinion. Soon the bonds will burst, and then, hurrah for spirit intercourse!"

D. G. Hill writes: "Circumstances over which your correspondent had no control prevented him from giving to the readers of your valuable paper notice of the meetings of the Golden Rule Spiritualist Society on Sunday, Sept. 10. I wish to say that the afternoon service took the usual course of short talks and messages, and in the evening a very large audience greeted the speaker, Mrs. De Wolf Kiser, who held the close attention of her many friends and the strangers as she so forcibly presented the truths of Spiritualism, assisted by that other veteran worker, Mrs. Isa Wilson Kayner. In talk and messages, these with our home workers making a most enjoyable time for all. Sunday, Sept. 17, was another day given to the same work, with short talks by Dr. Koehler, Jas E. Coe, Mrs. Georgia Gladys Cooley, Mrs. Nora E. Hill and others, and for the evening owing to the failure of the expected speaker, W. L. Snell, to be present, Mrs. Nora E. Hill held the rostrum and gave one of her telling lectures, followed with messages by Mrs. Kittie Gifford and Mrs. Alice Sexsmith, the accuracy of which brought the truth we are trying to teach close to the hearts of the people. Our speaker for Sunday evening, Oct. 1, will be Mrs. Nora E. Hill. Our open door plan of meeting seems to please, as evidenced by our large and growing attendance, and it certainly is gratifying to the society and we shall continue in the future as in the past, to make these meetings what we claim for them, Spiritualist meetings. At the old place, O'Donnell College Hall, South Paulina street, between Washington Blvd and Park avenue. All Welcome."

Mrs. B. F. Allen writes of the good work being done at Pittsburg, Pa., by Mrs. Margaret Gaule-Redinger.

T. Spangler writes that the interest in Spiritualism is increasing in Pittsburg, Kansas.

C. A. Sollinger writes: "Dedication of Fullerton street Spiritual Temple, between Broadway and Marceline avenue, Cleveland, Ohio, Oct. 1, 1905. Doors open to all." Services will be held morning, afternoon and evening. Fred D. Dunakin, president of O. S. A., and Dell A. Herrick will officiate in English; C. A. Sollinger in German; Miss Edna Grant, the spiritual nightingale, of Conneaut, Ohio, soloist; Prof L. Quedenfend and his three sons will furnish the musical program; other speakers and good mediums will be present. Lunch will be served at the temple. Everyone, far and near, is invited to attend."

Marguerite Mac writes: "On Thursday evening Sept. 28, Mrs. M. A. Burland will hold her regular monthly sociable in her parlors at 3019 Vernon avenue. Prof. Leon and other good psychics always present to give spirit messages and tests, and palmists to read the lines in your hands, so all have a good time. Our hostess always serves some dainty refreshments, all for the small sum of 25 cents."

H. D. Morgan writes: "W. J. Colville has been secured by the First Association of Spiritualists of Washington, D. C., for the month of October. Services every Sunday at 11 a. m. and 7:45 p. m., at Masonic Temple. Mr. Colville will also give a course of 20 afternoon lectures at the residence of Dr. Alice Harvey Butts, 1402 L. street, N. W., on special topics, and a course of twelve evening lectures at 402 A street S. E."

Sylvia Carey writes: "The ladies of the Kenwood Spiritual Society will give a Harvest Festival and dance on Friday evening, Sept. 29, at Kenwood Hall, 4308-10 Cottage Grove avenue. Refreshments served in banquet hall. Music by Reed's Orchestra; wardrobe free. Come and bring your friends. We will insure you a good time. We hope to see all of our old friends and many new ones on this occasion. Come and be royally entertained."

Maggie Henry writes: "Sunday, Sept. 17, at (old 77) Spiritual Mission Chapel we had a very fine meeting. A large and intellectual audience. Our speaker, F. M. Stoller, read for the scripture lesson a portion of the 28th chapter of I. Samuel, where King Saul visited the Woman of Endor (a medium). After a few remarks he took up the questions and answered them all in an interesting manner. We had with us again our musician and test medium, Madame Lucile DeLoux, who will be with us every Sunday, now that she has returned to the city. She favored us with spirit messages, and I think Mr. Stoller answered a personal question for every one in the audience, as well as giving a number of psychometric readings. Strangers and investigators welcome at our meetings, at 8 p. m. every Sunday."

Important Notice to Ohio Spiritualists.

The Ohio Spiritualist Association is very desirous of extending its missionary field and earnestly solicits correspondence with Spiritualists in localities where there are opportunities of organizing societies. Address all communications to

CARRIE M. BARTHOLOMEW,
Corresponding Secretary O. S. A.
Geneva, Ohio.

By order President O. S. A.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

"The New Life." By Leroy Berrier. Eminently suggestive along the lines of "new thought." Excellent in tone and tendencies. Price, cloth, $1.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

FRANKLIN CAMP, NEB.

Closing of a Very Successful Season.

We have closed one of the most successful camp-meetings ever held at this place. At first the outlook was anything but encouraging. Before opening our camp two orthodox camp-meetings were held in the grove, also a county fair, close by; these together with a heavy fall of rain on the 4th and 5th, made it seem as if our efforts would be futile. On the 6th, however, the weather changed and the welcome sunshine peered through the trees, while the leaves threw off the rain drops, making nature weep while she smiled with promise of success and harmony for the remaining eleven days.

The workers who had gathered around the camp-fire during the storm, with sedate countenances, came forth now, with beaming faces and merry repartee upon their lips. One could hear the ringing laughter of the ladies mingled with the bass and heartfelt tones of their gentlemen companions, all of whom were determined to cause the old grove to reverberate with the good cheer and harmony, felt by every one present.

The dining tent every morning resounded with good cheer, good food and merry-making, intellectual discourse and harmony that challenged the aid of the gods in bringing about success. The lines of attraction were laid to every town in the vicinity of the camp. People poured in from every direction, until each worker had all he or she could attend to. C. H. Moody was appointed chairman of the meetings; everything was kept in order, and harmony prevailed everywhere.

His courteous attention to the workers, and kind address to the public, won for him the highest esteem, which made the good-byes at parting with him and his estimable wife, be felt deeply by us all.

Mrs. E. M. Hull of Kansas, who is a highly cultured lady, interested her audience with historical readings and comic character illustrations, that pleased everyone; she did not remain during the last week of camp, duties calling her home, to the regret of all.

Mrs. Bessie Bellman, from Howard, Kansas, an inspirational speaker, delighted her audience with historical and biblical illustrations and citations from leading authorities, together with her graceful appearance and perfect delivery, she wins the hearts of her hearers. There is not a more competent nor attractive speaker on the spiritual rostrum; she will always receive a hearty welcome whenever she returns to us in the future.

Mr. E. F. Barrows, who is a simple reader and medium, has no peer in his line of work, which is individualized; he never fails to give perfect satisfaction to those who seek spiritual counsel and communion with their departed ones. He is one of the rare gems on earth and should be more widely known.

Rev. E. E. McCarthy, from Denver, Colorado, is an elderly lady with gray hair, but her bright intellect and ready wit wins every one. She has no equal in the lecture field, her batteries aimed towards the enemy's lines, are ablaze with intellectual fire, with which she slays all opposition, never ceasing till the work is finished and she has won a victory for Spiritualism, which she seems to prize above all else. When giving messages from the rostrum she keeps her audience laughing and weeping alternately. This lady can occupy the rostrum for two hours and still they cry for more. She is a student of the occult and we confess, through the knowledge thus obtained, she has developed wonderful powers. Her address is 1242 Curtis street, Denver, Col. Mr. E. F. Barrows' address is Franklin, Neb.

We would like to relate an incident of rare mediumship.

A gentleman from Montana who had recently come to Franklin on private business, brought with him a skull of an Indian woman, which bore a remarkable history of twenty years' standing. Not one person present knew anything regarding it but himself and some friends who came with him. The skull was well wrapped in a newspaper, which excluded every trace of form; it was placed in the circle, on the ground, the mediums were told there was a history connected with the bundle which they were asked to solve. Miss McCarthy rose quickly to her feet, after slapping the parcel several times, took it, placed it on her head; her hair being done up in pompadour style, the parcel was light and didn't seem to fit, yet the lady placed it there, talking all the time in Indian dialect and manipulating the light parcel till it remained where she placed it; then she hurried back and forth as if frightened, suddenly she gasped as if in pain, caused by some concussion and fell to the ground as if dying. She said "I am killed," and then seemed to get a hatchet showing how her limbs were cut from her body by some one who left her to die. She wanted some one to find a small tin box which she lost in the struggle, that contained the secret of her persecution and death. Mr. Barrows finished the scene by dancing a war dance, hanging the Indian that murdered the young Indian woman.

The gentleman related the story as far as he knew, which corroborated what the medium had disclosed. It was the first time they had ever witnessed anything of this nature and they were astonished and convinced by the tests they received. No secrets can be hidden from a true sensitive.

Mr. J. D. Reeves with his wife and beautiful daughter Alther, furnished the music during the time of camp. Their home is in Asherville, Kans.

In closing we wish to say to the friends, that after two years' disaster from fire and flood, we are yet in hopes that the fires kindled in this center of spiritual education will not be allowed to go out. The grand work done here this year by our noble workers, who put forth every effort to give the camp a new start, will be followed by financial aid, so that the camp will live to kindle anew each year, the hope of spiritual development in the hearts of those who are seeking truth from within.

There will probably be a new management, as myself and wife will retire from the labors necessary to sustain a camp, to enjoy the spiritual rest among those of our friends who will attend next time, and let younger and stronger people, of whom we have many, take our places. Whatever is done, however, for the welfare of the camp, which is somewhat in debt, will be published in The Progressive Thinker.

D. L. HAINES,
Secretary.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 55 cents.

FRANKLIN CAMP.

Meeting and Overcoming Opposing Obstacles.

We are just in the close of a rather unusual experience in the history of this once very successful camp. It seems within the last few years both the elements and opposing thought of the vicinity have combined to hinder the influence of the advance thought sent forth from this center of evolutionary education, yet strange to say we believe the camp will live and flourish, and yet will shelter under its magnificent old trees the forms of those noble souls who sacrificed so much in coming here, from different parts of the country in order to pour out their grand thoughts that will vibrate through endless time, meeting in sweet intonations the spiritual demands of many who are yet to come upon the stages of material experiences.

When we arrived here after a short but tedious journey from the Delphos, Kansas Camp, the weather had changed from 95, falling to 50 degrees in twelve hours, remaining low two days, when it commenced raining, water falling steadily and heavily for forty-eight hours. Not very encouraging outlook for either the management or workers. One whole week was spent without any visible good results. The weather cleared, however, and the sun came forth with warming rays to cheer us, and we soon observed the white dresses and gay hats of the young girls approaching, together with spanking teams and carriages well groomed, bringing happy, smiling faces, and for us best of all, well filled pocketbooks. Our circles were well filled and each lecture well attended; collections liberal and to-day, the last Friday of the camp, we look forward with much hope and enthusiasm to a successful closing.

Hoping each friend who reads these hastily written lines will send out to this camp thoughts of success and financial recognition, so that not even one of our centers will be overcome by opposition. We need them all, and let us demand that Camp Franklin will live to continue the noble work it has started. We also wish to say a few words in honor of the grand old gentleman and his good wife, Mr. and Mrs. Hawes, who have with herculean effort stood firm to their post, while the enmity of the gods worked to unfold more power and illumination, that will still resist the opulence of money and creeds that surround this camp. May the Infinite spirit of truth bless and protect them in their declining years.

REV. E. E. McCARTHY.
Denver, Colo.

BOOK REVIEW.

A Dweller on Two Planets, or the Dividing of the Way. By Phylos the Thibetan. Baumgardt Publishing Co., Los Angeles, Cal. Cloth, $2.

This book is remarkable for the manner of its composition and the nature of its contents. We cannot give a better idea of it, than quote these descriptive words:

The initial chapters open with a description of Atlantean times, 12,000 years ago, and vividly depict that age of the world, startling the reader with the almost unavoidable conclusion that in art, science, religion, social customs and all other things of which we to-day are so proud, those ancients were not merely our equals, but our superiors. How many of these things were lost, and how, to-day—towards what is almost universally believed to be the end of a grand cyclic period, perhaps indeed of the world itself—these lost marvels of nature's hidden forces and secrets are to be re-discovered, are so being, indeed. And here, for many, will be the chief charm of this book; that in the nineteen years since it was written many of its amazing prophecies have been most startlingly verified, as for example, the X-ray, wireless telegraphy and hundreds of lesser marvels, a man's belief in which in 1886 would have been title to life in a mad-house. And witness this marvel of to-day, April 20, 1899: "Axell Orling gave a private demonstration in London yesterday of his marvelous invention of steering a vessel by transmission of motor force by waves of light similar to the X-ray, the force being transmitted through two walls interposed." Yet "A Dweller on Two Planets" contains the forecast of this marvel, though written in 1886. One reads of yet greater wonders to be re-discovered, and feels that they will also come to pass because so much that was pure prophecy in 1886 has already been realized.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mr. Birdsell Manley, eighty years young, fifty-five years married to Elizabeth Morley Manley and a life-long resident of Andover, Ohio, passed to spirit life Sept. 9, 1905. Mr. Manley had enjoyed the knowledge afforded by Spiritualism for more than thirty-five years, and with his companion looked forward to the passing with certainty. The funeral was held Monday afternoon. Mr. John Wallace, a friend of the family, made an address such as one friend can make of another when the hand of the angel of a higher life has reached forth. A select choir rendered appropriate songs from the Spiritual Harp, and Mr. John W. Ring, of Galveston, Texas, conducted the service at house and grave. A large crowd of representative citizens were present and enjoyed the spiritual discourse.

Passed to spirit life, John W. Dibble, aged 74 years. He had been a Spiritualist for many years. By his special request Frank T. Ripley was called to officiate at his funeral. He was loved and greatly respected by his neighbors in Boswell and the adjoining towns. He was a great reader of The Progressive Thinker. By his will, which was read, he left for Spiritualism quite a sum. The front yard of his home was thronged with friends and neighbors. The Masonic order performed the service at the grave. COR.
Boswell, Ind.

Attention, Maine Spiritualists.

The ninth annual convention of the Maine State Association of Spiritualists will be held in Showhegan, Maine, Oct. 6, 7, and 8, 1905. Good speakers, mediums and musicians have been engaged for the occasion. Every "Pine Tree State" Spiritualist should be present. Important business demands the attention of every believer in Spiritualism. Reduced rates on the Maine Central railroad and its branches. In going to Skowhegan, ask for a ticket to the State Spiritualist convention. For full particulars, address the secretary

Charles A. Chase, Clara B. Crosby, vice-presidents.
VIOLA A. B. RAND, Sec'y.
R. F. D. No. 1, Hartland, Maine.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

HIMALYA
(THE KOLA COMPOUND)
The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that
HAY-FEVER
—AND—
ASTHMA can be CURED.
Mr. W. H. Kelley, 317 46th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalya, after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Closson, 128 Morris St., Philadelphia, writes, Jan. 16th, Doctors did me no good, but Himalya cured me. Mr. W. P. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist, of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya, as it cured me of Hay-Fever and Asthma, and have never had any return of the disease.
Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1165 Broadway, New York.

OUR TWELVE PREMIUM BOOKS.

They are our own publications.

They are neatly and substantially bound in cloth.

No other publishing house in the United States excels them in the mechanical work—binding, printing and paper.

The three volumes of the "Encyclopedia of Death, and Life in the Spirit World," contain more valuable data on Death and Spirit Life than can be dug up in all the libraries of the world.

Then comes the valuable work by Hudson Tuttle, "The Religion of Man and Ethics of Science."

Then the excellent work by Dr. J. M. Peebles, "The Seers of the Ages."

Then comes the "Great Debate Between Moses Hull and W. F. Jamieson. It will fill an important niche in your library.

Then follows "Ghost Land," "Art Magic," "The Next World Interviewed" and "A Wanderer in the Spirit Lands," and the "Occult Life of Jesus."

And lastly, our latest premium book, "Letters From the Spirit World," written through the mediumship of that remarkable medium, Carlyle Petersilea.

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Here is a book of songs for public meetings and the home that is full of music and poetry that reach the soul. The book is just the right size, neatly constructed, plainly printed on a splendid quality of paper, and contains 76 songs.

WORDS THAT ARE TRUE.

"These songs are adapted to the needs of societies and to the home; they are spiritual, and breathe a tender sentiment to the cultured soul. —Lyman C. Howe.

"This collection of songs breathes a pure spiritual harmony, and has an uplifting tendency."—Dawning Light.

"The songs and music are of a nature to inspire those who hear them with new and higher resolves." D. W. Hull.

"There are some things in our personal history that never fade from memory. One in mine has been fresh for fifty years. I went one night to hear the eloquent lecturer, Prof. S. B. Brittan, but I have no recollection of a thought he advanced or a word uttered. But with him was a young man who sang, 'What shall be my angel name.' The man, the song have been ringing in my consciousness ever since; the man was Prof. Longley, the song, one of his earliest compositions."—J. S. Loveland.

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STANDARD BOOKS,
Cloth Binding, 50c. Each.

The following books by well known and popular writers, we have selected with the thought that they will be of interest to our readers. They are printed on fine paper; perfectly clear, readable type; cloth binding. Good home library edition:

Heroes and Hero Worship, and the Heroic in History. The Hero

Dr. Henry Slade.

He Has Passed to the Realm of Souls.

BECAUSE DR. SLADE IS DEAD.

But Now Still More Alive Than Ever, the Secular Press Paints His Earth Life White or Black, Just as the Mood Takes the Writer, Without the Least Regard for the Absolute Truth —After Reading These Extracts, See What the Editor-at-Large, Hudson Tuttle, Has to Say.

Lockport, N. Y.—Henry Slade, the great slate-writing medium who achieved fame and fortune, died at a sanitarium in Belding, Mich. There is no one to claim the body. Slade was a former Niagara county resident, born in Johnson's Creek. He spent the early years of his life there, and was always gifted with the strange power which in later years brought his name into prominence among Spiritualists.

Mr. Slade was the son of Mr. and Mrs. William Slade of Johnson's Creek. He attended the district school there and on more than one occasion he startled the students and the teacher by the strange phenomena which he produced. As he grew older his power increased and when 18 years old he was known as one of the foremost Spiritualistic mediums. He went to New York and other large cities, and became so well known that for a time he could not handle the crowds that come to see him.

He made a speciality of slate-writing, and so great did his reputation become that he was invited by some of the crowned heads of Europe to appear before them and demonstrate his strange power. Slade made a tour of the world, appearing before every crowned head of note. When he returned to the United States he was a wealthy man. He was entertained by royalty in a lavish manner, and the emperor of Prussia kept him at the royal palace for six weeks. Napoleon III. presented Slade with a valuable diamond.

The residents of Johnson's Creek never tire of talking of Slade and his strange deeds. When but 19 he was able to cause a table with a lighted lamp on it to turn on its edge without upsetting the lamp. This was done while Slade was five feet from the table, and no part of his body touching it. Another feat of Slade's was to place his hand six inches above a piano and cause the piano to raise from the floor. He was able to get slate-writing from some of the most noted persons that had departed this life. Slade was the inventor of of slate-writing in gold. He used to place two slates together and, breaking a small piece of slate pencil, place it between the slates, then, holding the slates in his hand, one could hear the pencil skipping around between the slates. In a few moments a message from some departed friend would be received. Slade conceived the idea of having the slate writing appear in golden letters. He caused a gold watch to be placed on top of the slates between his hands and when the slates were opened the writing was a bright golden color. There are many slates in existence in this city which were written on through the power of this noted Spiritualist.—Buffalo (N. Y.) News.

What the Brooklyn (N. Y.) Eagle Says.

On September 11, 1876, Professor Lankester attended a seance. He caught Slade in the act of writing, under the table, a message on a slate, using a thimble colored like his skin, to the end of which a bit of slate pencil had been attached. Slade was arrested, convicted and got three months in jail, the limit for that misdemeanor. On appeal he got off through a defect in the wording of the commitment.

The case attracted some attention in Europe. The Russian court wanted a medium, real or false, for its diversion. They sent for Slade. He exhibited before the Czar, and was a court sensation for a St. Petersburg season. He dropped out of sight very suddenly, but bobbed up again in this country in the early 80s, dead broke and showing in small towns. He went abroad again, and had a renewal of popularity in Berlin, where he exploited ideas about the fourth dimension. He was even honored by a heavy German treatise, "Transcendental Psychics," by Professor Zollner.

For ten years the world lost sight of him, until in 1895 he appeared again on the streets of New York, old, ragged, walking on crutches. He had a paralytic stroke the first day after he landed and was treated in Roosevelt Hospital. The physicians noticed that his hands were calloused, as though he had been doing hard work.

He went West and showed up at last in Detroit. There he lived, old, broken and half insane, in one room, and made his living by giving "tests" to servant girls at 10 cents a sitting. In time he got too broken even for that and was sent to a sanatorium, where he died. How he lost his great fortunes is unknown, for Slade never made anyone his confidant.

What the Duluth Herald Says.

Henry Slade, noted for many years as the chief exponent of the peculiar features of Spiritualism, most fantastic of civilized religions, is dead at Belding, Mich. His last days were spent in poverty and misery. Of course everybody knows what Spiritualism is. Its advocates believe that the spirits of the departed hover around those still treading this sphere, and that through the medium of certain gifted individuals they will condescend to do tricks, and communicate banal and very earthly messages to their living friends and relatives.

While naturally its advocates have been drawn largely from those of superstitious tendencies, often people of high standing and keen intelligence have been attracted by its peculiar tenets, and have embraced it with full belief in all its phenomena. Like all other eccentric cults, it has suffered much from the character of its advocates. The majority of those who have investigated Spiritualism, either through curiosity, desire for amusement, or more or less full-fledged belief in its theories, have been struck by the venality of the spirits summoned up by the mediums, and by the universal fondness they expressed for talk about money matters. In short, Spiritualism, like fortune-telling of various sorts, has too often been made a means of plundering the innocent and unwary.

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

Hamlet's sage remark has been quoted so often in this connection that it has become trite, but it expresses the final attitude of most of those who investigate these occult subjects thoroughly. There is less belief in them than there ever was, of course. We have been steadily materializing our beliefs since the days of ghosts and witchcraft, but we have not yet come to the undivided opinion that there is nothing but materialism, that there are no supernatural occurrences, though we have discovered that many things once deemed supernatural are entirely material and commonplace. This process may lead us to the generalization that the supernatural things are the things we do not understand, and that therefore superstition has its roots in ignorance. As we progress, and add to our knowledge, things supernatural, meaning things we do not understand, pass one by one from the realms of the occult to the safe precincts of the commonplace, meaning things we understand—or think we understand, which is the same thing.

Slade was one of whom the most marvelous stories were told. Even at an early age, it is said, there were evidences of strange powers. Standing five feet away from a table he could cause it to tip over by a wave of his hand, while a lighted lamp on the table preserved its equilibrium most soberly. Some of these stories are doubtless apocryphal. Many strange things he did. But so did Herrmann, Houdin and other plain magicians claiming no supernaturalism. It is hard to believe that if the spirits of the departed do abide near us, they are idle enough to descend to common jugglery and parlor tricks for our amusement and edification.

What the New York Evening Post Says.

Henry Slade was one of those who rose to the top of the profession. He exhibited his slate writing to Henry Ward Beecher, who, according to common report, confessed that the mystery baffled him. He attracted the notice of the distinguished naturalist, Dr. William Benjamin Carpenter of England, and also of Professor E. Ray Lankester, who exposed his trickery. But Slade's career was less successful than that of Daniel Dunglass Home, whose seances in this country provoked the curiosity of William Cullen Bryant and men of like standing; and in England of Lord Brougham, Sir David Brewster, William Howitt and Sir Edward Bulwer (afterwards Lord) Lytton. He made a convert of Dr. Robert Chambers; he held seances in 1857-58 before the emperor and empress of the French, the king of Prussia and the queen of Holland; and he actually had an audience with the pope. Home is the man who turned Mrs. Browning's mind toward Spiritualism and thus incited her skeptical husband to write "Mr. Sludge, the Medium."

But above all Spiritualism in one form or another allures and will continue to allure those who mourn for lost friends. While men have power to love they will regard death as a hideous and irrational tragedy, and will seize upon even the slenderest hope of peeping into the spirit world and cheating the grave of its victory. Thus the cruel frauds of mediums are made possible by the very intensity of human affection.

"Sludge begins
At your entreaty with your dearest dead,
The little voice set lisping once again,
The tiny hand made feel for yours once more,
The poor lost image brought back, plain as dreams,
Which image, if a word had chanced recall,
The customary cloud would cross your eyes,
Your heart return the old tick, pay its pang!
A right mood for investigation, this!"

REVISES MEANING OF SIN.

Theosophist Fullerton Reveals New Definition—Says It Is Anything Which Interferes With the Evolution of Manhood into Godhood.

Delegates from various parts of the country, Chicago Theosophists, and a few uninitiated outsiders, filled Steinway hall last night at the first public session of the nineteenth annual convention of the American Theosophical society. About 250 persons were in the audience.

Two addresses on theosophical subjects were given—one on "Sin," by Alexander Fullerton, secretary of the society, and one on "Man's Divine Inheritance," by C. Jinarajadsa.

Give New Definition of Sin.

"Previous definitions of sin have been unfair to human beings," Mr. Fullerton said. "They have pictured the Divine Being as afar off, impressing on mortals his own law. Theosophy conceives of the universe as having its conception in millions of sparks of the divine essence which emanated from the Being ages ago, each of which is to be incarnated and ultimately become a divine being. Sin is anything that interferes with this evolution from the incipient man to the god.

"We get our ideas of sin from the conscience, from the great preachers of humanity, and from sacred books. Punishment follows sin as the cart follows the horse. Whatever wrong a man does shall revert upon himself. It is a system just, fair, and unavoidable."

Hindoo Talks Theosophy.

Mr. Jinarajadsa is a Hindoo, a dark dapper young man. As he advanced, clad in an immaculate dress suit and smiling through his spectacles, the women in the audience prepared to listen with all their might.

"Theosophy is a new standpoint of life," said Mr. Jinarajdsa. "It has had an existence in the past, but only in broken gleams. Now, in this modern age, it shows itself in a broader, more magnificent way. It presents answer to the problems of existence which may be accepted by the analytical mind, not by intuition. Study Theosophy and see whether a new peace does not come into your life; whether you do not detect in every human face a strain of music."

The American Theosophical society is a part of an international body which has its headquarters in India. Each country is organized as a section, with a general secretary at its head. The society has a prosperous branch in this city, with headquarters in the Auditorium building. C. G. Snow is chairman of the present convention.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.

THE REAL SPIRITUALISM.

What Is Spirit and What Is Spirituality?

Spirit is life. Spirit is the potentiality of thought, of feeling, of emotion, of passion.

We are spiritual beings. To the degree that we realize this and seek to control the expression of passions, of animal qualities and propensities, we are spiritual.

What is the most beneficent and far-reaching blessing to humanity of the recent demonstrations of continued life beyond the grave?

The sweeping away of theological error. The opening of the way of self-knowledge and growth which constitute a living soul, a soul continuously vitalized by spirit, the source of life.

The movement called Modern Spiritualism came at the stage of evolution of the human organism when its vibrations could be utilized by decarnate spirits. Spiritualists as a body have held to the initiative stage of the movement started by the spirit world to arouse the slumbering spiritual faculties of mortals on this planet.

Spiritualists have learned the truth of the words of Paul, that the things which are not seen are greater than the things which are seen.

But it seems that so great is the satisfaction in finding that death does not end all, and that the departed loved ones are not separated from us, that no vital purpose of existence no effort to make the conditions of mortal state better here and now quickens ideals and impulses,

The interminable seeking for "tests" is not alone by the newly awakened and inquiring, but by those who have received over and over again incontestible proof that we can communicate with the spirit world, and that they are cognizant of our conditions.

If we believe that existence had a meaning, our first effort should be to find and fathom its meaning and so make our experiences profitable. No great advancement in this direction is needful to teach that the ordering of individual and collective life here and now, is the supreme responsibility of mortals.

The orthodox religionists are criticised for so much dwelling on the future life as the incentive for doing good now and here, for making salvation and gaining a place in heaven the chief end and aim.

Certainly the Spiritualists whose thought and aspiration are fixed upon the spirit world chiefly, are not demonstrating a higher consciousness of being, or estimate of the opportunity and demand for wise activities of the life here and now, than the creedist who is dwelling upon what may be obtained hereafter.

In looking over the field of the Spiritualist movement I am often reminded of an incident that occurred one Sunday some years ago. It was in the hall in Ada Street. I can't recall the name of the speaker. He gave an excellent discourse bearing upon practical life here, indicating how Spiritualism could make better mortal conditions for individual and social progress.

After close of service I said to a brother, wasn't that a fine discourse? He replied—and in a whining tone—"O, I want some comfort."

Are those who have the knowledge that this struggling mortal state is but one step in an immortal career to be satisfied with that knowledge? Because the hell of everlasting burning is abolished, is there no incentive for the activity of higher aspiration and the perfection of individual and social life?

Because the kindergarten gives babyhood the freedom and comfort of play life, would we be glad to have the child remain in babyhood?

Because the spirit realm has brought us freedom from the stultifying errors of old theology and taught that we are spiritual beings and not a fallen race, but possessed of capacities and powers which are capable of developing and therefore responsible to cultivate, should we simply seek the comfort of communication, and everlastingly a demonstration of the fact? Is not that the baby kindergarten stage?

Spiritual evolution is indispensible to the completion of human being. And this can only be accomplished by the co-operation of human spirit, intelligence, love and wisdom, with the universal spirit, the Infinite intelligence, love and wisdom.

The greatest blessing to humanity of the fact of communication can only come when mortals seek and find how to co-operate with the higher spirit realm in perfecting mortal conditions and humanity.

Regret is often expressed that spirits do not give to us more satisfactory knowledge of their life and activities. It is far more important that we should find how we can make most valuable to the present and the future generations of mortals, our life here.

The realm of high purpose and uplifting thought is one and the same in this visible and the invisible realm. If we fill our lives with noble ideals and aims and concentrate thought and effort upon their fulfillment, we are already in that realm of spirit life.

What we need as spiritual beings is not a repetition of tests and phenomena, but to seek ever the activity of spirit in search for truth, for the love that never faileth, for the wisdom that is true guidance.

We need to bring ourselves up to spirituality, to the mastery of mind and body by spirit. Till we do we are not spiritualized, and this is of vastly more importance than that decarnate spirits shall be materialized. That process cannot help us as spiritual beings. But our thought and purpose fixed upon attaining the mastery of spirit will make accessible to us its illimitable powers.

This is vastly more important than to learn of conditions and occupations beyond the veil of mortal sight. Not to bring into earth atmosphere the spirits released from fleshly limitation, but to so develop our spiritual perceptions, powers, and high purposes that we can realize our nearness to and the blissful atmosphere of higher spiritual realms and intelligences, is the greatest grandest work of Spirituality,—is the Real Spiritualism.

LUCINDA B. CHANDLER.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents.

RESOLUTIONS

Adopted by the Washington State Spiritualist Association.

Resolved. 1. That we recognize in Spiritualism phenomena not attributable to the supernatural or miraculous, but with its concordant philosophy is found not only in perfect tune with all known scientific laws operative in nature, but a marvelous revelation in the scientic field.

2. That among its grand purposes is the demonstration of a conscious future life and the establishment of a universal brotherhood of man on earth upon a just and equitable basis.

3. That universal brotherhood implies the necessity of active steps in the transformation of existing political, social and industrial conditions into such a system that would recognize and guarantee to each individual a full measure of justice in equal rights and opportunities.

4. That to fight, slash and slaughter upon the field of battle, to erect to the dead heroes marble monuments chiseled with falsehoods extolling their virtues, is a deplorable murderous insanity paraded in the name of patriotism and civilization.

5. That we condone the practice of murder or capital punishment under no circumstances, whether perpetrated by private individual or the imposing false dignity of law or patriotism.

6. That as we recognize the power that is clothed in thought, and, that as the character of men correspond to their thought, the endless chain of evils and crime now extant we regard as inevitable effects, and we each and all as factors in the great and crushing cause, and accessories to the crime in exact ratio of our indulgence, indifference and toleration.

7. That we espouse the cause of the fullest play of mental and personal liberty wherein the same rights of another are not invaded.

8. That we would treat crime as a disease, and suggest institutes of reform for the penitentiary equiped with efficient specialists in the chairs of criminology, ethics and moral philosophy to succeed the hangman, mob, lynching parties and the genius that presides over the electric chair.

9. That recognizing mediums or sensitives as the gateway between the sphere of the incarnate and excarnate, notwithstanding that we deplore deception, we would urge the example of this association in seeking honestly and faithfully for only the good in mediumship, and granting to each individual the right to judge, accept and reject all he may see fit.

10. That Spiritualism knows no limits in research, but its concern for the well being of the race is revealed in proportion to our mergency into its claims. We would therefore urge all investigators to strive for its full fruition by progressive study and spiritual growth, especially among our lecturers and teachers.

11. That this association extend a vote of thanks to the press for its friendly and unbiased attitude toward our most successful camp-meeting, also to our president, speakers, mediums and others who with their untiring efforts, contributed to our success.

12. That we heartily endorse the N. S. A. in its earnest efforts for the betterment of and protection to our state and local societies, but we would request the caution of the N. S. A. against imposing in their regulations any interference with the full play of liberty of thought and the right of discretion in local propaganda.

13. That the secretary of this association be instructed to send a copy of these resolutions to the Spiritualist papers, also the leading secular papers of Washington.

E. B. ESTES,
G. F. CAMPBELL,
C. A. LOVEJOY,
Committee.

DR. PEEBLES ON MAGIC OF INDIA.

Gives an Interesting Talk at the Spiritual Church on West Franklin street, Baltimore, Md.

At the Spiritual Church, on West Franklin street, last night, J. M. Peebles, M. D., who has traveled extensively in the Far East, delivered a lecture on "India and Her Magic, Black and White."

He said in part:

"The vast majority of India's people are ignorant and exceedingly superstitious, but the learned, high caste Brahmins are intellectual, metaphysical and even brilliant. They are natural logicians. Missionaries have made but a slight impression upon the better classes. While they have four castes, they have more than a dozen of subcastes, but this caste system is gradually dying out. There are nearly a hundred languages and dialects spoken in this country, and there are 40 religious sects, the Mohammedans alone numbering 40,000,000.

"On one of my journeys around the world I stopped two months at Adyar with the Theosophists, devoting much time to the study of the different phases of magic. Col. H. S. Olcott, though one of the founders of Theosophy, wears the Hindoo sacred thread. These Hindoos pronounced Madame Blavatsky a black magician. The genuine adepts and Yogis have wonderful gifts and do astounding things under the open sky, in broad daylight. Of course, there are illusions, and there are tramping, lazy jugglers in India, but, eliminating these, there are marvelous phenomena performed by the real Yogis.

"These demand no pay. They live what they term 'the holy Brahmanic life.' These were seen to swallow quantities of stones, and then cast them up by will—stones and balls weighing pounds were tossed up in the air and continued rising out of sight; my handkerchief was burned to ashes before my eyes and others, and then restored unscorched; and one old adept from the mountains moved books, pamphlets and other objects about the room by his will. Do not say that members of our party were hypnotized—nothing of the kind. These and still more marvelous things are actually performed.

"Inquiring of this venerable Yogi how he moved these things by his will, without touch, he replied quite sarcastically: 'Why do you Christians inquire of us heathen how we do these things, and how we heal the sick by the touch? * * I believe in Brahm, who moves all the starry world by his will, and in the ratio that I crush down the lower passions and live the holy Brahmlike life, do I have the power to move these smaller things.'

"These Yogis never taste of animal flesh; they subsist mostly upon rice. They are men of prayer, calling their prayers 'tantras.' They have great healing gifts. India is restless under the English yoke. The enlightened Hindoos of the higher castes consider American and Christians nations generally as semibarbarians, given to war, money-making and a world-wide commercialism for greed and glory."

CHESTERFIELD CAMP.

Another Echo From the Article Written by L. O. Hull—Indianaians Desirous of Redeeming This Camp From the Pestiferous Horde of Fakers Who Have Afflicted It, and Cast a Blight on Its Beautiful Grounds.

To the Editor:—I was very much interested in an article in last week's issue of your paper, written by L. O. Hull of Fort Wayne, Ind., on the subject of "Fakes and Frauds" at Camp Chesterfield, and I agree with him when he says: "THE PUBLIC IS IN NEED OF PROTECTION FROM THE IMPOSTORS AND MOUNTEBANKS WHO DO THEIR VILE WORK UNDER THE NAME OF SPIRITUALISM."

I have been reading Spiritualistic literature for several years, and I am inclined to believe in the philosophy of Spiritualism; to me it has been a beautiful, helpful and healthful study, but so far as I have investigated the phenomena, it has been a ridiculous humbug and failure. Unfortunately, so far my experience has only been with the fakirs. However, my contact with the frauds and fakes of the seance rooms does not make me entirely skeptical of the truth of Spiritualism. While I have no proof, so far, of continued life after death, I do not believe the proof impossible; but I think I will be safe in saying this much: Unless the proper officers of Camp Chesterfield are more careful in their selection of the mediums permitted to do business on the premises in a few years these beautiful grounds will be offered for sale.

Two others with myself went to a trumpet seance on the afternoon of August 16. The medium, a Mr. and Mrs. Somebody, whose names I have forgotten, were recommended to us by prominent Spiritualists as the best of their class. They proved to be fakes and frauds of the first water. They were a disgrace to Spiritualism and to the human race. A child four years old could easily have detected them as frauds.

It is sometimes worth the money we part with to be tricked by a smooth, skilful fakir, but these two humbugs were even poor blundering tricksters. We left that dark room thoroughly disgusted, and my two friends who were honest investigators, left confirmed skeptics.

I still believe there is a truth in Spiritualism, and I earnestly hope that all honest lovers of truth will aid you in your noble efforts to unearth these frauds and fakes, and sweep them out of the ranks of Spiritualism, and into everlasting oblivion where they belong.

C. W. HEOFFER.

Richmond, Ind.

DECEPTION AT CHESTERFIELD.

How It Was Practiced on a Visitor From Illinois.

To the Editor:—I believe, if we are to get clear of the frauds in mediumship, the Spiritualists will have to get after it themselves. Reading of the article by Brother L. O. Hull of Fort Wayne, Ind., regarding his experience at Chesterfield camp, reminds me of my own while there two years ago; and by the way his article reads, I judge it was the same medium who "done" each one who was there out of a dollar for the farce.

The medium had called several of the sitters to the cabinet, and finally requested me to take a seat in the chair inside the cabinet, when immediately the medium turned to the opening of the cabinet, and stood there, some of those outside exclaiming, "Why, there is Gen. Logan!" Now I suppose the medium when she turned from me, slipped on a false mustache to complete the likeness.

Such a deception is a great injury to Spiritualism. I denounced it the next morning. I think the management at camps are not particular enough. They ought to allow no medium to act as one on the grounds without they know positively they are genuine. As Brother Hull says, we go there to hear from our dear ones and friends who have passed out, therefore we want the real thing.

Harvey, Ill. R. BAYLES.

ORIGIN OF THEOSOPHY,

As Set Forth by One of Its Prominent Devotees.

The word "theosophy" dates from the time of Ammonius Saccas—the third century of our era—and means divine knowledge or science. The word theos in Greek means a god; i. e., one of the superhuman evolution, not God in the sense of the supreme creator. Ammonius Saccas and his followers were also called "Analogeticists," because "they sought to explain all sacred legends and narratives, myths and mysteries," according to Dr. Alexander Wilder, "by a rule or principle of analogy and correspondence; so that events which were related as having occurred in the external world were regarded as expressing operations and experiences of the human soul. They were also denominated neo-platonists. Though theosophy, or the eclectic theosophical system, is generally attributed to the third century, yet if Diogenes Laertius is to be credited, its origin is much earlier, as he attributed the system to an Egyptian priest called Pot-Amun, who lived in the early days of the Ptolemaic dynasty. The same author tells us that the name is Coptic, and signifies one consecrated to Amun, the god of wisdom. In India it is synonymous with the Brahm-Vidya or knowledge of Brahm."

As to the question whether or not Mme Blavatsky was a fraud, there are differences of opinion. If we are to accept the verdict of those who did not know her; if we believe in the infallibility of the notorious Society for Psychical Research report, which was based upon the accusations of two dismissed employes whose interest it was to defame her character, then she was merely a clever trickster, an adventuress, a skilled hypnotist.

If, however, we prefer the verdict of those who actually knew her and lived and studied with her; if we prefer to accept the testimony of such people as her life-long colleague, Colonel H. S. Olcott, the brilliant and scholarly G. R. S. Mead, for five years her private secretary, the great altruistic idealist, Mrs. Annie Besant, the Countess Wachtmeister and a score of lesser intellectual lights, who testify by their lives and works the fact that Mme Blavatsky was a profound teacher of the higher knowledge, then the popular estimate of her is wrong.

One of the most strange and interesting phenomena we can observe is the often curious reversal of that unstable thing we call public opinion. Who best knows what it is values it least. We find the "heresies" of yesterday becoming the "creeds" of to-day. The stones flung at the reformers of one generation become the laurel-crowned monuments of the next!

KATE C. HAVENS.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

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Now, as this is a summary of principles and tenets of the orthodox religion, taught in Sunday Schools and by the fireside, and "suitable to be retained in memory through life," let us examine and see how it comports with enlightened reason and scientific facts, and what kind of a character it attaches to God.

To facilitate the undertaking, I quote the following questions and answers for comment:

"1. Who made you? God."

"2. Who is God? The Creator of all things."

"4. Where is God? God is everywhere."

"6. What can God do? God is almighty; He doeth whatsoever He will."

"8. What is the character of God? 'God is love.'—John, iv:8th verse."

"16. Is the Son God? Yes; 'Christ is over all, God blessed forever; He is the true God.—John, v:20th verse."

"31. What was the sin of our first parents? Their eating of the forbidden fruit."

"32. By whom were they tempted? By the devil in the form of a serpent.—Gen., iii:13; Rev., xx:2."

"34. Did their sin harm any beside themselves? Yes; by the offense of one judgment came upon all mankind to condemnation; all are born in sin and are under the wrath of God.—Rom. v:18."

"42. Why did Christ suffer and die? To offer to divine justice full atonement for the sins of the world."

"45. Will all men therefore be saved? No; 'the wicked shall be turned into hell.'—Psa. ix:17."

"46. Will those be saved who die in childhood? They will.—Mat. xix:14."

"51. Can we repent and believe of ourselves? No; the power to repent is given us of God.—Eph. ii:8; Rom. xi:29."

"107. How long shall the bodies of men lie in the grave? Until the last day, when Christ shall come to raise the dead.—Acts xxiv; John v:28, 29."

"110. What sentence did Christ pronounce upon the wicked? Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'—Mat. xxv:41."

We have thus the orthodox faith comprehensively expressed and now we will proceed to analyze and weigh its averments and claims.

1. "Who made you? God. Now, if God made you, he evidently should be responsible for his work; and if you are not built right, then it must be his fault and not yours; and as all are born, created in sin, as declared in the answer to question 34, God must be the maker of sinners; and, behold! he is wrathfully condemning his own work, making all to suffer for the offense of one! marvelous justice, indeed!

And as God is Almighty, Creator, and everywhere, and doeth whatsoever He will, it follows that everything is just as God conceived and made it; and he must have made hell, the devil and his angels, just as surely as he made heaven and the good angels; and both kingdoms are his, or else he did not create all things he claimed. And, as God is everywhere, he must be in hell as well as in heaven. Altogether intricate conception, and just about as clear as mud.

Another important fact, which this Methodist author seems less mindful of, is this: As affirmed in the second answer, God, being the Creator of all things, must have created the faculties of reason, giving to man the power to think, discover the relations of things, compare and make deductions and form judgments; that he thus endowed man must be as true as that he made man; and that he should use his reason must be as imperative as that he use any other faculty or force of either mind or body. It is, therefore, as much our duty to reason as it is to do anything else; and if we do not reason and govern ourselves therewith we are sinners, as much as if we went and buried our talent, or disobeyed a plainly indicated command.

Q. 8. "What is the character of God? God is love." How a God of love could create an orthodox devil and hell, the one to tempt man and the other to burn him in forever, for being a sinner, just as created by this same God, surpasses understanding, outrages man's highest ideas of love, and baffles human reason. Clearly, if God is love, he can be possessed of no such fiendish disposition; and hell and the devil are among the bugaboos of superstition; and to think thus debases the thinker, as it is beneath one's own estimate of love and justice—more the conception of a savage than of civilized man.

According to the answer to question 16, "Christ is the true God," as the Catholics claim; and, sure enough, Mary is thus the Mother of God. Now, this statement is too absurd and ridiculous for anything.

Should a like statement be made today of a respectable young lady, as claimed true of Mary, the author would be either sued for slander or adjudged to the insane asylum; and it has finally come to this, that reasoning minds no longer credit the story, and the silence of the preachers relative to it plainly attest their infidelity. In all reason Christ was a man, and a baby first, as were his followers, and because he was a great reformer and teacher is no proof that he is God any more than man is God.

Q. 31, deals with the sin of primitive man, Adam and Eve. Their sin, we are told, was the eating of the forbidden fruit, and Mother Eve, next after the Serpent, was the tempter and first transgressor. What that fruit was, whether an apple or a peach, or something else, has never been ascertained, and commentators have long since despaired of ever finding out either the special kind of tree or the nature of the fruit it bore. But according to the bible itself, immediately, on the very day Creation was finished, the Creator gave to man, "male and female that he had created, every tree in which is the fruit of the tree yielding seed to be for them meat." Gen. I:29; and they were commanded to multiply and replenish the earth, which it seems they did not do until they had eaten the forbidden fruit.

The way is not clear, unless it was the forbidden fruit that revealed to them the way of obeying the divine injunction to multiply and people the earth. If so their condemnation must have been for obedience; and if they had not eaten the fruit they must have continued in disobedience and in sole possession of the earth, hale and hearty two lone and undisputed rulers of a world without the cry of a babe, the mischief of a brat, or the importunity of a single kid to disturb their virgin felicity.

And, did this sin, whatever it was, harm any one else? Yes; you and I, and everybody that have ever lived since have suffered sickness, grief, pain and even death, just because Father Adam and Mother Eve ate some kind of fruit that grew on a tree, notwithstanding it had been given them by the Creator.

What a riddle! What a mystification! with every perceivable significance adverse to reason, or as pointing only to a dream or vision of an untutored savage; and we have to call it a myth, and no revelation at all; and serving only as one basic part of a creed, conceived and formulated in an age of ignorance by designing priests and despots, pretending, or else ignorantly presuming themselves to have communications and revelations direct from God; and so have imposed upon mankind a superstitious religion, with its countless popes, bishops, cardinals, friars, monks, and hypocrites, heading intolerance, contentions, wrangles and persecutions, wars and bloodshed; and creating discord, exciting and maintaining hate and selfishness more than love and kindness among men.

Q. 42 and Answer, affirms that Christ suffered and died to satisfy divine justice, and to make "full atonement for the sins of the world."

We are asked to believe in a God of love and omnipotent power as allowing his only begotten Son to be ignominiously tortured and slain for the sins growing out of the eating some kind of fruit he himself created and gave to our first parents by way of an apostate devil; and according to the answer to question 45, the cruel sacrifice was an utter failure, since that sin continues as before, and the wicked are not saved, but "turned into hell." What more irreconcilable with the idea of infinite love than this story?

A Presbyterian preacher here once is credited as having said that the idea that Jesus died for sinners, to atone for another's sins, is absurd; and I think he should be credited with a little inspiration of reason, though he be called down as a heretic. The plain fact is, Christ died because he was killed by the Jews. And to think of God as dying, is an orthodox absurdity.

This story of Eve and the fall of man is a myth, and Mary's Holy Ghost conception and atonement its complement. In all reason, Jesus was a man; and to make him a God is idolatry.

Q. 46. "Will those be saved who die in childhood? They will."

A few mothers have seemed to believe this, and so have killed their children to make sure of salvation. The crime of infanticide is thus encouraged, as affording the only sure way to heaven; and, this side of India, little buds of humanity have been plucked in the morning, victims of a misleading faith!

Q. 51. "Can we repent and believe of ourselves? No; the power to repent is given us of God." So then it cannot be our fault if we have not repented; for unless God gives us the power we cannot; and if he does not, then he and not we must be to blame, if anybody.

Q. 107. "How long shall our bodies lie in the grave? Until the last day, when Christ shall come to raise the dead." But the bible says flesh and blood cannot enter heaven. And, too, think of bodies that have decomposed, chemically dissolved, or may be, have been burned to ashes, and the atoms transformed into vegetable and animal compounds, consumed and again circulated and appropriated in other organisms, re-dissolved and again scattered to the four winds, and so on, repeatedly, think of such atoms of bone, muscle, and varied tissues, parts and limbs, and the whole coming together, joint to joint, and all composing our bodies thus restored. Another mammoth absurdity.

And now, in conclusion, Answer to Q. 110, makes this church-constituted God say "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."

We are thus asked to think of a God of love as sending his own children away into the most awful tortures, altogether unthinkable of the worst human parent, much less of the God-parent who hath all power and doeth whatsoever he will. Such an awful conception may serve to terrify and weaken some, not yet strong in the light of knowledge, but more enlightened minds revolt against such senseless dogmatism as would make God a Satan and men cowards. The human mind, in the might and majesty of its divinity, is fast advancing beyond such stuff, and as surely making way with devils, bugaboos, and the entire rot of superstition.

The religion of this Catechism as illogical, absurd, and plainly negatives Nature's revelation of the infinite love and power of God manifest in Creation; for if "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life,"—if God did this, as claimed, he must have had little regard for his Son, or either for his own character and responsibility; and if, as stated in this catechism, we cannot believe of ourselves, but the power to do so is given us of God, then if not saved it will be because God failed to empower us to believe; and not we, but he will be to blame, and should suffer instead of us; and, surely, being omnipotent, and in supreme control of all things, with power to will and do whatsoever he willeth, he could have saved the world as well without sacrificing his only Son,—indeed, he should never have lost the world or anything else, and to believe the story is to believe God cruel, weak, and irresponsible; it is therefore unworthy of credence, and higher conceptions of God and duty are required to lift man up.

Such doctrine taught to children in the present era of "higher criticism" is better calculated to dwarf the unfolding mind than to expand it; and so by force of the Divine All-Mind, in evolution, it must retire before the coming of a broader religion from out the circumterraneous fields of active intelligence to bless and gladden the world with its advanced freedom and altruistic gospel.

Knowledge is power, and just as essential to the life and efficacy of religion as to human progress. Blind faith is like the darkness of night in which the traveler may sleep, but can know little of his surroundings, whether dearth or riches are about him. Give us the light that brightens the star of hope and illumines the way to heaven on earth!

Yours for truth,

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First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

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WISCONSIN SPIRITUALISTS.

Rather Critical in Casting Judgment.

In a late issue of The Progressive Thinker is an article from Will J. Erwood, addressed to the "Wisconsin Spiritualists," asking that efforts be put forth by them to draw together those who believe in Spiritualism.

In the early part of the year (1905) two or three meetings were advertised to be held in this city. Certain persons were advertised as speakers, who did not show up. I was present at one of the meetings, and never saw such a sorry display. The gentleman speaker occupied more than an hour, giving an address which had nothing in common with Spiritualism. It would have done as well for a meeting of socialists, or anything else. During the last five minutes of the address he spoke of Spiritualism. Then followed tests, so-called, by another person, and if ever tests could be spoken or written of as "questionable," such were those tests. One such was given to me.

The president, Mr. Erwood, with a committee seem to be anxious to collect together the believers in Spiritualism in the State of Wisconsin.

There are many Spiritualists in the state, some in every city. Many of them hold aloof, because so many of the speakers or lecturers traveling among various societies, whose place is not on the platform, but in a meeting where there are very few persons to hear them.

I hope the time is not far distant when the representatives of Spiritualism will have to undergo an examination as to their fitness or otherwise, to lecture in the field.

I have been a Spiritualist for over thirty years, and I think myself capable to judge somewhat of addresses and lectures for a Spiritual meeting. Many reports of lectures are sent by secretaries to the Spiritualist papers. In such reports it is stated, "Mrs. So-and-So delivered a "grand oration" to a delighted audience. To a person able to judge, such a report is an abominable falsehood. I write whereof I know, because I have been at such meetings, and read such reports.

Now, Mr. Editor, there are thousands of persons all over the country, who are suffering, yes actually suffering because of the lack of spiritual food. Your paper fills a certain niche. The time is well spent in perusing the various articles published therein. But when one has read all, there is "still an aching void," a longing for communion with kindred souls, an earnest soul-yearning to go somewhere and listen, so that satisfaction may be obtained.

There are thousands of Spiritualists who attend other churches for that very reason. I personally know many such in Chicago; and in Madison. There is no Spiritualist society here, and yet there are many believers in Spiritualism; still they are not numerous enough or sufficiently wealthy to take the responsibility of holding meetings. I do not know, or have not heard of a single medium since I came to reside here.

W. YATES.

Madison, Wis.

Wichita, Kansas, Letter.

Lest the many friends forget that I am still on the material plane, I will just ask space in "the paper" of the spiritual and material world, for a few remarks. I am still in Wichita, and being most royally entertained by Mrs. William Marchant; am still telling the glad tidings to all seekers after the true knowledge of wisdom, and to some who are not seekers after it, and holding an independent meeting Sunday evening in Ghetto Hall, and to a full house, proving beyond all doubt, there are many, yea, very many intellectual minds seeking after our grand philosophy.

I have many calls from persons to hold circles in their homes, for private information and development, and all express themselves as well pleased.

I received a nice letter from Mrs. Laura B. Payne who has just returned to her home in Fort Worth, Tex., and she informs me that the Texas State Association holds their convention Sept. 29 and 30, and Oct. 1, and asks me to take part in same.

On Sunday, Sept. 3, Mrs. Marchant and I attended the services of the Universalist church, with the Rev. King in the pulpit. I found that this good brother is very liberal and decidedly sensible, inasmuch as he made the statement, that there was no greater fallacy given forth than to think there was any one person, near or far, that could or would bear our burdens; and to be righteous we must do right, and each be his own savior.

Brother King is, I think, just as good as he looks, and if he is not, then he ought to be, for he is a man six feet—if not some more—in height, and certainly weighs over 200 pounds; very black hair, and brown eyes that not only have a pleasant expression, but a merry twinkle in them which speaks volumes to all, as he voices the truth to his followers, and I rather think that Brother King may derive a part of his inspiration from his good and very helpful wife, who is a lady of natural refinement and grace, and who when the good man is absent, preaches in his place. Brother King kindly invited me to take part in his services, but I feared (like the Irishman who peddled ashes to soap makers) that I could not do justice to or by the case, and so declined.

Sister Virginia Bryan is still in the east, watching by the side of the dear parents who may soon wing their flight to the realms of Truth, Light and Wisdom.

I understood Mrs. Kayner was to join the Wichita Light of Truth Society again this week, and I sincerely hope she will, as I have two big bones to pick with her, but as Sister Kayner is quite good natured, I rather think she may save her gray hairs, and mine as well.

While the friends here sympathise with the sister in the loneliness she will feel in her mother having joined the loved ones, at the same time we rejoice in the knowledge with our sister, that her dear mother is at rest with the loved father, who no doubt has a beautiful home and haven of rest for the wife he loved so well.

Wichita, Kans. E. J. JAQUET.

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EDGEWOOD CAMP, WASH.

A Stockholder Makes a Defensive Statement.

To the Editor:—Your valuable paper of Sept. 9 just received, and as ever I could not resume my household duties until I had at least looked over its contents, and as I had been looking for another line in regard to our camp which had just closed, I of course noticed at once the article written by our estimable brother, Will C. Hodge, and to say that I was surprised but tamely expresses what came very near being a feeling of resentment on my part when I had finished reading the said article.

Our camp, while it is only in its infancy is a beautiful one and we as stockholders feel very proud of the ten acres, which is covered with a beautiful grove, and on the border of a small but lovely lake, which is rightly named Lake Surprise.

To be sure we are not in the heart of the city, nor do we desire to be, yet our location is a very beautiful one, and while we are not on the Sound and accessible by boats, yet we have an hourly electric car service, and will in the near future have better facilities for going to and from the grounds, as the road between the station and camp ground has been greatly improved this year and the same was being widened and graded during the time our camp was in progress, and thus the dusty condition of the road at that time was explained.

During the coming fall that road is to be graveled, and ere another meeting is held will be in excellent condition. Besides for those who did not prefer walking, there was a conveyance to take persons and their baggage from the station and returning for the small sum of ten cents each way. That our camp was a success is due to the management of a very efficient board. Our president managing the platform work, while our vice-president and secretary with their worthy helpers, the other members of the board, engineered the financial part of the work in a very satisfactory manner.

We had with us on opening day, our worthy and veteran worker, P. C. Mills, who delivered the opening address, which was enjoyed by all present. In the afternoon we were entertained and instructed by another tried and true worker, Will C. Hodge. In the evening Mrs. Flora Heckman delivered a fine lecture, after which she favored us with psychometric work of a very fine order.

The second Sunday Mrs. Erin Chassee gave us a very instructive and interesting lecture, following it with messages which were certainly characteristic of her work at all times, very spiritual and to the point.

The afternoon services were conducted by our dearly beloved sister, Irene Smith; it is not necessary to comment on her work, as she is known from East to West and from North to South as a very intelligent expounder of our beautiful philosophy. In the evening we were treated to another very interesting lecture by Will C. Hodge.

The third Sunday we had the treat of the season. Our dearly beloved President Harrison D. Barrett of the N. S. A. being with us, and he dealt out the spiritual food to the hungry soul as only he can do; from start to finish he was constantly surrounded by spiritual forces, who I am sure assisted greatly in giving us the spiritual feast that all so greatly enjoyed; and knowing as we did, that this was our last opportunity to hear his voice in our midst this year we asked him to talk to us again in the evening, which he did, and the result was wonderful, for all felt the magical power of his words, and many skeptics said, "If that is the spiritual doctrine, it has captured me."

At the close of the afternoon lecture, we were pleased to witness the ordination of our dear sister, Erin Chassee, the ceremony being performed by our very estimable sister and worker, Esther Thomas Bosley, who afterward gave us a very beautiful improvised poem on Love and Mizpah.

On the fourth and last Sunday at 11 a. m., we listened to another very eloquent address by our ever ready and willing worker, Will C. Hodge; at 2:30 p. m., Mrs. Esther Thomas Bosley gave us a very entertaining and instructive lecture, and all present could not help but acknowledge the power of the spirit that manifested through her.

The evening services were conducted by Mrs. Hibner whose talk was very pleasing, and was listened to very attentively; she also gave messages, and her message work was of the very highest order.

During the week days we had many good and able workers, among whom were Mrs. Lovejoy, Mrs. Corbin, Mrs. Lapworth, Professor Estes, Mrs. Goodkind, Mrs. Benson, Mrs. Greenfield and others who did good and satisfactory work.

Our state convention opened on Monday, August 21 and all went as merry as a marriage bell.

The convention re-elected Mr. Little president, E. L. Nicholson first vice-president, and Geo. E. Knowlton secretary. A very

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32. CHICAGO, ILL., OCT 7, 1905. NO. 828

THE MATERIALIZATION QUESTION.

Is It All Fraud, and Can There Be No Genuine?— Some Comprehensive Reflections on the Process of Materialization, by D. W. Hull—Its Possibility Fully Established.

It is not to be wondered that many good Spiritualists question the possibility of materialization. So many materializing mediums have been detected in tricks, and some of whom had established tolerable characters for honesty, that many sincere Spiritualists, especially those who are superficially read up in early spiritual literature, naturally doubt if there is such a thing as a materializing phase in Spiritualism, or even whether such a thing is possible.

Indeed I should doubt it myself, except for reasons in philosophy and fact.

The doubt as to the fact of materialization is quite prevalent in Los Angeles—simply, however, because they have failed to find a genuine medium of the kind. Every time they have scratched a medium they have found a fraud. And yet these people are honest.

I heard Brother Hale in a lecture deny the possibility of such a thing as materialization, and he went on to make the extraordinary statement, that should a materialized spirit appear in that hall and dematerialize it would kill everybody present. I could not but make an estimate of the dematerialization then in process, in his audience, and while I was doing so the janitor was lowering the window to change the atmosphere rendered impure through the process of dematerialization of the audience then listening. The osmosis of thirty persons in one day would be equivalent to the average change of tissue of one person; so that in a fair-sized audience we might expect the dematerialization, and rematerialization of the average human being during a not very lengthy sitting of a congregation. To illustrate, I was run down by an automobile some time ago. Calculating on the length of time for incomplete osmosis (removal of old tissue and replacement by new) I stated to my daughter with whom I was staying, that I would be able to be out again in three weeks, but as the replacement of tissue would be superficial, it would be some time after before I should be completely recovered. Within two days of that time I had got so I could walk considerable distance. We thus see that for the dematerialization of the flesh of the physical body of an adult and rematerialization of the same requires about three weeks more or less, according to age.

Materialization is a process of nature. A growing field of say ten acres materializes at the rate of not less than 100 pounds per day, during the months of May and June. It may be claimed that the substance is taken from the earth. Yes, a part of it; perhaps a half of it, but how?

Why, the waters of our seas and lakes are dematerialized and taken up into the atmosphere and floated over our fields and precipitated; again these waters dematerialize the soil and carry it up imperceptibly into the stalk where it materializes, and becomes the food we eat, which forms a physical basis for the materialization of the air we breathe not only through our nostrils, but also through every pore of our skin, into flesh, sinew and bone.

The wool of which our clothing is made, materialized on the sheep's back before it was converted into cloth. It may have taken several months for it to grow or materialize, but who shall say that there may not be a process in nature of which, as yet we know nothing by which that material may not be produced more rapidly?

May not some of those who have gone into the higher life have discovered this process, and may they not thus have discovered the possibility of clothing themselves, outwardly at least, with physical flesh and blood? I cannot tell how it may be done, but that doesn't disprove anything. It was this thought that came to me early in the seventies, that convinced me of the possibility of materialization, of which I made a public explanation to an audience in Boston. Since that, although I have seen but very little materialization that I could be any ways certain was genuine, but I have never doubted the possibility of such a process.

It has been the reading of W. H. Burr's article in The Progressive Thinker that occasioned this article.

There are a few men and women in the world in whose judgment I have the utmost confidence—three of whom I will name are Brothers Hudson Tuttle, J. S. Loveland and W. H. Burr.

There are others, but I can't call their names here.

I do not mean that I surrender my judgment to them, but I have so often tried them before the bar of my own reason, that I have come to have confidence in them, and in all matters of doubt I am inclined to be deferential to them. I can see, however, how easy it would be for men, if I were phlegmatis, to stop thinking and surrender my judgment to them entirely.

I mention this because I believe if Brother Burr has seen what has satisfied him as a genuine materialization, it is the best evidence to me that it was genuine. In fact, I believe that frauds would be chary of admitting him to their seances, as they are of others of us. I will not say that Brother Burr cannot be imposed upon, but think it very difficult to impose upon him, and where he would fail to detect fraud, I fear I would fail. It does me good to know of this, for it satisfies me that there is one honest medium for materialization in the world, providing he is always as honest as when in Brother Burr's presence.

I also had a sitting with a young man named Kanouse, of Seattle, in whom I had confidence, but he had associated with him, a manager in whom I could put no faith. I saw this medium, when his coat sleeves were sewed to his pants so that the pants were torn in releasing him, and his pants sewn to the carpet and otherwise fastened. I was called up to the cabinet, and there I met a man whom I could not recognize, and he could not make me understand who he was till he shrank down to a babe, and then grew up in my presence, first a boy, then every size till he reached manhood. Then I understood it was a son who had died in infancy.

This man in a few weeks lost the gift, one of the best evidences that he was genuine, and I suspect that it was because his manager wanted to substitute fraud.

Another careful witness is the foremost scientist of the world, Professor Wm. Crookes. Certainly no one will attempt to impeach his capability of investigating any phenomena occurring in his presence. Prof. Crookes is very circumstantial in his account of his seance with Florence Cook, and the apparition of Katie King. I wish modern Spiritualists were better readers, or that they had not discarded the profound teachers they once had for amateurs, so that they should know more about these evidences. Prof. Crookes says:

"On entering the cabinet Miss Cook lies down upon the floor, with her head on a pillow, and is soon entranced.

"During the whole seance Katie muffled up her medium's head in a shawl to prevent the light from falling upon her face

"I frequently drew the curtain on one side when Katie was standing near, and it was a common thing for the seven or eight of us in the laboratory TO SEE MISS COOK AND KATIE AT THE SAME TIME, UNDER THE FULL GLARE OF THE ELECTRIC LIGHT.

"We did not on these occasions actually see the face of the medium, because of the shawl, but we saw her hands and her feet; we saw her move uneasily under the influence of the intense light, and we heard her moan occasionally.

"I HAVE ONE PHOTOGRAPH OF THE TWO TOGETHER, BUT KATIE IS SEATED IN FRONT OF MISS COOK'S HEAD."—Crookes' Researches, p. 47.

On the next page he states

"I have the most absolute certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned. Several little marks on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark a brown as to almost appear black. A lock of Katie's which she allowed me to cut, and which is now before me, and which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp, and satisfied myself that it actually grew there, is a rich golden auburn.

"One evening I timed Katie's pulse. It was steadily at 75, while Miss Cook's pulse a little time after was going at its usual rate of 90. On applying my ear to Katie's chest I could hear a heart beating rhythmically inside and pulsating even more steadily than did Miss Cook's heart when she allowed me to try a similar experiment after the seance. Tested in the same way Katie's lungs were found to be sounder than her medium's, for at the time I tried my experiment Miss Cook was under medical treatment for a severe cold."

This establishes the point I wanted to make, that notwithstanding all the fraud we have in materialization, nevertheless it is a possibility. I will say further, that in my opinion a large percentage of the fraudulent mediums have at one time in their mediumship had genuine manifestations. But somehow in this materializing business as in the physical manifestations, the lower class of spirits are nearer to materiality, and too often they take charge of the spiritual side of the seances, and either control the medium or influence him or her to supplement fraud where conditions are unfavorable for genuine manifestations.

Although Mrs. Reynolds talks to her confidante as if she never had anything but fraudulent manifestations, I am of the opinion from what has been told me by men and women capable of close observation that at one time in her life she had genuine manifestations.

The manifestations in the presence of W. W. Aber have usually been genuine, especially those at Spring Hill. I sat with him in 1892, and I think everything was all right, but one wants more than one sitting with a medium.

I had always hoped that Winans was genuine, though I never had a sitting with him. What gave me the most confidence in him was a report by H. W. Boozer some years ago, of a seance at Grand Rapids, Mich., in which he was tacked in with mosquito netting. But one doesn't carry toggery around with him "just for his health." No honest man will be caught with burglar's tools, neither will an honest medium carry with him a lot of theatrical goods.

DANIEL W. HULL.

SEEKING SOUL MATES.

As Defined and Illustrated by Carlyle Petersilea.

To the Editor:—I was particularly interested in reading an article in your paper of September 23, on "Woman's Rights as related to courtship and marriage," by Amos Steckel, Bloomfield, Iowa.

I fully endorse the idea that Woman should have the right socially as well as legally to take the initiative, if she desires to, in the matter of choosing a husband.

I think it the duty of Spiritualists to help bring about this reform. So far as I have learned, it is the custom, if not the law, in the spirit world for the female to take the first step in this matter, or at least to be the first of the soul mates to know or seek the other half. To prove this statement I quote the following extract from "The Discovered Country," by Carlyle Petersilea, pages 89 and 90:

"The laws of the spiritual sphere are not like those of the earthly sphere. In the earth, the male seeks the female, or rather, he is inclined to roam after a promiscuous fashion; and the female that is fortunate enough to net him or enthrall him long enough to have a legal marriage ceremony performed, considers herself very fortunate indeed, and she does not often stop to ask whether he is fitted to make her happy or not, but if he has the money and can keep her in style?

"Now there is nothing of all this in the spirit world, and no male ever seeks his female; that law here is reversed, and there is no such thing as roaming promiscuously

"Now the male here does not seek the female; but the female is prepared for the male; that is, his true spiritual half is taught just who her other self is."

"Mary Anne Carew," by Carlyle Petersilea, page 423:

"When souls are about to be wedded, the true one is revealed to the female first; from her to the male. He may have been very much attracted to her, may have felt the sweetness of her power, may have hoped and believed she was his by natural law, but the revealment to her soul, beyond cavil or doubt is first made."

If this subject, which is one of the most important to everyone, were properly and thoroughly studied and managed very many of the evils of this earthly life would be obviated, and very much happiness ensue therefrom.

ALFRED ANDREWS.

Yonkers, N. Y.

SPIRIT PICTURES.

They Are the Product of the Mediumship of Celebrated Frenchmen, and Illustrate the Wonderful Influence of Those In Spirit Life.

La Revue Illustree, Paris, says the Boston Transcript, publishes an article by Jules Bois, under the title "Les Espirits Peintres et Dessinateurs," which gives a curious account of the artistic doings of the spirits. The author is of the opinion of the so-called mediumistic or spirit pictures have not received the amount of attention to which they are entitled. He has devoted considerable study to the work of the mystic symbolists, and finds interesting matter for comparison. M. Bois says:

"It suffices to take in hand the brush, the pencil, the burin, and the inspiration comes in the form of an irresistible and automatic impulse. It is even useless to take any note of what is going on. The spirit, so say the believers, does all. It is the spirit that guides the hand, or, rather, impels it. And thus are executed in a few hours delicate works which would have otherwise taken several days. The most celebrated, doubtless, of these subconscious artists is Victorien Sardou. Two of his drawings are very curious. One of them represents a house on the planet Jupiter and the other the animals' quarters at Zoroaster's home. Everything was quite spontaneous and unpremeditated in the phenomenon. M. Sardou told me how how he all of a sudden knew how to draw. Before becoming known as an author, he had written a comedy about Bernard Palissy; and the Odeon had refused it. Hence he was full of spite, and he wrote a satirical romance in which our earth became an object of horror, while the ideal residence of young dramatic authors was the planet Jupiter. While at work on this paradoxical idea M. Sardou happened to drift into spiritistic circles. He wanted to do as others were doing; so he took up a pencil. His hand wrote automatically: "Bernard Palissy." Here is a pleasant visiting-card, said he to himself, and, as it happens, one of my acquaintances. He questioned: 'Where are you?' Bernard responded, 'In Jupiter.' Sardou rubbed his hands. 'Well, well! You must tell me what is going on there!' And to the great surprise of our improvised medium, instead of written words such as he expected to come from his pencil, or from his burin (for some of his designs were engraved by himself), landscapes made their appearance.

Such is the origin of these curious works, which have so little relation to the violent and incisive style of the dramaturgist. They are without point of support, without woof, as if woven out of a dream, out of fluid, out of sprigs of nothingness. They might be called fly-tracks of the Beyond. They are effeminate, weary, capricious, subtilized, of a structure so slender, so unstable, so unbalanced, that it seems quite paradoxical to think that the author of 'Patrie' should have been able to evolve them from his powerful imagination, so little in sympathy with these linear perplexities and doubts, this feeble flora, these homesick stones, these gates plaited of dragon-flies, these rosettes like crushed butterflies. And the fantastic insinuates itself in the midst of all this—soft staircases supported by an almost vaporous sheet of water, facades made out of musical notes; as in 'Mozart's House,' columns of elder with roofs of sparks, fauns playing tenpins, flying satyrs, giants caught in spider webbs, etc.

"For the 'Palace of the Prophet Ell as' the imagination of the medium becomes still more fantastic.

"M. Sardou had cut the paper he was using into a certain shape. When he came to place himself under the influence his pencil was twice broken.

"'What is the matter?' asks Sardou. 'I must have a larger kind of paper.' 'I have none.' 'Go and get some.' And the Influence directs him to a certain stationer's shop that he had never noticed, but before which he had often passed. The strange power was quickly drawn from the dramatist. 'Now that you are convinced,' the spirit said to him, 'you have better things to do.' And Victorien Sardou was no longer a medium."

How did M. Sardou do it? His hand jumped here and there, everywhere, busy, but uncertain, a confused worker, which did not allow one to foresee its purpose.

"When one sees him work," states an account in the first number of "Mozart's House," "one perceives at once the lack of all premeditation and purpose; his hand, impelled by an occult force, follows the pencil or the burin in the most irregular and confused way, going with unexampled rapidity from place to place, and working over all parts of the drawing at the same time, without any method or system. From this there results at first an incoherent composition, the sense of which cannot be understood until it is quite completed." And the writer adds: "This singular proceeding is not M. Sardou's own work; we have seen all medium artists proceed in the same manner." (Spirit Review, 1858.)

M. Bois relates that the painter and engraver, Fernand Desmoulin, the friend of Emile Sola, several years ago suddenly found out that he was a medium. Under an influence, which he himself persists in believing to be extra-human, if not super-human, he drew, painted and engraved strange figures, unsuspected landscapes, and even authentic portraits of dead people—all totally different from any of his previous works.

M. Bois claims that the aesthetic character of these inspired works has no semblance of relationship with M. Desmoulin's normal productions. Moreover, M. Desmoulin uses an entirely different technique, and he says that he could not do anything consciously with the method he uses while under the spirit's influence. In the first place, the drawings, dry-points and water colors due to the spirit influence, and which are signed by Astarte, Old Master, and Instructor, are finished with a rapidity such (from twenty-five to forty minutes) that M. Desmoulin could not in the same space of time cover the same space even with the slightest sketch. And then, his hand does this work unconsciously, for he does not know what he is doing; he works in the dark, and often with his eyes blindfolded. Of the works produced after this odd fashion, M. Bois says: "It must be admitted that there is a disturbing and haunting beauty in these manifestations of a mysterious art. It is a radiant demonstration of unknown energies of which we are the unconscious depositaries."

The power which came so suddenly and unexpectedly to M. Desmoulin has departed, and he is no longer capable of producing those masterpieces. He has returned to his previous condition, and is now a normal and conscious artist again. He is so thoroughly convinced, however, that those prodigies of his pencil or his brush are foreign to himself, and intends to leave them to a museum, as so many psychological documents.

UPHOLDS A RIGHTEOUS LIFE.

Kate C. Havens Defines What She Considers the Beauty and Grandeur of Theosophy.

That every thought, word or action produces its definite result—not a reward or punishment imposed from without, but a result inherent in the action itself, definitely connected with it in relation to cause and effect.

That it is both the duty and interest of man to study this divine law closely, so that he may be able to adapt himself to it and to use it as we use other great laws of nature.

That it is necessary for man to attain a perfect control over himself, so that he may guide his life intelligently and in accordance with this law.

The advantages to be gained from a study of Theosophy are:

We gain a rational comprehension of life.

We learn how to govern ourselves, therefore how to develop ourselves.

We learn how best to help those whom we love, how to make ourselves useful to all with whom we come into contact, and ultimately to the whole human race.

We learn to view everything from the wider philosophic standpoint—never from the petty and purely personal view. Hence, it follows that, if the knowledge be assimilated:

The troubles of life are no longer so large for us.

We have no sense of injustice in connection with our surroundings or our destiny.

We are freed from the fear of death.

Our grief in connection with the death of those whom we love is very greatly mitigated.

We gain a totally different view of the life after death and we understand its place in our evolution.

We are free from religious fears or worry, either for ourselves or for our friends—fears as to "the salvation of the soul," for example.

We are no longer troubled by uncertainty as to our future fate, but live in perfect serenity and perfect fearlessness.

The spirit of Theosophy as defined by Mme. Blavatsky is as follows:

"A clean life, an open mind, a pure heart, an eager intellect, a brotherliness for all, a readiness to give and to receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up which the learner may climb to the temple of divine wisdom."

THE SWEETER SONG.

The sweeter song is the one unsung,
With ever a promise and hope to be;
It pleased my spirit when I was young,
It stays like honey on my tongue,
But its wonderful words escape from me;
It is a bird on a bending spray
All ready to sing—then it flies away!

But I up and after, over the hills,
Nor care a fig for the way it goes;
'Tis the pleasure of the laughing rills,
And my feet they follow where'er it wills,
By the wood and glade where the wild rose grows;
And ever before, with cadence clear,
This beautiful song I hear and hear!

It has the most enchanting rhymes,
As bright as waves of the golden light,
And as sweet as echoing evening chimes,
The eloquence pure of better times,
Of a day so dear beyond our night;
And it drives afar the thought of care,
Like a child's sweet laugh or a maiden's prayer!

It comes to me as morn to the sky,
While hidden in mist soft croons the sea;
And it startles my soul with wonders why—
To give it a voice, I ever should try,
For naught could equal its witchery;
'Tis the music of the inner heart,
'Till the days are done and the years depart!

—William Brunton.

The Dream Came True.

In No. 820, the question was asked, "Do Dreams Come True?" I say some do, as the following will show. I had a friend living in England, and he dreamed of a brother who had emigrated to America two or three years before. He dreamed that his brother was ill, and that he was dying. The room was square, whitewashed, and the only means of admitting light and air was by a grating over the head of the bed and door. The room was very poorly furnished. On the bed lay his brother, and a young man half way from the head of the bed watching. Then the dreamer awoke and thought nothing more about the dream.

In two weeks after a letter arrived in England telling him that his brother had died and that he had sent his trunk home, and the trunk arrived with the brother's effects and a letter giving particulars of death. In about two years after my friend took it into his head to visit America, and on arriving went to the young man's house to thank him for his kindness to his brother. In the course of conversation, my friend asked, "Could I see the room in which my brother died?"

The man said, "Yes, come with me."

They went to the house and my friend had no sooner entered the house when he recognized the turns, landing, and bed-room, everything was as plain to him as though he had lived there all his life.

I could give three or four such instances of dreams coming true, but I am old, my hand is shaky and memory bad, so must be content with this one instance of dreams coming true. But was it a dream or did he in his sleep leave his body, come to America, and after seeing his brother, go back again into his body?

F. GARDENER.

Far Rockaway, N. Y.

THE FUTURE LIFE.

Progression Implies Activity, Rather Than a State of Rest.

Since the genesis of humanity, very many of the children of men, who have believed in the immortality of the soul, have pictured the land of the hereafter, as a place or condition of absolute happiness, peace and contentment—a place where the wicked shall cease from troubling and the weary shall find rest. A condition where the sore trials and severe struggles incident to human life, shall be forever unknown. Such an idea of the future life may be and probably is exceedingly comforting to a large majority of the human family, who have given the matter any thought. And it is a splendid idea to entertain, by those who wish to put in a whole eternity in doing nothing. But such an existence would be a torture to those progressive souls who long for a strenuous life of activity after death.

But when we think this matter over carefully, what assurances have we that our future lives will be more free from trials and troubles, than this life? The same Great Power which directs the affairs of human existence, also directs the affairs of after life. And what substantial reason can be given why that Power which controls the universe, will supply us with more happiness and contentment in the sweet bye and bye, than has been ours to enjoy in this life?

We are often told by persons who know no more about it than we do, that under Divine pleasure it is necessary for us to suffer the pains and endure the struggles of earth life, in order to fit us for the enjoyment of the happiness which so much abounds in the life to come. But when we come to the evidence of a blissful hereafter, poor, struggling, and finite man has none, and never had any. No one knows what will be the conditions of life after death. And we do not know but that our sorrows and pains will be greater than we have had to endure here.

The truth is that we are in the hands of an Infinite Power "that shapes our ends, rough-hew them how we will." It does not matter very much what we believe and what we do not believe, it will not change the purposes of that Power one jot or one tittle. Individual man may, by well directed and persistent effort, change, to a limited extent, his condition here; but the countless millions who have lived and will live, have had and will have no capacity to change the trend of Almighty Power. Man knows not and cannot know what that Power has in store for him.

So far as we have been able to learn, all animate and inanimate nature is in a state of perpetual activity. All is friction and unrest.

"All things exist by elemental strife."

Is it not reasonable to believe that the same order of things, under the direction of the same great Power, will exist through the numberless eons of eternity? Progress here in this world, is the result of strenuous and persistent effort. Let us ponder well the question whether progress can be made in any other manner in the hereafter.

To my mind it is far more comforting and reasonable, that our lives on the other side of the grave, will be active. That progression is the handmaid of eternity. That our success there can be attained only by hard and persistent labor. And that excellence must always be the reward of meritorious effort. Drones never get to the front anywhere.

Yes, give us a heaven of progress and activity, where the labors commenced on earth may be continued; and where the immortal soul may have full opportunity of mastering the vast problems with which it will be confronted in the world to come.

CARL C. POPE.

THE DAWNING OF THE LIGHT.

Day is dawning! Oh my brother!
Lift thine eyes to catch the ray;
Though we're on the storm-tossed billows,
This is Day! Eternal Day!
Though we've been by friends forsaken,
Left to struggle through the night,
Lift thine eyes! behold the gleaming
Of the dawning of the light.

Though its glimmer shines but faintly
O'er the wave and blinding spray,
Falter not, nor be despondent,
It will guide us on our way.
Lift thy head, though faint and weary,
Pull with all thy strength and might,
We shall reach the shore beyond us
In the dawning of the light.

Come, arise! Oh, drooping brother,
Think not of thyself alone,
There are thousands 'mid the breakers.
Listen! hear that shriek! that moan!
Up! be quick! his bark is sinking!
Raise him! help him through the fight,
Point him to the hallowed radiance
Of the dawning of the light.

Stretch thy helping hand, Oh, brother,
O'er the gulph where night holds sway,
Lead the new and hopeful nations.
Let old "isms" pass away,
Dealing death to ignorance, vices,
Superstition's galling blight—
Teaching thou the glorious freedom
Of the dawning of the Light.

Lighter, brighter grows our pathway,
As we guide the weak along,
Wafting songs of love and sunshine
Out upon the countless throng.
They will catch them and re-echo:
Making darkest hours bright—
When they realize the blessing
Of the dawning of the Light.

Light is now dispelling darkness.
'Tis the "Kingdom" now "at hand."
Shout the message o'er the breakers,
Till 'tis heard from sea to land!
Shout the joyful tidings gladly,
Of the "winning of the right."
It will make our Earth our Heaven
In the dawning of the Light.

Light is dawning for the millions
Who will then the distance span,
And the angels stand united
With the "Brotherhood of Man,"
Hand in hand upon the main-land
With our faces hopeful, bright,
"One with God," and with each other
In the dawning of the Light.

MRS. EVA McKINNON.

Santa Rosa, Cal.

No opportunity should be lost to inculcate a spirit of honor and respect for faithful work in every useful vocation.—Lewis G. Janes.

The acknowledgment of weakness which we make in imploring to be relieved from hunger and temptation is surely wisely put in our prayer.—Thackeray.

SEEKING THE SUPREME GOOD.

No Ideal, No Noble Passion, No Glorious Sacrifice, No Honest Endeavor for the Right Was Ever In Vain.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—Matt., v:6.

This is the central beatitude; in a measure it embraces all the others, for every virtue they inculcate is included in righteousness. But it is often rejected as impracticable because fanciful teachers who substitute subtle definitions for simple duties have twisted its plain words until righteousness is made something so unreasonable as to be repulsive to a right mind. As a matter of fact, it means no more than rightness; the hunger and thirst for righteousness is but the earnest, supreme desire and endeavor to be right and to do right at all times, the appetite for the right.

Theological righteousness may mean some strange imputed quality laid on a man like a cloak to cover his real condition or a bill of health given to a sick man. But men who live next to real things care nothing one way or the other for theoretical rightness; they want the real article. And a right man will not be satisfied to have even the Most High think of him as being perfectly right when he knows he falls far short of it. He would rather be the faltering pursuer of actual rightness than the possessor of a hypothetical, ascribed perfection.

The Great Teacher cares nothing about imaginary virtues; he praises those who ardently seek the real ones. He knows that in the market of character cash alone is currency; here you cannot draw checks on some other person's deposits. To him it is better by far to die facing the right than to live in smug content with borrowed merits. THIS WORLD WILL NEVER BE CONTENT WITH A GOSPEL THAT OFFERS ONLY VICARIOUS VIRTUES; AT ITS HEART IT KNOWS TOO WELL ITS NEED OF THE GENUINE USABLE ONES; IT HAS AT LEAST THE DORMANT FACULTIES FOR AN APPETITE OF RIGHTNESS.

And all this world story is but a record of the struggle for rightness. All human progress is but its fruitage. In every age there have been glorious souls who have made this passion a thing that glowed in their lives and became a light to their day. In every man the divine discontent that divides him from the animal is the sign of this desire in some form; it shows man seeking to find more perfect, more nearly right relations with the things about him. AS THE THINGS ABOUT HIM COME TO INCLUDE GOD AND HEAVEN AND THINGS UNSEEN SO WILL HIS SEARCH FOR RIGHTNESS BECOME WIDER AND DEEPER AND MORE SPIRITUAL. EVERY FORM OF SPIRITUAL ASPIRATION, EVERY RELIGION, NO MATTER HOW UNCOUTH AND STRANGE, IS STILL THE SOUL OF MAN SEEKING RIGHT RELATIONS TO THE INFINITE.

What a glorious thing is this passion for the right; what visions it has seen, what strength it has given to their realization. It is the great tide that, moving restless and resistless in our bosoms, has carried us on toward God. We cannot but believe it is born of him. It does not originate it man, for it disturbs his peace, it stirs him from sloth, it spurs him to new and often unwelcome endeavors. It ever holds before him the shining possibility of a perfect being in a perfect world.

No wonder Christ used the figure of hunger and thirst. Literal appetites have been the motives back of the world's struggle for physical rightness; yet these cravings have not been more general or more forceful than those of the soul. But for hunger and thirst man would have lived in perfect content with the form and facts of life as he found them; progress, all that we call civilization, would not have been.

Man is happy in proportion as necessity compels him to heed these cravings. So is it in the moral world; the struggle has been our salvation. To cease to strive for rightness is to cease to live. Individually and nationally they are happy who accept the rigorous climate of lofty ethical ideals, who are not content to take life as they find it, but who seek to cultivate flowers and fruits of paradise on the sterile, rocky soil of the human heart. This is the life that Jesus shows, the life that seeks and finds the truth, that with passionate ardor seeks right relations both with his fellows and with his Father. Out of the fullness of experience, in the midst of his own struggle he encourages all who strive; they shall be satisfied. No ideal, no noble passion, no glorious sacrifice, no honest endeavor for the right was ever in vain; the soul finds itself in seeking the supreme good.

HENRY F. COPE.

YOUR MOTHER WILL BE THERE.

You may have a doubtful future, you
may have a checkered now;
You may have your foolish notions and
to evil make your bow;
You may have your many failings and
of troubles have your share,
But please don't forget to notice, your
old mother will be there.

You may be too busy counting your increasing wealth today,
To be mindful of the beggar who is sitting by the way;
You may lose your all tomorrow in a great financial snare,
But when you become a beggar your old mother will be there.

You may lie upon a sick-bed with a fever running high;
You may fall into the gutter and a helpless being lie;
You may be a hopeless victim of the liquor demon's glare,
While the world around deserts you—your old mother will be there.

You may cast her out—a pauper—in this cold, unfeeling world,
With your banners of false "goodness" to the public eye unfurled;
You may curse her in your anger if your callous conscience dare,
But when you have cooled a little, your old mother will be there.

You may make yourself a demon of the deepest, darkest kind,
And pass on to regions fitted to your calibre of mind;
But before you in her glory, with her mother love and prayer,
To uplift your soul from darkness, your old mother will be there.

DR. T WILKINS.

A forced match between a man and his religion sours his temper and leaves a barren bed.—Landor.

A FEW DIVERGENT POINTS ONLY.

Spiritualism and Theosophy Are Closely Allied.

The Theosophical Society was founded by Mme. H. P. Blavatsky and Col. H. S. Olcott, Nov. 17, 1875, in New York City. Its objects are:

To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color.

To encourage the study of comparative religion, philosophy and science.

To investigate unexplained laws of nature and the powers latent in man.

The society is described by C. W. Leadbeater as follows:

It is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search for and aspiration for truth.

They hold that truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the divine wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as truth is their aim.

Theosophy is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the science of the spirit, teaching man to know the spirit as himself and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meaning, thus justifying them at the bar of intelligence so they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths and theosophists endeavor to live them. Every one willing to study, to be tolerant, to aim high and to work perseveringly is welcomed as a member, and it rests with the member to become a true theosophist.

Rests on Three Propositions.

Theosophy rests broadly upon the following three great truths:

1. God exists and He is good. He is the great lifegiver who dwells within us and without us, is undying and eternally beneficent. He is not heard nor seen, nor touched, yet is perceived by the man who desires perception.

2. Man is immortal, and his future is one whose glory and splendor have no limit.

3. A divine law of absolute justice—[Karma]—rules the world, so that each man is in truth his own judge, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

To each of these truths are attached others, subsidiary and explanatory. From the first truth it follows that:

In spite of appearances, all things are definitely and intelligently moving together for good; that all circumstances, however untoward they may seem, are in reality exactly what are needed; that everything around us tends, not to hinder us, but to help us, if it is only understood.

That, since the whole scheme thus tends to man's benefit, clearly it is his duty to learn to understand it.

That when he thus understands it, it is also his duty intelligently to co-operate in this scheme.

From the second truth it follows:

That the true man is a soul, and the body is only an appanage.

That he must, therefore, regard everything from the standpoint of the soul, and that in every case when an internal struggle takes place he must realize his identity with the higher and not with the lower.

That what is commonly called his life is only one day in his true larger life.

That death is a matter of far less importance than is usually supposed, since it is by no means the end of life, but merely the passage from one stage of it to another.

That man has also an immense evolution behind him, the study of which is most fascinating and instructive.

That there is an absolute certainty of final attainment for every human soul, no matter how far he may seem to have strayed from the path of evolution.

KATE C. HAVENS.

PASSED TO THE REALM OF SOULS.

Mrs. Neil Burgess, Wife of the Actor.

Mrs. Neil Burgess, wife of the actor, and a great believer in the philosophy of Spiritualism passed to the Great Beyond, Sept. 17, where she was welcomed by many dear ones.

Mrs. Nellie Temple Brigham (a friend for many years) officiated at the house and grave. Many came from all parts, who had not heard a spiritual service before. They were entranced by the grand and inspirational words of Mrs. Brigham.

Mrs. Neil Burgess was one of the most spiritual women this world has ever produced, and during her travels from Maine to California she made lifelong friends by the score. The Golden Rule was her religion. She was a member of Mrs. Brigham's society. Her husband, mother and son thirteen years of age are left, but they have the great satisfaction of knowing that one of the sweetest, truest and most spiritual lives has passed on across the great borderline of the unseen. In the words of Longfellow:

"There is no death! What seems so is transition.
This life of mortal breath
Is but the suburb of the life Elysian
Whose portal we call death."

J. OSBORNE LUNT.

Highlands of Navesink, N. J.

The Victoria Institute and Doctor Peebles.

EVEN IN ITS LATER YEARS, THE VICTORIA INSTITUTE IS A RETROGRESSIVE SOCIETY, LARGELY COMMITTED TO THE MAINTENANCE OF THAT WHICH THE BEST SCHOLARSHIP, BOTH IN AND OUT OF THE CHURCH, HAS DISCARDED,—IS AN ORGANIZATION DEVOTED PRINCIPALLY TO THE PROPAGATION AND FURTHERANCE OF ERROR, FALSEHOOD AND DELUSION; AN ENEMY TO TRUTH AND TO THE BEST INTERESTS OF MANKIND,—HONESTLY AND BIGOTEDLY IN ERROR, COMPOSED OF "BLIND LEADERS OF THE BLIND." IT WAS TOO MUCH TO EXPECT FROM A SOCIETY OF THIS CHARACTER THAT IT WOULD HAVE READ BEFORE IT, AND HAVE INCLUDED IN ITS "JOURNAL," A PAPER IN WHICH THE TRUTH OF SO GREAT A HERESY AS SPIRITUALISM WAS MAINTAINED. THE TREATMENT AWARDED DR. PEEBLES' PAPER BY IT WAS IN KEEPING WITH THE ENTIRE RECORD OF THE SAYINGS AND DOINGS OF THIS CHAMPION OF EXTREME ORTHODOXY.

In 1866 there was founded a society called "The Victoria Institute and Philosophical Society of Great Britain." Many years ago I obtained an almost complete set of the "Journal of Transactions" of this society, and at a later date, after Dr. J. M. Peebles had become a member thereof, I obtained, through his kindness, the subsequent numbers of the "Journal" up to the time of this procurement. I am, therefore, enabled to write understandingly of this society and its literature.

Objects of the Society.

As stated in its original "Objects, Constitution and By-Laws," the primary object of the society was to investigate the most important questions of philosophy and science, "especially those that bear upon the great truths revealed in Holy Scripture, with the view of defending them against the opposition of Science, falsely so-called." Explanation and illustration of this "Object" of the society, as found in the first volume of the "Journal" will now be given. In it we are told that it is impossible for the Word of God in nature and the Word of God in Holy Scripture to contradict each other; that if Science and Scripture are at issue, one of them is wrong, untrue; and that to maintain the integrity of God's revealed word, what appears to be science, if it contradicts the Bible, must be regarded as pseudo-science,—the "rash deductions of false or pseudo science." (pp. vi., 6, 7, 9).

It is declared the duty of the society to hear and encourage all who are willing to battle with the "oppositions of science," "in order to reduce its pretensions to their real value." It is to freely question what is called "Established Science," and it will be its business to recognize no human science as "established." (p. 30). At the first meeting of the Society, its president said, that, just as rationalistic and scientific writers criticise and expose the defects of the Bible, so must the society criticise and expose science. "Let science have its own way—it was a 'chartered libertine,'" he continued. Again he said that the society must refute "the deleterious nonsense published under the name of Science," and it "must watch the dishonest use of statements appearing in scientific works, calculated to raise doubt as to the truth of the Bible." (pp. 80, 81). In a paper on "Geology and the Bible," the Book of Nature is made to appear inferior to the Bible. "Sacred Scripture is the word of God, a word which he speaks,"—his express Word and Thought,—while "The Book of Nature" is only "in a certain sense, an expression of divine thought." (p. 337).

It is thus seen that the object of this society was to antagonize and belittle science, in order that the literal and infallible truth of the teaching of the Bible on scientific as well as other matters might be sustained. Anything that science taught that was not in agreement with the Bible was necessarily false. The society was a continuance, on the same old principles and in the same old manner, of the tactics and methods of the church, Catholic and Protestant, which had from the beginning opposed and anathematized every new discovery in science regarded as, in any way, impairing the truth of any of its theological dogmas, or inconsistent with the words of its Holy Book.

It sought to maintain the absolute truth of the Books of Genesis, Exodus, and the other so-called Mosaic books, in their accounts of the creation and fall of man, the antediluvian history, the deluge, the tower of Babel, the origin of language, the lives of the patriarchs, the sojourn in and exodus from Egypt, with all the miracles,—the truth of all of which as historic verities has now been given up by the ablest and most competent Christian scholars. What this society tried to conserve by attacking science and scientists is now acknowledged to be a myth and legend, instead of true history, by the best scholarship of the world, Christian and non-Christian. "The Higher Criticism" has forever demolished the historical accuracy of the Books of Moses, of which Moses wrote nothing.

Geology and Genesis.

As is now well known, the impossibility of reconciling geology and the Book of Genesis, the fact that geology is correct and Genesis is wrong, is now generally acknowledged by the Christian world. What shall be thought, then, of the preposterous statement, in the first paper in the first volume of the "Journal" of this Society, that no geologist can point to a single geological fact, or even to any respectable theory taught in any geological work extant, than can in the least be considered as contradictory to the Mosaic account of the creation? (p. 15). This statement illustrates the character of this society, as also does this assertion made in a paper on Geology and the Bible by Rev. John Kirk, author of books on the Bible and Geology. "This idea of the coexistence of men with mammoths is not a fact, even if perfectly true. It is only an inference, at best, perhaps a theory by which certain facts are partially explained." (p.378). This reverend father in God actually declared that a certain thing, even if it was "perfectly true," was not "a fact." Mirabile dictu! The Standard Dictionary defines "fact" as "anything strictly true." Yet this sapient reverendissimo and assailer of scientific "facts" says that some thing "perfectly true" is not "a fact."

Opposed to Darwinism.

Of course, this society would oppose Darwinism. In the inaugural address of the vice-president (the chairman) it is said that "confessedly the majority of known facts in nature are irreconcilable" with Darwin's theory of the origin of species; also, that Darwin's arguments on the evolution of the eye "are founded on monstrous assumptions utterly unsupported by fact" (pp. 52, 62). In this volume the exploded myth and unscientific absurdity that prior to the building of the tower of Babel, all the earth was of one language, and that the differing languages arose from the miraculous confounding of the speech of the builders of the tower, by God, in order to prevent the tower from reaching heaven,—this fairy tale is championed as true. (pp. 151, et seq.).

Taking up, now, the last volume of the "Journal" that I have received, the 28th, what do we find? Instead of overthrowing the facts of "established science" (it denied the existence of any "established science"), and instead of crushing the "oppositions of science, falsely so-called," the "pseudo-science," as it was called by the society, has, partly at least, overcome the society. It was, no doubt, owing to the establishment of so many scientific truths in the world, that caused the society prudently to modify its great primary "Object." As it now reads, these words so important in its first statement of objects, are entirely omitted; "with the view of defending them against the oppositions of science, falsely so-called." This belligerent society, that started out with a flourish of trumpets about its work in crushing pseudo-science, science falsely so-called, has been forced to haul in its horns, and now no longer attempts to berate, criticise, and expose the truths of "established science," but declares its primary object simply to be the investigation of the questions of Philosophy and Science that bear upon the truths of "Holy Scripture."

But, notwithstanding this change in its published "Object," the old virus is still regnant in the society, bigoted, narrow-minded conservatism of the Bible-worshipers is still manifest in its proceedings, but not to so great a degree as in the olden time. The world has grown since 1867, and even the Victoria Institute has made some progress in liberal thought. Many of its members have been forced to accept the truth of evolution, and they speak of it as true, more or less, in their papers before the society; but all do not accept it. One speaker says he is "convinced that the whole theory of evolution is unsound and has no foundation whatever. Another says that the science of archaeology gives a "complete negative to the evolutionist theory," and that the theory of special creation is that which archaeology tends to confirm ((pp. 113, 118, 122, Vol. 28). A paper is devoted to the alleged passage of the Red Sea by the Israelites, in which it is declared that the "Bible narrative is * * a very graphic and correct acount of what really took place; and the author asserts that he has "proved that the Bible narrative is true to the very letter,"—this about that which, at the best, can be only an exaggerated and semi-mythical account of a possible historical event (in my opinion, the story has a historical basis). See pp. 276, 280).

Discoveries in the East.

Another paper treats of the remarkable confirmation of "Holy Scripture" by discoveries in the East, in which the historical accuracy in detail and minutiae of the Biblical statements is said to have been confirmed by discoveries in Palestine and other Oriental lands. The author says, "We may implicitly rely on the historic accuracy of the accounts from the time of the call of Abraham downwards;" while the chairman speaks of the "chain of evidence which has accumulated of the marvelous historical accuracy of the Old Testament" (p. 142). How far from the truth all this is! It is true that the general truth of the accounts of certain evtnts in the Bible has been confirmed by the archaeological discoveries of the past fifty years; but nothing prior to the time of Rehoboam, son of Solomon, has been confirmed thereby, so far as genuine history is concerned.

Nothing in the mythical lives of the patriarchs, in the Mosaic period, the period of the Judges, and those of Samuel, Saul, David and Solomon, has been confirmed. But a good deal has been confirmed by the Assyrian and Babylonian monuments in cuneiform inscriptions, of the times of the monarchies of Israel and Judah. Some details have been confirmed; but a great many inaccuracies, mistakes, etc. in the Biblical books of Kings and Chronicles have been indicated by the Assyro-Babylonian records. The confused, conflicting chronology in the Biblical books has been in many cases corrected by the more accurate chronology of the Assyrians and Babylonians. The Hebrew records, while embodying much genuine history, are very fragmentary, confused, inaccurate in detail, and sometimes misleading. Great light has been thrown upon the Bible narratives by the discoveries in the East, and they have largely supplemented and corrected the very imperfect accounts of the Bible.

A Retrogressive Society.

It is thus seen that, even in its later years, the Victoria Institute is a retrogressive society, largely committed to the maintenance of that which the best scholarship, both in and out of the church, has discarded,—is an organization devoted principally to the propagation and furtherance of error, falsehood and delusion; an enemy to truth and to the best interests of mankind,—honestly and bigotedly in error, composed of "blind leaders of the blind." It was too much to expect from a society of this character that it would have read before it, and have included in its "Journal," a paper in which the truth of so great a heresy as Spiritualism was maintained. The treatment awarded Dr. Peebles' paper by it was in keeping with the entire record of the sayings and doings of this champion of extreme orthodoxy.

Doctor Peebles' Paper.

Dr. Peebles, being asked to prepare a paper to be read before the Victoria Institute, of which he had been a member for a number of years, wrote one on "Immortality, Its Naturalness, Its Possibilities, and Proofs." As is customary, the paper was printed and sent to the members prior to its reading at the society's meeting. At this meeting, when all were assembled to hear its reading by Dr. Peebles, the Doctor was summoned to the council room and informed that the council had decided, "for good and sufficient reasons," that the paper was not considered appropriate to be read. Becoming his property by this action of the council, Dr. Peebles delivered the rejected address at the London Spiritualist Alliance, May 25 last. It was then published in London Light, and is now on sale in this country and England.

As a large part of the paper, in that section giving the "Proofs" of immortality, consists of the testimony of eminent men to the reality of the phenomena of Modern Spiritualism, while said Spiritualism is warmly defended and extolled, it is readily seen why the Institute would not permit this paper to be read and made a part of its "Journal." Although the phenomena of Spiritualism present the only proof the world has of a continued existence after physical dissolution, and although owing to the spread of materialistic ideas, fostered and taught by many men of science, the world demands that some tangible evidence be furnished that man survives the body's death, yet this Christian society, as well as the church in general (with some notable exceptions), refuses to even examine the alleged proofs of life after death that Spiritualism claims to possess. One potent reason for this is that the nature of life after death, as taught by Spiritualism, is radically different from that which the church has so long indicated. The testimony of the hosts of returning spirits as to the character of the spirit-world overthrows the puerile old time conceptions of that world, as taught by the Christian church. The heaven and hell of the old theologies are shown to be only chimeras of the imagination, irrational, not to say absurd, and, in reality, blasphemous, embodying low and mean ideas of the nature and being of the Supreme Being. What a pitiful notion of God underlies the heaven and the hell of orthodox Christianity; and one of the greatest blessings that the world derives from Spiritualism is its demolition of the crude, barbarous teachings of the churches about the other life.

Dr. Peebles' pamphlet would be a good thing to circulate freely among the benighted orthodox, groping in the dark, and needing light upon the real nature of the immortal existence and of the evidences thereanent to be found in Modern Spiritualism.

WM. EMMETTE COLEMAN.
San Francisco, Cal.

COMING EVENTS.

They Often Cast a Shadow In the Future—What Induced the Terrible Dream Foreshadowing the Death of George Johnson?

After dreaming Friday night of falling long distances, and screaming in agony as he awakened, George Johnson, a mason, fell six stories to his death in the new Breitmeyer building at Miami and Gratiot avenues yesterday noon.

Johnson was working on the fifth floor. When the noon whistle blew he rushed to the elevator, with many others. Those behind him were horrified to see him plunge into the shaft and go hurling downward to the basement. The men say he placed one foot on the elevator, which was going up at the time, and then slipped. He was instantly killed.

The victim of the accident was an Englishman and came here from London only a few months ago. His wife and four children have been here but a month. At their home at Hastings and Clinton streets this noon there was a pitiful scene. The wife and little boys were waiting for the husband and father to come to his dinner. The table was set, and smoking meat and vegetables were ready.

Mrs. Johnson was told the truth gradually. After she recovered a little from her grief she told of the dream her husband had the night before.

"He dreamed that we had two homes—one here and the other in London. He went to London to see me and they told him I was dead. Then he said in his dream: 'Why did you bury her so soon, before I could see her?'

"Then just before he awakened he thought he was falling, falling, and he gave a scream and reached to see if I was really there. I knew something was going to happen today, and asked him to be careful when he kissed me goodbye this morning."

Then she broke into passionate sobs.

"Oh George," she cried, "Why didn't your dream come true? Why did it have to be you?"

The little boy stood around, wondering what awful thing had happened, but hardly understanding.

The couple had four sons, Charlie, aged 14, a messenger in the Bank of Toronto; Albert, 10 years; Walter, 7, and John, 2. Mrs. Johnson's only other living relative is her mother, who lives in Toronto.

Coroner Toepel will hold an inquest.

Not yet recovered from the shock of her husband's horrible death, Mrs. Geo. Johnson visited Coroner Toepel after the accident without a penny, and appealed to him for assistance for herself and her three children; one of the most pitiful cases which ever came to the attention of the coroner.—Detroit, Michigan, Tribune.

Under Hypnotic Spell.

Los Angeles, Cal.—Miss Ruby Castleman, the pretty 22-year old orphan Sunday School teacher, who is held at the Polk Station on charges of forgery of checks in excess of $1,000, is becoming a deeper mystery to the police, and she now declares she knows nothing of what she has done in the last two months, but has been acting under an hypnotic spell imposed by some one unknown to her.

Poor Property.

Religion is the poorest property that a man can possess. He cannot sell it for a cent nor give it to another. It will not buy bread or meat, or clothes. It will not pay the doctor or the undertaker. It will not give life, or save from death. A person cannot prove that he has religion. He cannot produce it. When a man says that he has religion, no one can say that he lies or tells the truth. Religion is not a claim upon anything, or anybody. A pawnbroker would not lend a nickel on the best religion in the world. It costs a lot to get it, but when one has it one cannot mortgage it for a meal of victuals. It is more expensive to keep than a trotting horse, a yacht, or an automobile.—Truth Seeker.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J.H. Dye, 151 Lewis Block, Buffalo, N. Y., and he will send you, postpaid, his wonderful book which tells how to give birth to happy, healthy children, absolutely without pain; also, how to cure sterility. Do not delay, but write to-day.

Some Defects in the World.

As Noted and Pointed Out by Laura B. Payne.

"It is a lamentable fact that our old people, in the majority of cases those who have lived sober, honest lives, and served society many years, many times come to the poor-house or prison. And so disgusting is our charity system, backed by braying priests and preachers and hypocritical cant, its millionaire donors on the one hand and pauperized recipients on the other, that our honest, self-respecting people would prefer death rather than accept it."

I take some exceptions to the article, "Work Fit For Mind," from the pen of French Hollinshead in No. 820 of The Progressive Thinker. These are the opening lines of an article, "If a man will not work neither shall he eat," by Mary A. Ingalls, published in No. 825 of The Progressive Thinker. I take exceptions to some of her statements in that article and here are some of them. She says in answer to Mr. Hollinshead's reference to the youth of our country growing up in tatters and rags without an education, "Our government provides compulsory education for children, books are provided free of cost to the parents, and truant officers see that they are kept in school."

The matter of compulsory education is lift with the states and many of them have no compulsory school law. As to the government furnishing books free of cost to parents, nothing is farther from the facts. This also is a matter left with the states and the state of New York (where Mrs. Ingalls lives) may furnish books to the poor, but in many of the states where I have lived and had personal experience as teacher in our public schools, I know that books are not furnished free.

Then Mr. Hollinshead may have had reference more particularly to that vast class of children in the United States whose poverty-stricken condition either compels them to work or who cannot afford books and clothing.

My sister has not studied carefully the economic conditions of our country if she does not know such a class exists.

There are according to reliable statistics more than a million children in the factories, work shops, mills and mines of our land. Not 30 per cent of the children of the working class finish ward school, not 15 per cent enter high school, and less than 1 per cent enter college. Yet this is the country that boasts of its free school system.

It is true we have a splendid free educational system, but we have not a free industrial system, and the child of the industrial slave gets little benefit from the system, from its lack of opportunity to utilize it.

Few understand the rapidity with which the school room is being closed to the children of the nation and the factory, department stores, workshops, mills and mines, like a yawning gulf opening to receive them.

I know we have truancy laws galore, but since both the law-making and the law-enforcing powers of government are in the hands of the class to whose interest it is that the children should be in the factory and not in the school, the laws simply serve to boast of and nothing more.

She says it is sentimental nonsense, this talk of young women being compelled by conditions over which they have no control, to sell themselves for bread. That the charge of overdrawing the picture be not incurred, let the following authoritative evidence be considered:

The New York Sun of February 8, 1901, describes the opening of a factory in New York City by the American Tobacco Company. Cheroots were to be made in this factory in competition with other factories which refused to be absorbed by the trusts. The trust advertised for girls. The crowd of men and boys who wanted work was so great in front of the building that the police were forced with their clubs to clear them away.

The wages paid the girls was $2.50 per week, sixty cents of which went for car fare.

Miss Nellie Mason Auten, a graduate student of the department of Sociology at the University of Chicago, recently made a thorough investigation of the garment trades of Chicago. Her figures were published in the American Journal of Sociology and commented upon by the Literary Digest.

She found women working ten hours a day, six days a week, for forty cents per week (a rate of two-thirds of a cent an hour). Many women earned less than a dollar a week, and none of them worked every week.

The following table will best summarize Miss Auten's investigations among a portion of the garment workers:

	Av. Ind. Weekly Wages	Av. No. Weeks Empl'yd	Av. Yr'ly Earnings
Dressmakers	$ .90	42.	$37.00
Pants finishers	1.31	27.58	42.41
Housewives and pants finishers	1.58	30.21	47.49
Seamstresses	2.03	32.78	64.10
Pants makers	2.13	30.77	75.61
Miscellaneous	2.77	29.	81.80
Tailors	6.22	31.96	211.92
General average	$2.48	31.18	$76.74

She goes on to say that for all the idle and hungry among womankind the farm offers a panacea, and one would think that farm life in America was a veritable Utopia, where every farm house with its musical instrument, its cows, etc., stood with wide open doors inviting the weary and hungry to come in and rest and be fed. Good wages!

I wonder if she, like some other writers on the industrial question thinks $2.50 and $3.00 a week good wages?

I was reared on a farm, and know outside of my experience there something of the fate of hired help on the farm.

As a general thing it is long hours of hardest toil for small pay, and when night comes the hired girl or man is too tired to even listen to sweet strains of music, much less to learn to play, but feels like crawling away and falling to sleep with utter weariness.

Then, even if the farm could give employment to all, that the millions of struggling women and girls in cities without a home or a cent can immediately transport themselves to the farms to engage in the hard drudgery there without first having prepared for it, is absurd in the extreme.

Statistics given by the United States Commissioner of Labor show that there are a million and a half of the unemployed, a gigantic army of the disinherited, for whom there are no jobs of any kind.

Of course the same ones are not idle all the time, but that is the average above the number of places to be filled.

It is not because there is little work to be done. The world's work must be done, much more than is at present being done, but under the present system those who have the positions must work long hours, which might be cut down one-half, giving as many more employment. And the children might be taken out of the great whirlpool of industry and placed in school, and their present places filled by the idle, rich, non-producing class now hanging as parasites upon the body politic.

This writer excuses the fact that, as Mr. Hollinshead says: "Old age, too, has been kicked into the gutter, to end earthly life in a poor-house, or prison," by explaining that people bring poverty on themselves by making mistakes, and gives for example a generous-hearted man who made himself poor by going on notes for those whom he deemed honest and wished to help. May be they were honest, or intended to be, but from force of circumstances under our murderous system, could do no better, and the man who signed the notes did right under a right system, but few can afford to do right or be themselves under the existing disordered order.

Then we have but to look about us at the charity institutions, and listen to the everlasting cry for help from both old and young, to know that the above quoted words are true.

In the city of New York in a recent year nineteen per cent of the people, or 1,387,348 souls applied for relief from charity; fourteen per cent of the families of Manhattan were evicted during the year of 1903 for non-payment of rent; ten per cent of those who died in Manhattan were buried in a pauper's grave. What does this mean but poverty and misery? I wonder if this vast army are willingly idle, or have they made mistakes through impulses of generosity, or are they one part of the product of the system that makes millionaires and paupers, "castles and caves, luxury and squalor, painted parasites on the boulevards, and painted poverty among the red lights?"

Our charity, another product of the present capitalistic system, is a disgrace to civilization. Our ministers stand in their fine pulpits and beg for money for charitable purposes, and in the next breath condemn the only system of government yet proposed that would forever stop the cause of pauperism and the need for charity.

It is a lamentable fact that our old people, in the majority of cases those who have lived sober, honest lives and served society many years, many times come to the poor-house or prison. And so disgusting is our charity system, backed by braying priests and preachers and hypocritical cant, its millionaire donors on the one hand and pauperized recipients on the other, that our honest, self-respecting people would prefer death rather than accept it.

The government is not to blame for any individual's mistake, but that is not the question; neither can it be dismissed in such a way. Our children are growing up in ignorance and wage slavery, our middle-aged men and youths are standing idle and empty-handed while women and children at starvation wages do the work. Our old people are coming with grey hairs in sorrow to the grave.

What is the remedy? A co-operative commonwealth where the laboring man will own the means of production and distribution. Abolition of wage slavery. Abolition of the capitalistic system of government where a few individuals own the land, the machinery, mills, factories, railroads and mines, the forests and fields and all other means of production and transportation, and into whose coffers flow constantly immense profits making the millions that are afterwards used for exploitation, charity and in sumptuous living. While the producer out of whose pockets the profits have flown because he owned nothing except his power to work, is reduced to penury with all its attendant train of evils.

Place the children in schools, make women economically independent, pension the old and make it possible for all who are able and willing to earn an honest living, and soon the cry of want and suffering will cease to be heard in our land, and peace will reign on earth and good will among men.

It is not a question of a division of property. That is an old communistic idea and has no place in the contention of intelligent sociologists for a change in our system of government to fit the tide of evolution that has swept us on from a competitive and industrial system to a co-operative or collective industrial system. We have already collective industry. What we need next is collective ownership of all things collectively used.

Yours for the new dispensation,
LAURA B. PAYNE.
Fort Worth, Texas.

"BABY, GO TO BED."

Almost any man can say it,
Can say, "Baby, go to bed";
But how many can enforce it
When a little tousle-head
Perks his head up sort of sideways
In the way we daddies know
And says, half a-smile, half tearful,
"Papa, me don't 'ants to doe."

And pleads: "Me ain't s'eepy, papa,
Me don't 'ants to doe to bed."
And you see the curls a-tumble
On the little baby head;
And you look up at his mother
In a deprecating way,
And you hide behind your paper
And you let the baby play.

Yes, 'most any dad can say it,
Can say, "Baby, go to bed."
But how many can enforce it
When a little tousle-head
Says: "I'ms busy now a-p'ayin' ";
Whispers soft, "Don't papa know?"
Saying, "I'ms ain't s'eepy, papa,"
Pleading, "I'ms don't 'ants to doe."
—Houston Post.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualistic Gatherings." By Mattie E. Hull. Price 10 cents.

A SPIRITUAL MISSIVE

To the Members of the Frances E. Willard Health and Developing Circle.

Dear Brothers and Sisters:—So many of your dear letters remain unanswered that I find it impossible to write direct to each one, so if you will accept of me in this way and the editor is willing, I will tell you through the columns of The Progressive Thinker, that our circle continues to revolve and is kept moving by a few faithful members who are alive to the health and happiness that it bestows.

In my last letter to you through the columns of this paper I left it with you as individuals to keep your appointment Thursday evenings with Sister Frances E. Willard, and all who have done so write that they have been greatly blessed with improved health, which includes spiritual unfoldment.

When Miss Willard came to the earth plane in May, 1898, and perfected the plan of communication between mortals and her, she said that "the church doors needed to open and receive three trees within its fold, namely Spiritualism, Divine healing, and the Woman's Christian Temperance Union, and under the shelter of their spreading branches increase its usefulness a hundred fold."

Dear souls, this great need is as urgent today as it was seven years ago, when I first perceived it, and what are we doing towards bringing it about? The message was given us to deliver, to pass on to others, who did not receive it from the same source that we did. It is a sacred mission, and is one of the answers to the many aspirations of our souls, asking "what shall we do to be saved?" It means that we must work and develop ourselves more spiritually. We give too much time and strength to the material, and neglect the spiritual. Nature only asks of us one-seventh part of our time for our soul's development, but we become so engrossed with the physical world that we give to it the force and power that rightly belongs to the higher realms, and thus we become fraudulent in our natures, and unbalanced, and health and happiness suffer in consequence.

Now, dear friends, we are still pegging away at Evanston, hoping to obtain recognition there as representatives of the Truth. It is a solid fort of skepticism, comparatively speaking, but if we keep on with our bombardment, we hope in time to capture it for the cause of freedom, and set each soul it contains free indeed, giving it the liberty which is its birthright. It is a terrible thing, my friends, to see the many souls languishing in their prisons on the earth plane. Some are embodied, and many more are disembodied, all feeling the darkness that surrounds them, but not knowing which way to turn to perceive the light that is to guide them out of it.

Naturally, we all turn to the church for that light, but oh, how bitterly we are disappointed, although there are gleams of it here and there within the sacred portals, but they are so shaded by materialism that they do not brighten our way as they should. So let us all unite and pound on the doors with all our might, that they may be opened to the three greatest elements of good that the world knows of today, and under the banners of Spirit Communion, Divine Healing, and a Temperate Living, march on to new and greater victories that will place the twentieth century inhabitants of earth far up the hill of knowledge into the realm of health and happiness.

My love goes out to each and every one of you inspired by the greater love of our arisen sister who is more alive to the needs of humanity than I can ever expect to be, but I sense enough to know that as a band of mortal spirits we should be faithful in keeping our worldly appointments, and let our prayers and aspirations be for "light, more light," and "lead kindly light." When we realize that our arisen sister, cultured, refined, educated and experienced, turns back from greater glories to let her light shine upon our paths, that we may follow where she leads us, have we confidence in her?

I have—have you? If so, ask her any question you will, that the answering of will have a tendency to lead us into greater light, and I will try to write as best I can and send them to the editor of The Progressive Thinker, who will or will not publish them at his own discretion. Now, brothers and sisters, let me hear from you all, and as the long winter evenings are approaching, again let us resume our sittings as an unbroken circle, not forgetting to be thankful to the dear ones who have kept it alive, chief among them is Belle Bush, whose faith is greater than a grain of mustard seed, and who writes

"Life, life divine is thrilling
All the pulses of the earth;
Lo! it changes but to brighten,
And death is but a birth,—
A casting off of garments
Made to be thrown away,
A flitting from a dwelling
That's crumbling to decay.

" 'Tis a rest, a joyous transit,—
'Tis change that we call death;
Then why should we seek to flee it,
Or fear its chilling breath?
'Tis rising like the eagle
When it soars toward the sun;
'Tis the spirit flitting homeward
When its earthly task is done.

Henceforth I'll sing with gladness,
Death was, but is no more;
While my heart takes up the music
Of childhood's happy lore.
For life is all about me,
And love, the deep and strong,
Holds me fast in her embraces,
And soothes me with her song,
While with joy my heart is singing,
'Neath the banner Love unfurled.
Lo! Death hath fled to darkness,
And life is in the world."

Yours Lovingly,
ELSA HORNBECK.
442 Lincoln Ave., Chicago, Ill.

A LITTLE SKETCH.

What this troubled old world needs
Is less quibbling over creeds,
Fewer words and better deeds.

Less of "Thus and so shall you
Think and act and say and do."
More of "How may I be true?"

Less of wrangling over text;
Less of creed and code perplexed;
More of charity unvexed.

Less of shouting: "I alone
Have the right to hurl the stone;"
More of heart that will condone.

Less of ruling: "Hear: you must
Hold this tenet, wrong or just;"
More of patient, hopeful trust.

Less of microscopic scan
Of the faults of fellow-man;
More of brave, uplifting plan.

Less of dogmas, less pretence,
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A SYMPOSIUM.

Suggested by Dr. Alex. Caird, of Lynn, Mass.

Massachusetts steps to the front and demands a hearing. Alex. Caird, M. D., an influential Spiritualist, suggests a Symposium on an exceedingly important subject. It will be inaugurated in his special honor as a leading and highly respected Spiritualist of the Old Bay State, one who is constantly working for the spread of the Truth as manifested in Spirit Return. It will prove especially interesting, suggestive and valuable to every reflective mind.

The Important Question.

What Does Spiritualism Teach That Spiritualists Believe in Common?

TEACHINGS OF SPIRITUALISM.

It Is Based Upon the Solid Foundation of Natural Law.

To the Editor:—I am happy to comply with your request for an article on the subject, "What Does Spiritualism Teach That Spiritualists Believe in Common?"

The discussion of this question is timely, for everywhere, in the press and upon the rostrum, do we behold an amazing conglomeration of ideas set forth in the name of Spiritualism. It is high time some distinctions were drawn, for the benefit of the public mind, between the genuine teachings of philosophical Spiritualism and the hybrid monstrosities set forth in its name.

Are the teachings of the Bible a part of Spiritualism? Just as much as are the teachings of the Koran, the Zend Avesta, the Egyptian Book of the Dead, or any other ancient writing which contains some truth and much error.

Whatever truth the Bible contains is a part of Spiritualism, not because it is found between the lids of the so-called sacred volume, but because it is the truth. Spiritualism is not founded upon the teachings of the Bible, nor does it draw its inspiration from an ignorant and barbarous past; but rather is it based upon the solid foundation of natural law, and receives its inspiration through the loftiest minds of the present age.

The Bible, it is true, contains much of the phenomena of Spiritualism, that is, much spiritism; but the claim that the Bible teaches the philosophy of Spiritualism is untrue, for the Spiritual Philosophy, in its fulness and entirety, was not known to the world until fifty years ago. It is a product of the nineteenth century,—a product of the ripest culture, the highest ethical development, and the latest and best thought of the world.

Founded upon the Bible? No! Why go to that ancient volume for proof of our theory? Why rehearse its foolish tales and recall the testimony of its unknown writers—dead and gone these centuries—men of unknown character and unscientific mind, when we call upon the stand such living witnesses as Lodge, Varley, Crookes, Wallace and Flammarion? Prove our doctrine by the Bible? Yes, to be sure. But is there anything under the shining heavens which we cannot prove by the Bible, from Mormonism to Dowieism and Christian Science?

Let us have done with this foolish dependence upon an outgrown book of fables, with this undignified truckling to public opinion, and the ignorance and prejudice of the masses.

Let us appeal rather to reason and common sense, to the enlightened understanding of thinking men and women. Let us place our philosophy where it belongs, upon the solid rock of established fact, and leave the Bible with its contradictions and errors, its hodge-podge of religious and ethical teaching, its vagaries and insane phantasies to those who prefer the dead past to the living present, faith to knowledge, and authority to up-to-date scientific truth.

In regard to organization, much can be said in its favor, and equally as much against it. Doubtless organization is a good thing, where the tendency to fossilization can be avoided. But it is a question today whether the cause of Spiritualism has been advanced or retarded by organization. Certainly the present tendency toward churchization, toward the adoption of set forms of "religious service," the ordination of "pastors" and the blind following of self-appointed leaders, cannot but be regarded as a retrograde movement and one to be deplored.

Organization is well, where independence of thought, freedom of discussion, and a democratic form of management is maintained; but where this fails, and a one-man rule, with the relationship of "pastor" to his "flock" is established, it is doubtful if any great and lasting good is the result, whether growth and progress are not thereby hindered rather than aided.

In regard to the relative value of the phenomena and the philosophy of Spiritualism, it seems to me a foolish thing to attempt to foist one above the other in importance. Both are equally necessary. Those who care for the phenomena alone will never pass out of the kindergarten of Spiritualism. Those who believe in the presentation of the philosophy alone, will never reach the great mass of the people, will never touch the great hungering heart of humanity. For no matter how philosophical we are, we all demand the proof of spirit return, and the consolation which comes of spirit communion and spirit ministration.

Touching Theosophy, Spiritualism has some truths in common with that system of thought, but the doctrine of re-embodiment is no part of the teachings of Spiritualism. It is distinctly a creation of the Theosophic mind, and for my part I am quite willing it should remain under its parent roof, and never be introduced upon the rostrum as the adopted child of Spiritualism.

In regard to the existence of a creator, it seems to me that the Spiritual Philosophy neither affirms nor denies. Many of the loftiest minds and most exalted souls among us believe in the existence of a Supreme Intelligence. Others equally great in mind and beautiful in spirit see no place for any such Being or Power in a universe that is governed by immutable law. It follows, therefore, that the belief in a God is no part of Spiritualism. To the grand structure of the Spiritual Philosophy you may build if you choose, an addition, in which to house any one of the numerous Gods to which men bow in worship, but such an addition is no part of the original structure, and to my mind adds nothing of beauty or value to the great edifice.

Eliminating then, the extraneous features which are no part of the true philosophy of Spiritualism, what remain which all Spiritualists believe in common?

1. The continuity of life after death.
2. The possibility of communion between the unseen world and this.
3. The fact that death makes no change in the moral character or spiritual nature of the individual.
4. That happiness or misery in the future state depends upon the character of the life lived here,—upon the degree of moral and mental unfoldment gained in this world.
5. That evolution is the law of life, and that every spirit must eventually pass out of its ignorant, benighted state into one of light and knowledge and consequent happiness.
6. That there is no limit to growth and progress, intellectual and spiritual, in the life beyond.
7. That such growth and progress are the result of conscious effort, of individual exertion, and are directly proportioned to the degree of such effort and exertion. And lastly, that the mission of Spiritualism in this world is the demonstration of immortality, the inculcation of humanitarian principles, the teaching of a lofty system of ethics, and the dissemination among men of the truths of universal brotherhood.

To these fundamental tenets no true Spiritualist will take exceptions. They might be amplified and expanded to many times their present space, for indeed to state the teachings of Spiritualism fully and completely would require a volume; but to my mind the essential features are all included in the foregoing.

That the teachings of Spiritualism would in time become mixed with and corrupted by popular religious and theological conceptions might have been seen from the beginning. It is simply a case of history repeating itself. The inevitable is again taking place. When grand new truths, which are beyond the intellectual grasp of the masses, and at variance with prevalent ideas and conceptions, are given to the world, it is not to be expected that they will gain immediate acceptance in all their fullness and entirety, no matter how well founded upon demonstrable fact, nor how strongly fortified by reason and logic. The grandeur and beauty of the new teaching will be appreciated by the few alone. The full significance, the real import of the new truth will be grasped by a handful only. The majority will perceive but a glimmering ray, will apprehend but a small fraction of the grand whole. To their little fragment of truth they will straightway attach all of their previous misconceptions and errors, and go their way as before, all unmindful of the utter incongruity between the new teaching and the old conceptions.

As in the early days of Christianity, pagan Rome corrupted and polluted the pure teachings of Christ, by the infusion of pagan ideas, and the introduction of pagan rites and ceremonies, so now the pure teachings of Modern Spiritualism are being corrupted and polluted by an admixture of conventional Christianity, and the adoption of church rites and ceremonies.

This result is inevitable. No matter how much the philosophical Spiritualist, who beholds Spiritualism as a grand system of naturalism, may deplore the present tendency of our organization, and the infusion into our philosophy of timeworn religious and theological conceptions, he knows that such a result is in the order of nature, and that no effort on his part or that of his co-laborers can stem the tide of corrupting influences now setting in upon every side. He may go on teaching the truths of unadulterated Spiritualism, as he apprehends them, but he cannot put a stop to the utterances of the churchy spiritist who is seven-eighths orthodox Christian and one-eighth Spiritualist.

However, he may console himself with the thought that "half a loaf is better than no bread," and that in all probability it is better that the great mass of the people should receive a little of the truth of Spiritualism, than that the very few should grasp it in its fulness and perfection,—better for the multitude to rise a few inches above the level of past ignorance and superstition, than for the few to scale the heights. He may also console himself with the hope that, although Spiritualism to-day is undergoing great transformations, and becoming polluted by the admixture of prevailing religious ideas, yet in the course of a thousand or two of years, some Martin Luther may arise who will cast off these impurities and restore the philosophy to somewhat of its original simplicity and beauty.

With the great majority, intellectual development is a slow process. The masses of the people require years to assimilate that which the great mind grasps in a day. Give them time,—these slow-moving people who are not yet out of their swaddling clothes, but are creeping onward toward the light. You of quicker mind need not stop at their snail's pace. Your life and your work lies not with them. Go on and scale the heights. Enjoy your broader vision and your higher truth. Give freely of the inspiration which comes to you, and if these your brothers delight not in your thought, your hopes, your aspirations, leave them to their own. If they care not for what you have to give, so be it. The fault lies not in you but in them. "To him that hath ears to hear, let him hear."

Truth once uttered can never be lost to the world. To the multitude it may become clouded and obscured by error, mixed with and adulterated by falsehood, but to the few it will continue to shine with all its original splendor, and these will carry it on from age to age.

NORA BATCHELOR HENSLEY.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth 560 pages, illustrated, $1.25.

"WAR IS HELL."

It Is Vividly Depicted by One Who Had Experience as a Soldier.

To the Editor:—In reading Dr. J. M. Peebles' article on war, in No. 825 of The Progressive Thinker, I was stirred to the very depths of my soul, to reflect on that subject, on account of the long experience I had with the demon of the ages, during the Great Rebellion. When a war breaks out in a nation, or with other nations, it always causes great excitement among the people concerned, and arouses their feelings and sentiments to the highest degree. I should add, their passions are awakened also. I can distinctly remember the magnetic influence that aroused the people of the loyal states of our great Union when Fort Sumpter was fired upon by the enemy.

Where are the Gods that could stop the people under such thrilling events?

Every person who reads history knows the dreadful consequences of war, but it does not stop the people in their mad rush to slaughter one another. That savagery in human nature when stirred up by the leaders of the people, by eloquence of the speakers, and the agitation of the press in civilized countries, must result in the shedding of blood to satisfy the ravenous and vengeful natures of men. Among barbarians and savages war is the natural result of quarrels and disputes; and education and the so-called refinement and culture of the most enlightened society, have so far, been unable to erase that savage disposition from the human breast, when aroused by partisanship or patriotism.

I hate war, but how can it be stopped, while human nature runs mad under the least provocation? Even soldiers from what is called called civilized governments, will kill men, women and children, of an enemy, when frenzied by the sight of blood and battle.

A minister said to me once in the presence of another man, who had been a soldier, that he thought soldiers went into battle praying. I told him, that I had seen soldiers charging their enemies, while cursing and swearing, on account of being crowded in the ranks by their own comrades.

Hard marches, and short rations, make soldiers ill-natured, and cross as fighting dogs, when going into battle after a long march.

To read about the wars of ancient and modern times, and the destruction of lives and perishable property, fills the mind of a thoughtful person with horror, in contemplation of the awful tragedies that have transpired among the human races.

Word pictures cannot describe the suffering and cruelties, the carnage and death of human beings, the cost and expenses in money, caused by the wars of the world.

War has rendered incarnadine, the blood of millions of men in every generation of mankind.

The human kind is filled, at times, to overflowing with fighting elements, and their energies and force must be spent with war, before they are satisfied.

The common people furnish the soldiers for the armies, and bear the burdens of unjust taxation, to pay the vast expenses of wars.

Millions of beings are expecting Jesus to come the second time, and set up the millennial period, when nations shall learn war no more.

On the other side, multitudes of people are wondering why the great and happy period of peace and love is delayed through so many centuries.

Why does not the supreme power that controls all things in our vast universe, stop wars and intemperance, sin and wickedness everywhere, and set up the everlasting kingdom of righteousness? Is the time not ripe for the reign of love and peace? Are not the people ready for such a kingdom? Has the bloody war between Russia and Japan set Christendom to thinking about it?

Is it possible that Japan is more Christian than the United States?

We did not read that they had any prisons, like Libby and Andersonville, in our civil war. The Japanese have proven themselves humanitarians in taking care of Russian prisoners.

Yes, Brother Peebles, I can say with you and General Sherman, "War Is Hell!"

I did not miss a day's duty on that Atlanta campaign, where Sherman left so many brave soldiers upon the battlefield and in the hospitals.

I have been with the veterans, when they marched to death upon the gory battlefields of that Southland, and heard the deafening roar of cannon, and the rattle of musketry until the very earth trembled with the fury of battle, and its terrible vibrations.

I have heard the groans and agonies of the wounded and dying soldiers, in skirmishes and battles, and have seen thousands that were slain to death upon the battle ground, silent as the grave, who a few moments or hours before, were active and living forms of humanity.

Such is war, cutting down manhood in the prime of life. I cannot describe which of the two scenes was the most horrible to behold and endure, yet we had become accustomed to the work, and it was common to soldiers' duties.

After the battles, the dead lay upon the contested territory, and the work of burial would begin, as soon as circumstances would allow, by details of men, who escaped unhurt, the awful tragedy of battle and carnage.

Large and wide ditches were dug in which hundreds of dead bodies were piled, one upon another, in many instances, and covered with a few inches of earth. Sometimes soldiers were buried more humanely, when conditions would permit.

Ex-veterans ought to agree with Dr. Peebles that wars are a curse to the nations, and they should cease as soon as the military spirit of the rulers and lawmakers of governments, is ended.

War is intemperance, with all of its woes, and the cause of want and poverty to a large degree, in the nations of the earth plane. Excesses, in drinking intoxicating liquors, is a monster evil, but it will not compare with the cost and curse of wars.

The honest and moral forces of this lower sphere, need the help and mighty power, of the invisible agencies, of light and wisdom, to drive away the curses of this world, with love, mercy and kindness, instead of the sword, big armies and navies.

Surely, war has been a failure in conquering peace in the nations.

W. S. FRANKLIN.

Bedford, Iowa.

True Mediumship.

Inspirational Advice on Its Cultivation.

"Wise and advanced spirits never arbitrarily control whom they are seeking to unfold; all they do is to prepare and fit them so that they will understand how to use their own powers. Contact with the spheres by the developing psychic will always, invariably leave the psychic in a better condition physically, mentally, and spiritually."

Mediumship and its development is fast becoming a question of world-wide importance, and the minds of investigators into the realms psychical are being constantly exercised as to the practicable benefits obtainable through the cultivation of mediumship. So much has already been written anent the development of mediumship that one might be inclined to ask, can anything new or useful be written further on this most subtle subject?

The reply can be made with truth that so vast and complex is the problem of the psychic nature of man that we are only now beginning to find out something substantial relative to that problem, and therefore the final dictum has not yet been given, if ever it will be.

When one moves among the people as a worker and finds the darkness existing in their souls regarding the whole question of psychic unfoldment, a longing comes over us to review the subject and write something which will be of such a practical nature that a clear understanding will be the result. So much that has already appeared in periodicals and Spiritualist papers is of such a hysterical and superficial type that we don't blame people for being scared and walking in darkness.

We do not question the honesty or good intentions of those who propose to enlighten the people, but we do sincerely wish that they would take pains to be better informed about what they write, as the result is anything but of an edifying character. We have our highly esteemed and respected co-worker, Ella Wheeler Wilcox, writing recently in the Chicago American anent psychic phenomena, and whilst she makes many good points, yet she does not sufficiently elaborate on the subject to leave on the minds of her readers a clear impression as to the utility and blessing of the gift of true mediumship. The hysterical scare is over her, too, a good deal, and obsession, control, etc., are bogeys which effectually keep her and many others out of the real knowledge and experience of proper psychic unfoldment.

Fear is the dominant character of all those who deny the powers and benefits of mediumship, though still firmly convinced of the truth of what it demonstrates. The fearful people who are spiritually weak, with negative dispositions, better leave off investigating or trying to develop until they have gained full self-mastery over themselves. Having developed a strong positive will force, through the practice of pure, unselfish goodness in their lives.

To the pure and fearless soul we say, Come, learn and unfold, the earth needs such as you, and the advanced spiritual beings who have something to give to their fellows will welcome you into their ranks of true workers with outstretched hands.

A noble movement has been dragged in the mire, besmirched and become unholy through the ignorance of controlled, obsessed and uncultured mediums, who in their folly, undevelopment, and commercial greed, have selfishly striven for personal ends to the detriment of the cause which they espoused. Such as these will and must pay the penalty of their unholy practices. Fortunately they are powerless to permanently injure the beneficent intentions of those who called these powers into expression.

A cleaning work has begun which will never end until from amongst the ranks of spiritual workers all untrue, impure and unrighteous will have been eliminated. A new era has begun for the Spiritualistic movement which will create cohesion and harmony in its ranks, spreading the pure knowledge of mediumship throughout the earth.

Because of the silly, puerile, and objectionable demonstrations of mediumship given to the world, educated, cultured and spiritually-minded people have been driven away into other movements, thereby denuding the ranks of the spiritualistic movement from a very necessary element in its constituency.

When we see the claims made by the Theosophists in one of their books, as to being the only true instructors of the Western World in things occult, we want to deny in the name of Truth, this false assumption, and point to the revrevelations and demonstrations given to the world through the organized effort of Spiritualism

Whilst we have no quarrel with Theosophists, numbering many of them amongst our friends, we must emphatically deny the assumptions of some of their leaders. We will quote from the book called Thought Forms, published jointly by Mrs. Besant and Mr. Leadbeater, in which is the objectionable statement which is referred to, and if they are as they profess to be, lovers of truth, let them withdraw their foolish claim and forever bury such egotism in the mythical "bottomless pit."

Here is the paragraph; we do not quote it all, to save space:

"It is well for us ever to bear in mind that there is a hidden side to life that each act and word and thought has its consequence in the unseen world which is always so near to us. * * * The wise man knowing this orders his life accordingly. * * * * but to do this implies knowledge—that knowledge which is power; and in our Western World such knowledge is practically obtainable only through the literature of Theosophy."

Not the least bit swell-headed or conceited, is it? Well, we will leave them to chew the cud of their own innocent minds. We could say a lot more, but we refrain, there is time yet for their repentance, and when they do, why, we will shake hands and bury our differences in a good baptism of fraternal love.

With the preceding digression, which was given as an object lesson, showing how the ignorant, spurious and uncultured workers in our ranks make it possible for such statements to be made, we will proceed with the main object of our article, the cultivation of mediumship.

In the front ranks of the Spiritualists there is lots of room for fearless, true-hearted, noble and righteous workers, the back seats are all filled up (chock-full). We are eager for those who will elevate, educate and uplift the whole movement generally. Therefore to that class we particularly address our article, for to such will the highest in the spiritual spheres come and co-operate with them for the emancipation of humanity.

In the first place we would like to particularly empnasize the fact that advanced beings from the inner spheres of life do not return for commercial purposes. Their mission is a pure and unselfish one, and the knowledge they give or the powers they aid to develop are wholly for the upliftment and betterment of the people of the earth. Fortune-telling, finding gold mines, or prognosticating generally about material affairs is not the work of advanced intelligences. They have developed beyond such conditions, and return for a much higher and nobler work. Those spirits who are earth-bound or confined within the immediate radius of the earth's atmosphere, though not necessarily bad, are nevertheless still bound within their limitations and conditions, and it is these who always control and sometimes obsess the psychics who devote their powers to money-making and other selfish commercial ends. This is the class of psychics that we want to get rid of, for there is no price on the real gifts of the spirit—its benefits are neither bought nor sold—and those who live in such an atmosphere attract spirits of a like kind whose motives are not always unmixed or unselfish.

We have never yet met one noble, good and wholly unselfish medium who sold themselves out to those who could pay for the knowledge received.

What ignorance and shame, for a spiritual worker to be at the beck and call of the Tom, Dick and Harry of the earth plane, that for the gaining of a few dollars, the impure, the selfish and unspiritual can command their powers. That these things have existed, do exist, and will exist until a nobler class of workers enter and purify conditions, we haven't the shadow of a doubt. So we affirm the first essential to the cultivation of the true psychic state is clear knowledge of what it engenders. Learn all you can from those who are recognized as true lights in the cause. Cultivate a good physical body. Exercise self-control. Master your fears, which are the heritage of animality and ignorance, and do not belong to human proper, and live purely and unselfishly for the good of the whole, putting into daily practice the exercise of positive goodness. To such an one the kingdom of truth is widely open and the very truest, wisest and purest of the spirit spheres will co-operate with them in their work, assisting to unfold their psychic powers and also to individualize their whole being.

Remember we said co-operate with you, not control you. Wise and advanced spirits never arbitrarily control those whom they are seeking to unfold; all they do is to prepare and fit them so that they will understand how to use their own powers. Contact with the spheres by the developing psychic will always, invariably leave the psychic in a better condition physically, mentally and spiritually.

Please remember this, psychics developing under the co-operation of wise spirits are not injured, made insane, or obsessed, but we must first give the primary considerations which will permit of such co-operation, and these have already been stated.

The duties of life come first, and when we neglect or despise these duties do not expect good conditions when you sit for development. Be convinced that you can wisely and harmoniously, consistent with your present duties and responsibilities, cultivate mediumship, and when so convinced through the light from within, go forward with confidence, and faith in the unseen, for nought shall harm you.

God and His ministering angels protect the pure, wise and loving soul, but the presumptuous, ignorant and foolish have no such protection, therefore get understanding, pray for wisdom and follow the pathway of the just.

Obsession which has ranked prominently in recent discussions, is always the resultant of ignorance on the part of the one possessed. There is something radically wrong somewhere, and the adjustment must come through understanding. We affirm that the possessor of an individualized will, a pure and unselfish life, will never be obsessed and has nothing to fear from the cultivation of mediumship. We can guarantee no others.

The question of diet is one which very often troubles the aspirant for psychic development, and whilst we do not lay down any stringent rules to follow, we might mention that drinking alcoholic liquors, smoking and chewing tobacco, and indulgence in sexual excitement of any kind, are all very bad and must be wholly stopped. The knowledge of what to eat will gradually reveal itself as we unfold, hard and fast rules cannot be laid down, as we all differ constitutionally and temperamentally, therefore require the chemicals of different foods. Let every one discover for themselves what food is best adapted to their requirements, and when they make that discovery, learn to eat slowly, judiciously and moderately, for on these things depend the stamina and healthfulness of our whole organisms.

Do not attend promiscuous public circles, and above all, if you do join a circle it must consist of those who are like-minded with yourself, otherwise the results to yourself will be injurious. Better develop alone, even if it takes a little longer and is not so interesting; and remember all good things come slowly, so do not be impatient for results. The chosen worker will not be long in receiving results, for usually his band is already formed and it only requires the necessary receptivity of mind and surrounding conditions to permit them to come in close contact with their subject.

Be careful of the mediums you consult, and also of their predictions, unless you are recommended by some one who knows a good spiritual psychic. This is the stone on which so many prospective workers and aspirants after truth are hard hit by namely-obsessed psychics, some of whom carry in their atmosphere enough of the lower world to injure the best intentioned inquirers.

Go forward prayerfully, conscientiously and slowly, sit at the same time and day always if possible, about half an hour to begin with, and increase as you feel the conditions grow stronger and better. Never strain or inharmonize yourself by sitting too long. Always go to your sitting as bright and cheerful as possible. If you are musical and can play or sing do so, but at any rate have music in your soul, for this will create those harmonious vibrations which will permit the highest and the best to come within your aura.

All that we have given could be elaborated and more extensively dealt with, but we think enough has been given to help the aspirant after spiritual development, and later on, if our editor will permit us, we shall be pleased to write again and give further help.

We should like to add that we will be pleased to answer any question, or help so far as it lies in our power anyone desiring further information regarding their development. Please enclose stamped and addressed envelope for reply. Those who do not fulfil our requirements or who are not seeking after the pure and the good in psychic development, kindly do not trouble us with your applications for further knowledge, as we will be forced to take no notice of your letters.

DAVID A. LEISK.

Alameda, Cal.

ANXIETY ANXIOUS.

SOME PERTINENT REFLECTIONS

Wherein the Writer Seeks to Promote Honesty.

What a comment on human decency was the racing situation in St. Louis, a situation that had almost reached the riot stage.

In their wisdom the lawmakers of the state of Missouri, servants of the people, made a law prohibiting race track gambling.

Legislatures are not as a usual thing overburdened with morals. An evil has to smell pretty hard to cause them to act.

Race track gambling is an undoubted evil, harmful to a community. For a good many weak men who have had the handling of other people's money it has been the halfway house to the penitentiary.

The Missouri anti-gambling law found a quiet corner in the statute books and went to sleep.

Along came a real governor and declared that the law should be enforced to the letter.

He didn't make the law. Perhaps he doesn't approve it.

But the law is the law. Gov. Folk says that there is just one thing to do with laws and that is to enforce them. If it requires grim-faced men armed with riot guns to make the people submit to being governed, the guns and the men will be forthcoming.

And that is his business.

The race track at St. Louis is closed and gambling has been, at least temporarily, suspended.

Are the people cheering Folk?

Not a bit of it. He is being cursed and traduced by thousands of sports and their friends. There are folks who call him "one of those reformers" and wish that he were dead.

And all he has done is his simple duty.

More power to him.

This isn't a question of gambling or horse racing or of sport of any kind.

It is a principle of government that is at stake, and right must win.

The above is from the Chicago Daily Journal and illustrates what one has to contend with in trying to promote honesty and morality.

When D. Edson Smith of California, exposed Elsie Reynolds with his flash light, revealing her as the "spirit", he was pounced upon by the worst set of insatiate gullibles that ever lived. Poor things, had they the wisdom and nerve to use the "grab process," they would expose Elsie every time, arrayed in a dress of earthly art, made by ordinary earthly hands, and I am not sure that the same results would not follow if any other materializing medium was grabbed. Up to date (and I am up-to-date) every materializing medium grabbed has been dressed in art goods, hand-made articles, sometimes called artificial toggery. Now I, like Gov. Folk, will be cursed by some in consequence of my opinion. But see what a fine work he has done in Missouri, in promoting honesty and morality, and I propose to do as equally fine a work in the ranks of Spiritualism. In the words of Col. Ingersoll, "Let us be honest." As I glance over the world, and see the dishonesty everywhere, do you wonder that I manifest

ANXIETY.

A SEVERE BLOW ON THE HEAD.

Which Necessitated an Operation Upon His Skull, Resulting in a Radical Change in His Disposition—A Peculiar Case, as Set Forth in the Chicago Evening Journal.

A play at one of the Chicago theaters presents in concrete form an instance of serious moral delinquency cured by purely physical means; by the setting of a bone or the reduction of a dislocation.

Before the blow which caused the physical disturbance, the young man was of good life and repute. After receiving it, he became a trader on the affections of his family, a cheap swindler, a forger, and a lying thief. When restored to his normal condition by a comparatively slight operation, his morals, too, became normal, and he was no longer criminal in his tendencies and ideas. He was reformed, but by a surgeon, not a physician.

The annals of forensic medicine teem with similar instances. A young man of national reputation, reared in an adjoining city, was relieved of tendencies criminal and worse than criminal by a blow in the head which necessitated an operation upon his skull. Before the blow he was a curse to any community which had the misfortune to harbor him. Since, he has been of great usefulness to his country, to his family, and to himself. Scores of similar incidents could be brought forward.

Such facts put our previous conceptions of morality more or less upon inquiry. Are there not now in our jails and penitentiaries, in our reformatories and schools for youthful delinquents, young men and women that can be saved from a life of criminality and restored to full civic usefulness by the uses of surgery and a fine knowledge of anatomy?

Chicago has set the world an example in dealing with boys and girls that were on the point of taking steps downward, through her admirably planned juvenile court. Is there not an opportunity given to lead the world once more by demonstrating that in certain instances, at least, the surgeon can be made the instrument of salvation?

The clergy and the courts have had a monopoly of dealing with such cases for many a century, and there is yet much to be hoped for. May not the third of the three ancient and learned professions now be called in aid?

Whatever the result, the experiment is worth the trial. It is for the medical men of Chicago—men who contribute mightily to the individual welfare of its inhabitants, but comparatively little to the city's civic life—to take the necessary steps to make their knowledge serve a great public end.

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with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

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Entered at the Chicago Postoffice as Second-Class Matter

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THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

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Six Months..... 50cts
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SATURDAY, OCTOBER 7, 1905.

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You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.

600 Pennsylvania avenue S. E., Washington, D. C.

A Glimpse of Barbarian Thought.

In reading an obituary the other day detailing the exit of a good man from mortal life, with incidents of his burial, and his being lowered by loving hands into the grave, the narration concluded with, "there to await the call that summons the dead to life."

The expression, so common in the past, has almost disappeared from funereal literature. Its reading awakened a train of thought pertaining to a belief we seldom hear of to-day. In fact it carried us back in history thousands of years, when the Egyptians mummified their worthy dead, with the belief that those bodies which should remain intact for three thousand years would be reincarnated and live again, Osiris acting as judge, who would award them endless happiness on the one hand, or eternal misery on the other, according to the life lived on earth.

This old Egyptian belief became an inheritance by Christians, and was common to all denominations which accepted the Christian faith.

Another feature of that faith was, the world had been destroyed by a flood; that 4,000 years after creation a Messiah appeared to redeem the world from original sin, provided he was believed in and accepted as the Savior; that at the expiration of 6,000 years from creation that Messiah would reappear in the clouds with all his holy angels; and that for a thousand years he would reign on earth as king over the saints; then the great trumpet would sound; the dead would come forth, (the 3,000 Egyptian years, it will be noted, would expire,) then the end, a general conflagration closing the scene, when a general judgment would ensue, Jesus acting as judge, when the saint and sinner would be separated for eternity; the one taking the place with the great Father in heaven; the other doomed to endless woe in hell, with Satan.

That faith has been gradually changing since the advent of Spiritualism fifty-seven years ago, until it is mostly limited to the Talmagean orators of the Billy Sunday and Sam Small stripe. The uneducated, those who place implicit trust in Bible narration, may still accept this old-time teaching; but the educated clergy very generally reject it, and hold that there is no death, no long sleep of the soul, no general judgment; and the best informed agree with the late Col. Ingersoll, and the Spiritualists, in "kicking a sulphurous hell into smithereens." And it seems proper the soul-sleepers shall disappear with them.

The Supernumeraries.

The Methodist Conference for southeastern Iowa, late in session, refused to provide a super-numscull fund for the clergy they have in excess, by a special tax on members. They probably saw the approaching danger of an overwhelming increase of these functionaries, enough to swamp the church, so "stood from under" before the fall came with all its force.

The colleges turning out doctors enlarged their curriculum so as to require a four years' course, instead of its former two years, the object to lessen the number. Would it not be an excellent idea to extend the curriculum of candidates for the ministry in the same way so as to double the present requirement? and thus abridge their number. A study of comparative religions will be valuable. Familiarized with Chaldean, Persian, Babylonian and Assyrian mythology, followed by an acquaintance with that of Egypt, Greece and Rome, the student would then learn the source from whence Judaism and Christianity.

A little time could be profitably employed in a study of the Catholic list of saints, and the multitude of them who were canonized originally lesser gods in the pantheons of those so-called pagan nations. They would be astonished to find the old statue of Janus, now doing service as the apostle Peter; while some of the statues of Venus are still adored as representatives of the Queen of Heaven, otherwise the dear Madonna, the Mother of God!

To the Memory of Servetus.

A correspondent of the Springfield, Mass., Republican makes the following statement:

"Only a little more than a year ago Swiss Protestants erected a memorial to Servetus, whom they slew by slow torture, and the visitor to Geneva to-day reads thereon a sad but wholesome confession."

This is news to The Progressive Thinker, but it is a very worthy act, and came from a proper source. John Calvin, the father of Presbyterianism, was responsible for the death of Michael Servetus. Mosheim, the author of our best Ecclesiastical History, left the world the fullest account published of that terrible crime against humanity. Servetus published in Strasburg in 1531 a work entitled "Errors of the Trinity." It was written from a philosopher's standpoint, and would meet with little opposition from the Trinitarians of to-day; but they who had just come out from Roman Catholicism, still clinging to most of its brutal dogmas, were violently bitter against all who were more liberal in thought than they. Bucer, one of the early Reformers, declared:

"The heretic, Servetus, should be disemboweled and torn to pieces."

Space will not admit of even an outline sketch of the discussion and incidents which led to the burning of Servetus with a slow fire of green wood to prolong his torture. Sufficient the fact, that on the way to the stake Servetus raised his hands, with eyes aloft, and said:

"O God, save my soul! O Jesus, thou Son of the Eternal God, have mercy upon me."

"Mend thy last words if thou wouldst save thyself. Call on Jesus, the eternal Son of God," demanded his attendant.

When Servetus reached the fatal spot and saw the stake, with fagots piled around, he fell on his face, praying in silence. Then Farell harangued the crowd:

"You see how mighty is the power of Satan. This wretch, who is about to suffer death, is a very learned man; and, perhaps, even he may think he has done right. But the Devil has him in his coils, having taken entire possession. Take heed a similar calamity does not overtake you."

At last, when in the executioner's hands, Farell said: "The Eternal Son of God, say but that!" Servetus remained silent. He was fastened to the stake by a strong chain, and the book which he had submitted to John Calvin for criticism, was bound to his loins, the torch was applied to the fagots, and for a full half hour this first victim of Protestantism writed in agony before his spirit fled. Enough.

Four hundred and seventy-two years of later time, and the successors of John Calvin express their regrets for the act of the great reformer, by erecting a monument to the memory of his victim. Verily, Mackay was correct:

"Thou wert born five hundred years too soon
For the comfort of thy days."

Another New Religious Sect.

It is especially interesting to read of the founding of a new religious sect when the principles on which it is based indicate a distinct advance beyond the stereotyped editions of formulated religious beliefs as observed in the petrified creeds of orthodoxy.

It will be seen that the elements of progression are clearly apparent in the foundation of a new denomination, in Broken Bow, Nebraska, by the Rev. L. F. Harman, who recently parted with his pastorate in the Christian church.

Acording to the New York Herald, the new departure is based on popular discontent with creed and formula. The new denomination will be bound by no written creed.

Mr. Harman, leader of the new movement makes this statement:

"As far as my religious views are concerned, I think above all things a man should be honest in his deliveraance upon any subject whatever, religious topics along with others. The man who has a private belief that differs from his public utterances is too much like the priests of ancient Egypt, who believed in the essential unity of the deity while allowing the people to think their belief was something entirely different. The man who conforms for the sake of peace and power, who pronounces the shibboleth of the majority for popularity or 'for his stamach's sake,' is essentially a hypocrite, and the condition of many churches today is the penalty exacted for that sort of thing. Through these few ideas my own motives may be seen.

"I believe in God, who is the father of all life. That he is everywhere in this universe, and the fact of his omnipresence eliminates a personal devil and a devil's hell. It is so easy to trace the devil's history in the religious literature of the world that every thoughtful man comes sooner or later to see its mythical character.

"Sin punishes its victims always! It is a Shylock that invariably demands its 'pound of flesh,' and it always gets full weight, and for that pound there is no substitute; human experience being witness. But that is vastly different from the dogma of a God made devil and a God made man and a God made hell, and their combination. The one is myth, the other fact. The one is theory without proof; the other has been proved every day since man discovered his conscience.

"I believe that Jesus was a divine man and not a human God. I am sure he, of all persons, ought to be accepted as authority in regard to his own nature and mission. It is not a question as to whether he is divine, but whether he is God! And of that he never hints even. He does not claim creative ability. He attributes Godhood to his God and Father only.

"I believe in a religion for today and now; that can be taken into the market place; that will beautify this world and make it more civilized. A religion that actually insists in walking in the footsteps of Jesus and doing good to all men; recognizing the truth that all men have a common parentage and are therefore brethren also, that all have common needs and should receive equal consideration.

"Some people seem so anxious to raise a good crop in heaven that they don't cultivate their holdings in this world; hence all its sorrows and pains. I believe in making God's world what he intended it should be—a beautiful home where he ever dwells with his children. These are my views. They are sometimes misconstrued and misunderstood."

Mr. Harman is a fluent talker and a literary man of ability. He has been before the public for twenty years.

There is no heaven attainable for a man who does not protect his home and family and who does not live more for those who are dependent upon him than for himself.—Brick Pomeroy.

He that does good for good's sake, seeks neither praise nor reward, but he is sure of both in the end.—Penn.

Some Christian Views.

From the Rochester, N. Y., Democrat and Chronicle we learn that a "convention of the deepening of spiritual life" was recently held in the old auditorium of the Presbyterian church in that city. It was largely attended by delegates from points within a radius of five hundred miles.

The convention dealt with spiritual life from a purely Christian point of view, and did not consider the spiritual life from the viewpoint of psychic research or deal with the metaphysical aspects of spiritual experience.

To give our readers a taste of the spiritual pabulum dispensed at the convention, we quote from a synopsis of an address by Rev. Dr. A. T. Pierson, of Brooklyn, N. Y.

Dr. Pierson discussed the biblical passage in which Christ is represented as descending into hell. He said it was as impossible to measure the humiliation of Christ as to comprehend his exaltation. Dr. Pierson declared that Christ went to hell to show that He was Lord of it and could release himself from its dominion. Dr. Pierson announced that, while it is not fashionable to speak of hell even from an orthodox pulpit, he believed in it, and thinks that man has all the capabilities of hell in himself. Some men, Dr. Pierson asserted, have had a foretaste of hell on earth, and the reason is that memory, conscience and reason are the ingredients of hell. Dr. Pierson said that a certain bishop was right in declaring that the brimstone of hell is carried there by the tormented souls themselves. Christ alone, said Dr. Pierson, holds the keys of the pit of perdition and he alone can deliver from it. Dr. Pierson stated that in his belief Christ went to the lowest depths of hell and there mingled with the lost souls, so that he might show his lordship over the lowest as well as the highest in creation.

Dr. Pierson advanced the theory of the air being populated with spirits. He said that Satan was in the atmosphere. He sustained his belief by quotations from Matthew xiii and cited the reference to the devil as "Prince of the powers of the air." Dr. Pierson said

"I do not doubt but that at this moment the air of this room in which I am speaking is filled with demoniac spirits. If you find yourself inclined to doubt and question the truths preached here tonight, you may be under the influence of an evil spirit; and if your mind is eager to grasp the truths, it is not unlikely that an angelic spirit has been helping you. If your eyes could only be opened, I have not the least doubt but that we would see the spirits of Satan and the hosts of heaven contending in this room at this very moment. But we need have no fear, Christ assended through the air to show his mastery of it and of its spirits, and he can conquer them."

Dr. Pierson declared that Satan was the greatest being that God had created and cited Ezekiel xxviii as his authority. This chapter has been interpreted to mean the monarch of Tyre, but Dr. Pierson denies this and believes that the person described is none other than Satan, the tutelary deity of the Tyrians, whom Dr. Pierson says were devil-worshipers. In Dr. Pierson's opinion there were originally three archangels, Satan, Gabriel, messenger of the redemption, and Michael, angel guardian of the bodies of God's saints.

Rev. Dr. Winchester spoke briefly on Revelations iv and v. He said that Revelations ii and iii dealt with the history of the Christian church from the ascension of Christ to his return, and the following chapters were prophetical of the glory of the new dispensation. Dr. Winchester condemned current ideas of heaven as tawdry and gross, and said that they were "scarcely less sensuous than a Mahometan paradise, or an Indian's happy hunting ground." The real picture of Paradise is in Revelation. Dr. Winchester declared his belief in an intermediate state, entirely different from the Roman Catholic conception of purgatory. In this state the disembodied spirits of "those who are asleep in Jesus" are living a life such as no saint ever enjoyed, yet far less desirable than heaven. The full glory and reward was not received, maintained Dr. Winchester, until the bodies had been resurrected and had been joined to the spirits.

Incompatible.

The effort to engraft Spiritualism on the dominant religion may be likened to an attempt to engraft the choicest apple on the pine. There is no affinity between them, and the labor will be lost. The pine root cannot supply the luscious fruitage of the apple or pear.

Spiritualism is a philosophy, not a religion. It is founded on fact, not faith, nor mythology.

If spirits, the survival of mortality, do not exist after the decay of the body, then there is no continued life. If the spirit is immortal; if recollection and love of earth associates survive the tomb as refined matter, invisible to material senses, then is it not evident it can and has devised a method to accomplish that desire? Facts justify the assertion, they have done so.

Honored at Last.

The bust of Thomas Paine, tendered Philadelphia in 1876, for a place in Independence Hall, and rejected by the then city council because of his religious views, has at last reached its destination, the recent council having accepted it, and given it a place among the worthy founders of this nation. Washington, Jefferson, Franklin, Adams, could have been rejected for the same reason, and with as much propriety as was Paine's bust until the recent action, for they were all what are now known as Unitarians, denying the divinity of Jesus.

THE BURLINGTON ROUTE SELECTED.

The Burlington Route has been selected for the delegates to take to the N. S. A. convention at Minneapolis. See advertisement next week. Office at 211 Clark street.

An Incontrovertible Proposition.

The late powder-mill explosion, with such waste of property and life, near Connellsville, Pa., was a disastrous affair. If at the moment of that occurrence every powder mill in the wide world had gone up in smoke, and with them every war vessel of every nation had been blown into smithereens, and sunk, and every magazine of gunpowder had exploded, would not these facts have furnished evidence of an overruling Providence? And because it was not done, does it not furnish almost conclusive proof he does not intervene in human affairs?

Peace is the virtue of civilization; war is its crime.—Victor Hugo.

Mrs. Maggie Gaule-Reidinger.

Her Wonderful Tests at a Meeting in Pittsburg, Pa.

MESSAGES FROM SPIRIT WORLD.

Many Persons Hear Through the Lips of a Medium From Relatives and Friends Who Are Dead—Mrs. Margaret Gaul-Reidinger Explains Some of the Principles Behind the Doctrine of Spiritualism—Are Searchers After Light.

Messages from the loved relatives and friends who have passed into the spirit world were given to many persons by Mrs. Margaret Gaul-Reidinger, a celebrated test medium of New York at a benefit seance held in the First Church of Spiritualism, Bouquet St., says the Pittsburg, Pa., Chronicle. Almost 200 persons were present.

After a short preliminary song and prayer service Mrs Gaule-Reidinger was introduced by President C. L. Stevens, of the church. Before beginning the reading the medium made an address. She said there were many persons in the audience who did not believe in Spiritualism and she felt it would be well to say something about the church and its creed.

Spiritualism, she said, brings the assurance that life is everlasting, that friends who have left this world are not gone forever. Some persons are under the impression that Spiritualists do not believe in a God, but she said that it had never even occurred to her to deny the existence of the Deity.

She told of the way in which Spiritualism formerly was regarded, but said that people now were learning that Spiritualism is not so different from other creeds, and that Spiritualists now are respected for their determination to find the truth. "It will be a happy day," said Mrs. Gaule-Reidinger, "when other denominations feel toward the Spiritualists as Spiritualists feel toward them."

"Spirit return," she said, "does not date back only to the Rochester rappings, 56 years ago. It has always been. The Old Testament is full of references to spirit return. Mediumship is a gift from God. I did not seek for mediumship. It was born with me. From my earliest days I HEARD SOUNDS AS OF THE HEAVENLY CHOIR, AND SAW STRANGE SPIRITUALISTIC FACES.

"Millions have been converted by Spiritualism. We have nothing uncanny—no darkened rooms. Nobody is more sincere than we are. We are truth-lovers, searchers for light, light, more light."

On a table in front of Mrs. Gaule-Reidinger were many objects which belonged to or were associated with dead persons, from whom those who left the objects wished to receive messages. The medium said that by handling these objects she could practice psychometry, or soul reading. "When I hold one of these objects in my hands," she said, "I see clairvoyantly the one to whom it belonged, but I cannot tell beforehand what the manifestations will be."

The first object which she picked up was a daguerreotype case. Then the medium said, "I see the kind face of an old lady. Her hair is streaked with gray and is neatly arranged. I cannot see the features very well. I also see a little child reaching out her hands."

She asked who had placed the article on the table and a man in the audience said it was he. Turning to him, the medium said: "Your spirit friends are going to help you in the plans you are undecided about. There is something in this daguerreotype case which was closely associated with one of your friends who has passed into the spirit world. It seems to me that it is a coin, a pocket-piece, perhaps, which was carried for years. Am I right?"

The owner of the case said that she was, and upon opening the case the coin was found inside.

The medium next picked up a bunch of keys. She said: "I see the spirit of one who has passed out of this world as the result of an accident—a lady. I also see the spirit of a man who stoops a little. They tell you to be slow in something you contemplate which may affect you physically and say that you are going to accomplish what you desire in the closing satisfactorily of personal affairs."

Two yellow daisies tied together next were picked up. Mrs. Gaule Reidinger said: "I see the spirit of a little boy looking into my face, and a tall, slender woman. I hear the word 'Courage.' Does it mean that you should be courageous in some crisis you are facing now? The sister of the little spirit child is with you tonight. You had nothing to bring, but when you got off the car the little girl saw the flowers and asked you to get some for her. You thought you would lay them on the table to see if you could get a message, and the dead sister knew what you wanted."

The man who had brought the flowers admitted that she had stated the case correctly.

Picking up a small package, the medium said: "If I had a pencil I should write "Love everywhere." A spirit hand is trying to touch this article. I feel the love between a mother and her child. In this package is something taken from a braid of long hair—a bow of ribbon perhaps. The owner of whatever it is was a psychic, and you also are psychic. The spirit of the owner of this article is named 'Schwartz,'' and she is accompanied by an old lady, whom you called 'Grandma S.'

"I am in another country; a strange place, where customs and people are very different from what they are here," said the medium, when she handled a small silver box. "I see three persons who owned this box. It holds a great deal of association. An old gentleman who walked with a cane was the first owner."

The woman who had placed the box on the table admitted this to be true.

The organist sang a solo. At the close of the composition the medium turned toward the organist and said: "Your father died lately. His spirit is here and bids you be cheerful. He has been met in the spirit world by one that loved him, and both are guarding you."

Approaching a woman in the audience, Mrs. Gaule-Reidinger said:, "I see a lady much like you in appearance, and a tall, determined man, who seems to be your brother. He says it doesn't make so much difference what one believes on earth, so long as he does what is right.

"Now I see the spirit of a tall lady with brown eyes and kind face. She is holding out her hands to that gentleman there," pointing out the man to whom she referred. "She says, 'you came here to see somebody else, but I want to speak to you. I promised that if I should leave this world first I would come back if I could."

"I see a spirit in a dazed condition," said the medium, approaching another man. "He says to you: 'I could not have regained consciousness. It was too much of a blow.' The body to which the spirit belonged may not be buried yet. It left the body only yesterday. This man was killed in an accident. You wondered whether it was too soon to get a message from your dead friend."

The man to whom Mrs. Gaule-Reidinger spoke said that his friend had been killed in a train accident on Monday.

Mrs. Gaule-Reidinger conveyed other messages, and at the conclusion of the seance said: "There are persons in this audience who did not have faith in Spiritualism when they came here. You said: 'There's nothing in Spiritualism.' But you took no pains to find out. Perhaps you still think that Spiritualists are deluded because you don't see the spirits that inspire me and give unto me what I give unto you. Yesterday men were dreaming. Today they are thinking. Pray for wisdom and don't condemn that of which you are ignorant."

ANNUAL CONVENTION

Of the National Spiritualists' Association.

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

This gathering will be one of the grandest convocations ever held in the name of Spiritualism; no one, no matter what his sect or faith, should fail to attend, while Spiritualists can afford to sacrifice much, if necessary, in order to be present at every session.

Note the fine array of platform talent expected to be present and participate in the exercises, none better in the world: Prof. W. F. Peck, Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Mr. and Mrs. Sprague, Mrs. Ressegue, Oscar Edgefly, Mrs. Lillie, Mrs. Fixen, Eva McCoy, Margaret Gaule-Redinger, and a host of others.

The musical program, under the auspices, for one-half of the convention, of the well known artiste, Mme. Ida May Poulson, and for the other half, of Prof. Paul Zumbach, will be a rare treat which none will care to miss.

The business sessions will be of the utmost importance and interest; come and listen to them even if you are not delegates.

The lyceum movement will be explained to you by its enthusiast, John W. Ring, the general superintendent of lyceums; he has something more than good to tell you of the children of the lyceum.

Come one and all and give your influence and encouragement to the N. S. A. and its hard-working auxiliaries. Secure your rooms at the Nicollet Hotel, one dollar a day for good accommodations—a first-class cafe is attached to the hotel. Be sure and get certificate tickets at your home railroad office and by it secure your return trip for one-third regular fare; bring those certificate tickets to convention with you.

All sessions, day and evening, open to the public, FREE.

MARY T. LONGLEY,
N. S. A. Secretary.

Commendable.

Dr. Caird said well, when he wrote: "To devote time to rhapsodies on the sweet summerland and useless sophistries in the name of philosophy, is to my mind impracticable and a waste of energy.

"Spiritualism should teach that the human mind is incapable of grasping the immensity of creation, much less the Creator; that natural laws must be followed for our physical well being; moral laws for our mental contentment. We are all creatures of emotions and desires, differing in degree and should be so understood."

WOMEN AT THE FRONT.

They Play an Important Part in the Management of the Chicago Public Schools.

A remarkable event, says the Chicago Record-Herald; in the history of the Chicago public school system is the appointment of Miss Addams to the very responsible and high position of chairman of the school management committee. She has displayed administrative and executive abilities of a high order, the admirable management of Hull House, with its numberless educational and uplifting activities, having excited admiration among all those that are familiar with the splendid institution. To convictions and the courage of them she joins tact, practical sagacity and tolerance.

During the fifteen years Miss Addams has been head of Hull House she has become internationally famous. In a quiet way the settlement has been conducting classes in which more than 7,000 men, women and children are enrolled. The best educators have been obtained and the most advanced educational principles have been put into force. Few persons in Chicago are aware of this class-room work of the settlement, but is is noted the world over among students of sociology.

As chairman of the school management committee Miss Addams will have as aides Dr. Cornelia B. DeBey and Mrs. Emmons Blaine, both of whom for years have taken a prominent part in educational affairs. Mrs. Blaine has contributed more than $1,000,000 to the cause of education, while Dr. DeBey has been associated with the schools as an instructor in the normal school and later as a champion of the most advanced pedagogical idea.

It will be recalled that Justice Brewer in an interview on the future of women in the political and social spheres paid a warm tribute to Miss Addams and "nominated" her for Mayor of Chicago. We cannot make Miss Addams mayor in the present state of the law of Illinois, but the people of the city can congratulate the school board and themselves on her appointment to a public position hardly less useful and distinguished, and this they are undoubtedly doing in their hearts.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, $1.75.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

"The Light Among the Hills."

In a few weeks we shall commence publishing, from the pen of Mrs. I. L. Lewis of Bethel, Vermont, a thrilling narrative entitled "The Light Among the Hills." It will prove highly interesting and instructive, and every Spiritualist should read it. Mrs. Lewis is an indefatigable worker in the ranks of Spiritualism, and is making a deep impression for good on the Cause she loves so well. Now is the time to send in your subscription for The Progressive Thinker.

Mrs. Carlyle Petersilea.

We have several interesting Spirit Communications from Mrs. Petersilea which we will publish during our Fall and Winter Campaign. Her spirit messages are always interesting and instructive.

Send in Your Subscriptions.

NOW IS THE TIME TO SEND IN YOUR YEARLY SUBSCRIPTIONS. THE PROGRESSIVE THINKER IS NOW UNUSUALLY INTERESTING. IT IS EDUCATIONAL ALL ALONG THE LINE. THE SPIRITUALIST WHO READS IT REGULARLY BECOMES WELL EQUIPPED IN EVERYTHING THAT PERTAINS TO SPIRITUALISM AND OCCULT SCIENCE, FOR NO OTHER SPIRITUALIST PAPER HAS EVER DARED TO DISCUSS THE IMPORTANT PSYCHIC QUESTIONS NOW CONSIDERED CAREFULLY AND CRITICALLY IN ITS COLUMNS FROM WEEK TO WEEK. JUST THINK, TOO, OF THE 12 VALUABLE PREMIUM BOOKS, ELEGANTLY BOUND IN CLOTH, WHICH WE ARE SENDING OUT FOR A NOMINAL PRICE, CONSTITUTING OUR DIVINE PLAN. YOU CANNOT FULLY REALIZE THE GRAND WORK WE ARE DOING WITHOUT SEEING AND READING THE BOOKS. SEND IN YOUR SUBSCRIPTION NOW, AND GET YOUR NEIGHBOR TO JOIN WITH YOU.

A WORKER'S NOTES.

Elizabeth Harlow Writes of Her Work and Visits.

Again is the summer's work over, and I find myself back in Columbus, Ohio, ready to take up the winter's work.

This has been a season filled with things. As I visited dear old New England first of the summer, and worked with the old friends, I found everything and everybody just moving and all towards a greater effort and power in this cause, for the enlightenment of man's mind and freedom of body.

While there is a current of close investigation going on as to the methods of some individuals, and their supposed work, there is as well a firmer and more pronounced stand being taken by both societies and the public that this is really the one great especial truth of the age and must therefore be better protected and cared for, by giving it more practical systematic opportunities. And I feel that Chicago may feel proud and claim the honor of having set this current at work in its systematic form as it is that city that has the honor of being the home of The Progressive Thinker and the Chicago Spiritualists League.

It was my extreme good fortune to stop for a while with these workers on my return trip from Clinton camp. While there I heard the question asked, What has the League accomplished so far? And here is what it has done, as viewed by an outsider: It stands as a friend and co-worker with The Progressive Thinker that has been battling so continuously for honor and liberty. It stands before the city as an intelligent, honest, conscientious body of men and women, so that the newspapers and courts and churches are beginning to see that there really may yet be some good come out of Nazareth. It has called together the Spiritualists of the city once a month, and held those mass meetings, which are bound to do good in a myriad of ways. It has set the pace so that other localities are waking up and commencing to agitate at least a more intelligent standing for the cause in their cities and towns.

And is this not quite enough for a child so young to have done? It seems so to me. I want to say to all its officers and members, be patient, be firm, be diligent and always just, and you have no conception of the great and lasting good you can do.

And I do want to just refer to the Sunflower Club, an auxiliary of the Illinois State Association. Here are a few noble, earnest women that are just beginning to work. And as I studied them each and all I feel and saw the nucleus from which may come great power and good not only for the Illinois State Association, but the Cause in general. These ladies are planning to have a Bazaar in December, and I hope some, if not all who may read this will feel to send some little thing for this Bazaar. It will not only help in dollars and cents, but will more firmly link the efforts of all, and be for good. Anything sent to Mrs. J. R. Francis, 40 Loomis street, will be gladly received and used for the purpose. She is one of the more silent workers in this great cause, but of great power because of her sweet, persistent effort. I feel she is the invisible fountain from which the Editor of The Progressive Thinker constantly draws, and thus his extreme justness, for she is the embodiment of love and service.

It nearly made me homesick to leave the city after having mingled with these women. I did so wish to stay and become one of them. They have strong minds, energetic ones, loving ones, and those that are touched by the spirit world in an invisible manner.

But I realize that the workers cannot be all in one place. So after a two week's sojourn in the summer home of that tireless worker, Laura G. Fixen, I wound about me the blanket of power that was woven from the messages of the Great Lake, the sighing trees, the twitter of birds and squirrels, and the pathetic eyes of Neehalls (the dear dog), and that strong, tender, love of Mrs. Fixen herself, and I said good-bye to all.

I stopped on my way here at Balbec, Ind., for some work. Here to my great surprise I found, away out in the country, a society that has been organized and holding meetings ever since 1868. They own their hall, which is commodious, and run their meetings purely by subscription. This being the first place I ever was where no door fee or collection was taken. It was a great lesson to me. It shows what can be done when we just will. We had excellent audiences both Sundays, and everyone had to drive at least two miles, and many coming eight and ten. This was one of the choisest visits of my summer's work. Here was character and love in all its innocence. It did me great good to be there.

But, alas! I must say farewell there, and now I am located for the winter, to work with the Sixth Street Church of this city.

What we shall accomplish remains to be seen. I want all the good thoughts of the friends, and all workers and laymen passing this way to call and see us.

Please remember, 345 E. Long Street, Columbus, Ohio, where you will find me. ELIZABETH HARLOW.

To St. Paul and Minneapolis

The service on Burlington trains is so thoroughly good that you will enjoy every hour of the trip.

The Limited train for the Twin Cities (no extra fare) leaves Chicago daily at 6:30 p. m., arriving early next morning. Compartment and standard sleeping cars (electric lights in every berth), buffet-library car, chair cars, and Burlington dining car, serving splendid meals a la carte.

Burlington Route

Tickets, 211 Clark St., Chicago. 'Phone, Central 3117. F. A. BELL, City Passenger Agent.

The N. S. A. has selected the Burlington Route for transportation to the Convention at Minneapolis, to be held October 17, 18, 19 and 20, 1905.

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. "How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

Spiritualism: Its Import to Mankind.

A Lecture Delivered by Mrs. H. L. P. Russegue, at Queen City Park, South Burlington, Vt.,

Invocation.

Beloved angels, who are the ministers of Divine truth, we invoke your presence; we ask that you may come so near unto us, that the words of wisdom you may bring, may become the rod and staff of all who are in need. Come so near to us, that the light and warmth of your presence may be experienced, and that the glory of Divine truth may shine out over all souls, until the spiritual outreaching may become so real, and so insistent in human nature, that men and women may be looking higher, aspiring more, loving better, knowing kindness, and charity, and mercy, the attributes of a higher life.

Oh, Thou Father of all, we thank Thee for the manifold gifts Thou hast given us; we thank Thee for the bright day, for the glorious sunlight that illumines the earth, and makes glad the heart of man. We thank Thee for all the blessings that are shimmering down from on high, and those that are coming up out of human hearts. We thank Thee that the door of communication is opening more and more day by day, by which those who are out of the mortal life, and enjoying the fruits of the spiritual world, may come more closely to earth, until the world may know that Thou art the living Spirit, and that Thy children are eternal with Thee, that Thy breath, Thy heart throbbings, Thy spirit, inheres all that live, and that Thy love enshrouds all. We thank Thee, our Father, for every good and perfect gift, we thank Thee for every experience, even if it be thwart with sorrow and pain. We thank Thee that the shadows fall across our ways, for we are brought more closely to Thy Divine love.

Poem by Lizzie Doten, Entitled "Labor and Wait."

All green, and bitter, and hard and sour,
The fruit on the Tree of Life is growing;
But the genial sunshine, with quickening power,
Will sweeten its juices like nectar flowing
For the full, fair growth of its perfect state
There is only needed the right condition.
Then labor and wait, both early and late,
Till the ripening shall bring fruition.

Far out in the harvest fields of Time,
The grain for the reaper is standing ready,
And they who come to the work sublime
Must toil with a patience calm and steady
Truth never was subject to Chance or Fate—
Its sickle, so sharp, cuts clean and even.
Then labor and wait, both early and late,
For the seed-field of earth yields the harvest of heaven.

In their quiet graves, on the green hill-side,
The sacred dust of your loved is sleeping;
And the homes where the light of their smile has died
Are filled with the sorrowful sounds of weeping.
But over the gloomy clouds of Fate,
The light of the better land is shining;
Then labor and wait, both early and late,
For the cloud of Death has a silver lining.

There are fair, sweet faces, and gentle eyes,
That look through the shadows and mists above you;
And the fond affection that never dies,
Still speaks from the lips of the blest who love you.
They call you up from your low estate,
To the boundless bliss of the life supernal.
Then labor and wait, both early and late,
For time is short, but Life is Eternal. —Lizzie Doten.

I shall read a part of the second chapter of Acts:

"And when the day of Pentecost was fully come, they were all with one accord in one place.

"And suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them,

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

From Genesis to Revelation, the Bible is filled with a history of visions; it is filled with a history of what men have seen, and heard; of what they have come to know through the avenues of their own spiritual sensations and senses. So from the history upon which the Christian church is based, we find that the foundation stones have been reared of the experiences of men; of what their eyes have seen; of what their ears have heard; of what their mouths, their spirits, have spoken, and the day is come when revelation is becoming more common, when we are hearing better things, we are seeing more brightly, we are casting away limitations, we are breaking down the barriers of the olden time, and we are climbing the eternal heights of God's glory. The spirit world is never idle; it has never yet reached the time that it has found nothing to do.

The angels have come to us; they have labored, and waited; they know that the future is a fruition of the present; that to-morrow is the fulfilling of the prophecy of to-day; that the eternity before us is the culmination of this great eternity of which we are a common part, and they will labor and wait, and they will teach us to labor and wait, doing our duty, living our best lives, thinking our best thoughts, aspiring to the greater heights of which we catch glimpses, reaching out into this vast universe to grasp truth wherever it may be found, from whatever source it may come, through whatever avenue it may express itself, and from whatever height it may descend to us.

There is one thing that Spiritualism has given to the world, that cannot be claimed of any other formulated religious belief, or knowledge, and that is to discern for ourselves spiritual things, that we have not to cast into the hold of the brains belonging to priestcraft the thoughts, the hopes, the aspirations, the great Divine truths that surround us, but we are to open the temples of God, and find therein enshrined His divinity, His holiness, His glory, and His righteousness. We have the key in our own lives to these temples, and they are the kingdom of desire.

If we would see spiritually we must become spiritually minded. If we would hear the voices of the angel world we must attune our souls to the realm of spirit and to the rhythm of angelic truths. If we would touch angelic beings, we must purify the temples in which we live, that we may become worthy to touch the hem of angelic garments. It is time that we were making ourselves worthy of greater spiritual gifts than have ever before come to mankind.

It is time that we divest ourselves of the narrow prejudices, the dogmas and creeds that enshroud us, and that have fettered us—to the state of human bigotry. It is time that we attain to a greater height than we have ever reached before. It is time that we should have opened our hearts to the influx of a diviner truth, and we are not to depend upon what has come to them, but we are to open our souls to what may come to man.

Spiritualism belongs to no one phase of belief, to no one era of time, to no one class of minds, to no one great intelligence, but it is the ism of human nature, of the spiritual nature of humanity. It is the ism of human want, the longing of human souls, the uplift to human nature, and the light that guides us to a diviner inspiration.

Too long we have groped in the dark; too long we have been grappling with the impossibilities; too long we have been asking that God might vouchsafe to us gifts, and that angels should come to us, bringing to our sight things that we could not perceive, and to our hearing things that we could not understand.

It is time that we make ourselves ready for these inspirations; it is time that we prepared the soil of our intellects, that the seeds of divine truth may be sown therein; and if we lift our eyes, and behold a heavenly vision let down from on high, then it is that vision shall strike down deep into our natures, and become a part of our lives, and that what our eyes see shall only cause a broader, richer, stronger life than any we have held before.

Spiritualism has come to the world a benediction, it has not come to prepare us to die; we know nothing of death, it has only come to make life sweeter, truer, more divine. It has taught us that the rungs in the ladder which we are climbing to a broader life and a richer world belong to our spiritual natures, belong to ourselves; we are forming them by our deeds, we are creating the ladders upon which we climb to higher truths, and to greater peace, and holier happiness. We are making the world better, if we are true to its teachings. The profane man is no longer profane, the drunkard no longer becomes intoxicated by any beverage; the gourmand is no longer drunken by over-eating; the man of passion is the man who modifies the attributes of human nature.

The world, the world everywhere, is clothed with a richer beauty, it is sweeter and holier, and nobler, and the world has in it today more charity, more brotherly kindness, more human sympathy, more God-like attributes, than at any period that is known to man.

We may build beautiful temples, we may rear handsome hospitals, we may give of our substance more generously, all these things are only a part of human nature. We have separated the spiritual from the human, we have made the spiritual world a thing to be hoped for, when it is right here, and we are in it, and of it. We have made Heaven so far away from us, that we forget even that it is, and yet it abides within, its lights shine out through the windows of our souls, its beauty comes out like sweet waters from our tongues. It is going from our hands in noble deeds, it forgets scandal, it hearkens not to slander, it only knows that "love ye one another" is the highest command, and the noblest attribute of the spiritual natures of the world.

Spiritualism is doing so much for mankind, whether we call it by that name or not. Spiritualism is only the ism of the Spirit, it is only the the manifestation of the spirituality of man.

Religion along the way has only been the manifestation of the higher spiritual perceptions. If I go to Syria, and wrest from the altars there the Gods of stone, that have been molded by human hands, and bring them to you as objects before which you prostrate your bodies, and utter prayers, if I bring them to you, what are they? They are the attributes of the spiritual nature of the man who made them. They are the noblest God those men could create. They are the highest formulation of his spiritual perception. If I bring to you from the Roman Catholic Church its flaming candles, its crosses, its holy water, and its bread, what are they all? They are but the highest attributes of the conception of those men who have received them, and made them the basis of their religious belief. If I go into the Protestant church, and I bring out of it a belief in a spiritual God, who is angry, who is ready to judge man, who is ready to wield an influence over the earth to punish the unrighteous, and to save the same, then I am bringing to you the highest perception of a spiritual ideal the Protestant church contains.

If I bring you a religion that tells you of a universal spirit, of a spirit of universal love, that is symbolized, in that love for the sinner, the vilest, and lowest type of human nature, who lives, that loves enough, and is strong enough, and high enough, to lift that sinner up to greater heights, and to loftier standards of activity, then I have brought you an idol, that is a great deal stronger, and higher, and sweeter, and more divine, than any other religion that has ever been uttered to the world, and friends, this is Spiritualism. This is what Spiritualism teaches, this is what it brings to the world; it brings something that makes every word that passes through your lips one of love and kindness, one that is uplifting.

The lower the man, the stronger the effort to redeem; the more ignorant and sinful, the greater the effort to save; the worse he may act, the deeper the endeavor on your part to help him up the heights; and such is the religion of Spiritualism; such is the religion that has been brought from the angel world, to reach the angels in human nature, to come down to the angelic nature of humanity, and find there the God-like attributes of mankind, and is it not time that these were discovered by you? Is it not time that the veil was rent that has hidden you from them? Is it not time that you should have come into the open door that opens the way to the brighter Heaven that inlies yourself?

More than this, Spiritualism has accomplished, it has taught you that labor means growth, means enlarging, expanding. It does not imply license, when it teaches you to love one another; it does not teach you to go down into the degradation of lust, when it teaches you to help one another; it does not teach you to brand each other as evil doers, but it teaches you that there is enough of divinity in every human being that entitles every soul to salvation from sin.

Spiritualism has accomplished more than all this too; it has brought to the world the knowledge of a diviner communion; that you are not only communing with those whom you love, whom you know, with whom you walked, and talked, and thought, but it has taught you that the doors of eternal life are wide open, and that you are communing with those who can help you; that your every need is a prayer, and it is going out into this great world, and it is to be answered by those who are in harmony with you, to help you, to make for yourself the best possible results of what may be vouchsafed to you.

Spiritualism has brought to you the knowledge that the spiritual world is everywhere; that there is nothing real that is not spiritual; that there is nothing material that is not the manifestation of a spiritual law; that even though there may be imperfections, yet there is nothing in nature that has attained to perfection.

You look upon the beautiful sky, upon the gleaming waters, you look upon the glad world, with the air washed clean, and you exclaim, Perfection! whence comest thou. You are here, everywhere, and yet there is no such thing as perfection. Thank God there is nothing in divinity that has attained to perfection, and the world is opening to a diviner greatness, a diviner perfectness, a diviner divinity. Science is constantly revealing her mysteries; she is telling the glad story that you know only a tithe of the wonders that inhere the kingdom of life. It is telling you the wonderful history of the past, and it is building a glorified foundation for the future. Science is modeling the mind to receive a higher manifestation; she is unfolding the mysterious paths; she is clearing away the debris of unbelief; she is making glad the skies that overcast, that overshadow you; she is making more beautiful this wonderful universe to which you belong. Science is the hand-maiden of divinity, and she is bringing to you its wonders and beauty.

Frothingham once said, "If Spiritualists would divest their minds of the belief in the lower order of things, and would accept the lessons taught by common sense, then their religion would be based upon eternal truth."

Tyndall said, "I believe there is enough in Spiritualism, according to its modern manifestations, to teach mankind to investigate its laws, and to find therein a wonderful truth," but it is to the world simply a phenomenon, it is not a law, and it is time Spiritualists begin to recognize the fact that there is not a single manifestation that is presented from the higher life, that is not based upon law, and is but the fulfilling of the mandate of the law, and it comes within the realm of common sense, of good judgment, of intelligent investigation, of spiritual perception, and the answer to the soul's prayer. It is to the world the answer to the question, and the solving of the problem, if man dies, shall he live? and it is not only affirms that he does live after what you call death, but it proves his identity, until faith and belief is lost in the noonday sun of eternal knowledge.

Spiritualism is to the world what food is to the hungry body; it is to the soul what the soul most needs, and I care not whether you are Roman Catholic, Episcopalian, Congregationalist, Baptist, Presbyterian, or Methodist, it makes no difference, if you are spiritually unfolded, neither one of these formulated faiths can compass your lives, and your spiritual nature is growing day by day, until creeds fall away into decay, and dogma is merging into wisdom, and you know that you have found eternal goodness.

Spiritualism is the highway upon which your souls are ascending its ladder; upon which angels are climbing to higher possibilities, and upon which they are descending to the lowest realms of nature to lift up the fallen. I would not give anything for any religion, or any ism, or any belief, that is simply housed in fine temples, and as only belonging to respectable society. I want a religion that can go down into the mire, down into the deeps of human sin, and ignorance; I want a religion so great, so holy, so divine, so good, that it can go where it is needed; that it shall be bread to the hungry, light to those in darkness; strength to those who are morally weak, and health for soul and body to the morally and physically diseased. I want Spiritualism to be this kind of a remedy for the ills of earth, and if it is not, it is good for nothing, and ought or better be cast aside.

It means something that the doors of the kingdom of heaven have been opened unto man; it means something that has thrown into this life a brighter illumination than you have ever before observed; it means something that angels have knocked at the doors of your souls, and you can let them in, if you will; it means something that the voice of God has sounded throughout the universe, if it has found a response in your lives; it means something when a man or woman can say in their souls, I have something better, something purer, and the house into which it shall come shall be made clean and pure to receive it; it means something when a man or woman is better because of his or her religion, more helpful, more loving, more charitable, more everlastingly loving in that way, that lives to do, and be, and think, and grow, and who has not found perfection?

The vision that comes to us is the vision of more glorified day, of something that brings to the world a higher truth. Spiritualism has not performed its mission, has not accomplished its work, until capital punishment shall have died, and been consigned to its abiding resting place, when it is no longer a life for a life, but a better life for a wicked one, a richer life for a poorer one, a truer life for a false one, a holier life for a sinful one. Spiritualism has not accomplished its work until there is a universal brotherhood, until we see in the fallen woman, and in the fallen man, the spark that makes a man our brother, and a woman our sister.

Religion has not come to seek and to save the world, until it becomes the active spirit that prevails in the land. I tell you, it has been a dead letter too long, and the man who is so much of a coward, that he will even ask to be saved through the blood of the Nazarene, and will not work out his own salvation, and wait for the ultimate, is a coward, and a sneak. I want a religion that is not afraid of work; is not afraid of sin; is not afraid of crime; is not afraid of ignorance; is not afraid of the darkness; but will carry its torch to illumine the dark places, and make the world brighter; and that is what my Spiritualism must mean, what yours must mean, when you receive it, as it is; it must mean the best of nature; the truest of love; and the divinest of Godlike humanity.

WE SHALL LIVE AND GROW.

A Spirit Message Which Is Addressed ta All.

My spirit friend, George, says: "Oh, the joy of it all, Emma! No more sickness, sorrow, nor death; but we are all to live and grow in God's beautiful universe."

This is a message for all, and I want all to enjoy it with me. It does not say a chosen few only, are to be saved, but all, each and every one of God's children are to live. And how sweet it is to live, and think, and act, and enjoy. Yes, it is a beautiful conscious life for us all, stretching out and away into the great future. Not only are we all to live, but we are to grow.

I hope this message will reach all who are sick in body or mind; those who are disappointed in life, and have failed in their high aims for culture and growth. Do not give up, do not crush those longings, but reach out higher than ever for knowledge and truth. Your chance will surely come. Every opportunity for advancement will yet be yours. Like the plant that has outgrown its tiny pot of clay, we shall be transplanted to better conditions, to richer soil and sunnier clime, and there we shall thrive and grow, and develop all our powers to perfection.

Hugo had a grand idea of the possibilities of man, when he said, "I feel the little God within me—I know I am towering to the skies."

And what a wonderful thing is mediumship! Unfolding our spiritual powers, and developing our spiritual senses while yet in the physical body. I went as far into the spiritual life as a person can go and continue to live here. At one time the spiritual part of me was so highly developed that I seemed to stand out, above the world, I saw it all at a glance, the boundless universe—the great future for man, and Infinite Intelligence over all.

I said, "And this is for man! This is his inheritance! How grand! How glorious!" My soul was filled with awe and wonder, and I could bear no more. I felt as man did in the wild dream of the German poet, "God called man in dreams into the vestibule of heaven, saying, 'Come up hither, and I will show thee the wonders of my house.' And to his angels who stood about his throne, he said, 'Take him, strip him of his robes of flesh; cleanse his affections; put a new breath into his nostrils, but touch not his human heart—the heart that fears and hopes and trembles.' A moment and it was done, and the man stood ready for his unknown voyage. Under the guidance of a mighty angel, with sound of flying pinions, they sped away from the battlements of heaven. Some time on the mighty angel's wings they fled through Saharas of darkness, wilderness of death. At length, from a distance not counted save in the arithmetic of heaven, light beamed upon them—a sleepy flame as seen through a hazy cloud. They sped on in their terrible speed to meet the light; the light with lesser speed came to meet them. In a moment the blazing of suns around them—a moment the wheeling of planets; then came long eternities of twilight; then again on the right hand and the left appeared other constellations. At last the man sank down, crying, 'Angel, I can go no further; let me lie down in the grave and hide myself from the infinitude of the universe, for end there is none.'

"'End is there none?' demanded the angel. And from the glittering stars that shone around there came a choral shout, 'End there is none!' 'End there is none?' demanded the angel again; 'and is it this that awes thy soul?' I answer, 'End there is none to the universe of God! Lo, also, there is no beginning!'"

Dear readers, I, too, could go no further. I asked my father (spirit) if what the Bible said was true, that the world was made in six days. He replied, "No, Emma, it has been great cycles of time in its formation and growth, but it is the result of just one thought of God."

How marvelous! God thinks a world, and lo! it swings in space; and life moves, and law governs, and man reigns. I have no creeds or dogmas in my religion. I have outgrown them all. Simply knowledge of God's love, power and wisdom; that is enough for me. Spiritualism has swept away all doubt and fear, and light, peace and joy has come to gladden the earth.

Now, we know there is no death, but all is God—Life—and Love.

EMMA GLOVER BROOKS.

Orient, N. Y.

A TELEPATHIC MESSAGE.

The Recipient, a Medium, Desires to Know Who Sent It.

To the Editor:—At 1:20 p. m., on Sunday, Sept. 17, I was sitting in a passive mood after eating my dinner, my husband having left the dining-room, I seemed to sense telepathically a thought message from a lady and a reader of The Progressive Thinker. The message as I caught it was, that after having read the communication of my husband, B. G. Sweet, published in The Progressive Thinker, some lady, a sensitive, desired to come in rapport with me, and she was wondering how she could reach me. Now, if there is any reader of this paper who sent out such a thought at that time and will write me, I think she will receive a message from the spirit world that will be very satisfactory to her.

For the first five or six years of my mediumistic development, my soul yearned for encouragement and advice from developed mediums, but no one seemed able or willing to give me the spiritual light I so much craved. I am not a public medium, nor do I give readings for money, but when it is given to me to give spiritual help or consolation to those hungering for spiritual food, the consolation of being able to help them is a comfort to me. Fully three-fourths of men and women who come for readings are seeking for material benefits, and my guides do not care person is in spiritual trouble, it is a pleasure to help them.

MRS. ELLEN A. STUART.

Empire City, Kans.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

AN INVESTIGATOR'S EXPERIENCE.

He Meets With Rotten Fakes While Searching for Truth, and In the Course of Time Drifts Into the Home Circle, and His Wife Is Developed Into an Excellent Medium.

I am very glad to see The Progressive Thinker trying to separate the golden grain from the chaff, and hope the good work has just begun, and some day the true medium can stand upon the rostrum as an angel of light, while the fakers, impostors and scoundrels will be excluded by all societies as well as Spiritualists.

Why seek advice regarding business affairs from a good and pure spirit, who has no interest whatever in earthly affairs and will not direct you?

Earth-bound spirits are willing to advise, but their judgment is far worse than your own in most cases.

Let every true Spiritualist take the grand words of our noble president (Mr. Barrett) to heart and forever try to get away from the sensational, the fanatical, and the commercial elements, and aim for the good, the pure, the consoling and loving forces that are always ready to help you to be happier, better, and live upright, honest lives, teaching you to be good and do good.

In the '90s I had experiences with most of the so-called mediums that were then located in Chicago. Finally I went to San Francisco and the fraud practiced there at that time was even enough for the blind to see. After I had taken a course there with one of the fakes and knew how the credulous were duped, I came away thoroughly disgusted, and bordering on the cold and dismal see of materialism, a wretched and miserable mortal.

Thanks to the few genuine mediums that had thrown a ray of light into my soul, and are still doing grand work, and I hope to grasp them by the hand some day and say: "God bless you for the rays of light you bestowed upon me."

Those few rays kept the star of hope above the black sea of materialism and now the dark clouds have parted and rays of sunshine are pouring into my blessed and happy home.

Eight months ago my dear wife had an odd dream which I interpreted as a call from the spirit world, and I suggested to sit. To our surprise her hand was controlled at the first sitting and her development has been gradual ever since.

Now she receives beautiful messages daily and we hope some day she will be able to throw rays of light into the souls of those that are seeking truth, happiness and contentment, the same as I have after wandering around for fifteen years. D. E. KNORR.

So. Bethlehem, Pa.

LORD TO INHERIT SECRET.

Glamis Will Learn of "Haunted Room" in a Few Days—On Attaining Majority Each Heir of Earl of Strathmore Is Told About Specter of Ancestral Home.

London, Eng.—When Lord Glamis comes of age, in a few days' time, the secret of the "haunted room" at his ancestral home of Glamis castle, Forfarshire, will be communicated to him by his father, the Earl of Strathmore. At least that is locally understood to have been an invariable practice on such occasions from time immemorial.

What secret the "haunted room" conceals is supposed to be passed on to every heir as he attains his majority. Thus its precise nature is in the possession of never more than two persons at the same time. Conjecture and tradition say, however, that in the long ago, when the Lindsays and the Ogilvies were at feud, a number of the latter clan were imprisoned and died in that particular chamber.

Room Has Uncanny Peculiarities.

That the room has some uncanny peculiarities appears to be beyond doubt, for the late Lord Strathmore had it walled up after visiting the apartment one night to determine the origin of certain weird noises which, it is said, had for a long time disturbed and puzzled him.

"The earl opened the door with a key," wrote a correspondent to a Dr. Lee, "and dropped back in a dead swoon into the arms of his companions; nor could he ever be induced to open his lips on the subject afterward."

The experiences of a lady visitor at the castle are quoted in the book, "Haunted Homes and Family Legends." The lady was accompanied by her child, who slept in a dressing room adjoining the apartment occupied by the mother.

"Suddenly," so the story runs, "a cold blast stole into the lady's room, extinguishing the night light by her bedside. She saw a tall mailed figure pass into the dressing room. Immediately thereafter there was a shriek from her child. Her maternal instinct was aroused. She rushed into the dressing-room and found the child in an agony of fear. It described what it has seen as 'a giant,' who came and leaned over its face."

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.

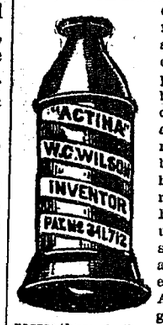
"Immortality, Its Naturalness, its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D. Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 15 cents.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50.

DEAFNESS AND CATARRH CURED

BY NO METHOD UNTIL "ACTINA" WAS DISCOVERED.

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dept. 342C, 920 Walnut Street, Kansas City, Mo.



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Out of the Depths Into the Light.

By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This is a very interesting little book, and will be appreciated from start to finish by all who wish to gain spiritual information. Price, 25 cents.

DEATH ITS MEANING and Results.

By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting narrative relating a series of wonderful psychic manifestations occurring in the writer's experience. Cloth, illustrated, $1.25.

The Nemesis of Chautauqua Lake } This fascinating Book by the well-known Author and Scholar,

HON. A. B. RICHMOND,

Should be in the hands of every Spiritualist in the land. It is based on a historical fact, but through the narrative is woven a psychic line of thought in the style so natural to the great criminal lawyer that one can feel the author's very presence during its perusal. It is certainly interesting. Price, cloth, 75 cents.

ENCYCLOPEDIA ... OF ... BIBLICAL SPIRITUALISM ... OR ... A CONCORDANCE

To the principal passages of the Old and New Testament Scriptures which prove or imply Spiritualism;

Together with a brief history of the origin of many of the important books of the Bible.

BY MOSES HULL.

Much that is in this book appeared in an abridged form in a series of nine full pages of The Progressive Thinker. These articles were prepared at the call of hundreds of Spiritualists who felt the need of some kind of document for ready reference. They only seemed to whet the appetite for more; hence the publication of this work.

The author, Moses Hull, has written many volumes on Spiritualistic and other themes and each one is full of careful study on the subject chosen. Mr. Hull, in his introduction of this work says:

"Hoping that this book will serve to lead the people out of the wilderness of doubt and despair; and that when Spiritualism shall have wrested the Bible from its 'sanctified' enemies, it will not 'spike' it, but will use it to batter down the walls of Christian superstition and ignorance, I send it out on its errand of enlightenment with the humble prayer that it will prove a divine benediction to every reader."

The Encyclopedia of Biblical Spiritualism contains 385 pages, beautifully printed on good paper; contains a full-page portrait of the author and is handsomely bound in cloth. Every Spiritualist should have this work.

PRICE $1. FOR SALE AT THIS OFFICE.

ORIGIN OF SPECIES,

By means of natural selection, or the preservation of a favored race in the struggle for life. By Charles Darwin. Gilt top, cloth bound. This book is the grandest achievement of modern scientific thought and research. It has passed through many editions in English, has been translated into almost all the languages of Europe, and has been the subject of more reviews, pamphlets and separate books than any other volume of the age. Most of the great scientists of the age fully support his position. The thought of this book has become a part of the common inheritance of the race. For sale at this office. Price 75 cts.

Discovery of a Lost Trail

BY CHARLES B. NEWCOMB,

Author of "All's Right with the World." Cloth 270 pages. Mr. Newcomb made a distinct success with "All's Right with the World," which continues in the front rank of the Metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another book by this wise teacher whose words of help are doing so much to make the world better by making men and women better able to understand and enjoy it.

"Discovery of a Lost Trail"

is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price $1.50. For sale at this office.

A NEW CATECHISM,

BY M. M. MANGASARIAN.

This is a new "Catechism" in the full sense of the word. There has as yet appeared in the world of liberal literature nothing like this most wonderful little book or treasure. E. P. Powell, the well-known author, the reviewer and critic, says: "The remarkable thing about this 'Catechism' is that it tells the truth." It deals with the questions of God, Immortality—the Creeds, the Clergy, the Church, Prayer and Salvation, Jesus and his Teaching, the Growth of the Christian Scriptures, and many other philosophical, scientific and ethical questions with the utmost candor, courage and clearness. 183 pages. Cloth 75c; paper, 50c

Talleyrand's Letter to the Pope.

This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts stated, and the keen, scathing review of Romish ideas and practices should be read by all. Price 25 cents.

THE GOSPEL OF BUDDHA,

According to Old Records. By Dr. Paul Carus. A translation made from Japanese, under the auspices of the Rev. Shaku Soyer, delegate to the Parliament of Religions. Was published in Japan. Price, $1.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

THE CHICAGO SPIRITUALISTS LEAGUE.—H. F. Arnold writes: "The next public meeting of the Chicago Spiritualists League will be held in Handel Hall, 40 East Randolph street, on Saturday evening, October 7. Our speaker for the evening is Mr. John W. Ring, of Galveston, Texas, one of the most eloquent and forcible speakers upon the Spiritualistic platform. The message bearers will be Mrs. Isa Cleveland, Mrs. C. Schwahn, Mrs. Dr. Caird, and Dr. Burgess. An excellent musical program is being arranged. Let every Spiritualist in Chicago be present and enjoy the good things in store for them."

Mrs. Frances Wheeler writes: "I wish to notify my many friends in the states of Wisconsin and Illinois that I have changed my residence to Minnesota. To reach them all I could think of no better way than to ask you to kindly place this notice in your paper, as we all know how extensively it is read. I wish to thank my Wisconsin friends for the many kindly expressions of their regard and the great help they have always been to me in the development of my mediumship. I hope to meet them often, and shall be glad to hear from them at any time. My present address is 222 Harvard street S. E., Minneapolis, Minn."

Anna Throndsen, the lecturer and test medium, has a month's engagement in Indianapolis, Ind.

F. D. Dunakin, of Cecil, Ohio, passed through the city last week on his way to his home. He is president of the Ohio State Spiritualist Association. He had been lecturing for some time in Montana, and did a most excellent work there. He is an able speaker, and a most worthy representative of Spiritualism.

J. D. S. writes from Columbus, Ohio: "Barcus Temple opened its doors again for the season on Sunday evening, Sept. 17, with Mrs. Marian Carpenter of Detroit as speaker and test medium. The large congregation that gathered was evidence that the cause is not waning in the Buckeye capital. Beginning Sunday, Oct. 1, and for the entire season, Miss Elizabeth Harlow will dispense the spiritual food and a very successful season is expected."

Mrs. C. Schwahn writes: "Mr. John W. Ring of Galveston, Texas, will, on October 5, at 8 p. m., lecture in the hall at 523 Belmont avenue. I am sure those who had the opportunity to hear Mr. Ring last year will be glad to hear him again, and will with us join in making the welcome to our dear brother in truth as sunny and harmonious as possible."

Benson Gray writes: "On Sunday, Sept. 24, Oscar A. Edgerly concluded his engagement with the First Society of Progressive Spiritualists of Jackson, Mich. His work, both as lecturer and test medium, was most excellent, and that our people were pleased is best indicated by the fact that we have secured his services for a return engagement in November. He will be with us for the entire month."

E. R. Fielding writes from Washington, D. C.: "Dr. J. M. Peebles of Battle Creek, Mich., spoke at the Spanish Veterans' Hall, under the auspices of the Temple League. He took for his theme, 'The People of India; Their Religion and Customs.' He will speak again the 29th of this month. Prof. W. J. Colville will speak for the First Spiritualist Society in Masonic Temple for the month of October. He also announces a course of lectures to be held at 402 A street S. E., at Mr. F. A. Woods', and at Dr. A. H. Harvey's, 1402 L street N. W., beginning October 2.

Dr. Beverly writes: "The meetings at Arlington Hall 31st street and Indiana avenue, are crowded every Sunday afternoon and evening. Mrs. Kayner gave us one of her lovely talks and some fine tests, and all were very much pleased. Our music can not be excelled, for Madame Holton has trained the children's choir till they sing like birds. The Child Wonder is one of the chief attractions. All trust in her for they know she is innocent. Dr. Beverly is giving a series of lectures, illustrated by the blackboard, and many come for instruction. The Doctor is very original in his work and throws the doors open wide without any fee for the benefit of the hungry people. We welcome all who will come and help on in this great work."

W. Hassmann writes: "The regular Sunday spiritual meeting held by the North Star Spiritual Union at its hall, 1546 Milwaukee avenue, was greeted by a large audience, nearly all strangers and investigators of the better class. The lecture delivered by Dr. P. M. Esser, a noted speaker, demonstrating the 'Human Aura and Its Philosophical Impressions,' was very fine, and it pleased the intellectual audience, and held them spellbound through the entire discourse. Messages were given by the speaker and Mrs. Wagner, a good medium for spirit communications. The new concert organ was played by Hilda Hassmann, a gifted musical worker; her father, the president of this society, did his best to please the people. The Progressive Thinker, our only friend, was also sold at large. Please come and attend our meetings. All are welcome. Sundays, 8 p. m., sharp, Perls Hall, near Western avenue, 1546 Milwaukee avenue."

Mrs. Mary Skogland writes: "The Metaphysic Aid Society of Wellington, Ohio, has been duly organized, a Constitution and By-laws adapted, and officers elected. We are but nine in number, but our influence is reaching out to other towns, and we have occasional visitors at our semi-monthly meetings. The third Friday afternoon of each month is given to a developing circle, at which only members of the society are admitted, unless by especial request of a member. There are three members who are mediumistic, Mrs. Rozetta Gott being an automatic writer, also clairvoyant. Mrs. Gott has been giving aid to the society financially by giving clairvoyant readings. This we expect to use in the work of the society, to obtain a speaker occasionally, for literature, etc. The second meeting of the month, the third Friday, is given over to the aid department, and study of the philosophy, science and religion of Spiritualism. The Progressive Thinker is doing a good work all along the line."

Conrad Bock writes from St. Louis, Mo.: "The Advanced Spiritual Society meets at Schuette's Hall, 19th and Wright street, every Sunday evening at 8 o'clock, and Friday afternoons at 2 o'clock. On last Sunday evening a very impressive floral service was held at the reception of ten new members into the society. Mrs. Kate Price opened the services by reading an inspired poem, followed by Mrs. Effa Danelson who gave a flower to every member of the audience, with an appropriate verse. Rev. Laura M. Jones gave a fine trance lecture on the 'Nearness of God,' followed by many beautiful messages, which were promptly recognized. The society has adopted the plan of taking only voluntary offering instead of the usual ten cents taken at the door of spiritual societies, and would advise all to try the same. Rev. Laura M. Jones is one of the speakers and mediums who proclaim to the world that 'Spiritualism is their religion.' She has been chosen delegate and will represent the society at the N. S. A. convention."

Elizabeth Harlow, the noted lecturer, is now located at 345 E. Long street, Columbus, Ohio, for the winter. She will attend funerals, conventions, and do some week evening work, at a nominal price.

Mrs. E. R. Weter writes: "I wish to say a word about the passing to spirit life of Henry Slade. I attended his funeral. He was at Dr. Spinney's sanitarium. He was tenderly cared for and respectfully laid away—good enough for any one; nice casket, nice flowers, hearse and carriage, and a Spiritualist speaker. He gave slate-writings within a few weeks of his demise. The N. S. A. cared for him. I saw him several years ago, and I have copies of his slate-writings to some of my intimate friends. They are grand and true. I have heard his noble wife, Mrs. Lucinda Wilhelm Slade, lecture. I heard a minister say who heard her at that time, 'It was the best talk I ever heard.' The Doctor has been fortunate, also unfortunate, but he has gone, and will have to right the wrongs he has done."

Hanna Wall writes from Victoria, B. C.: "We have engaged for a short time the talented Helen Stuart-Richings, an old worker in the field, yet I believe she has not spoken for some time on Spiritualism. Her subject, Sept. 17, was on 'The Higher Aspects of Spiritualism;' it was very fine and her psychic readings toward the close were also excellent. We anticipate a spiritual treat, but I am sorry to say we will not be able to keep her very long as she intends going East shortly to continue her work in a wider field."

Notice to Indiana Spiritualists: The officers of the Indiana State Association are arranging a circuit and will send a competent worker in the field as missionary. We wish the co-operation of all societies, thereby strengthening the object in view, and assisting in the much-needed work in this state. Get in line for the winter's work. Write the secretary, Mrs. Carrie H. Mong, 415 S. Franklin street, Muncie, Ind., at once.

F. E. Irvine, secretary of the Minnesota State Spiritualist Association, has changed his address to 904 Hastings avenue, St. Paul, where he can be addressed.

Truth Seeker writes from Wichita, Kans.: "I feel it a duty I owe to the spirit world and also to Mrs. Elizabeth J. Jaquet for the great interest that this worthy and gifted instrument has created in this city. Her lectures are not only inspiring, but decidedly instructive. Her appeals to the people to come into the spiritual ranks are given with so much earnestness, that they then and there begin to study into the philosophy. Mrs. Jaquet is holding an independent meeting, wholly under the direction of her masterful guides, and merely takes up a collection and out of this collection defrays her hall expenses, but she has won the hearts of all by so doing, and not by running a 10-cent-circus-side-show-affair. Again, she practices what she preaches, in her daily walks and talks. On the whole she is just what Wichita Spiritualists need. Long may she live to guide the way-faring traveler after truth, into spiritual paths of peace."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

GEORGIA GLADYS COOLEY opens her meetings at Grand Boulevard Hall, corner Grand Boulevard and Forty-seventh street, Sunday evening, Oct. 8, at 7:30 o'clock sharp. A fine program will be arranged for the evening, and a hearty invitation is extended to all seekers after truth. Messages will be given at all meetings by Mrs. Cooley and her guides. Don't forget the hour of opening the services—7:30 o'clock sharp. Give this lady a grand reception at her first meeting. She is well worthy of it.

Dr. Peebles is coming to Chicago to speak for the League, Saturday evening, Nov. 4, and he will speak for the Rising Sun Mission, Sunday afternoon, Nov. 5, and in the evening for the Aitken Society, 4308 Cottage Grove avenue.

John Jones writes: "Dr. J. M. Peebles' article in The Progressive Thinker, No. 825, 'War Is Hell,' should be published in pamphlet form, and a copy placed in every family throughout the land."

G. W. Roberts writes from Jacksonville, Fla.: "Mrs. Buchanan works hard to help the cause along. She is a grand medium. Our society is scattered; some are in California, but they take your paper."

D. Feast writes from Baltimore, Md.: "Dr. Peebles has been with us for four weeks and lectured to fair audiences. The First Church will present to the people of our city during the season the best talent available, and hope for good results along all lines. I am sorry that our people do not turn out better. The large class of test mediums and fakes in our midst has much to do with the smallness of our congregation each Sunday."

Maurgerite Mac writes: "On Thursday evening, Mrs. M. A. Burland held her regular monthly social in her parlors. She had a very select gathering. The other psychics present were Mrs. Marion Hunt Davenport and Mrs. Maggie Henry. We had a very enjoyable evening. Violet, Mrs. Burland's little Indian control, was at her best, and gave a message to each one. Then we had ice cream and cake, and an excellent cup of coffee. We hope to attend many more of such sociable gatherings."

Maggie Henry writes: "At (old 77) Spiritual Mission Chapel on Sunday evening, Sept. 24, our speaker, Prof. F. M. Stoller, read a portion of the 7th chapter of St. Matthew for the scripture lesson, beginning with the first verse: Judge not that ye be not judged. After answering all the philosophical questions he answered the personal questions. We had psychometric readings. We had with us our regular medium, Madame Lucile DeLoux. Strangers and investigators welcome at our meetings, which begin promptly at 8 o'clock."

Mrs. Kirchner writes: "At the afternoon services on Sunday, September 24, of the Rising Sun Mission, we had a rare treat. Our brother, Dr. Tisdell, gave a very inspiring lecture. His guide being an ancient Greek, entrances the brother, and gives out spiritual thoughts which are uplifting. We will have him with us now for some time. Brother Thompson gave some grand demonstrations of spirit return, which caused quite a few to think. In the evening, Dr. L. Rowell delivered a discourse which held the attention of the large audience which filled our hall. Mrs. Dr. Caird of Lynn, Mass., and Mrs. Kirchner, gave some demonstrations of spirit return. Our Choir, as usual, rendered some very fine selections. We are pleased to note so many strangers are attending our services, which speaks well of the excellence of our speakers and mediums. We welcome all to our services Sunday afternoons, and evenings, at 8 o'clock, at Star Lodge Hall, 378 So. Western ave. Our speaker for Sunday, October 8, will be Mr. H. M. French. Don't forget our Harvest Hop, October 21."

Eva L. Stewart writes: "The Hyde Park Occult Society was entertained on Sept. 24, by Dr. White, followed by Mrs. M. McIntyre, Mrs. Jennie Staner Adams, and Mr. Elmo with messages. Mr. T. D. Jones spoke in regard to Mrs. Dora Kennedy's passing away. The passing out came very sudden and many regret that one who has only lately commenced to give to the public her messages should be called so soon. On October 1, we have Dr. Randall to speak for us. Oct. 8, Mrs. Amelia Marguerite Forwerg will speak. Her subject will be on 'Palmistry,' which all should hear. Our social and dance was well enjoyed by those present. At a subsequent meeting our society elected Mr. Otto E. Kropp to represent us as our delegate to the National Association and Mrs. O. B. Wilson as alternate."

Allen Noxon writes: "Mrs. Alice Gehring and husband who have been holding services in Ohio during the past past month, will be in Chicago for the first two weeks of October. They will be located in Englewood, where they will conduct hall meetings on Sunday evenings, and hold seances on week nights. For place and date of meeting, see later notice. After this engagement they will leave for their home in Denver where they will work in connection with the Psychical Research Society."

Nellie Gouthrop writes: Chas. J. Barnes, the tried and true trumpet medium, has just finished a week's work at Camden, Mich. This makes the third time he has been with us within a year. He is loved more and more each time for his honesty. Every night there was a full house of honest investigators, which made good conditions. Each person received some word of greeting from two to four of their friends. Mr. Squires (a spirit) came nearly every evening, playing a fife; it was as natural as the material. He was known in this section at all public gatherings of soldiers, always having his fife with him. A well known conductor of the Lake Shore road came as a train of cars. Last winter while here, Mr. Barnes told a neighbor where he would find the paper he had been looking for. He saw it clairvoyantly. He said it was in a tin box at a private house. He had left it at the bank in Camden. The two old members of the bank had passed on. Before going he took some papers home, put them in a tin box; among them, through a mistake, was a neighbor's paper. By finding it, it saved him $500. He had inquired at the bank several times but it could not be found. After Mr. Barnes told him where it was, he informed the banker where it was, and sure enough it was there. Charlie is a small man in flesh, but a giant spiritually. Anyone wanting a medium of rare powers can do no better than send for Mr. Barnes, of Warsaw, Ind."

Carrie L. Hatch writes: "The Massachusetts State Association will hold a Mass Meeting in conjunction with the Malden Spiritual Society, on Thursday, Oct. 12. The following talent is expected: President Geo. A. Fuller, Mrs. Carrie F. Loring, Miss Susie C. Clark, Mrs. C. Fannie Allyn, Mrs. N. J. Willis, Mrs. A. M. Whall, Mr. Jas. S. Scarlett, Mr. Osgood F. Stiles and others. Miss Jennie Milton, pianist. All the friends are cordially invited to be present and help to make this a banner day. It is only a five-cent car ride to this hall, and therefore the place should be crowded. Louise Hall, 138 Pleasant street, Malden, Mass.; time, 2:30 and 7:45 p. m. Supper, 6 p. m. Come and interest yourselves in the work of the state association."

Mrs. Powderly writes: "The Englewood Spiritual Union will hold its first meeting of the season, October 15, at the new Grand Army Hall, just north of 63rd street, on Princeton avenue, No. 6236, one block west of Wentworth avenue. The location is all that could be desired, being removed from public trafic. The hall is inspiring in its beauty. All mediums as well as others are welcome. Services every Sunday at 2:30 and 7:30. Ladies' Aid Thursday afternoon of each week. Speakers will be announced in the next issue of The Progressive Thinker."

Alice M. Sexsmith writes: "On Sunday, Sept. 24, at the meeting of the Golden Rule Spiritualist Society, both afternoon and evening proved very interesting. The afternoon meeting consisted as usual of short talks and messages by different ones. We were glad to have with us our Sister McIntyre, who has just returned to the city after being away on account of her health. She gave some very fine messages as did also the writer. In the evening we were entertained by our Dr. J. W. McFarland, who gave us some fine thoughts for consideration. The messages given by Brother Chas. Thompson and Alice M. Sexsmith seemed to awaken an interest in the hearts of those present. We are sorry to say that our sister, Mrs. Nora Hill, was not able to be with us, as she was confined to her bed through sickness. Don't forget that on Sunday, Oct. 8, John W. Ring of Galveston, Texas, will be our speaker. Don't fail to attend or you will miss a great treat. On Saturday evening, Oct. 14, we will hold in our hall the first of our winter dances. Don't fail to attend. Tickets will be on sale. Everyone welcome. Open door. At O'Donnell's College Building, Paulina street, between Washington Blvd and Park avenue."

CAMP PROGRESS.

Reply to an Outsider's Unjust Criticism.

This association has just closed a successful season. With the exception of one or two unpleasant Sundays, the audience has largely overflowed the seating capacity and packed closely about the speaker's stand, eagerly listening to the beautiful truths given forth by the many grand workers for the cause. We have had so many fine speakers and mediums that it is impossible and impracticable to name them all. We have made a large amount of repairs and improvements, and many more are contemplated for another season.

In the Light of Truth for August 5, an article was published by one who confessed to being an outsider, which is full of errors and mistakes, being evidently picked up from those who knew but little of the work of the association in the past. As my husband (now gone higher) and myself were the founders of the social Sunday gatherings from which the association sprang, and I had the honor of naming it, I think I can write whereof I know. The article speaks of our being content to come out about square at the end of the year. During our fourteen years we have had buildings built, roads made and a large amount of grading done, which has cost about a thousand dollars, all paid for some seven years ago. We have given money to spiritual societies amounting to some hundreds of dollars. As for being jealous, we have ever since we became an organized body been willing to admit any whom we thought were desirable as harmonious workers.

To build these buildings it was necessary for some of the old-time members to dive deeper in their pockets than the present members have kindly done, and it was done just as willingly, I am glad to say.

Useless and expensive attaches are spoken of. I do not know what is meant, as we have never had any salaried or paid officers, and the employes about the restaurant have had more liberal wages than ever in the past. Would it not be well for any outsider to find out the facts in any case before accusing those whom they do not know of jealousy and lack of ambition.

We have paid for all repairs now, and look forward to a successful season in 1906. ELIJA B. MERRILL.

SONGS IN THE DOMAIN OF DREAMS

Do Angels or Spirits Give Their Divine Music to Composers, Authors, Etc., When They Are Asleep?

Many people have dreamed that they heard the most glorious music while they lay asleep, others have seen the angelic hosts singing. Modern spirit research proves that dreams were often not dreams, but realities. My grandmother "dreamed" that her son was sick and dying in England. People laughed away her fears, but the old lady "got it right." Again she dreamed her second son was dying far away from home. Folks tried to laugh it off again, but the old lady "dreamed" it correctly, as future letters proved. The old bible saints often heard angels' both when they were asleep and awake. This phase by modern experts is classified as "clairvoyance."

Some of our spirit mediums have developed this sensitiveness or delicacy of the "hearing organs" to a phenomenal extent. Generally speaking, these "angel voices" are at a superhuman rate of vibration, and therefore are inaudible to common ears. Many people have heard these "angels' songs" when awake, and other modern experts have actually caught them in a phonograph. The evidence is quite scientific and conclusive.

Few scholars care to dispute its accuracy. The old bible records and that of modern psychical researchers are often quite harmonious.

Now, how shall the masses develop their "hearing" to receive these "angel songs" "from dreamland," or the spirit world, by their own organism? Spirits say that people must develop their "psychic," "spiritual," or occult "talents," "gifts," clairaudience, clairvoyance, etc. To do so, they must have pure, clear sensitive, delicate brains. Anything which injures the brain should be avoided, such as tobacco, liquor, beer, etc., meat, etc. "Rum, — and tobacco and meat" have injured the spiritual talents of more people than any other four vices. If people want to hear the angels they must adopt a natural vegetable diet. The ears, nerves, etc., must be clear of "animal atoms" to respond to the higher rate of angelic vibration. If Christ had been soaked in beer, liquor, meat, etc., he never would have been able to perform the "miracles" which occurred in his presence.

GEO E. LOTHROP, JR.

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, Oct. 8, 1905, "Charity to All, Malice to None."

Gem of Thought:

Think of the good and you will surely see
Beneath the rubbish of your censure, good;
Hold that somewhere, in the vast eternity,
Shall grow the true and lasting brotherhood,
For every soul is part of that Great Life,
That thinks and moves through Nature everywhere;
And underneath the painful calm and strife,
The soul moves on, to heights that are most fair.

J. W. R.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

THE PSYCHIC CIRCLE.

Important Communication from Mrs. A. A. Averill.

Dear Sisters and Brothers:—Our circle is growing. Members are being added every day. Names are being received from all over the world, one having arrived recently from far-away Turkey. Requests for thought concentration are so numerous that it would be almost impossible for our kind editor to publish them all.

One sister has a dearly loved boy, who is being led astray through the influence of cheap novels; another, an old lady, wishes that strength may be given her to care for the small child of her daughter who has passed to spirit life; a young couple have two small children whom they desire to bring up with a knowledge of the spiritual philosophy; a brother in Ohio who has been married fifty years, desires that his wife may be brought to receive the truths of Spiritualism, that they may walk the remaining years of their lives hand in hand; and also, that a grandson, who is not walking in the path of goodness, may be led to see the error of his ways, and be started towards right living; a brother in Kansas who is fast losing his hearing, wishes relief; a sister is troubled with what she thinks is an obsessing spirit, and very many have asked for help toward the development of their psychic gifts.

If it were in our power, we would bring every request to the attention of every other member of the circle, but it is impossible. If the requests were sent direct to The Progressive Thinker, many more could be reached.

Accounts of benefits received are also coming in. One very old lady in Vermont, in gratitude for the good she has received from it in causing her to sleep well, and in other ways, has sent us a very nice handkerchief, with the most delicate and beautiful drawn work border, on which she has spent many weeks of labor, which she wishes sold for the expenses of the circle. One sister who has had an almost unbearable mental trouble, has found her sufferings perceptibly lightened since joining the circle and asking the assistance of her spirit friends. Some have received marked help in their spiritual development, while others have seen the beneficial effect upon the lives of loved ones concerning whom they were anxious.

Quite a large number of circles have been formed, sitting at the same time with the larger circle. This is a line of work that can be made of great help, and we urge members to try and induce their friends to form circles and co-operate with us. Please send us word if you are a member of such a circle, with names of the others if they are not already enrolled. One brother has a family circle, himself, wife and six children, even the very smallest being brought under its influence. And so the good work goes on. Please remember that membership is absolutely free, and sit every Friday evening by the time of the place where you live. Send names to

MRS. A. A. AVERILL,
42 Smith street, Lynn, Mass.

A CONTEMPLATED TRIP.

Moses and Mattie E. Hull Going South and West.

Circumstances over which we have little control seem to have converged to send Mrs. Hull and myself south and west in the very near future. We shall start not far from the first of November, and our route, it is supposed, will be via St. Louis, and the southwest, through Texas to Southern California; thence up the coast via San Francisco and Portland as far as Seattle, and possibly as far as Vancouver and British Columbia, and thence via some of the northern routes to Milwaukee and Whitewater.

We want appointments wherever they can be made along this route. We want to be guaranteed at least our expenses, wherever we may go. Besides this the privilege of advertising the Morris Pratt School and taking subscriptions to aid it in its work.

The principal object of this journey is to acquaint the Spiritualists with whom we come in contact with the fact that they have a school all their own. This school, while it needs their support, can render to its students greater educational advantages than can be obtained elsewhere for a like outlay of money and work.

Spiritualists south and west of Chicago, please do yourselves, the institute and us the favor to afford us the opportunity to do a work in your towns and cities.

As Mrs. Hull and I will fully occupy the time of the meetings with our invocations, songs, poems and discourses, we do not particularly desire that any so-called tests or readings shall follow our services.

Hoping that these conditions are understood we invite correspondence from all who wish such service as will aid them in building up an integral and healthful Spiritualism.

MOSES HULL.

RIGHT AND WRONG.

A Keener Perception of the Same on the Part of Woman.

American men very generally accord womankind all the virtues of the race. They say women are endowed with a keener perception of right and wrong, a quicker intuition of justice, greater regard for truth and call attention to the fact that the larger per cent of high school graduates year after year are girls.

Now these same men are in Congress, State Legislatures and city councils where they can endow all degrees of executive power on women, and why is it that they accord so much ability in theory and grant so little exercise of it in the practical affairs of government? A keener perception of right and wrong brought to bear on questions of corporate as against individual interests would be of great value in many quarters; and a quicker intuition of the justice of the measure would enable legislatures to dispose of bills looking toward humanitarian ends with a saving of time, while a greater regard for truth would materially improve almost any public or private enterprise.

There are, grave questions confronting this generation of men and women who have grown up since the war, requiring high thinking and moral courage to settle; for instance, regulation of public utilities, enforcement of present and passage of better laws relating to rights of children; the problem of converting shiploads of immigrants to our ideal of citizenship; the negro; the treason of Utah—to say nothing of nice points of diplomacy in the relations of foreign countries. Now if our chivalrous brothers think woman so capable and worthy, why do they refuse her assistance? Where is the consistency in attributing ability and deny any play for its exercise? Why not utilize this reserve of moral and intellectual power?

The ordinary, matter-of-fact woman fails to comprehend.

IVA G. WOODEN.

IN THE FIELD.

Notes of Wonewoc and Ottawa Camp-Meetings.

Since the Wonewoc camp-meeting, a report of which has been given in a former issue, the writer has had some very pleasant experiences, meeting old friends, and getting acquainted with some new ones. Three very pleasant days were spent at the Minnesota State Convention in Minneapolis, Sept. 8, 9 and 10. It is always a pleasure to visit the Twin Cities—there are tender memories there for the writer, as it was in St. Paul that he made his first real successes in the work of Spiritualism, and while he had been endowed with mediumship for some years, and had used the same in the cause, it was not until he arrived at St. Paul five years ago that the work took tangible shape of recent years. Consequently it is good to visit among the friends who spoke encouraging words in the time when all were strangers.

You have already had an extensive report of the convention, so it is unnecessary to add to that. I simply wish to say that our veteran worker, Moses Hull, was there and treated the audience to some of the finest thoughts ever uttered from the Spiritualist platform. The vast audience that greeted him on the last evening of the convention, and the rapt attention accorded him, spoke very forcefully of the esteem in which this truly great man is held by those who know him best.

In the election of officers, the convention did the right thing; many tried and true workers were kept in the harness, some new blood was infused into their ranks, and take it all in all, the Minnesota State Association has a good year ahead. Frank Irvine, of St. Paul, in former years very active in the work of the Twin Cities, has again swung into line, and is now the secretary of the State Association. I am greatly mistaken in my estimate of the man, if this fact does not put a good deal of life in the work.

After the Minnesota state convention, I answered the call that came from "Macedonia" and took my way to the Ottawa, Kansas, camp-meeting. Here I found that the elements had tried their best to put the camp out of business, but without success. Despite the high water a goodly number of Truth seekers assembled, and we had one of the most enjoyable camps I have visited this year.

For two days the building in which we were domiciled was entirely surrounded by water, but even this could not dampen the ardor of the Spiritualists and investigators, and many there were who literally "walked the plank" that they might enter the "ark" of truth, and listen to the thoughts and the messages given out. The citizens of Ottawa attended in vast numbers, and the night meetings are events to be remembered.

As you will probably get a detailed report of the meetings, it will not be necessary for me to mention the workers; they all seemed to give quite general satisfaction. As at all camp-meetings there were mediums for different phases of phenomena. I believe these mediums, Mr. Dunakin and Mr. Burroughs were quite well patronized. The writer did not have the privilege of visiting their seances, therefore cannot give a description of their work.

Mrs. Bessie Bellman, of Howard, Kansas, was present for several days and gave some soul-stirring addresses. This little lady will certainly be heard from, for she always "says something" when she talks. We need more Bessie Bellmans in our ranks. Then we had with us that good old-time worker, who is still active in the interest of the good cause, Mrs. A. L. Lull. Though well advanced in years, Mrs. Lull is still young in mind, and gives out thought well calculated to induce thinking. She is good anywhere she is put, either as test medium or speaker. With all due respect to the other mediums the writer thinks Mrs. Lull gave some of the best and most soul-satisfying messages given during the camp.

Another one who did good work was Mrs. Ella Baldwin of Kansas City, Kans. Mrs. Baldwin is deeply versed in metaphysics, and excels in class work. Sincerity and aspiration is very manifest in Mrs. Baldwin's work. She was a very welcome acquisition to the camp. I said I would not mention the workers, but as I have gone so far I may as well say that the others who took part were Max Hoffmann, W. P. Sailing, and Judge Walser and wife of Liberal, Mo., also Rev. Collins of Kentucky. Space will not permit of a more complete report from me.

In closing this account of the Ottawa camp, I would say, Forest Park is one of the prettiest spots in the country. It is the home of the Ottawa Chautauqua Assembly, which has erected a very fine class of buildings, all of which were placed at the disposal of the camp association. This camp is a permanent thing, and bids fair to be one of the camps of the country. Mr. H. W. Henderson is president; to say that he is the right man in the right place is putting it mild. The fact that he has several times succeeded himself is evidence of the esteem in which he is held.

The writer is more than pleased with the treatment accorded him; he leaves Ottawa Camp with many pleasant memories of the days spent there. After visiting several other points in the state among which are Lawrence, Burlington, Wichita and Kansas City, Kansas, as well as Kansas City, Mo., he leaves this section for the winter work in Wisconsin. A strenuous campaign has been outlined in that state, of which there will be more later.

WILL J. ERWOOD.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Dr. Melrose: Q. Although the cause of the pains of woman at child-birth can be anatomically and physiologically accounted for, the question remains: What is the object and the purpose of the excruciating pains which are not necessarily pathological, but normal? All other physiological functions with this one exception are accompanied with some kind of pleasure. Why should woman alone suffer and man be absolutely free from such infliction?

A. This question is put forth as an argument in proof of the "Fall of Man." Eve, the first mother, was tempted and fell; she induced Adam to partake of the forbidden fruit, and for this crime she was condemned to the pains of child-bearing. This is in evidence against her daughters even to the present, for the original sin. The myth was created to account for the facts of observation, and these were taken to prove the myth.

Then the question presupposes that everything was created for "an object and purpose," an idea belonging to the old conception of a personal Creator, directly creating the universe. This idea has given place to evolution, and whatever object there may be, it is for the accomplishment of some overshadowing purpose and minor results come because of the necessities in the constitution of things. The same causes working along the lines of the same laws, diverted by varying conditions, produce the slimy reptile, poison fanged, and the highest type of the human being. The healthy cell, fed by the blood, causes growth of normal tissue. Introduce a cancer-cell, and the same blood multiplies and stimulates the growth of the latter to the destruction of life.

In the meaning conveyed to the human understanding, there is no purpose in the growth or accompanying pain or cancer, neither does travail pains necessarily have an object and purpose. Indirectly they are a warning—as all pain is a danger signal.

Wrought into religious belief and dogmatic theology, the belief died hard. Man wanted to hold it as a menace over woman. He gloried in her suffering as an instance of divine displeasure. He prided himself on his exemption. When ether was applied to relieve labor pains, the clergy arose to a man, in opposition. They preached sermons against it, and bewailed the horrible iniquity of the age which flew in the face of divine providence and sought to avert the just punishment God had ordained for woman's original crime.

It is not true that this exceeding pain is normal and not "pathological." Among savage races, living naturally and healthful, there is no fear of suffering, for it is brief and recovery rapid. Of course the function must be accompanied with a degree of pain but nine-tenths of its danger is the result if the artificial methods of living, of food and dressing, of civilization.

Civilization awakens the mind, which creates a larger brain, protected by a larger skull. The infant of the savage has a larger skull, proportionately, than any other animal. With cultivation the size increases. There is no extra provision made for the birth of this enlarged head. On the contrary the difficulties are increased by abnormal anatomy and reckless destruction of health. The mal-formation has become fixed in a degree, by heredity, and the altogether bearable, and scarcely heeded pains of the free savage have become crucial, and in many cases of extreme danger to life.

When the race forgets this dogma that God in his anger cursed the woman with such punishment; forgets the dogma that made man master and woman a slave, and excused his meanness and cowardly abuse of this slave, the better for human advancement. Had the race advanced in physical perfection, coincidentally with intellectual growth, there would remain no motive for this question—for pains not only this, but all ailments, would have been of the past.

Mrs. McC——.: Q. Twelve years ago I suffered from nervous prostration and have since been tormented with Catholic spirits who want to drive me into that church. I have been nearly crazy. I wrote —— (naming an advertised medium), and he replied that I must every night go into a dark room and say "Depart," forward and back. It made me worse. I wrote to Dr. ——, who treated me for five months. He said I had a very bad case of obsession. My family are opposed. I feel I have a work to do, and I want to do it? What do you advise?

A. It is clear that your "nervous prostration" yet remains, and you are "obsessed" by a disordered nervous system, and instead of brooding over the "Catholic" spirits, with their influences for evil, and planning for "work" in the spiritual field as lecturer or medium, you should take nourishing food, keep in the open air, and engage in some tasks that will take your attention, and prevent the recurrence of your ideas about being "obsessed." If you would reason a moment you would know that your spirit children and friends would not allow you to be approached by others who would make you miserable.

Keep out of dark rooms; especially forbear to repeat a word "forward and back," especially if, as in this case, the backward reflection is "traped," which in your case repeated a hundred times would have any other than a cheering effect. Such advice is cruel in the extreme, as the dark room and senseless repetition can only aggravate your nervous condition. Go to a room flooded with sunlight, and sit in its brightness. Call your scattered thoughts together, concentrate your attention in prayerful communion with your spirit friends, asking for strength, health and self-mastery.

There is no hurry about your work in the world. It will wait until you are ready. It has existed and got on very well before any of the present generation were born, and will move smartly forward after it has passed.

The opposition of your family should be given due regard. The home life is not to be easily sacrificed, for there are few things in earth or heaven that can compensate for its loss. Those dear to you around the home circle see how detrimental to you is your hallucination, and your constant brooding over it, and their opposition is for your good. If you have not the confidence of friends, how can you expect to gain that of strangers?

Henry Leimbacker: Q. Why do not spirits, in their communications take cognizance of communications previously made through the same and other mediums?

A. It is not true that they do not, as this question implies. Instances will recur to every one who has had experience in this matter, where previous communications have been referred to, the same as in incidents in the earthly life. The question then becomes personal; why the questioner's spirit friends have failed in such cognizance? There may be many reasons. Possibly there has been no cause for their making such reference. Have you not had a friend, who came in for an hour, and conversing rapidly all the time, yet making not an allusion to anything they have said before? They were too much interested in the present to think of the past.

Student: Q. I notice you always write Spiritualism with a capital letter, while in many of the secular papers it is not. Which is correct?

A. The names of all religious denominations are written with capitals, but it is noticeable that whenever Spiritualism is mentioned by the religious press it is with a small s. It reminds me of the practice of always writing God with a capital, and the devil with a small d! By what rule this is done is not given in any grammar.

It is an exception to universal practice in using capitals. The free-thought papers give it a large D.

The use of a small s by the secular press, in Spiritualism, show the bigotry of the writers.

Write Spiritualism with a capital, a large capital, for it is the one greatest of all subjects. Always write it with a capital as a matter of distinction.

Harry Brown: Q. I gather from the general teachings of The Progressive Thinker, that all disembodied spirits see and do know the thoughts, words and deeds of their brother spirits toward each other, while they were in the earth life. This means that after we have thrown off the mortal body we at once become cognizant of most secret thoughts, words and deeds of both friends and foes indulged in while here, as well as "seeing face to face" in the next life. Is this correct?

A. That spirits or mortals may read each other's thoughts there must be likeness and sympathy, or they must be attuned in harmony. As this is perfect, is the knowledge of each other's thoughts.

In this life the physical body and its conditions prevent thought transmission in a great measure. The spirit freed from this impediment, transmits and receives thought, but is not without limitations, and is able to set up a barrier against the full recognition of its thoughts by others.

TWILIGHT MUSINGS.

Personal Experiences, Thoughts and Opinions.

To the Editor:—"As I sit in the twilight of the evening musin'," as Samanthe Allen would say, I send my musings far away, for only as they take their flight, are thoughts and feelings brought to light.

I am thinking of the dear unostentatious John Whittier, who said that when doubt like a dove flew over his head, he never allowed it to find lodgment there. But unlike Whittier, my doubts are not easily dispelled; for did I not know that there are trustful souls whose organisms are used to convey intelligence from the beyond, I believe I should remain skeptical. I do not know that it is in order to eulogize people while living, but I sometimes think it is not out of place. I have one in mind who (I am informed) in her early life, like George Eliot, was a devout church member, and like her emerged from the limitations of the church into the broad field of religion of humanity. All of her poetry that I ever read had a tendency in that direction, and that is why I became interested in her. Strange to say that I only hoped that she might have evidence of a future life, when I was unsettled on that question myself.

Then imagine my delight when I learned that she had got the evidence by automatic writing through her own instrumentality; which evidence settled the question with me. Then I longed to know the character or purport of those communications, when she kindly submitted one through the columns of your journal which reads:

"Experience After Death.

"When shortly after the death of an acquaintance whom we had known to be deeply interested in psychical science, as his name was written, we asked, 'Will you tell us what were your individual experiences when you awoke from earth life; what were your emotions?'

Ans. "Crying out with joy when I found my spirit so strongly buoyant, so free of physical hindrance I realized at once that death or freedom from mortal sense imprisonment, was freedom for all that was best in me. But still I longed to be able to shout my joy into the ears of the denser friends still buried in the accursed flesh wherein the grub must change to the spirit with free activities."

I have read this over many times, for it corresponds with an experience that I once had. It seems that I was in a state bordering on a trance condition, and it made a lasting impression, but then I thought that I was still in the body, so it really was no proof of a happy exit. But when I hear an account of one who has passed out, giving the same experience from such good authority as Sara A. Underwood, I think it is proof positive.

While I am interested in this lady I also hold in high esteem her husband, B. F. Underwood, for the valuable expression of profound thought that he contributes to The Progressive Thinker.

And I wish to say of Dr. T. Wilkins, that I am well pleased with his poetry, but think that his "Hello Back" caps all. R. NORTHROP CRANE.

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SPIRITUALISM AND THEOSOPHY.

A Medium Points a Lesson From Her Own Experience.

I have just been reviewing Mrs. Annie Besant's article entitled, "Travels in the Spirit Realms," in The Progressive Thinker of August 12, copied from the Inter Ocean, in which she makes a statement proving her ignorance of Spiritualism and its mediums. I quote as follows:

"Observe the difference between astral phenomena and Spiritualism; they are exactly the opposite! In Spiritualism the spirits return to this plane, in the other the astral spirit of the living man or woman goes out of his own free will to meet the spirit that has passed."

Some of the Theosophists, like some of the Christian Scientists, talk as though they had the patent right to the kingdom of heaven and its wisdom. Now any one who has been a medium, I think, can bear me out when I make this statement: Spiritualism long years ago, before I ever heard the term Theosophy or its teachings, unfolded my spirit to the extent where I could travel by my own free will to other planes of consciousness where resided the spirit friends, and teachers, as well as to travel in many new departures of life beyond the realm of the senses, so-called. And Mrs. Besant should know that many mediums (psychics, I suppose I should say) are blessed with the power to go and come at their will, as well as Theosophists, and they did not receive this gift by studying the ancient masters either.

But should our friends return to earth, I can't see why it should be conceded such a disgrace or detriment to either them or ourselves. We used to delight in each other's society when they were here, and since this little mother earth of all the planets in this universe is the select globe upon which to receive all the necessary education and unfoldment by repeated reincarnations as Theosophists teach, I should think then it would be wise for souls in the body and out of the body to keep close in touch with mother earth.

And to go and come in acts of mercy giving lessons to earth's children upon their duties here and words of encouragement to the disheartened and healings to the sick both physically and mentally, to comfort the mourners by giving them the evidence of the continued existence of their loved ones, and the hope of their own continued spiritual awakening by cultivation along these lines, it seems to me is the very quintessence of divinity in mankind, and aids in the unfoldment of the angel after death.

We consider that the people here who have humanity so much at heart that they are willing to sacrifice their social pleasure to go down into the slums and assist the unfortunate to lives of sobriety and purity are indeed, philanthropists, and have the altruistic nature which evolutionists teach is next the angel.

I have attended a good many Theosophical meetings as well as Christian Science and read much of the literature of both, and received much good, but I must truthfully say, all that was consistent in either was familiar to me, the same teachings the spiritual teachers had imparted long before either of these cults were known to me. All that is not consistent with reason, seems, as Dr. Peebles has often said, "Blatherdash"—and that reminds me of the Doctor's splendid and masterly lecture in a late Progressive Thinker. To my mind it was one of the grandest contributions it has been my good fortune to read in a long time, and I only wish that the Doctor would find it advisable to have it published in pamphlet form for the purpose of missionary work among societies and workers, to scatter broadcast, as there are scores of orthodox ministers who should be remembered with a copy and reminded of the "Prince of Peace" instead of Jehovah, whose character, I am sorry to say, was to inspire most of them in their dissertations upon war.

And just here I wish to mention a slimy little sheet which has fallen into my hands of late, entitled "The Expositor," and it seems to me that is a mighty poor way to build one's self up and expect to be supported or elected to any office of public trust to indulge in a sly partnership to cast odium upon others.

Whatever Moses Hull's opinions are, whether we agree with him or not, we must admit that he is honest in giving them expression. Perhaps it would have been wiser for him if he had spoken and written a little more conservative, but since he is not politic in his nature, we can not help acknowledging his integrity to truth as it appeals to him. I believe, however, our grand Spiritualistic movement has much good material for official directorship and that its present officers have done well, and my faith rests in the N. S. A. as the great head of the body universal in regard to the movement and I believe in its future unfoldment.

I am an optimist, I confess, and believe in the cause, and that by repeated efforts of any of its votaries they become more competent to carry on their work from the N. S. A. to the state officers and the M. P. Institute. May they live long and prosper is my wish to each and all, with loving greetings. CATHARINE McFARLIN.

SUMMER RAIN.

The flower leaves were vibrant with rapture,
With the raindrops that came with the breeze,
And the day weary with pleasure and laughter
Fell asleep in the lap of the trees.

The murmuring brooklets were a-quiver,
Responsive to the cloud-laden sky,
And from valley, woodland and river
Was borne a soft, restful sigh.

The flowers that had drooped in the sunlight,
With pale lips parched and dry,
Shone star-eyed with a gladsome delight
As the cooling rain held sway.

And a fragrance like the incense of heaven,
Spread over the languishing earth,
For a new life of joy had been given,
And buds had sprung into birth.

There is healing when life's sorrows are nigh,
When our heart longs for the rain,
And we look for God's helpers on high,
And list to our soul's sweet refrain.

And we thank the good angel givers,
For the love implanted within,
For the songs of the brooklets and rivers,
In Nature all souls are akin.

For the drought o'er the landscape and hedges,
For the shadow, the sunlight and wind,
For the love that strengthens our pledges,
For the good we can do mankind.

BISHOP A. BEALS.

Summerland, Cal.

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LIGHT AT EVENTIDE.

"There Shall Be Light at Eventide."

Standing in a large bay-window of a substantial residence in the Capitol City of the splendid state of Minnesota, were two young people looking out at the coral-red glow of a fading winter sunset.

"Billy," said the elder of the two, "if those far-off hills away over on the other side of the river, where the sunbeams linger latest, were the 'Hills of Paradise,' where care is but a phantom, and it required a ten years' search to reach them, what age and class of people do you think would be found on the various paths leading to them?"

Billy looked over to those far-away hills, listened a moment to the night wind shrillingly heralding the coming cold, and then replied:

"Well, I suppose it would be the 'lean-and-slippered-age' people, who found life a failure and consequently a burden, many of them too old to expect ten years more, but I imagine they would be the most eager to start on such a long journey."

"Oh, that is because you are only twenty-two, Billy, and think people much older ought not to anticipate walking for a decade even to reach 'The Hills of Paradise.'"

"No doubt you think fifty a prodigious age, unmindful of the fact that the desire for happiness is the same in all ages, because the heart never grows old."

"Well, Miss Peripatetic, what age and class of people do you think would be found on this journey after light at eventide?' for this is what those sun-tipped hills seem to presage, at the close of the day."

"I believe, Billy, we would find travelers of every age and class, beginning possibly with your 'lean-and-slippered-age' people, weary with ceaseless toil and heart-sick with hope deferred; to such 'The Hills of Paradise' must mean rest, refuge, heaven, would they not, Billy?"

The sweet, grave aspect of the face raised to his was such a study the young man forgot to answer.

"Then," resumed the girl, "comes the broken-hearted class by whose side sorrow ever sits waiting to claim her heritage. I think, Billy, there would be a great many of this class—mostly women, frail by nature, yet from whom life exacts so much; they give their heart's holy trust and in many instances, meet with deception and heartaches."

"Oh, come, now," cried Billy, "whither are we drifting? You say that, just because you are a woman—what do you know about such things, I would like to know? Heartaches—you! Ha! ha!"

The declining sun made glorious the western sky and without removing her eyes from the mountains of gold in the distance, his companion continued:

"Listen, Billy, there is another class—there is another class to be found on that long journey—the children!"

"Children!" exclaimed Billy, "pray why should we find the children there?"

"Ah," returned the young girl, softly, "the dear little children have a mission there as elsewhere. Let me explain. These children would range from ten to fourteen years of age, and the majority of the little travelers boys, for they have real griefs and heartaches, too, for it seems the world begins to buffet them at a very early age; they are poked and punched, kicked and slapped, and laughed at, mostly by their own sex, sometimes by heartless parents or guardians. Oh, you need not laugh; I've seen it and you know it, until finally they learn to look upon it as the necessary thing and become hardened by the time they are called to fill higher stations in life. My! what a sorry time some of these little fellows have when they are sent out to learn a trade, and at a time when life should be happy and gay they are placed shoulder to shoulder with men careless of their language, and very often called upon to do work requiring a man's strength."

"But this applies equally to girls; you seem to have forgotten the girls without homes, orphans, cold and hungry," said Billy, with a burst of feeling that would have shamed even a Don Quixote.

"No, Billy, not forgotten. You have not given me time to reach them."

"Well, Miss Peripatetic, let us call a halt on the travelers and imagine them well advanced on their journey towards 'The Hills of Paradise'; what hardships are they most likely to encounter along the way?"

"That is a hard question, Billy, for what would be a hardship to one class would be easily passed by the other. Your 'lean-and-slippered-age' people, I should imagine, would be fitted with a passionate yearning for a brighter spot, and would travel hopefully even if weary; the thought of the rest and peace at the end of the journey should, indeed, make them joyous."

"And the broken-hearted ones?" There was a mischievous twinkle in Billy's bright eyes as he said this.

"This class cares not for hardships. They move slowly yet are capable of better speed. They, oh, they are broken-hearted because the spiritual in them was stronger than the material; they have suffered and are hopeless; being mostly women, they travel mechanically, and it is this class the children are going to benefit."

"Pray explain."

"Well, they are amazed to find little children so weary of life as to strive to enter the paths to a distant country, since the country they are leaving can grow no thorns for them at such an age. Little boys—"

"And girls, too," interposed Billy.

"And girls, too," replied the girl smilingly, transferring her gaze to his face, "become objects of interest to these men and women who have played to the finish the game called "hearts" and lost. Here surely is something to inquire into, even with streaming eyes and breaking hearts, for evidently they, too, in some vague sort of way, have had to breast the blows of evil circumstances. Feeling is awakened and despair vanishes, and in their efforts to cheer them on their way they realize these little children with their winsome pleading shadow forth God's rainbow of love to breaking hearts. Thus you see, Billy, it is only those who live within themselves who have time to grow old, crabbed and sarcastic."

"Right!" cried Billy, "and now that the curtains of night are pinned back by the stars, if you will look my way, you, too, (without being broken-hearted) will see a little 'Light at eventide.'"

"I looked, and over my right shoulder saw the first gleam of the bright new moon."

"Wish," he cried; we both wished, and to-day the wish came true.

ARIES M. WOOLEY.

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AN EXPLANATION.

W. Yates on Madison Spiritualism.

In No. 827 of The Progressive Thinker, Mr. Yates deplores the absence of Spiritualist meetings and mediums in Madison, Wisconsin. Also that one Spiritualist meeting here, which he attended, was disappointing.

The meeting to which he refers was inaugurated by the Wisconsin Spiritualist Association. As it was a hasty and unexpected affair with the association, Madison had not been notified. Rev. Nellie K. Baker, secretary, residing at Portage, was appointed the business agent to come here two days in advance to thoroughly advertise and bill the meeting. She arrived promptly. She found a letter saying a guest at her house was dangerously ill and to come home immediately if possible. She left here at once, expecting to return by next train. The case was so much worse than supposed that she could not leave it. And so the meeting was not advertised. It was to continue through three days and evenings. Will J. Erwood and Moses Hull were to be the principal speakers, and a Mr. Miller the platform test medium. Mr. Hull was called unexpectedly away to attend court, and Mr. Erwood found less numbers in the hall than could be counted on the fingers of one hand. It so surprised him that he looked more like a scared yellow fever patient. His usual most excellent inspiration took a temporary vacation. Mr. Hull got there the last day. Despite the dismal opening circumstance, the closing found the meeting grown to a good house.

Several have told me later that they hoped the state association would return, that they wanted to hear it. Bad as were the conditions, the meeting left a good impression. It will come again and next time there will be no complaint of the success.

I hope this explanation will cheer up Mr. Yates and give strength to his patience. All of the other association meetings in the state, so far as I have learned, have been successful.

There are a great many Spiritualists in Madison, of a very excellent class. They have not been fortunate in having good test mediums, and enthusiastic public leaders. It is hoped these will yet be supplied. There have been meetings here in the past. The whole subject was so new and crude they failed of permanent shaping. Many other places besides Madison have suffered likewise. Test mediums have been developed here, and have been attracted elsewhere. Traveling test mediums have come here and done great good.

There is another class of semi-Spiritualists in Madison. They have seen and heard enough to believe there is something in it, and are hungry for more proof. There is excellent Spiritualist soil here. There are those here who have passed through the trying days, never more to return. All of the Spiritualists here would much rather attend a good Sunday Spiritualist meeting than any other kind.

The camp-meetings are doing splendid work. They attract the best mediums and speakers, thus largely recruiting the ranks.

I am acquainted with W. Yates. He is a genial and most loyal Spiritualist, and brimming with the milk of human kindness. The trouble is he fattened so long on the inspiration of the many Chicago Spiritualist Sunday meetings, that he now feels starved; and the starvation doesn't produce a delectable sensation. E. W. BALDWIN.

Madison, Wis.

WAITING.

Dear one, when I left thee in sorrow,
And the last parting words had been said,
And I knew that the coming to-morrow
Would find me alone with my dead,
In the home where all ties are now broken,
With no welcoming step on the stair;
Then I fancied I heard these words spoken
"There is some one just waiting—up there!"

Tho' I wait all in vain for a footfall,
And I list for the call of my name,
And I miss a dear voice every nightfall,
In the home that can ne'er be the same;
When I ponder on days of our roaming,
And I think of the pleasures that were,
Then I hear in the hush of the gloaming;
"There is some one just waiting—up there!"

So again I take up my life's burden,
And will cheerfully wait for the dawn;
For I know that each heart heavy-laden,
Will grow light when earth's sorrows are gone,
And tho' clouds of adversity lower,
And misfortunes seem borne on the air,
Let us take these sweet words as our dower:
"There is some one just waiting—up there!"

IRENE CLIFTON.

Cincinnati, Ohio.

Instantly Converted by a Sudden Flash of Lightning.

I would kindly ask you to print in your paper the following manifestations that we had in our home, August 6, 1905. The medium, Mrs. Fannie Conrad of Louisville, Ky., paid us a friendly visit and having had a good social time during the day a home seance circle was suggested. Those present were Mr. and Mrs. Paul Rinke and three children, aged 2, 4 and 7, and Mrs. F. Jennerich, aunt of Mr. Paul Rinke, and the medium and her daughter, Genevena Conrad. After the opening of the circle by the medium's control, Professor Dotson, said the trumpet used had something wrong with it, and told me to get a pilot's trumpet, used by river men, which weighed about two pounds, and which seemed utterly too heavy for spiritual force to handle, and told me to bring it from an adjoining room. After receiving beautiful messages from our spirit friends, the medium's husband took the trumpet and gave us a fine lecture on Spiritualism. Just then a flash of lightning came, for there was a rain and thunderstorm raging. This flash illuminated the room as bright as day for about sixty seconds; there could plainly be seen the materialized form of Mr. Conrad standing behind the medium's chair, holding the large trumpet over her head, his strength not giving out during the flash of lightning. That convinced me and my aunt, Mrs. F. Jennerich as firm believers in Spiritualism, and are becoming workers in the light of truth. Thank God for his conversions that were made by his light.

PAUL RINKE.

Jeffersonville, Ind.

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Thomas Paine.

"THOMAS PAINE.—PRESENTED TO THE CITY OF PHILADELPHIA, OCTOBER 13, 1876, BY THE LIBERALS OF AMERICA." ADDED TO THIS WAS THE FURTHER INSCRIPTION, "BUT REJECTED BY SELECT COUNCIL." ALL THIS WAS POLISHED OFF, AND THE INSCRIPTION NOW STANDS AS IT DID ORIGINALLY, WITH THE EXCEPTION OF THE WORD "LIBERALS," WHICH THE BOARD WANTED CHANGED TO "PATRIOTS."

Fight for the Bust of Thomas Paine Won by a Woman, Mrs. Kilgore, of Philadelphia, an Attorney—End of a Thirty Year Contest to Have Piece of Sculpture Representing "Author-Hero of the Revolution" Put in Independence Hall.

Philadelphia, Pa.—Thomas Paine, whose writings did so much for the cause of liberty, probably rests easier in his grave now that the fight of thirty years to secure a place in Independence Hall for his bust was won and the memorial reposes in a prominent place in the building. The credit belongs to Mrs Carrie Kilgore, a well-known attorney of this city. Ever since the bust was presented to the city in 1876, it has been in Mrs. Kilgore's custody.

The fund for the purchase of the bust was started by the Boston Index, a periodical edited by F. E. Abbott and later by B. F. Underwood and devoted to free religion. Among its contributors were Edward Everett Hale, O. B. Frothingham, Robert Collier, George W. Julian and many other citizens of equal intellect and patriotism.

Notwithstanding the distinguished persons interested in the memorial, a select council, which was called to consider the gift, rejected it absolutely, and would give it no place. Neither would Memorial Hall or the Pennsylvania Academy of the fine arts accept it, even for temporary exhibition, and assume responsibility for its safe keeping. Mrs. Kilgore, who was treasurer for the fund, assumed the custody of the bust, and has tried vainly at intervals to put the matter before the proper authorities and have the bust given the consideration that she considered was its due.

Early this spring Mrs. Kilgore determined to make another effort to have the bust placed. She wrote to the board which has charge of collecting relics for Independence Hall, reviewing the history of the bust. She said that friends had urged that she should present the bust to the congressional library in Washington, but that she considered it would reflect on Philadelphians as narrow-minded and bigoted when the only reason the Paine bust was excluded from Independence Hall years ago was on the plea that he had no religion, whereas it is generally conceded that his religion was identical with that of Franklin and Jefferson.

Original Inscription Altered.

After deliberation the board decided to accept the bust, provided the inscription was changed. This was done, and the statue is now in Independence Hall. The original inscription read:

"Thomas Paine. Presented to the city of Philadelphia October 13, 1876, by the liberals of America." Added to this was the further inscription, "But rejected by select council." All this was polished off, and the inscription now stands as it did originally, with the exception of the word "Liberals," which the board wanted changed to "Patriots."

Sydney H. Morse of Boston, was sculptor of the bust, which cost $1,200. It is of white marble, mounted on a shaft of granite, with a surbase of Tennessee marble.

THE MOTE AND THE BEAM.

The Interesting Part They Play in the Lives of Two Prominent Men, John Davison Rockefeller, the Richest Man in the World, and William Jennings Bryan, the Great Politician, and Twice a Candidate for the Presidency—The Mote and the Beam Analyzed by the New York Sun.

It is recorded in the Gospels that in the Sermon on the Mount, Jesus used this language, and we quote it as particularly applicable to a case which we shall proceed to relate:

"Judge not, that ye be not judged; for with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye.

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote of thy brother's eye."

The mote in the brother's eye which Christian brethren are now undertaking to pull out is in the eye of Brother John Davison Rockefeller. This brother is pre-eminently a Christian, in a conventional sense at least. He is a thorough-going Baptist, and very few members of that denomination of Christians, the second largest among the Protestant churches of this country, are so punctiliously faithful as he to the religious observances of his cult. He is a superintendent of a Sunday-school and is diligent in the performances of the duties of the place. He is a regular attendant at prayer meetings at a time when such fidelity has fallen greatly into desuetude, and his voice is often raised in supplication at the now thinly attended gatherings. He has given more money for the propagation of the form of Christianity which he believes to be the truest than is contributed by any other Christian of his time.

Another Christian, though of a different religious denomination, is Brother William Jennings Bryan. Brother Bryan, thinking that he sees a mote in the eye of Brother Rockefeller, has assumed to himself the duty of pulling it out. Brother Rockefeller, he says, "regards himself as a pious man; in fact, he is quite punctilious in attending upon the ordinary means of grace; yet his life record shows extraordinary moral obliquity."

How? In this way, says Brother Bryan:

"He has so long accustomed himself to putting money-making above ethical considerations that he can bankrupt a competitor through the rebate system, bribe a college with a donation or evade a court summons with equal complacency."

Now, in what respect are the methods in business pursued by Brother Rockefeller different in principle from those on which business generally is conducted, from those pursued by Brother Bryan, for instance? Brother Bryan has made a considerable fortune since he first became politically prominent in 1896. As compared with Brother Rockefeller's fortune it is trifling in amount, but as compared with the average possessions of Americans it is great. Brother Bryan could not have accumulated this fortune, great or small, any more than Brother Rockefeller could have gathered his vast possessions, if he had obeyed the principles laid down by Jesus in the Sermon on the Mount, in which is summed up the Christian theory of the conduct of life—for example:

"Resist not evil; but whoever shall smite thee on thy right cheek, turn to him the other also.

"Give to him that asketh thee and from him that would borrow of thee turn thou not away.

"If any man will sue thee at the law and take thy coat, let him have thy cloak also.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal.

"Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

These were not esoteric instructions and commands. They were given by Jesus to the "multitudes." They embody the law of Christianity.

Are they obeyed by Brother Bryan any more than by Brother Rockefeller? Are they obeyed by the civilization of Christendom and could the structure of that civilization as it is stand if they should be obeyed by it?

That civilization, however, has established certain moral laws of its own and has expressed them in statute law. Has Brother Rockefeller made himself more amenable than Brother Bryan to penalty because of violation of that statute law in the conduct of his life and in the gathering of his fortune?

In what respect are the methods by which Brother Rockefeller has accumulated his many millions different from those of Brother Bryan in gathering his thousands? Neither of them is in prison, and the assumption is that neither is guilty of any offense recognized by the statute law as immoral. That Brother Rockefeller has more millions than Brother Bryan has thousands does not affect the principle.

The truth is that the methods of money-making pursued by Brother Rockefeller are not different in essential morals from those of business men generally, whether these are successful or unsuccessful in the chase. They engage in a competition which does violence to the principles of Christianity as laid down in the Sermon on the Mount. If Brother Rockefeller's "life record shows extraordinary moral obliquity," as Brother Bryan asserts, the whole system of trade and business of Christendom is of like obliquity.

We do not offer any defense of Brother Rockefeller. We simply point out that in essence his methods are general and not peculiar—that there is no "extraordinary obliquity" in them. Read the testimony in the life insurance investigation now going on; analyze your own methods and motives in money-making.

As to the priestly organization, the practical effect of the Christian organization, "the church," has always been averse to morality, and is now.—William Kingdon Clifford.

Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension.—Goethe.

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Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritual Church of the Students of Nature will hold services every Sunday at 7:30 p. m., at Van Buren Opera House, corner Madison and California avenue. Good speakers and test mediums. Mrs. M. Schumacher, pastor.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun Mission will hold services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. All welcome.

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 8 p. m. Scientific and philosophical lectures. Best psychics and message bearers always in attendance. Prof. F. M. Stoller, conductor.

Church of the Soul Communion meets every Sunday at 3 and 8 p. m., in Lincoln Park Lodge Hall, 869 N. Clark street, opposite main entrance to Lincoln Park. Lecture, tests and messages at each meeting. R. S. Ray, pastor.

Lake View Spiritual Union holds meetings Sunday afternoons at 3 o'clock, at Wells' Hall, 1629 North Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others. Friends and co-workers cordially invited. Residence 616 N. Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

The Band of Harmony, auxiliary to the Church of the Soul, meets at room 512 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is requested to furnish refreshments for 6:15 supper. Coffee tickets, 10 cents.

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THUMBSCREW AND RACK.
Torture implements employed in the 15th and 20th centuries for the promulgation of Christianity, with pictorial illustrations. By George E. Macdonald. Price, 10 cents.

Consciousness Analyzed.

A Study of the Consciousness of the Unconscious.

Consciousness, or, to coin a more English word, "awareness," is the most important of all mental phenomena, [as set forth in the Chicago Tribune] inasmuch as it is the first manifested symptom of life and its loss the recognized attendant of death; yet it has, till now, defied all the researches of the physiologist. Its external organs are, it is true, easy to be perceived. We now know, though dimly, how the sensory nerves, through which alone we receive impressions from the external world, communicate their views, with a speed comparable to, but inferior to, that of light or electricity, in some cases directly, in others through the spinal cord to the brain, where they arouse and stir into activity the neurones or pyramidal cells situate within the cortex of its gray matter. But beyond this we cannot go.

What physiology can do for us, however, psychology has attempted, and the experiments made by Dr. Pierre Janet, Charcot's no less eminent successor at the Salpetiere, have shown that in certain abnormal cases every portion of the brain is not equally conscious at the same time. With patients attacked by catalepsy he has shown that the consciousness of the individual breaks up into at least two parts, of which one part remains active, while the other sinks into abeyance. Thus, a cataleptic's arm or leg, when once placed in any position by external means, will remain so fixed during the remainder of the attack, without the patient being conscious of the fatigue thereby caused to the muscles or to the force of gravitation compelling it to take another pose. Yet this is not due to any unnatural rigidity or spasm of the muscles. On the contrary, the limb in question remains perfectly plastic, and can be made to change from one position to another at the will of the observer. Hence, he argues, the only thing which is missing from the brain of the patient is the "awareness" of what is taking place, and it is therefore in the position of a telegraph receiving station from which, though messages are sent to it, the operator is absent. Similar phenomena occur with patients attacked by diseases less rare than catalepsy, such as epilepsy, hysteria, and somnambulism. Perhaps the most cruel of these cases are those of local anaesthesia, where the hysteric during the attack does not feel pain if pricked or burned in one particular part of the body, although remaining sensitive enough in all the rest.

Clearly, argues Dr. Janet, in these cases the consciousness of the patient has become split up, one part being alive, while the remainder is in appearance dead. Yet it is not dead in reality. One knows by other tests that the part supposed to be insensitive is, in fact, telegraphing its sensations to the brain just as much as the other. But the central receiving station has now become not one, but two.

These, it may be said, are cases of disease, but things happen every day to the most normal of us that can be explained by the same theory. How often do we walk along the street thinking, as we say, "of something else," with one part of our consciousness in evident abeyance? Friends may pass us without our recognizing them, incidents in the ordinary life of the streets take place around us without our being aware of them; but our whole consciousness is not asleep. Our legs continue to move us in the direction we have fixed for them, the right corners are turned, and our eyes, the guardians of the body, remain on the watch to warn us of approaching danger in the shape of collisions, which we avoid, as we say mechanically. Nor does the case of normal sleep differ, save in degree. Although blind and deaf to ordinary sights and sounds, although a well known voice may speak near us in hushed tones without our awaking, and regular and expected movements, such as those caused by the motion of a tram or ship, seem to have rather a lulling effect on us than otherwise—let a sudden and unexpected sound strike our ears, or a hand be abruptly laid upon us, and how swiftly the whole ego becomes aware of it, and leaps back into full life with the whole of its consciousness regained. Some part of the consciousness has really been on the watch all the time.

From these facts Dr. J. Grasset has constructed a theory of the consciousness which at least demands attention. He holds that besides the full or upper, consciousness which we all know, and which inspires what we may call our reasoned movements, man possesses a lower or more sensual psychic center, which is, according to him, independent of the other. This, which he calls the "polygon," from the fact that the different centers of bodily sensation in the brain seem to form a many angled figure, is charged with the supervision of the functions which we call instinctive, as also of those the daily exercise of which has become familiar to us by use. Among these he would include the passions and the emotions which we share with the lower animals, such as, for instance, the unreasoning fear, anger, and the like displayed by crowds.

Not the least valuable point of Dr. Janet's theory is that it explains in great measure the important part played in our daily lives by this division of the consciousness. Whatever view we may take of the physical machinery of thought, there can be no doubt that its long and uninterrupted exercise puts a vast strain upon the powers of the body, and leads to the expenditure of what we call nervous force. Now, later researches all indicate that while the energy of the muscles is really increased by constant use, and is in effect inexhaustible, this does not hold good for nervous force, which, once expended, can only be renewed by long continued rest, and even then by means which we cannot accurately trace. But nearly all actions of mind or body tend, when constantly repeated, to become, as it were, mechanical, or to pass, in Dr. Janet's language, from the control of the upper to that of the lower consciousness. If we compare, for instance, the laborious reasoning by which a child succeeds in casting up a long column of figures with the machine-like ease that enables a bank clerk to go through his ledger, with, perhaps, his mind at the same time occupied with his own thoughts, we see that this must be the case. But the greatest blessing conferred on us by the possession of two states instead of only one state of consciousness is that of sleep, whereby, while the body, instead of being "left naked to its enemies," retains enough consciousness for its own protection, the higher functions of the brain obtain the rest which alone enables them to gain fresh strength for the renewal of the struggle with the coming day.

JOHN A. HOWLAND.

LIFE IS WHAT YOU MAKE IT.

To the preacher life's a sermon,
To the joker it's a jest;
To the miser life is money,
To the loafer life is rest.

To the lawyer life's a trial,
To the poet life's a song;
To the doctor life's a patient
That needs treatment right along.

To the soldier life's a battle,
To the teacher life's a school;
Life's a "good thing" to the grafter,
It's a failure to the fool.

To the man upon the engine
Life's a long and heavy grade;
It's a gamble to the gambler,
To the merchant life is trade.

Life's a picture to the artist,
To the rascal life's a fraud;
Life perhaps is but a burden
To the man beneath the hod.

Life is lovely to the lover,
To the player life is play;
Life may be a load of trouble
To the man upon the dray.

Life is but a long vacation
To the man who loves his work;
Life's an everlasting effort
To shun duty to the shirk.

To the heaven blest romancer
Life's a story ever new;
Life is what we try to make it—
Brother, what is life to you?

—S. E. Kiser.

SELF-GOVERNMENT.

As Maintained in the Public Schools, With Excellent Results.

Organized self-government of children by children for children, is in successful operation in many of the schools of New York, Philadelphia, and other localities. It ought to be introduced everywhere, for it has solved the problem of municipal politics, and has vindicated the wisdom of representative government, irrespective of sex. Like the system of "juvenile courts," as a substitute for ordinary police supervision, it has proved its superior efficiency, and has come to stay.

The first trial of the new system was made in a disorderly school of more than 2,000 pupils in one of the suburbs of New York. The whole discipline of the school was placed in the hands of the children themselves. They elect a mayor and council. Their teachers are present at the meetings of the council, and retain ultimate authority, but rarely exercise it. Formerly the constant presence of policemen was required on the playgrounds. Within a week, with the right and responsibility of governing themselves, the school became orderly and law-abiding.

In these miniature republics of boys and girls, governing themselves and each other by universal suffrage, holding their own courts, making and enforcing their own laws, no special legislative or private interest has any chance. There is no graft, no boodle, no collusion between their police and wrong-doers.

President Roosevelt has commended the teaching of civics by this admirable plan. Many eminent educators give it their enthusiastic approval. But if children, without distinction of sex, have thus demonstrated their ability to carry on government, how long will it be before the same principle will be applied to all citizens, men and women, with similar beneficent results?—Henry B. Blackwell in Woman's Journal.

$300,000 IN THE BALANCE.

Spiritualists May Lose a Big Bequest.

Bloomington, Ill.—Spiritualists the world over who have been interested in the remarkable will of J. T. Crumbaugh the wealthy banker of this county, who left his estate of nearly $300,000 to the cause of Spiritualism, will be disappointed in learning that this sum may be lost, because of a decision of relatives to contest.

Mr. Crumbaugh died last April and there was great surprise when it was learned that his property had been left to the Spiritualistic cult with instructions to erect a magnificent church in his home city of Leroy and also a free public library in the same place. The remainder of the estate was to be used for instruction in the belief.

With the use of this large sum the followers of Spiritualism anticipated a boom in that belief and there was rejoicing wherever the facts became known. Mr. Crumbaugh became a believer in Spiritualism several years prior to his death and was most enthusiastic.

Say Spirits Instructed Him.

It was declared by followers of the cult that he had received instructions to so dispose of his estate from spirits with whom he was in communication prior to his death. His widow, who was left but a small portion of the estate, freely renounced her dower interest and entered as heartily into the proposed disposition of the property as had her husband. Now it has just developed a number of relatives who are entitled to a share in the property are disposed to dispute the will, claiming that Mr. Crumbaugh was not mentally competent when the will was drawn.—Moline Dispatch.

CATHOLICISM AND PERSECUTION.

Some Pertinent Illustrations in Reference to the Same in the New York Sun.

"A Catholic Priest" is perfectly justified in saying that the motive of the Massacre of St. Bartholomew was political rather than religious, though religion was the basis of the parties. But history will not bear him out if he contends that Rome was clear of the business. Te Deum was sung in St. Peter's; a triumphal medal was struck; a triumphal picture was painted on the wall of the Vatican; a triumphal oration was composed by the papal orator, who said that on the night of the massacre the stars had shone with unwonted brilliancy and the Seine had rolled an ampler tide that it might cast forth the foul carcasses into the sea.

It is unfortunately true that the habit of persecution was transmitted by the Church of the Middle Ages and the Inquisition to Protestantism, and especially to the State Churches. But it presently died out, and Protestantism now heartily renounces it and thinks with shame of the burning of Servetus.

However, I do not want to bandy accusations and reproaches. We welcome a sign of grace when a representative of the Church of Innocent III., of Torquemada, of Philip II., of Alva, of Louis XIV. and his Dragonades, of the Jesuit, of the Syllabus, shows that he is ashamed of persecution.

GOLDWIN SMITH.

Thomas Paine.

"THOMAS PAINE.—PRESENTED TO THE CITY OF PHILADELPHIA, OCTOBER 13, 1876, BY THE LIBERALS OF AMERICA." ADDED TO THIS WAS THE FURTHER INSCRIPTION, "BUT REJECTED BY SELECT COUNCIL." ALL THIS WAS POLISHED OFF, AND THE INSCRIPTION NOW STANDS AS IT DID ORIGINALLY, WITH THE EXCEPTION OF THE WORD "LIBERALS," WHICH THE BOARD WANTED CHANGED TO "PATRIOTS."

Fight for the Bust of Thomas Paine Won by a Woman, Mrs. Kilgore, of Philadelphia, an Attorney—End of a Thirty Year Contest to Have Piece of Sculpture Representing "Author-Hero of the Revolution" Put in Independence Hall.

Philadelphia, Pa.—Thomas Paine, whose writings did so much for the cause of liberty, probably rests easier in his grave now that the fight of thirty years to secure a place in Independence Hall for his bust was won and the memorial reposes in a prominent place in the building. The credit belongs to Mrs Carrie Kilgore, a well-known attorney of this city. Ever since the bust was presented to the city in 1876, it has been in Mrs. Kilgore's custody.

The fund for the purchase of the bust was started by the Boston Index, a periodical edited by F. E. Abbott and later by B. F. Underwood and devoted to free religion. Among its contributors were Edward Everett Hale, O. B. Frothingham, Robert Collier, George W. Julian and many other citizens of equal intellect and patriotism.

Notwithstanding the distinguished persons interested in the memorial, a select council, which was called to consider the gift, rejected it absolutely, and would give it no place. Neither would Memorial Hall or the Pennsylvania Academy of the fine arts accept it, even for temporary exhibition, and assume responsibility for its safe keeping. Mrs. Kilgore, who was treasurer for the fund, assumed the custody of the bust, and has tried vainly at intervals to put the matter before the proper authorities and have the bust given the consideration that she considered was its due.

Early this spring Mrs. Kilgore determined to make another effort to have the bust placed. She wrote to the board which has charge of collecting relics for Independence Hall, reviewing the history of the bust. She said that friends had urged that she should present the bust to the congressional library in Washington, but that she considered it would reflect on Philadelphians as narrow-minded and bigoted when the only reason the Paine bust was excluded from Independence Hall years ago was on the plea that he had no religion, whereas it is generally conceded that his religion was identical with that of Franklin and Jefferson.

Original Inscription Altered.

After deliberation the board decided to accept the bust, provided the inscription was changed. This was done, and the statue is now in Independence Hall. The original inscription read:

"Thomas Paine. Presented to the city of Philadelphia October 13, 1876, by the liberals of America." Added to this was the further inscription, "But rejected by select council." All this was polished off, and the inscription now stands as it did originally, with the exception of the word "Liberals," which the board wanted changed to "Patriots."

Sydney H. Morse of Boston, was sculptor of the bust, which cost $1,200. It is of white marble, mounted on a shaft of granite, with a surbase of Tennessee marble.

THE MOTE AND THE BEAM.

The Interesting Part They Play in the Lives of Two Prominent Men, John Davison Rockefeller, the Richest Man in the World, and William Jennings Bryan, the Great Politician, and Twice a Candidate for the Presidency—The Mote and the Beam Analyzed by the New York Sun.

It is recorded in the Gospels that in the Sermon on the Mount, Jesus used this language, and we quote it as particularly applicable to a case which we shall proceed to relate:

"Judge not, that ye be not judged; for with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye.

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote of thy brother's eye."

The mote in the brother's eye which Christian brethren are now undertaking to pull out is in the eye of Brother John Davison Rockefeller. This brother is pre-eminently a Christian, in a conventional sense at least. He is a thorough-going Baptist, and very few members of that denomination of Christians, the second largest among the Protestant churches of this country, are so punctiliously faithful as he to the religious observances of his cult. He is a superintendent of a Sunday-school and is diligent in the performances of the duties of the place. He is a regular attendant at prayer meetings at a time when such fidelity has fallen greatly into desuetude, and his voice is often raised in supplication at the now thinly attended gatherings. He has given more money for the propagation of the form of Christianity which he believes to be the truest than is contributed by any other Christian of his time.

Another Christian, though of a different religious denomination, is Brother William Jennings Bryan. Brother Bryan, thinking that he sees a mote in the eye of Brother Rockefeller, has assumed to himself the duty of pulling it out. Brother Rockefeller, he says, "regards himself as a pious man; in fact, he is quite punctilious in attending upon the ordinary means of grace; yet his life record shows extraordinary moral obliquity."

How? In this way, says Brother Bryan:

"He has so long accustomed himself to putting money-making above ethical considerations that he can bankrupt a competitor through the rebate system, bribe a college with a donation or evade a court summons with equal complacency."

Now, in what respect are the methods in business pursued by Brother Rockefeller different in principle from those on which business generally is conducted, from those pursued by Brother Bryan, for instance? Brother Bryan has made a considerable fortune since he first became politically prominent in 1896. As compared with Brother Rockefeller's fortune it is trifling in amount, but as compared with the average possessions of Americans it is great. Brother Bryan could not have accumulated this fortune, great or small, any more than Brother Rockefeller could have gathered his vast possessions, if he had obeyed the principles laid down by Jesus in the Sermon on the Mount, in which is summed up the Christian theory of the conduct of life—for example:

"Resist not evil; but whoever shall smite thee on thy right cheek, turn to him the other also.

"Give to him that asketh thee and from him that would borrow of thee turn thou not away.

"If any man will sue thee at the law and take thy coat, let him have thy cloak also.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal.

"Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

These were not esoteric instructions and commands. They were given by Jesus to the "multitudes." They embody the law of Christianity.

Are they obeyed by Brother Bryan any more than by Brother Rockefeller? Are they obeyed by the civilization of Christendom and could the structure of that civilization as it is stand if they should be obeyed by it?

That civilization, however, has established certain moral laws of its own and has expressed them in statute law. Has Brother Rockefeller made himself more amenable than Brother Bryan to penalty because of violation of that statute law in the conduct of his life and in the gathering of his fortune?

In what respect are the methods by which Brother Rockefeller has accumulated his many millions different from those of Brother Bryan in gathering his thousands? Neither of them is in prison, and the assumption is that neither is guilty of any offense recognized by the statute law as immoral. That Brother Rockefeller has more millions than Brother Bryan has thousands does not affect the principle.

The truth is that the methods of money-making pursued by Brother Rockefeller are not different in essential morals from those of business men generally, whether these are successful or unsuccessful in the chase. They engage in a competition which does violence to the principles of Christianity as laid down in the Sermon on the Mount. If Brother Rockefeller's "life record shows extraordinary moral obliquity," as Brother Bryan asserts, the whole system of trade and business of Christendom is of like obliquity.

We do not offer any defense of Brother Rockefeller. We simply point out that in essence his methods are general and not peculiar—that there is no "extraordinary obliquity" in them. Read the testimony in the life insurance investigation now going on; analyze your own methods and motives in money-making.

As to the priestly organization, the practical effect of the Christian organization, "the church," has always been averse to morality, and is now.—William Kingdon Clifford.

Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension.—Goethe.

The Progressive Thinker.

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Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 123 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritual Church of the Students of Nature will hold services every Sunday at 7:30 p. m., at Van Buren Opera House, corner Madison and California avenue. Good speakers and test mediums. Mrs. M. Schumacher, pastor.

The German-English Society Bunder Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 819 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun Mission will hold services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. All welcome.

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 8 p. m. Scientific and philosophical lectures. Best psychics and message bearers always in attendance. Prof. F. M. Stoller, conductor.

Church of the Soul Communion meets every Sunday at 3 and 8 p. m., in Lincoln Park Lodge Hall, 869 N. Clark street, opposite main entrance to Lincoln Park. Lecture, tests and messages at each meeting. R. S. Ray, pastor.

Lake View Spiritual Union holds meetings Sunday afternoons at 3 o'clock, at Wells' Hall, 1629 North Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others. Friends and co-workers cordially invited. Residence 616 N. Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

The Band of Harmony, auxiliary to the Church of the Soul, meets at room 512 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is requested to furnish refreshments for 6:15 supper. Coffee tickets, 10 cents.

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THUMBSCREW AND RACK.
Torture implements employed in the 15th and 20th centuries for the promulgation of Christianity, with pictorial illustrations. By George E. Macdonald. Price, 10 cents.

Consciousness Analyzed.

A Study of the Consciousness of the Unconscious.

Consciousness, or, to coin a more English word, "awareness," is the most important of all mental phenomena, [as set forth in the Chicago Tribune] inasmuch as it is the first manifested symptom of life and its loss the recognized attendant of death; yet it has, till now, defied all the researches of the physiologist. Its external organs are, it is true, easy to be perceived. We now know, though dimly, how the sensory nerves, through which alone we receive impressions from the external world, communicate their views, with a speed comparable to, but inferior to, that of light or electricity, in some cases directly, in others through the spinal cord to the brain, where they arouse and stir into activity the neurones or pyramidal cells situate within the cortex of its gray matter. But beyond this we cannot go.

What physiology can do for us, however, psychology has attempted, and the experiments made by Dr. Pierre Janet, Charcot's no less eminent successor at the Salpetiere, have shown that in certain abnormal cases every portion of the brain is not equally conscious at the same time. With patients attacked by catalepsy he has shown that the consciousness of the individual breaks up into at least two parts, of which one part remains active, while the other sinks into abeyance. Thus, a cataleptic's arm or leg, when once placed in any position by external means, will remain so fixed during the remainder of the attack, without the patient being conscious of the fatigue thereby caused to the muscles or to the force of gravitation compelling it to take another pose. Yet this is not due to any unnatural rigidity or spasm of the muscles. On the contrary, the limb in question remains perfectly plastic, and can be made to change from one position to another at the will of the observer. Hence, he argues, the only thing which is missing from the brain of the patient is the "awareness" of what is taking place, and it is therefore in the position of a telegraph receiving station from which, though messages are sent to it, the operator is absent. Similar phenomena occur with patients attacked by diseases less rare than catalepsy, such as epilepsy, hysteria, and somnambulism. Perhaps the most cruel of these cases are those of local anaesthesia, where the hysteric during the attack does not feel pain if pricked or burned in one particular part of the body, although remaining sensitive enough in all the rest.

Clearly, argues Dr. Janet, in these cases the consciousness of the patient has become split up, one part being alive, while the remainder is in appearance dead. Yet it is not dead in reality. One knows by other tests that the part supposed to be insensitive is, in fact, telegraphing its sensations to the brain just as much as the other. But the central receiving station has now become not one, but two.

These, it may be said, are cases of disease, but things happen every day to the most normal of us that can be explained by the same theory. How often do we walk along the street thinking, as we say, "of something else," with one part of our consciousness in evident abeyance? Friends may pass us without our recognizing them, incidents in the ordinary life of the streets take place around us without our being aware of them; but our whole consciousness is not asleep. Our legs continue to move us in the direction we have fixed for them, the right corners are turned, and our eyes, the guardians of the body, remain on the watch to warn us of approaching danger in the shape of collisions, which we avoid, as we say mechanically. Nor does the case of normal sleep differ, save in degree. Although blind and deaf to ordinary sights and sounds, although a well known voice may speak near us in hushed tones without our awaking, and regular and expected movements, such as those caused by the motion of a tram or ship, seem to have rather a lulling effect on us than otherwise—let a sudden and unexpected sound strike our ears, or a hand be abruptly laid upon us, and how swiftly the whole ego becomes aware of it, and leaps back into full life with the whole of its consciousness regained. Some part of the consciousness has really been on the watch all the time.

From these facts Dr. J. Grasset has constructed a theory of the consciousness which at least demands attention. He holds that besides the full or upper, consciousness which we all know, and which inspires what we may call our reasoned movements, man possesses a lower or more sensual psychic center, which is, according to him, independent of the other. This, which he calls the "polygon," from the fact that the different centers of bodily sensation in the brain seem to form a many angled figure, is charged with the supervision of the functions which we call instinctive, as also of those the daily exercise of which has become familiar to us by use. Among these he would include the passions and the emotions which we share with the lower animals, such as, for instance, the unreasoning fear, anger, and the like displayed by crowds.

Not the least valuable point of Dr. Janet's theory is that it explains in great measure the important part played in our daily lives by this division of the consciousness. Whatever view we may take of the physical machinery of thought, there can be no doubt that its long and uninterrupted exercise puts a vast strain upon the powers of the body, and leads to the expenditure of what we call nervous force. Now, later researches all indicate that while the energy of the muscles is really increased by constant use, and is in effect inexhaustible, this does not hold good for nervous force, which, once expended, can only be renewed by long continued rest, and even then by means which we cannot accurately trace. But nearly all actions of mind or body tend, when constantly repeated, to become, as it were, mechanical, or to pass, in Dr. Janet's language, from the control of the upper to that of the lower consciousness. If we compare, for instance, the laborious reasoning by which a child succeeds in casting up a long column of figures with the machine-like ease that enables a bank clerk to go through his ledger, with, perhaps, his mind at the same time occupied with his own thoughts, we see that this must be the case. But the greatest blessing conferred on us by the possession of two states instead of only one state of consciousness is that of sleep, whereby, while the body, instead of being "left naked to its enemies," retains enough consciousness for its own protection, the higher functions of the brain obtain the rest which alone enables them to gain fresh strength for the renewal of the struggle with the coming day.

JOHN A. HOWLAND.

LIFE IS WHAT YOU MAKE IT.

To the preacher life's a sermon,
To the joker it's a jest;
To the miser life is money,
To the loafer life is rest.

To the lawyer life's a trial,
To the poet life's a song;
To the doctor life's a patient
That needs treatment right along.

To the soldier life's a battle,
To the teacher life's a school;
Life's a "good thing" to the grafter,
It's a failure to the fool.

To the man upon the engine
Life's a long and heavy grade;
It's a gamble to the gambler,
To the merchant life is trade.

Life's a picture to the artist,
To the rascal life's a fraud;
Life perhaps is but a burden
To the man beneath the hod.

Life is lovely to the lover,
To the player life is play;
Life may be a load of trouble
To the man upon the dray.

Life is but a long vacation
To the man who loves his work;
Life's an everlasting effort
To shun duty to the shirk.

To the heaven blest romancer
Life's a story ever new;
Life is what we try to make it—
Brother, what is life to you?
—S. E. Kiser.

SELF-GOVERNMENT.

As Maintained in the Public Schools, With Excellent Results.

Organized self-government of children by children for children, is in successful operation in many of the schools of New York, Philadelphia, and other localities. It ought to be introduced everywhere, for it has solved the problem of municipal politics, and has vindicated the wisdom of representative government, irrespective of sex. Like the system of "juvenile courts," as a substitute for ordinary police supervision, it has proved its superior efficiency, and has come to stay.

The first trial of the new system was made in a disorderly school of more than 2,000 pupils in one of the suburbs of New York. The whole discipline of the school was placed in the hands of the children themselves. They elect a mayor and council. Their teachers are present at the meetings of the council, and retain ultimate authority, but rarely exercise it. Formerly the constant presence of policemen was required on the playgrounds. Within a week, with the right and responsibility of governing themselves, the school became orderly and law-abiding.

In these miniature republics of boys and girls, governing themselves and each other by universal suffrage, holding their own courts, making and enforcing their own laws, no special legislative or private interest has any chance. There is no graft, no boodle, no collusion between their police and wrong-doers.

President Roosevelt has commended the teaching of civics by this admirable plan. Many eminent educators give it their enthusiastic approval. But if children, without distinction of sex, have thus demonstrated their ability to carry on government, how long will it be before the same principle will be applied to all citizens, men and women, with similar beneficent results?—Henry B. Blackwell in Woman's Journal.

$300,000 IN THE BALANCE.

Spiritualists May Lose a Big Bequest.

Bloomington, Ill.—Spiritualists the world over who have been interested in the remarkable will of J. T. Crumbaugh the wealthy banker of this county, who left his estate of nearly $300,000 to the cause of Spiritualism, will be disappointed in learning that this sum may be lost, because of a decision of relatives to contest.

Mr. Crumbaugh died last April and there was great surprise when it was learned that his property had been left to the Spiritualistic cult with instructions to erect a magnificent church in his home city of Leroy and also a free public library in the same place. The remainder of the estate was to be used for instruction in the belief.

With the use of this large sum the followers of Spiritualism anticipated a boom in that belief and there was rejoicing wherever the facts became known. Mr. Crumbaugh became a believer in Spiritualism several years prior to his death and was most enthusiastic.

Say Spirits Instructed Him.

It was declared by followers of the cult that he had received instructions to so dispose of his estate from spirits with whom he was in communication prior to his death. His widow, who was left but a small portion of the estate, freely renounced her dower interest and entered as heartily into the proposed disposition of the property as had her husband. Now it has just developed a number of relatives who are entitled to a share in the property are disposed to dispute the will, claiming that Mr. Crumbaugh was not mentally competent when the will was drawn.—Moline Dispatch.

CATHOLICISM AND PERSECUTION.

Some Pertinent Illustrations in Reference to the Same in the New York Sun.

"A Catholic Priest" is perfectly justified in saying that the motive of the Massacre of St. Bartholomew was political rather than religious, though religion was the basis of the parties. But history will not bear him out if he contends that Rome was clear of the business. Te Deum was sung in St. Peter's; a triumphal medal was struck; a triumphal picture was painted on the wall of the Vatican; a triumphal oration was composed by the papal orator, who said that on the night of the massacre the stars had shone with unwonted brilliancy and the Seine had rolled an ampler tide that it might cast forth the foul carcasses into the sea.

It is unfortunately true that the habit of persecution was transmitted by the Church of the Middle Ages and the Inquisition to Protestantism, and especially to the State Churches. But it presently died out, and Protestantism now heartily renounces it and thinks with shame of the burning of Servetus.

However, I do not want to bandy accusations and reproaches. We welcome a sign of grace when a representative of the Church of Innocent III., of Torquemada, of Philip II., of Alva, of Louis XIV. and his Dragonades, of the Jesuit, of the Syllabus, shows that he is ashamed of persecution.

GOLDWIN SMITH.

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32. CHICAGO, ILL., OCT. 14, 1905. NO. 829

SUNDAY AND SUN WORSHIP

Some Interesting Points in History in Reference to These Two Important Questions—Constantine the Worst Except Nero and the Devil.

The Sunday question looms up more especially during fair weather. Some people think it should be spent in serious thought and badly ventilated rooms listening to some platitudes they have for the thousandth time. Many claim to spend it in any way agreeable to themselves which does not injure their neighbor. In this matter, Saints Wilson, Smith, Fraser and others of the unco guid don't agree with St. Paul about the Sabbath and other Jewish observances, who left these matters to every individual conscience. These modern saints, clerical and lay, object even to touch money gathered for charity, because it was the result of an entertainment on Sunday. But it is to be remarked that money received from the city council, collected from the very lowest levels, was taken gladly. I hope that there will be more such Sunday entertainments.

This question of observing the Sabbath was settled when St. Paul visited Jerusalem specially to confer with James and the church there, and it was settled in St. Paul's way for everyone to do as he liked about such matters. After 300 years of practice in that way a man of the name of Constantine, Emperor of Rome, a man worshipper, did something. This man Constantine was perhaps the worst person, excepting Nero and the Devil, that ever trod the earth. He was a multi-murderer! He murdered the following persons: Maximian, his wife's father, A. D. 310; Bassianus, his sister's husband, A. D. 314; Licinius, his nephew, A. D. 319; Fausta, his wife, A. D. 320; Sopater, his former friend, A. D. 321; Licinus, his sister's husband, 325; and Crispus, his own son, A. D. 326!

And it is to this monster that the Christian world today owes the observance of Sunday, the day devoted to the worship of the sun. The pagan priests refused to grant him absolution for his heinous crimes, a fact the Christian priests took advantage of by applying their patent process for removing stains on character.

"Ah! easy fools," said Ovid, "to think that a whole flood of water e'er can cleanse the stain of blood." He was absolved and baptised into the Christian church. These latter events did not occur until his death for the reason that a person that had accepted the faith could venture freely to indulge his passions in the enjoyment of this world, while they still retained in their own hands the means of salvation!

This most damnable doctrine amounts to a direct premium on the commission of crime. Gibbon says: "* * * Future tyrants were encouraged to believe that the innocent blood they might shed in a long reign would instantly be washed away by the waters of regeneration."

This scoundrel, a sunworshipper, who had, as other heathen, kept the Sun-day publicly, ordered the day to supplant the Jewish Sabbath (Bonwick). "He commanded that this day should be kept holy throughout the whole Roman empire, and sent an edict to all governors of provinces to this effect." (Eusebius' "Life of Constantine.") Sunday, therefore, is pagan, and in this respect in no wise differs from every other observance, sacrament, or rite, or festival in the Christian church.

Christmas, the birthday of the sun, is pagan; Easter, the resurrection of nature from the grave of winter, is pagan; the doctrine of the Trinity is pagan; the sacrament is pagan, and it were easy to add to the list. I may remark that the sacrament exists now only in Christian practice, and drunkenness exists now only in Christian practice also. They have always gone together.

I have room to say only a few words about sun worship. It was the earliest form of worship. The sun was worshiped as the savior of the world. Then men reputed to have had the qualities of the sun were worshiped, and pictures of them were marked by putting the sun rays about their heads. I have the names of sixteen of those chaps who were crucified. There were probably many others who unfortunately escaped that fate.

All the peoples around Judea or near it were sun worshipers—Egyptians, Greeks, Romans, Persians, Babylonians, Assyrians. Our own ancestors also. When a Jew backslid it was into sun worship. The sun was a son of the beautiful, chaste, immaculate virgin Dawn. His birth was heralded by a star. He was received with acclamation by the hosts of heaven, who soon disappeared. It is He that ascendeth into heaven (or the heavens) and descendeth into the nether world; that not only walks but dances on the water; calms the storm; makes many loaves of bread out of one; many fishes out of one; whose holy day is Sunday; who rises triumphant out of the graves of night; turns water into wine; the great miracle worker; the Father who art in heaven or the heavens; the light that lighteth every man that cometh into the world—the light of lights. What are the matins and vespers and noonday song but praise to the sun? He is at once the creator, preserver, and destroyer; a trinity of qualities in one person. Perhaps you can find space for the following pageant of ancient Persian sun worshipers.

Mithras the Mediator was the sun god. The birthday of all the sun gods was December 25, when the sun commences to go north. He comes bringing renewed verdure and manifold presents to his children. (Hence the green things and presents at Christmas), Santa Claus is the sun. * * But the Persian festival, it was called the "Annual Salvation of Mithras," and lasted forty days.

The procession was formed long before the rising of the god. The high priest was followed by a long train of the magi in spotless white robes, chanting hymns and carrying the sacred fire on silver censers. Then came 365 youths in scarlet, representing the days of the year and color of fire. * * Then the chariot of the sun empty, decorated with garlands and drawn by superb white horses, harnessed with pure gold. * * Then a horse, his forehead blazoned with gems. Close behind him rode the king in a chariot of ivory, inlaid with gold, followed by his kindred in embroidered garments and a long train of nobles on richly caparisoned camels. This gorgeous retinue, facing the east, ascended Mount Orontes. Arriving at the summit the high priest assumed his tiara, wreathed with myrtle, and hailed the first rays of the rising sun with incense and prayer. The other magi gradually joined him * * Finally they all joined in one chorus of praise while king, princes and nobles prostrated themselves before the orb of day."

Space forbids me enlarging on the subject. Polytheism also existed from a very early time, but, as remarked by Sir William Jones, these many gods melted in the last analysis into the sun who was the "Lord of Lords"; the moon was his wife. Sun worship lies at the foundations of all the great religions of the earth and its footprints are discernible every where. We cannot even salute one another without committing a sun-myth. "Good day," that is God-day or sunny day. I must leave my readers to think these matters out for themselves or the few of them who have sufficient respect to do so.

E. STEVENSON.

Vancouver, B. C.

Animals are such agreeable friends—they ask no questions, they pass no criticisms.—George Eliot.

To daily much with subjects mean and low, proves that the mind is weak or makes it so.—Cowper.

VEHEMENT VIEWS

Concerning Clara Watson and Religion.

Of all the rational, clear-headed, and common-sense writers for your columns, who accept a belief in Spiritualism, Clara Watson easily takes the lead and holds it. She always presents sensible thoughts and does so in language both direct and plain. I never miss reading anything she contributes, for her name appended to any article is sufficient to establish its worth. She never writes to pile up words in profusion, but to express ideas, and she does with unerring exactness.

Ambiguity plays no part in her pen productions, and when you have read what she has to say, you know what she means.

Those Spiritualists who are so anxious to make a religion out of that which, if true, is nothing but a fact in Nature—spirit existence and communion—would do well to read and reflect on her remarks in number 825 directed to H. D. Barrett; and all those so desirous to be known as "Christian Spiritualists" can consider with profit what she says about that particular brand of religion, for if ever words contained the living truth they do.

Religions of all kinds are frauds and fakes so great that all others are insignificant when placed in comparison with them. They have been so in all ages and are to-day; and when history has recorded their works and results so that they who care to read and investigate may know how the race has been enslaved, deceived and bamboozled by rank superstitions, it is hard to see why the word religion seems to embody so much value for some Spiritualists.

Spiritualism is either true or false, and if true it is not a religion and has no use for the name in any way, shape or manner. Facts can never be anything but facts; and religions of all kinds are mere beliefs, around which sacred ignorance loves to hover with a devotion correctly described by the word stupidity.

All efforts to connect Spiritualism with religion invite disgust on the part of rational men and women, for it has no more to do with religion (every kind of which rests as a foundation on some sort of a god) than it has with any other delusion that humanity is foolish enough to entertain. Therefore Mr. Barrett and others should drop the word and present Spiritualism to the world exactly as it is; an effort to prove that life and consciousness as seen in human beings is not destroyed by death. If Spiritualism can do this, it will do a work so imporatnt that religions of all kinds will have no interest for thinking men and women.

With nothing but faith to predicate another life on, religious beliefs catch many dupes; but give the world knowledge and no one will be satisfied with faith and her fables, and religious nonsense will pass away and become obsolete like ancient mythology.

The word religion and all it embodies could be withdrawn from use at once and the world would lose nothing, in fact it would be a gainer; but if Spiritualism is mixed with it as some desire it to be, the result will be so injurious to Spiritualism that it might as well go out of business.

Religions of all kinds are dying out as men and women grow in intelligence, and to tie Spiritualism to such a rotten thing as the Christian religion is to invite death by contagion; for the company it keeps will prevent investigation by many who might otherwise wish to test its claims.

Let Spiritualism live or die on its own merits, and if it has a collection of facts that prove the indestructibility of man's consciousness, those facts are what the world wants, and not a mixture of sense and nonsense put forth as a holy and sacred religion. Present your facts, Mr. Spiritualist, and if they are facts, that is all you need to do, for nothing can injure or destroy them in the long run. But do not, if you have any regard for common sense and reason, try to mix up with religion in any form. CHANNING SEVERANCE.

Los Angeles, Cal.

BRIGHT POINTS IN MOTION.

Seemingly They Are Little Entities.

To the Editor:—The scientific sentiment of the times seems to drift towards trying to solve the beginning and formation of life, of what it is composed and whether spontaneous generation is a fact or not. In your issue of Sept. 23 you give mention of these fine animalcule and invisible structures of the air, stating that the atmosphere is swarming with infinitesimal life.

I wish to give a statement that goes to show that this is the case. It may prove nothing to anyone else, but it remains a fact with me all the same.

When the day is clear and the sun shines I can look into space at about the focal distance of the eyes for reading. I can see then bright points constantly in motion, causing little streaks of light as they go darting in every direction. They seem to be thicker than any wigglers in a rain-barrel could be, and they are everlastingly full of life. I have been told from the spirit side of life that they are life and sustain the life on this planet.

I am not the only one who can see these millions of struggling life entities. There is a lady in my neighborhood, who has been an excellent medium, but does not practice it now, who says she can see these same brilliant points darting and dashing in every direction.

I wish to ask, who has a similar power of sight. This has been common for me all of my life. If other people have this power of sight I do not know of it. T. F. LEE.

Lakeport, Cal.

COMMERCE—WHAT IS IT?

A Picture of the Conditions of Modern Life.

Commerce finds its justification for an honest existence in want. Want bespeaks, or confesses a weakness—an inability to meet required demands—avarice takes advantage of this and exacts her tolls. It has been called demand and supply—want hesitates, avarice stands firm—the conjecture is heard that the price will raise; they wait, they watch; one prays, the other yearns; ravaging privation grapples the heart strings. There is a yielding, a giving up on one side, a gorging; a gluttonous gratification of greed; a garnishing of gold gained by gutting a generous government on the other. "Shrewd foresight," "excellent judgment," or something of the kind, is the way the headlines of the daily press read when the holdup is divulged.

No man has a right to take advantage of another's wants. Commerce's mission is to supply the necessities of life. It is a great and a responsible one, one that vitally touches every individual. No one man can produce all the various commodities required for his maintenance. Interchange is therefore a necessity. A government is derelict in its duty when it leaves unprotected and unguarded this avenue to the fireside of its people, to be hawked, balked, swayed and operated according to the whim or avariciousness of man. This is not a protectionist article. The inhabitants of a nation are entitled to the necessities of life, at the lowest figure possible, and a tariff to protect home industry is nothing but a tax on the rest of the community for the sole benefit of the producer. I have serious doubts, yes, grave apprehensions of the honesty of the man who applies to government to restrain its neighbor from selling to the people what they need for less than he demands for a similar article.

Intellectually, socially, morally and financially a people, a nation, yes, humanity must rise together. An equipoise in all of these must be maintained. Any excelling, any outstripping that operates as a hindrance of one, results in retarding the whole. A spontaneous spurt begets conceit in the individual, and the strange thing of it is that it subsists by consuming all of the high, noble and refined qualities of the possessor. Sooner or later the afflicted becomes indifferent, callous, hardened.

Man's assumed, usurped right to succeed at the expense of his neighbor, has become so prevalent, widespread and deep-rooted that it is considered, yes, even called a natural right by those whose energy, ability and time is wholly given up to attempted accumulation.

Traffic, trade, tricks and trespasses on the weakness of your brother is the order of the day. Humanity is engrossed in but one object, gain. Does competition make this necessary? Then do not compete. Exchange; equally exchange. Give as much as you take.

At table, on the street, the cars, coming and going, wherever you may, heed for a moment the conversation; it all runs in the same channel; the burden is generally, the turning of a scheme, the landing of a deal. Anxious and distressed, tired at night and exhausted at morn, the schemer calculates, devises and plots ways and means to vanquish his competitor. Run down and wasted, he has exhausted all on the low groveling plane of self. I doubt if the idea ever occurred to him that by benefiting others he would be enriched. No, that is too broad and magnanimous. By his own skill and shrewdness he says he did it. Therefore must be wary, on the watch lest some other take it away. Here, uneasiness, doubt and fear come to him in a different form, with all the unnecessary anxieties attendant on their train.

What a useless expenditure of time, energy and brains. The duty of beings is to produce, build up, beautify, enlighten and enjoy this earth. To make it more comfortable, inhabitable. Not merely tolerable, but a place of joy. This seems to be an unrecognized instinct of man, as shown by his aversion to leaving it, and all for what purpose? The means that he employs, the avenues to which he most strenuously applies himself, are the methods by which this object is thwarted. All the necessities of life are but incidentals to the other nobler and grander purpose. Yet we wrangle over the incidentals and neglect the accomplishment of the principle.

A difference between Christ and Myron W. Reed, late of this city, is that Christ scourged the money dealers out of the synagogue, whereas here, the money dealers scourged poor, honest Myron Reed. What would have been the destiny of Christianity if, like the money dealers in Denver, those whom Christ denounced had driven him away? I know not what became of those of olden times, but these here in this city still wallow in their extravagant luxuries, and have hired a man to preach what they want to hear. Jesus Christ and Myron W. Reed preached the love of God and the brotherhood of man. Christ's preaching was a success, Reed's was a failure. What can the man in Mr. Reed's old pulpit be preaching? I do not know. Have not been there since he—Mr. Reed—was scourged. He cannot be preaching what Christ and Mr. Reed preached, if he did they would drive him out of the synagogue. That is, they would ask for his resignation. Oh, how polished and refined villainy has become! Can it be, oh, can it be, that religion is also a commercial commodity? That the voice of love, liberty, truth, the brotherhood of man and the cries of want are all drowned in the rattle of gold?

"Freely thou hast received, freely give." A boon should never be sold. By doing so, you in a measure exhibit your appreciation. Place your motive for selling alongside of the motive for giving. Look at them closely. You will find no comparison.

Spiritualism, or the re-establishment of the fact of spirit return, has not been for the purpose of locating gold mines, accumulation of wealth, nor for furnishing the means by which you may gain an advantage; but on the contrary to draw the mind of the human family away from trivial things, away from commercialism, the vampire that smothers generosity, saps the foundation of honesty, and is driving competition from off the earth, and to direct it to the duality of being, to the possibilities of the Am, and to impress thereon the necessity of "keeping yourself pure and unspotted from the world."

When will man cease to grovel,
To wallow in the dust,
Move out of his low hovel,
To chambers of the Just?

Denver, Colo. — DREAD.

ABRAHAM LINCOLN.

Light on the Question, Was Lincoln a Spiritualist?

There seems to be much speculation in regard to President Lincoln's belief in spirit return. Quite frequently articles are seen in The Progressive Thinker headed "Was Lincoln a Spiritualist?" I write what follows at the dictation of one who knows.

My cousin Justin Hulburd was born a medium. Spirits tell us that long before the outbreak of the Civil War he was destined to play a part which has never been made public—that of President Lincoln's private spy. He was very petite, four feet tall, small features and fragile build. He was kept in that condition until after the close of the war, then, after forty years of age, he grew fourteen inches, his features enlarged and he became of much stouter build.

Sveral years before the war Gen. Warren became his guardian, and Justin was known in the army as "Little Warren."

Gen Warren exacted from President Lincoln a solemn promise that the services of Justin—or Little Warren as he was called—should never be made known. Publicity would have been fatal, the rebel element being so prevalent throughout the United States during the war and for considerable time subsequent to its close; it was to be kept secret on account of Justin's profession, which was the stage.

Notwithstanding such secrecy he was three times shot at when on the stage by men who, recognizing his voice, suspected his identity—once in Washington, D. C., once in St. Louis, Mo., and once in Louisville, Ky. He was poisoned three times, but saved by spirit power, the spirits compelling him to vomit, thereby expelling the poison from his stomach.

The above we did not intend giving to the public until his life was published. In time it will be given to the world in three volumes, but there having been several articles in print asking "Was President Lincoln a Spiritualist?" we permit it to be given now.

He went through the war as in a dream, guided by a voice—the voice of George Washington—assisted by Joan of Arc. He was promptly admitted to the White House at any hour, day or night.

He answered the guides' purpose admirably, being so small and having small features he could represent either a boy or girl as conditions required. As a boy he would enter the rebel lines dressed in a pair of little nankeen pants buttoned to a blue waist, go direct to headquarters and ask about his father, take out a top, wind it up and then make it spin, sing for the officers, win their friendship with his childish ways which he could play to perfection.

At one time while Justin was playing in Chicago Abraham Lincoln and Hon. David Davis attended the performance. The name of the comedy was "In and Out of Place," in which Justin represented five different characters. At the hotel Mr. Lincoln said to Mr. Buckley, the manager of the company, "That little creature would make a good army spy, he can represent so many different characters." He did not then think that that little individual would become his private spy. Justin did not belong to the army or the secret service. He belonged to the nation.

President Lincoln believed in Spiritualism, also in Jesus the Christ, often quoting from the New Testament passages connected with the life of Jesus.

Mr. Lincoln had several sittings with a man claiming to be a medium who went by the name of Colchester. He discovered he was a fraud of the worst kind, and ordered him out of the White House.

He had several sittings with a man named Conklin. He told me he thought he was genuine.

Miss Kennedy, he said he knew was genuine, also Nettie Maynard, who was usually the medium for the circles held at the White House.

A woman by the name of Hilton, he thought used some sleight-of-hand business, and also a ventriloquist. Hon. David Davis thought the same.

Hon. E. W. Stanton, David Davis, James G. Blaine, Salmon P. Chase, Gen. Winfield Scott, Richard M. Hooley and President Lincoln pronounced Nettie Maynard and Miss Kennedy genuine mediums.

Miss Kennedy was a wonderful medium, but her health failed, and she gave up sitting for the public.

On one occasion Charlotte Cushman, Laura Keene, Joseph Jefferson, Edwin Forrest, Mr. Conway, Mrs. Scott and Miss Jennie Maybury attended an "afternoon tea" at the White House. President Lincoln sent for Miss Kennedy, and the tests they received from the spirit side of life were wonderful, so much so that Laura Keene took a diamond ring from her finger and presented it to Miss Kennedy, saying "she was the only medium that ever gave her mother's name to her in full. She went back six generations and gave Laura Keene the names of her ancestors in full, which made Laura Keene from that moment a Spiritualist. She never gave up the church, as she felt it was her duty to speak of Spiritualism to all those with whom she came in rapport.

Mr. Lincoln would often talk with Justin about spirit life, and would ask him if when the "voice" spoke to him it sounded harsh or soft.

Justin says, "I haven't seen it stated in print that Mr. Lincoln had sittings with Charles Foster. I think that is a mistake. I never heard him speak of Charles Foster. My intimacy with Mr. Lincoln was such that if he had sittings with Mr. Foster he would have spoken of it to me."

President Lincoln and Hon. David Davis first met Justin in Chicago some time in the forties.

At Mr. Warren's rooms at the National Hotel in Washington, D. C., in 1854, George Washington, through Justin's organism predicted to David Davis the election of Abraham Lincoln to the presidency, which Mr. Davis received with a burst of laughter, to think his old friend Abe Lincoln would become President of the United States.

To corroborate my views of Mr. Lincoln's belief in the spiritual philosophy, I will give his own statement given through the organism of this medium, June 8, 1901:

"I was a Spiritualist and knew that Justin was a medium, all the time I had a desire to take him to one of Nettie Maynard's circles where four of us sat on a piano while the medium was playing, the piano would be raised from the floor. I wished to have him see this, but Mr. Warren would not permit it, saying he did not wish him to come in rapport with Spiritualists," but I said, he is a medium, and some day the world will know it. * * * *

"I remain your everlasting friend and thanking God that I was permitted to understand the beautiful philosophy of Spiritualism before I passed out of my body. I know there are many frauds calling themselves spiritual mediums, but one genuine medium makes up for a thousand of the low-lived villains that rob the people of their money by fraud.

"ABRAHAM LINCOLN.

"One that loved truth always, no matter what it cost."

The Hon. J. W. Somers, who after the war held a prominent position in the Pension Department at Washington, and was for many years an intimate friend of Mr. Lincoln, was visiting at our mountain home twelve years ago. One day in conversation with Justin he remarked that Hon. David Davis told him that six years before Mr. Lincoln's election a little chap in Washington predicted that his old friend Abraham Lincoln would become President. Justin smiled, but said nothing.

E. W. HULBURD.

Descanso, Cal.

AT LAST REACHING THE LIGHT.

Leaving the Orthodox Church and Finding Peace and Rest in Spiritualism.

The article in No. 827 on "The Methodist Catechism" is timely. From childhood up to within a little over ten years ago I had been a subscriber to the creed and catechism of that church. Ten years ago we were placed under the teaching of an elderly gentleman, who had accepted the "higher criticism," and began teaching his class along these lines. All were of middle age and no longer children. Under this gentleman's teaching, "light" began to break in upon my dwarfed and untaught mind, and suddenly one morning I awoke a "new creature," a freed soul, freed from the bondage in which the orthodox church had held me. I began to study this catechism for myself and in the light of my own reason, and the points the brother has brought out began to stand forth clear and plain as manifestly ridiculous and false.

This teacher was "watched," his class "visited" by the pastor, church and Sunday-school officials. He had been a lifelong church member, and was a member of the "official board" at the time. At last he was so persecuted that he resigned as a teacher, but still held his "class" at his residence. God bless him—I can't thank him enough!

Several members asked that their names be taken from the church record, among them myself. In a conversation with the pastor he said to me: "Even if this were true, it would not do to teach it to the children and the young members of the Sunday-school."

I said, "Not? Why not?"

"Because it would destroy their faith and leave them stranded. Would you want your boy to go to Brother H's class and be taught along the lines of higher criticism?"

I replied, "Most certainly I should, and I shall see to it that he is taught along those lines in the future. You may remove his name from the church record as a probationer. I want my boy to know the truth if it destroys his faith in every falsehood he has been taught."

Readers of The Progressive Thinker, here is one who was once strictly orthodox, who gave up in one night of thought with her own mind the idea of a personal God, a special creation, a fall of man, a salvation by atonement, and all the creeds and dogmas attached to it, and did I find myself stranded? Nay! verily, I had found a new country, the region of my own mentality. My own being, and I've been exploring it ever since, and reaching out into the realm of thought unhampered, and free from the chains that bound my mind in darkness.

It does my soul good to read the editorial page of The Progressive Thinker. I have no hatred for these Reverend Doctors, who stand in our pulpits, "blind leaders of the blind," but I do want them to be honest with their congregations, and I know they are not.

A minister compelled to resign because he attempted to give to his congregation what he believed to be the truth, said to me: "For eleven years I stood and preached what I did not believe, and that I knew was false. For three years my conscience hurt me so that I could not rest, and when I began to preach the truth they kicked me out, and I know that there are hundreds of ministers to-day standing in our pulpits preaching what they know to be lies. They do not themselves believe their own words."

But the time is here when all this is changing, crumbling, and nothing can stop the progress of the minds of man and angels.

MRS. MARY SKOGLAND.

Wellington, Ohio.

SEES A BROADER RELIGION.

Mr. Mangasarian Descries Decline of Worship—Service of Man, He Asserts, Is Superseding Reverence for God—Thinks Ministers Care More for Saving Sunday Than for Helping the People—Calls Altruism the Highest Ideal—Finds Narrow Selfishness in Adoration of the Deity.

"The world—in its cultivated portions at least—is hastening toward a great turning point. A change is coming over us which will make us totally different men and women. That change is from the worship of God to the service of man."

This, in brief, was the theme of M. M. Mangasarian in his lecture at the first service for the season of the Independent Religious Society of Chicago at Orchestral hall. His subject, "The Awakening of the World," is the title of a group of lectures, to which this was introductory.

The lecturer expressed admiration for the ministers of Chicago as men, but referred to them as "parasites on the resources of mankind." He said they cared more for saving Sunday than for helping the people.

Says Worship of God Is Immoral.

"The worship of God," he continued, "is a religion of the past. It is impossible to be really moral in the worship of God. Why? Because the highest ideal of mankind is altruism—doing good for which you can expect no return. Now, you cannot do good to God. As you look up to God altruism is far from you, and your service is tainted with the expectation of return—an eternal crown, mansions in the sky. The service of man is the purest form of religion."

No Grecian's pencil e'er did trace
A Nymph, a Beauty, or a Grace
Of fairer form or lovelier face.

But many years ago she left me and passed into that beautiful Summerland that we all are going to.

The old idea that a person whom men ignorantly call "God" made this and all the other innumerable worlds that fill up universal and unending space, is just as much of a mythical idea as is the idea that old Santa Claus brings the children their Christmas presents.

The great truth is, that worlds and systems of worlds—a universe—did not derive existence in any such a way at all. The old Mosaic story about the origin of our world is only a guess. There is not one single word of real true history in the whole old story.

The imperfect workings of the phenomena of nature brings sorrow, pain and death to millions of good people. But amidst their wailings and cries for help to their God, He hears them not! All the help we ever get in these trying moments, if it comes at all, is from our spirit friends and guides. They do the best they can for us under all the circumstances. When we feel their magnetism, we call it either conscience or the Holy Ghost. I myself have received warnings of danger, which if I had not received, I never would have written this article, and you would never have had the pleasure (or pain) of reading it. PROF. J. SYPHERS.

Pontiac, Ill.

ANALYZING THE UNKNOWABLE.

And Taking Into Critical Consideration the Relation of a God to Man, Concluding That the Only Help We Get From an Unseen Source, Comes From Spirits.

Ingersoll was an agnostic, and simply and honestly said, "I don't know" concerning the existence of a personal God, and the continuation of human life after death. But Wm. Jennings Bryan said in his Chautauqua lecture that if Bob did think that, he ought not to say it before the public, for it would have a strong tendency to take away the Christian's comfort and hope. But Ingersoll's saying and speaking his honest convictions on these great questions (that are now as never before taking the right of way in the human mind), should not take away the self-styled Christian's hope and comfort. Ingersoll speaks only for himself.

If the Christian has proof enough to satisfy his mind, that is enough for him. But men's minds are far from being all of the same caliber. What might satisfy some uneducated, unthinking small and weak minds, would hardly set great minds to thinking.

I heard a preacher the other day who thought he was smart enough to handle the God question, declare that his idea of God was, that He could make a world in a minute! That fool idea as to how worlds come into existence, set the more enlightened people who were listening to him into a roar of laughter.

We told him that he was entirely too narrow between the eyes to throw any light upon that great question; that he must study the sciences of astronomy and of geology more, and the old heathenistic Jewish idea of a personal God less; and that finally we had no doubt he would come to the conclusion that the man who entertained such a silly thought as that, did not know one-half as much about God as a grasshopper or a cricket knows about man!

The preacher's unanswerable argument (to his mind) was that we all can see our great little old world and absolutely know that it exists. All our five senses tell us that it exists, and it could not and did not, make itself. That idea looks to the undeveloped mind as proof positive that a God must have made it. But unless you can sink away down deeper than that on the God question, you will never grasp the true idea.

If men had never pushed their investigations in astronomy any deeper than you do on the God question, they would still believe that the flat earth (as they thought) stood still and the sup moved clear around it once in every twenty-four hours. But now all enlightened men, women and children know it is just the other way.

There are so many things both in the bible of nature and in the bible of men, that you have to read backwards to get the truth. The motions of nearly all things in nature that have motion go right contrary to the way they appear to human eyes.

The account given by Moses of the creation of this world by a big and all-powerful being whom he called "Jehovah" or God, was a made-up story—a plausible guess, before the science of astronomy was born. That story did very well as something to rest the undeveloped human mind upon until the true astronomical theory was discovered and everything was demonstrated to be exactly the opposite of the way it looked to the uneducated human eye. But the superstitious and ignorant sapheads declared they would not suffer the old geo-centric theory to be changed and give place to the new heliocentric theory, which could be demonstrated in a thousand different ways to be true. No! those old orthodox would not give up their old ideas for the new without a fight. Their most reliable argument in those dark ages was Fire! And only think of the tens of thousands of good, honest, and the most enlightened people, who had to suffer martyrdom and to part with their sweet lives at the stake, a sacrifice to ignorant bigots.

But the conflict between religion and science is now about over, and the fires of persecution have been stamped out, and such liberal laws enacted that they have put a stop to the murdering of men and women for a slight difference of opinion either in science or religion.

The man who in this age of science and light would point to our world as positive proof that it must have been made by somebody, his mind is in the same childish state that children's are who point to their presents about Christmas time, as positive proof that Santa Claus does exist. Yes, we acknowledge that the world exists, and that the children have their nice presents, but they get them some other way.

When I told my beautiful wife (Mrs. Sarah Syphers Kent) of my conviction and conversion on the Santa Claus question, she was greatly delighted. She said she had never told the Santa Claus lie to her children but what she felt a deep conviction for sin. She herself was one of the most beautiful women I ever saw, tall and shapely; her complexion was equal to the tints of the peach-blow, her beautiful wealth of hair was pure black, wavy and glossy as the raven's wing. Her eyes were black diamonds, and

How to Eliminate Fraud.

That fraud exists in our ranks IS LAMENTABLY TRUE, and that we as a class are in a measure responsible for it is also a fact. Let me explain what I mean.

About eighteen years ago I was one of a party who held a seance every Monday evening at the home of a staunch Spiritualist. There were six of us besides the medium, a young man who possessed wonderful power for physical manifestations. It was his custom to go into a deep sleep while we sat around a large table and he would then be controlled by a high spirit who gave us instructions how to proceed. These seances continued regularly for over six months, and many phases of mediumship were developed in this young man. We received otherealization, as many as three full forms being seen at once, independent writing on sheets of paper left on the floor under the table, independent playing of musical instruments, etc.

The more we received the more we demanded, and we thought we were unkindly used by the spirits if they didn't give us something new each seance, after a while the power waned, and the medium began to substitute fraudulent messages instead of holding himself negative to receive the spirit manifestations, and to do other little things in which he was finally detected. When accused of fraud he defended himself with the plea that when he came out of the trance condition he was exhausted, and felt weak for several days afterward, that the more we demanded of the spirits the weaker he became until finally he refused to submit to their control and thought he would try to satisfy us himself.

We, unconsciously, were the cause of his prostituting his wonderful gift. Is it not so in many cases? It takes the strength and vitality of the mediums to produce genuine spirit phenomena and unfits them to do other work whereby they can earn a living. We do not appreciate the sacrifice on their part, but keep demanding more, thus ofttimes forcing them to fraud whereby to earn their daily bread.

This is all wrong, and can be eliminated by placing the right conditions around our physical mediums. Every society should have its regular settled pastor and also its message bearer or one who can produce physical phenomena. Sundays should be devoted to expounding the philosophy and the week-day meeting to the phenomena. Salaries should be paid each and the most harmonious conditions made for both, so that only the higher intelligences can come to instruct.

Materialization is a fact in nature and I have had many opportunities to witness the genuine phenomena, some of which I may write of later. The time will come when it will occur in broad daylight and then all "cry of fraud" will cease.

LIDA BRIGGS BROWNE.

Utica, N. Y.

Hypnotically Produced Music.

In the last number of the Journal des Debats M. Henri de Parville carefully goes over the whole ground and the facts presented are well worth considering. M. de Parville first takes up the case of a subject by the name of Aubert. "This man, although he had but a rudimentary knowledge of music, performs on the piano, in a semi-hypnotic state, compositions which recall the musical style of Mozart, Chopin, Beethoven, Schubert and others.

"A second and far more remarkable case, however, is that of Mlle Nydia. This woman, in a hypnotic state and with her eyes carefully bandaged, is able to play on the piano any piece of music which may be given her. Thus, at a sitting recently held at the Theatre de la Monnaie, in Brussels, Mlle. Nydia was led to M. Silvayn Dupuy, chief of the orchestra of the theater, who gave her a piece of music composed by himself, which had never been published. M. Dupuy saw that the bandage had been tightly placed over the girl's eyes. Mlle Nydia then sat down, held the paper in her hands for a few moments, and then to the great astonishment of every one played the piece without hesitation.

"Two physicians examined the young woman and found her to be in a real hypnotic state and absolutely insensible to the exterior world. There were then placed over her eyes a succession of bandages, alternately white and black, and she was led to the piano. One of the spectators offered a new opera which was placed on the piano. The hypnotizer looked at his subject and immediately the girl played the piece with the greatest cleverness.

"Another spectator, who had just arrived from New Zealand, offered a piece which had never been performed in Europe. Mlle. Nydia, however, executed it at once, and she played with the same skill a piece which had just been composed by M. G. Germain. At public request she played a piece of Paderewski, which was unknown to her, and finally, a lady wrote the title of a piece of music on a slip of paper, put it into an envelope which was afterward sealed, and gave it to the girl. She placed it on her forehead for a moment, and the next instant was playing Beethoven's 'Clair du Lune' sonata."

AN OBJECT LESSON.

The Great Evil of Child Labor in Georgia.

The Georgia legislature has again refused to give any protection to the tiny children in the cotton mills. Little girls and boys of five and six years old may still be legally worked for eleven hours, and all night through if it pays the mill-owner to work night shifts.

The women of Georgia have labored earnestly for years to secure a child labor law, but the women have no votes. Is it likely that the legislators would have proved so deaf to the request of thousands of women if those women had represented thousands of votes? It was a Georgia lady who said, several years ago, when this bill had been voted down, that the Georgia legislature seemed to be in league with the Woman Suffrage Association to convince the women that they needed the ballot.

Colorado's child labor law is considered the best in the United States, and it is worthy of note that children cannot be worked to death with impunity in any state where women vote.

ALICE STONE BLACKWELL.

He that thinks he can afford to be negligent is not far from being poor.—Johnson.

Let no man give advice to others that has not taken good counsel to himself.—Milton.

I have always been a quarter of an hour before time, and it has made a man of me.—Lord Nelson.

The Spirit World.

Its Status as Presented by a Learned Swedenborgian.

The spiritual world includes three great divisions, heaven, hell and an intermediate region which Swedenborg calls "the world of spirits." In the last man lives, as an unconscious denizen of the spiritual world, during his life on earth; and in this he awakes, after the brief period of unconsciousness which usually accompanies physical death. There are innumerable subdivisions of each of these great primary divisions, but with them we need not now concern ourselves. The central fact of them all is that they are essentially states of the individual and collective human mind; heaven, a confirmed love of good or use and of the truths which support, enlighten and direct it; hell, a confirmed love of self and of the falsities by which it is supported and justified. The world of spirits is a state in which influences both from heaven and hell meet in the same mind; where, during man's life on earth, his choice is made between them; and where, after death, the results of that choice are fully disclosed.

Swedenborg's statements about the spiritual world often raise in the same mind two difficulties of an opposite kind. On the one hand, life in that world, as described by him, is so like life in this that his teaching seems to reduce the vague, emotional ideas which most people who believe in a future life form, by methods of which they are but dimly conscious, to something like commonplace. And on the other hand, the fundamental facts of that world seem so remote from human experience that it is difficult to conceive of a real, stable and vivid human existence subject to such conditions. Whether there be any substance in these difficulties remains to be seen. They at least afford a convenient line of exposition; and I will, therefore, state briefly in what respects life in the spiritual world, as depicted by Swedenborg, resembles life in this world and in what respects it differs.

They are alike in these respects. When the separation of a man from his physical body is completed, which is usually on the third day after his decease, he finds himself, so far as his senses inform him, exactly what he was before, except that the material world and all that it contains have absolutely disappeared from his consciousness. Every bodily and mental faculty is perfect. His heart beats, his lungs respire, he eats, drinks and sleeps, he mingles in society, converses with others and amuses himself according to his tastes. He reads, studies and works according to his aptitudes and the habits he has formed. A man is a man, a woman a woman and a child a child still. He finds himself in a world, the scenery and surroundings of which closely resemble those of the world he has left. There are hills and valleys, streams, lakes, seas, animals, plants, houses and cities, and people living in them. In a word, he is surrounded by objects such as he was familiar with during life on earth. There is no apparent difference whatever. Swedenborg, indeed, repeatedly states that the similarity of the other world to this, in all its outward aspects, is so complete that a man does not know, unless he reflects on the subject, that he is not still living in his physical body in a material world. Here, however, in the external appearances of things, the similarity ends. This dissimilarity is great and not so easily described.

Though the objects of that world appear to be separated by spaces, like the objects of the natural world, the spaces are of an entirely different order. The objects sensated there are spiritual objects, though presented under appearances like those of natural objects, and the spaces in which they are seen are spiritual spaces. They are not fixed as material spaces are, because there is no matter or physical sensation there to constitute such fixity. The objects which are sensated by spiritual beings are states of their own minds and of the minds of others with whom they are in more or less close and permanent relations; that is, the objects of the spiritual world, regarded as a whole, are all the infinite varieties of goodness and truth, and of the perversions of these, which are the substances that constitute it. In other words, angels and spirits sensate spiritual qualities as objective forms; their sensory state being just the contrary of that of men in the world, who sensate material objects, while spiritual qualities outside their own minds are not sensibly existent to them, except so far as they learn to discern them through the veil of matter.

The conception of the spiritual world as being divested of fixed or limited space, and consequently of definitely measurable time (for all the measures of time depend on the motions of matter in space) is fundamental in Swedenborg's teaching. Unless we can bring ourselves to believe that at least there may be a real world which is not in space and time such as we know in this world, it is impossible to believe in or even to conceive the nature of his alleged experiences. It is not possible to discuss here the reasonableness of this conception. It will, I imagine, present little or no difficulty to a mind that is somewhat versed in psychology, provided its knowledge is derived from direct inspection of the processes of mind and not merely from text-books.

The spiritual world, considered as an object of sensation, is created by God through the minds of angels and spirits and in correspondence with their states, individual and collective. That world is real because it is His creation, and because it bodies forth the supreme realities of human existence, which are spiritual. The difference between the state of consciousness of angels and good spirits (or those who are becoming angels) and our own is that, whereas we apprehend objects as external to and independent of ourselves and see little in them that is germane to our spiritual states, their consciousness is primarily fixed on the states of mind out of which the sensuous objects are generated and which they embody and depict. And this bent of their minds does not mean, as might be imagined, an everlasting concentration of their consciousness on themselves, but the precise opposite of this. For they know that they receive all the things which constitute heaven within them and around them as free gifts out of the abundance of the Divine love and mercy, and they love to have it so. It is not, therefore, self they see when they look within and around, but something from the Source of all unselfish good, who has moulded them into and keeps them in some resemblance to Himself.

Nevertheless I am aware how exceedingly difficult, if not impossible, it is for the mind in certain states to grasp this idea with any confidence. Nor is there any harm in thinking that the things we sensate are exactly like our sensations. That is how we are meant to think for the purposes of our active life in the world. It is only when we begin to reason adversely to the divine from these sense impressions that they become dangerous, and may become fatal. For they tend to a practical if not theoretical atheism. Beware, then, lest you permit the conception of the external world as existing independently of mind to dominate your ideas of God and Divine things. Perhaps enough has been said to show that there may be weight in the warning which Swedenborg so often utters, when explaining the nature of spiritual realities: "Do not, I beseech you, mingle your thoughts with Time and Space, for to the degree that Time and Space are in your thoughts while you read what follows you will not understand it."

Let me beg those to whom such an idea may seem difficult, if not impossible to grasp, to put this question seriously and reverently to themselves, "Ought we to think of God as existing in space and time?" If the answer is "Yes," one or the other of two consequences, both disastrous to clear spiritual thought, will ensue. Either we must conceive of God as a person located in some spatially measurable portion of his universe; that is, as being in reality neither infinite nor omnipresent; or if, shrinking from this, we try to preserve the idea of His omnipresence, it will be difficult, if not impossible, to avoid confounding His immanence with some undefined inmost principle of nature. But if the answer is, "No," if the supreme source of all being, reality and power is not in space and time, why may there not be worlds of real and orderly being, created and sustained by Him, which also are not in space and time? Or, to put the problem in another way, can you believe that love and thought are in space and time? It is true that, acting through the physical brain they cause motions in space and time; but these motions are not the things themselves. Can you measure them by inches or weigh them in scales? We do, indeed, apply many of the terms we derive from the material world to states of mind—such as high and low, hard and soft, hot and cold—for there is a true correspondence between matter and mind, and the qualities of the one therefore aptly describe the states of the other. But in so using them we instinctively reject the merely material conceptions which adhere to the terms, and convert them into their mental equivalents.

If the reality of a non-spatial spiritual world would be granted, and that man as a spiritual being, lives in it, even during his life on earth, Swedenborg's experiences become at once intelligible and even simple. The progressions of that world are as real as those of this; but they are mental, not physical progressions. A man's spiritual journeys consist in all those states of other minds with which he is brought into more or less sympathetic or, it may be, antipathetic relations. As Tennyson finely says:

Eternal process moving on,
From state to state the spirit walks.

Swedenborg could traverse the spiritual world, as it were, from end to end, without being in the least impeded by his earthly body, whose motions had no relation whatever to these spiritual journeyings.

J. HOWARD SPALDING.

THE TRUE TEMPLE.

In far-off Egypt's sunny land,
Out on the desert and the sand,
Stands a pyramid alone,
Made of mighty blocks of stone;
And in its chambers vast and deep,
The forms of many monarchs sleep.

And one was wound in purple folds,
His name wrought out in letters of gold,
And a crown of diamonds that sparkle now,
Was placed upon his honored brow;
And a jeweled scepter was in his hand,
Whose power was felt throughout the land.

And when his earthly mission was done,
They laid him to rest as a child of the sun,
And the tears of a nation were o'er him shed,
For the king they loved was silent, was dead.

But his spirit comes to you to-day
To speak through these living lips of clay,
And they say that in the years gone by,
Men raised great steeples to the sky,
And built great pyramids of stone,
To stand on desert lands alone.

Where the sunlight kisses them each day
Yet drives not their mystery away
Or tells just how, or why, or when,
They were built by the powers and strength of men.

And in the cathedrals vast and dim,
Where the sunlight never enters in
Men stand in all their pomp and pride
And say, when some mortal form has died,
That some day, near a far-off throne,
You, perchance, may meet and greet your own.

But I have come in the spirit to-day,
These words of truth to speak and say,
That never has the hand of man
'Neath sun or sky of any land,
Gathered their little strength to do
A thing so noble, grand and true,

As to build a temple that will stand
As a beacon light to the spirit land—
A temple so clean and pure and white
It will ever let in the golden light
Of truth wherein the soul can see
The way to light and liberty.

And some day ye shall stand in the watch tower
And hail each passer by,
And give them the fruit of the spirit,
When in hunger their soul doth cry.

For the teachers and friends in spirit,
Have long since willed it so,
That the little band of workers
In faith and love below

Should blaze the way for a temple
With thoughts so grand and high,
That help would come from far-off lands,
And from angels in the sky,

That know the needs of the spirit—
Just a simple, pure white home,
A temple of love, and hope and peace
Where all are welcome to come

To receive the blessing of heaven,
In this haven of sunshine and love,
Brought to us in tender compassion,
By the angels of light from above.

MRS. NORA ARMSTRONG.
Portland, Ore.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.

AGE OF MAN ON EARTH.

Some Pertinent Reflections Thereon Illustrating Important Facts.

Most readers are familiar with the eloquent disquisition on lost arts written and spoken to thousands of Americans many years ago by Wendell Phillips. Few can have read what he wrote without being led to reflections on what may be the deeper significance of such facts as wrote of, and to them many have since been added.

Within recent years there has been great activity in exploration and excavation on the sites of ancient cities of which history has long had more or less vague mention. Among the striking facts emphasized by the result of this activity is the knowledge that many of these ancient cities, though now in complete ruins, and some of them for long periods entirely lost to man's knowledge, prove upon being turned up to the light to have been superimposed upon the ruins of yet other cities far older than themselves and that these yet older cities are known to have existed at all only through these recent excavations.

The University of Chicago has an excavation expedition in the great plain of Babylonia and the field director has recently published some account of its results. In this are particulars, in part, of the excavation of Bismaya, a Sumerian or ante-Babylonian city, believed to have flourished 5,000 to 6,000 years ago.

The Babylonian plain, almost perfectly level, a thin crust of clayey soil imposed on a bed of caving sand of unknown depth, without slopes on its surface, offered difficulties to any kind of drainage that would seem to be nearly insuperable to the best sewer-building science of our own day.

Yet this excavation has revealed that the drainage engineers of 6,000 years ago overcame them triumphantly by an elaborate system of terra cotta drains sunk many feet into the sand, erected vertically of sections resting on each other, each with grooved flanges to receive the one above it, and all perforated with small holes through which water could escape into the sand in the event of any choking of the lowest outlet.

In this drainage system are found, also, constructed of terra cotta still well preserved, several examples of arched drains. Until the discovery a few years ago in the lowest stratum under the Babylonian city of Nippur of a dilapidated arch it had been supposed that the arch was wholly unknown until Roman times. But it now appears in this excavation and in some others made by the Germans in the same region that the arch was frequently employed by builders of cities long anterior to Babylon, or more than 6,000 years ago.

When we read of these things to-day we can not avoid yet more interesting reflections. Within the memory of living men it was the well-nigh universally accepted belief that the earth was spoken into existence "out of nothing" only about 6,000 years ago. Here and there some daring individual speculator thought and spoke differently, but he was looked upon as a profane and dangerous man in whom other men scarcely dared repose confidence even in the ordinary affairs of daily life.

Yet now we are learning that before the day when Adam was believed to have been created as the crowning act of the creation of the earth, even then men were living in millions on the plain of Babylonia, building great cities, furnishing them with what we of to-day call "modern improvements," and achieving therein these and other works which amount to indubitable proof that they had developed a civilization which all of human history that we know anything about goes to show could only have been the product of evolution through thousands of anterior years.

Further, men have long known that in Egypt and in many other parts of the world are the remains of other cities demonstrating the existence of other forms of civilization approximately as old as Babylon. And if in Babylonia there had been elaborate civilization long anterior to Babylon is there any reason to deny that older civilizations also preceded the vast remains of dead civilizations in other parts of the world? It could hardly have been true of Babylonia without being equally or nearly equally true of other regions.

Moreover, since we long supposed Babylon to have been the outgrowth of the first civilization attained by mankind and now find that it was not so, but had been preceded by other far earlier civilizations, culminating in the greatly older cities of Bismya and Fara and others, all evincing growth through many ages, are not we authorized to believe that Bismya and Fara were no more than Babylon products of man's earliest civilization? As they underlie what we long supposed the oldest of man's work, may not—indeed, considering their character, must not—there be others still older still underlying them?

Are we not almost driven by such revelations of antiquity not heretofore conceived of to the conclusion that for countless millions of ages the old earth, which has not essentially changed since our civilization began, has been the scene whereon human civilization after civilization, varying in form but always human civilization, has been born in endless succession, each growing up through thousands of years, culminating in the highest attainment possible to each and then dying out and perhaps through unrecorded ages of savagery or in some other wise regerminating into a new form of life to bear blossom and fruit and die in its turn? And we must further conjecture that this process of birth and bloom and culmination and decay and death and rebirth of man's civilization, as of men as individuals, is to go on through uncounted ages of a perhaps endless future?—Chicago Chronicle.

IF I WERE YOU.

If I a little girl could be,
Well—just like you,
With lips as rosy, cheeks as fair,
Such eyes of blue, and shining hair,
What do you think I'd do?
I'd wear so bright and sweet a smile,
I'd be so loving all the while,
I'd be so helpful with my hand,
So quick and gentle to command,
You soon would see
That every one would turn to say,
"'Tis good to meet that child to-day."
Yes, yes, my bird, that's what I'd do,
If I were you.

Or, if I chanced to be a boy,
Like some I know,
With crisp curls sparkling in the sun,
And eyes all beaming bright with fun—
Ah, if I could be so,
I'd strive and strive with all my might
To be so true, so brave, polite,
That in me each one might behold
A hero, as in days of old.
'Twould be a joy
To hear one, looking at me, say,
"My cheer and comfort all the day."
Yes, if I were a boy, I know
I would be so.

—Sydney Dayre, in Independent.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cents.

Review of Passing Events.

BY HUDSON TUTTLE, EDITOR-AT-LARGE, N. S. A.

A Letter Which Answers Itself.

The following letter from Ex-Senator R. A. Dague, speaks for itself, and its questions carry their answers with them. Henry Frank has on several occasions received flattering notices from Spiritualists, because of his iconoclastic utterances. He has appeared on the platform of at least one of the leading camps. He belong to the bushwhackers who carry on a guerilla warfare along the borders of free thought. As for what a "new-thoughter" believes, or is aiming to accomplish, I confess I do not know. Not that I have made no effort to know, for I have read most of the books and magazines devoted thereto, but to my mind the more I read the thicker the fog settles and darkness gathers. No man can be better qualified than Henry Frank for teaching this potpourri of smattering science. As any charlatan can place "professor" before his name, and even barbers are "tonsorial professors," no one will object to Henry Frank's taking that title, but when it is claimed that he is a scientist, we ask in what department of investigation he has made himself proficient? This talk about "science" and "scientists" is cheap rubbish, which the real scientists never indulge in:.

Alameda, Cal.

Editor-at-Large—I attended a lecture in San Francisco, delivered by Henry Frank, who spoke on "Psychic Phenomena and Science." The chairman introduced him as a distinguished scientist from New York, whose books and lectures had caused a tremendous new thought movement throughout the United States. The chairman further announced that it was the purpose of the New Thoughters to establish a great university in which the New Thought was to be taught by Mr. Frank and his followers.

The professor after a few preliminary remarks, plunged right into the subject, by declaring that 999 spirit mediums out of every 1,000 were sleek impostors and conscienceless fakirs. Most if not all the spirit phenomena is clever trickery, and the true scientist believes that the 1000th part not legerdemain, can be accounted for by science. Mediumship shatters the nervous system and disorganizes the brain, and that is the reason such large numbers of mediums go insane.

"Do you know," thundered the lecturer, "that stimulants, especially whisky, help wonderfully to procure spirit manifestations? Often the drunker the medium the more convincing are his tests." The learned professor then confided to his hearers the all-important fact, that he had given the subject of intuition and man's "sixth sense," profound study, and had about arrived at the conclusion that these so-called faculties, or powers, were not prophetic of new unfoldment coming to mankind, but are remnants or lingering fragments of man's equipment in the infancy of the race. In due time man will probably outgrow them and they will disappear.

"Have you ever noticed," said Mr. Frank, "that the first control of mediums are Indian savages?" This to him indicated that the deranged brains of mediums dig up from the depths of their submerged sub-conscious minds, shadows, memories and impressions that come from the experience of remote ancestors when they were savages. These Indian spirits, seen by mediums, are not real spirits, but memories and images recorded in the subconscious mind of the mediums.

Here the professor imparted the startling discovery which he had reason to believe the solemn truth, that every man and woman has stored away in their subconscious minds the entire history and experience of all their ancestors clear back through the dim historic past.

"My friend, Minot J. Savage," declared the speaker, "is one of the really good men who has been obfusticated on Spiritualism. Dr. Savage tells of two men, who had agreed on a code of signals to be given by the first one dying to his living friend, if spirit communion were possible. "A" died. On one occasion "B" received through a medium a message from "A," in which the letters, words and figures were correctly given as agreed upon. No one but "A" and "B" knew of this signal.

"Now," declared Mr. Frank, "this is no evidence that 'A' communicated with 'B.' The phenomena can be accounted for in a scientific way. The medium's sub-conscious mind is in contact with the infinite ocean of thought and when 'B' called on the medium the latter drew on his reservoir of his subconscious mind, which extracted from the ocean of mind the signals where they existed, and the medium then gave them to 'B' as a message from spirit 'A.'"

At the risk of exposing my ignorance, I wish to inquire who is Henry Frank who comes to us away out on the western edge of the continent, and tells us there is no more than one honest medium in a thousand; that whisky produces the best manifestations, and that a very large proportion of mediums go crazy? Is he a distinguished scientist, as stated by the chairman? Is it true that to him is due the credit of the much talked of New Thought movement?

Am I too stupid to know whether or not I have a sub-conscious mind? Have I? I am so dull that I do not understand how all thoughts that have ever been "thunk" by the myriads of earth's inhabitants, are things floating about like driftwood on the infinite ocean of thought, or flying through infinite space like black birds, some singly, some in pairs and some in dozens linked together like a string of sausages, all prowling around, watching for an opportunity to fasten to the innocent subconscious mind of mediums, and palmed off on Minot J. Savages and other gullible Spiritualists as messages from departed friends.

Now, Mr. Editor, you will confer a great favor on correspondent, by telling me if I really have a sub-conscious mind chockfull of Indians and bear fights, and all the records of all the rackets my reverend ancestors were engaged in back to that far distant period when they climbed trees for cocoanuts for dinner, and if so, is it also a fact that "these crazy" mediums with wrecked nervous systems and disordered brains, either when drunk or sober, can fish up these old records of my ancestor's capers and play them on me for spirit messages? Is it true I have two minds—a deep cellar and an upper story mind, and the chief business of the lower one is to deceive and make a fool of the upper one?

R. A. DAGUE.

A "scientist!" Science is truth. The true scientist is always for the truth, even though it subverts his most cherished theories. The scientist never makes a statement without knowing it by evidence to be true.

Does Mr. Frank know that mediumship shatters the nervous system and promotes insanity? Can he give the name of a single medium who has by that gift become insane? Can he give the names of mediums who claim drunkenness is promotive of mediumship? If all are frauds, why should this practice drive them to insanity, or why should whisky assist?

This talk about the sub-conscious mind, and "infinite ocean of thought" on tap for those who can become connected with it, has no more real foundation that a dream. This is a prolific field for the pretender and the quack and their wildest vagaries are glossed and made attractive by the glamor of pseudo-science.

A $50,000,000 Gift.

Fifty millions is the gift of Rockefeller to the University of Chicago. President Harper visited him, not satisfied with the few odd millions already bestowed, and like another Oliver Twist, cried "More! More!" until the great gift ought to satisfy even an impecunious college president.

It will be remembered that the first gift was for the prosecution of bacteriological research, in which the oil king had a strange interest. Really it was to place the university in the front ranks of the schools where vivisection of animals, and unlimited cultivation of virus in their flowing blood were to be practiced. Vivisection—the strapping of living animals to the dissecting table, and cutting through quivering nerves, as a dead animal would be dissected, before gaping classes, has become such a horror in many of the leading colleges and been upheld with such arrogance by many medical men, that societies have been organized in England and America to prevent, as far as possible, the inhuman cruelty perpetrated under the name of science.

When the great fair at St. Louis was in preparation, the American society applied for space to make an exhibit. The intention of its officers was to show the public that the appliances for holding motionless the living dogs, cats, horses, etc., while dissected, and pictures of the various stages by which it was ascertained, how much pain an animal could endure—how much of its body could be cut away—and yet life remain. The fair management granted the space, and the Humane officials were pleased with their success. The matter came to the ears of the vivisectionists, and they appealed to President Harper who advised with the board, and the grant was rescinded. All the space the Humane Society could have was headquarters for display and circulation of its literature! The implements of the inquisition as practiced on animals must not under any form be displayed!

We believe that this matter appeals to Spiritualists more than those of old beliefs. The Bible and church teach that animals have no rights man is bound to respect. They are his for life or death, to do with as he pleases, and the torture or death of thousands is nothing if human needs require it. Spiritualism teaches that the dumb creatures of the field and wood should be treated with kindness and never subjected to unnecessary pain. To torment, and cause suffering to animals, differs only in degree from causing the same in human beings.

The most eminent surgeons have unequivocally declared that this dissection of living animals is useless, and misleading and inoculation with virus harmful, instead of curative. Rockefeller's gift allows callow professors, to experiment on hecatombs of guinea pigs, dogs, cats, horses and other animals, inoculating them with various forms of deadly virus, extracted from putrid blood. Confined in cages, these animals can be watched day by day through all the prolonged agony of the engendered fevers, and from their burning veins, "toxins," and "anti-toxins" extracted to ferment the blood of human patients. It is all to the glory of "science," and alleviation of human suffering!

Is it, or is it for the lust for cruelty, the gratification of the beast in human nature?

Already the fruits appear. The Associated Press is furnished a report of the experiment of Doctors Guthrie and Carrell, in grafting vital organs on other parts of the body than those to which they belong. They opened the throat and chest of a dog and moved the animal's heart into its neck and grafted it there, and its functions went on without much disturbance. In other dogs they reversed the circulation of the blood!

Ordinary man, with the modesty true science yields, would wait the completion of their studies. Not so these college professors. They fill the ears of greedy reporters with their expectations. Dr. Carrell, says: "What we have learned gives us hope that we may replace a wounded or worn out heart in a human being with the healthy, youthful and strong one from a living monkey."

Here is the full confession of object and intention of this sacrifice of countless animal victims. Some time, somebody may need a heart, and a kind monkey will be called on to give up its valuable treasure. Of course the monkey has nothing to say about it more than the dogs. Man wants it, and takes it. If such a man should need another heart, and the grafting can be done, a strong living hog would be the most appropriate animal to furnish it.

Do the professors believe that a monkey's heart can be grafted into the place of a man's? Of what value to science, or to anything else, is moving a dog's heart into its neck, or reversing its blood-current? The fiends who did the will of Torquemada in the torture chamber, might have learned lessons of these Chicago professors. Calvin, instead of burning Servetus, might have given him over to them, to perform the experiment of dislocating his heart into his neck, or grafting in its place that of a dog or a monkey; or more horrible, the Holy Father's might have called on these doctors for a tube of one of their toxins, and with a hypodermic injection set the blood of the heretic aflame, and for weeks and months gloated on his agony. Even an anti-heretic toxin might have been invented for their use.

Do these professors believe in their expectations? Not for a moment. They are not idiots. They seek the reporters, to exploiter, and gain cheap notoriety.

The University of Chicago will be endowed as no other. It will have the means to become equiped to completeness. Yet is there a Spiritualist willing to place his children in a school dominated by such a spirit? Endowed by money-madness and ruled over by the arrogance of Pecksniffian piety and parvenu science, where cruelty to animals, cruel brutality in college games, hazing, and all that goes to make up what George T. Angell calls "the college devil," are at a premium.

And yet with accents of surprise, we hear it asked: What do Spiritualists want of a school of their own?

HUDSON TUTTLE,
Editor-at-Large N. S. A.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $3 per volume.

UNIVERSAL NATURAL ALPHABET.

An Interesting Report From J. Madison Allen.

Permit me to present a brief sketch of my present outing so far as it has developed. For the first time in my career as a public advocate and teacher of Spiritualism, I find myself in the midst of a large community composed almost entirely of Swedish people. I find them teachable, ready to receive truth—tho' as a people sincerely "devout"—conscientious, home-loving, friendly, unpretentious. My lectures were given in English (which they understand); but their conversation with each other is a linguistic puzzle which I am not yet able to make out or keep up with. Their speech flows forth seemingly with almost the rapidity of lightning, without effort hitch or pause, and all the words blended into one! I am availing myself of the opportunity, however, while here, at Verona, Mo., to secure good illustrations of the language and of its scheme of elementary sounds, for insertion in the so long deferred but by no means abandoned work on the Universal Natural Alphabet, or Normalfa—with which system the exact pronunciation of any possible language, dialect, or gibberish, can be represented with scientific accuracy; so that any person anywhere who has mastered the alphabet can readily and correctly pronounce any written or printed word he may see, or spell any spoken word he may hear, without spelling book or pronouncing dictionary.

This is an achievement fraught with such immense benefits to universal mankind, that it ought not to be suffered to lie upon the shelf until the earthly originator of the system shall have left the mortal body.

In the midst of many other duties, extending over a period of nearly half a century, he has elaborated a complete compendium of the science of Alphabetism and has prepared illustrations from about 200 languages and dialects of America, Europe, Asia, Africa and the isles of the ocean, thus fully demonstrating the world-wide adaptability of the system. Supplying a connecting link or common tie between the nations, the Normalfa will prove to be of the greatest assistance in the inauguration of the era of universal peace, justice, liberty, brotherhood. The subject, or proposition, of unifying human speech by means of a scientific and natural system of sound-representation, was brought prominently before the Spiritualist public during a period of about ten years, dating from August 8, 1863, at which time an announcement of the discovery appeared in the Banner of Light. Numerous essays, etc., followed from time to time. Commendatory resolutions were adopted at a state convention held in Boston; at the National Convention held in Providence (at which I was a delegate from Vermont); at the National Convention of the Children's Progressive Lyceum held in Philadelphia (at which I was a delegate from New Jersey), and on other occasions. Several introductory booklets and charts were published, advertised and widely circulated, and class instruction given in that portion of the system required for writing English. Some correspondence was had with foreign countries. But the effort at propaganda required a full and complete presentation of the science of speech and art of representing it, and the matter was temporarily dropped until a work could be brought out doing full justice to the subject. The material for such a work is now accumulated, and the author hopes to be able to present to the world ere long a fitting compendium of this gift from the higher life—declared in a letter from Hon. G. S. Boutwell, United States Secretary of the Treasury, to be "one of the most valuable and important discoveries since the art of printing."

I return to the "home" field from here in time to speak on Sunday, September 24. The next point will be Nevada, Mo., for the annual convention of the "New Thought" thinkers. Will fill a few more engagements before going south for the winter. Address 651 So. Grant street, Springfield, Mo.

J. MADISON ALLEN.

OCCULT GEMS NOW A FAD.

Society Folk Wear Mystic Stones to Ward Off Evil.

Word comes from London, Eng., that talismanic gems are the fad of the hour. Society, which has been reveling in occultism, is having its jewels reset cabalistically.

The idea comes from Paris, where the Parisians are wearing mystically engraved jewel amulets to ward off evil influences. Mounted in platinum and gold, the jewels, which do not become talismanic until they have left the engraver's hands, are being set in fantastic designs as rings, pendants, bracelets and necklaces. Needless to say, the new craze is good for the jewelers, for the jewels must be new, or, at least, recut, if they are to gring good luck to the wearers.

Mystic Stones and Their Signs.

The mystic stones and their equivalent signs are:

January—The Water Bearer—Sapphire.
February—the Fishes—Amethyst.
March—The Ram—Blood Jasper.
April—The Bull—Garnet.
May—The Twins—Emerald.
June—The Crab—Agate.
July—The Lion—Cornelian.
August—the Virgin—Sardonyx.
September — The Balance — Chrysolite.
October—The Scorpion—Alectorine.
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A SYMPOSIUM.

Suggested by Dr. Alex. Caird, of Lynn, Mass.

Massachusetts steps to the front and demands a hearing. Alex. Caird, M. D., an influential Spiritualist, suggests a Symposium on an exceedingly important subject. It will be inaugurated in his special honor as a leading and highly respected Spiritualist of the Old Bay State, one who is constantly working for the spread of the Truth as manifested in Spirit Return. It will prove especially interesting, suggestive and valuable to every reflective mind.

The Important Question.

What Does Spiritualism Teach That Spiritualists Believe in Common?

Spiritualists Require No Creed

On What Fundamental Principles Do Spiritualists Agree?

The discussion of this question has called out a wide range of views, and while some of the replies have narrowed the field of agreement to the single fact of spirit communion, others have given it a wide extension. The question seems to presuppose that there necessarily should be agreement, and be something like a church creed to which all may subscribe.

If it be entertained, that spiritual beings have a knowledge superior to mortals, and are infallible, which is the old idea, then divergence and disagreement in their teachings is of vital import. But the modern view of spirit existence being a continuance of this, and that spirits are not endowed with intelligence greatly superior to that possessed in this life, places the utterances of inspiration on the plane of common things and does away with the superstitious acceptance of spiritual authority.

A spirit may be in error, misinformed, and prejudiced, just the same as before leaving its earthly body. We are not to expect the communications received from such spirits to agree, on the contrary we are assured they must differ, as the views of men differ. Each and every one, by the laws of his being, must reach his own conclusions by reason.

Why should it be held essential that spiritual communications should agree, more than all men should agree?

Why should a formula of thought be drafted to which all can or must subscribe? Is there a scientific body in the world that makes membership dependent on adhesion to certain beliefs, or even demonstrated principles? To belong to a geological society one does not have to avow belief in evolution. He may or may not hold to a personal Creator, and the cosmology of Genesis. Only do church organizations demand acceptance of a creed—or agreement.

Such a creed is the abhorrence of most Spiritualists. Many of them have escaped from years of bondage of cruel dogmas, and will not submit to the faintest indication of thralldom. They might look with some deference on superior spirit messages, did not these carry with them the limitations of their authors. A spirit, born and reared in earth-life in the church, does not at once come to the truth. It returns and through a medium also of church belief, affirms the doctrine sacred to it while here, and is positive about God, Christ, heaven and hell as the most orthodox preacher.

Other spirits affirm the old doctrine of reincarnation they believed in here, which they have not, or cannot verify in their state more than in mortal life.

Others repudiate the eastern myth, and would have the spirit a product of evolution by law.

Some divide the the spirit world into seven spheres, while again it is taught that there is no arbitrary division.

What are we to conclude? Simply that spirits are limited in knowledge and fallible, and must not be taken as authority, and in this all Spiritualists agree.

There are other points, as the fundamental proposition that man is a spirit, incarnate, which at death passes from the earthly body, remaining the same individual. That this spiritual being has an infinitely progressive existence. That there is no other savior than by growth in knowledge. That spirits are cognizant of those in this life, and can under favorable conditions communicate with them.

Nor is there any difference of opinion on the fundamental principles of morality. The ethics of all religions, freed from their theology, are nearly identical, for the principles of duty, obligation, and right conduct, are exponents of countless ages of thought-selection, whereby that which was best for the community and the individual has been preserved. The right way is right because thereby all interests are best protected and promoted.

In fact, in the great essentials there is agreement, and differences of opinion only in minor detail and non-essentials. There is more unity of thought than among the Christian churches. For two thousand years they have never settled the vital point whether there is one God or three, and those who believe in three have contended over the relations the three sustain to each other until befogged in the verbiage of definitions. Yet each sect would compel every one to believe in the creed—that is statement of principles—it promulgates. Therein Spiritualism widely differs. It allows each and every mind freedom of thought. It has no thumb-screw, rack or dungeon, or ostracism to enforce acceptance.

Don't magnify the differences. Don't hold on to the old notion that the truth is proven by the unanimous hurrah of the crowd.

Magnify the great principles which are indisputable; principles which form the foundation of Spiritualism, as a science—not a theology.

We have different views, what of it? Opinions, beliefs, ideas, theories, of men and spirits are all brought at last to the tribunal of reason, which accepts and stamps with the seal of immortality only the demonstrated.

We need not worry about the result. We may assist, or we may retard, but no alliance can for long sustain error, or restrain the truth. When that is found, there will be unity of knowledge—not belief.

HUDSON TUTTLE.

What Shall We Do to Make Spiritualism Grow?

Dr. Caird's query is a good one, and out of it I hope some suggestions may come that will help us. It seems to me that Spiritualists need to right-about-face, and realize that it is neither a dime show nor a convenience, but a great revelation that reaches into every department of human need, therefore it is a source of education instead of a fragment of truth around which to build another sect. It seems in the immediate past that most of the time and energy of societies, local, state and National, have been trying to build up a sect to compete with other sects, so have clamored for quantity instead of quality, and have wasted much time in trying to devise means by which they can get privileges from certain laws, and acquire certain titles that we have no moral right to in any sense, and will be of no real value when we do get them, if we succeed.

What we need, first and foremost, is men of some practical business ability at the head of our societies, and who have a respectable standing in the community; some one who can work for the good of the society instead of for a clique; some one that can and will stand for principle.

We need state organizations that are organized in the proper business manner. Instead of states trying to organize first, organize the locals first, and have the state organized from locals and then have the National, from the state. As things now are cliques can and do run things, and this is never wise or safe,

We have a few societies that are burning illustrations of what can be done along this line, but we have more of the other, which in turn show the dangers of this, too.

One of the first things I would suggest that the N. S. A. do towards bringing about this stable work, would be to change its missionary policy. It has for several years kept missionaries in the field and they have gone from one state to another, but as we follow in their trail we find that neither local nor state societies are more numerous or better organized. On the other hand we hear many criticisms—not of the workers, but of the method. It really looks to me like much time, energy, and money wasted so far as the working body of Spiritualism is concerned.

What to me seems a much more economic and practical plan, is for the N. S. A. and the state society where there are such to take hold of this jointly, and where there are local societies in working order which are employing speakers by the month or more, to mark out routes that are within a reasonable radius of the local, and make terms with these speakers, which I am sure would work for a nominal sum; and get them for one or two evenings in the week to go out to the places. In that way a steady course of meetings could be held each season; at least once a month in each city or town and in many of them more often. In this way a growing interest could be created which would be self supporting. Then this one would become an independent employer and so become a strong factor in the state; then this would reach with so much added power to the N. S. A., and in a few years I believe every state that now has any working bodies would become honey-combed with good societies. And then the N. S. A., backed by these states could start in the states where now there is practically nothing, and in twenty-five years we might have a working body that could lead the thought of the world, thus become a power.

And, too, we must come to realize that Spiritualism can never do its best work by being confined to the opinions of a few as to what it really is. When men try to put a fence around truth, they fence out more than they get in. It makes me fearful for the cause when I read of state societies passing resolutions, that any speaker that takes up the great questions of the day is to be barred from their platform, because they cannot see wherein Spiritualism has anything in this connection. And when I read letters from some of our young men workers who are pleading with societies to keep the rostrum free from all discussion of the economic questions of the day, I feel to say, Oh, spirit world, broaden that intellect by the powers of inspiration.

What we need are minds of breadth and power.

So many refer us to the great men of the past who labored in Spiritualism and these intellects with the burning fires of the spirit realms drew the attention of the world.

Why do you turn to the work and name of Brittan, Wheeler, Mrs. Luther, Amanda Spence, A. J. Davis, Edmunds, and a host of others?

Principally because they taught Spiritualism in all its breadth and power.

And all men of brains acknowledged their worth, no matter whether they believed in all the new attitudes of life they brought out.

The one constant cry is, why don't men of means help us more?

Why don't people of intelligence that believe in the philosophy and phenomena come out and support us?

Simply because we have FAILED TO BECOME THINKERS AS A BODY; WE HAVE DROPPED TO THE STANDING OF A SHOW, AND A VERY CHEAP ONE, SOMETIMES, TOO.

Only this week I have had a call to take a church that was built for Spiritualism and run as such for a few years, but because the average speaker only tries to "play on one string," as the letter stated, it has been a failure, and is closed, and is a living example of our poor working policy.

Spiritualism is here to stay, and its only danger lies right in its own ranks. When we as a people will refuse to in any way COUNTENANCE IMITATIONS OF ITS PHENOMENA, AND WORK FOR IT AS A GREAT REVELATION THAT IS HERE TO EDUCATE THE WORLD, AND STAND FOR THAT AND NOTHING ELSE, WE SHALL BEGIN TO SEE BETTER RESULT FOR OUR TIME, ENERGY, AND MEANS EXPENDED.

When we will see to it that such men as Dr. Caird, Dr. Warne, J. R. Francis and others of the same sterling worth are kept in the places of trust and are supported there, we shall get something of a standing among truth lovers.

ELIZABETH HARLOW.

The Constitution of Man.

A Chapter From a Forthcoming Book by T. A. Bland, M. D., Author of That Popular Book, In the World Celestial. Copyright. All Rights Reserved.

Man is an intellectual and moral being who possesses a physical body which he comes in relation with physical phenomena, and an astral or, as Paul called it, a celestial body, which enables him to relate himself to psychic phenomena.

These two bodies do not differ in their essential elements but only in the degree of fineness. They are both composed of material elements, but they are formed—organized—by different rates of vibration, so greatly different indeed, that the first is tangible to our physical senses while the other cannot be seen by physical eyes, felt by physical fingers, nor can it make its presence known to ordinary earth-dwellers through any phenomenal manifestation which appeals to the physical senses.

These bodies are constituted of organs of thought and instruments of motion. The brain as a whole is the organ of mentality. But the brain is a compound organ whose various parts or centers, correspond with and respond to the different faculties of the mind. Each mental faculty has its brain center or organ. The brain proper, the intellectual brain, the congeries of mental organs has no function or office other than the mental functions of the observatory, memory, reason, imagination, emotion, moral consciousness, etc., etc. It has no physical function. It is the workshop of the mind, the laboratory of thought. Could every mental organ be removed from the cranium without injury to the contiguous tissues, physical life would continue as before; the functions of the stomach, bowels, liver, kidneys, heart, etc., would not be suspended or disturbed. This fact has been established by experiments on animals and birds.

The brain of both brutes and men, which compose the mental organs, rest upon a foundation substratum of the brain tissue, whose function is purely vital. Its office is to support physical life. It is the organ of sub-mind, or sub-consciousness which presides over and conducts the operations of the internal machinery of our bodies. The action of the stomach, of the heart, the liver, etc., are dependent upon it. This sub-brain varies in thickness, in different men, from one-half an inch to an inch. Its function was discovered first and defined by that eminent anatomist, physiologist, and mental scientist, Dr. Wm. Byrd Powell, whose work on the Human Temperaments attracted great attention among the more progressive scientists half a century ago. Prof. Powell occupied the chair of Cerebral Physiology in a medical college where I took my last course of lectures, and from his own lips I received my most valuable lessons in anatomy and physiology of the brain. From him I learned some important facts about the functions of the mental organs which were new to me, though I had previously read Gall, Spurzheim, Combe and other great writers on the science of Phrenology.

Dr. Powell taught me how to determine by external measurement the thickness of the sub-brain. His directions are as follows

"Draw a line from the spinal protuberance of the os-occipitus to the external orbit of the os-frontis and measure from the meatus auditorus externus up to that line."

The occipital spine is a small protuberance, in some cases very small, situated at the lower center of the back of the head. The orbital prominence is immediately above the outer corner of the eye. A line drawn between these two points passes above the ear, and to measure from the opening of the ear up to that line gives the depth of the sub-brain, sometimes called the vegetative brain. It is the foundation on which the mental brain rests. The organs of perception, the seeing organs, or to be exactly correct, the brain centers through which the observing faculties of the mind act, are located immediately above the eyes, and immediately over the front portion of the sub-brain; and the organ of amativeness, sexual passion, rests on the extreme back portion of it, while the organs of destructiveness, combativeness, alimentiveness, etc., occupy positions over the center of the sub-brain, tier upon tier in regular order, the organs of memory, reason, ideality, aspiration, benevolence, veneration, firmness, conscientiousness, etc.

The eyes are only instruments of sight, the organs of sight are in the brain. The nerves of sight, the optic nerves terminate at the back of the eye in a network of thin nerve filaments which serve as a sensitive plate like that used by photographers. The eye, like the photographer's camera, receives the rays of light reflected from objects, and thus pictures of those objects are formed on the sensitive plate, which is called the retina. The mind, the man, sees these pictures through the organs of observation, and projects them out magnified to the size of the objects thus pictured. Without the eyes the organs of sight would be useless. Persons who have large perceptive organs and good eyes have excellent sight, but those with small organs of sight or defective eyes see indistinctly.

Each organ of sight possesses a special function.

The function of the organ of color is to enable the mind of the person to see colors, and if it is large and active in a man or woman he or she is a good judge of colors; such a person can discriminate between the different shades produced by the mingling of different colors. One whose organ of color is very small cannot tell red from brown, or blue from green. In some the organ of color is so small that they are color blind. Such persons often have perfect eyes and have the organs of form, size, etc., well developed and are good judges of the form, size and weight of objects, but cannot tell you what the color is. The organ is located immediately above the center of the instrument of sight, the eye. It is small in many heads, especially the heads of Americans.

The organs of memory are located immediately above the organs of sight and may very properly be termed the picture gallery of the mind, as one with large organs of memory can at any time see a perfect mental picture of anything which has ever been photographed upon the retina of the eye. This wonderful gallery not only contains pictures of things, but of ideas also. The historian sees pictures of every event he ever witnessed or read of.

The scientist finds in this gallery pictures of all the facts he has ever discovered or heard of. While the philosopher finds there every idea he ever conceived or had presented to him by oral speech, or by written words.

The organs of reason, are located immediately above those of memory. Through those organs the mind is able to determine the logical relationship and comparative value of things and of scientific facts and philosophical ideas. These organs occupy a position immediately above the organs of memory in the superior region of the forehead. The side head is occupied by a number of organs through which the faculties classed as selfish act, and also those classed as semi-intellectual. The selfish organs are on a line with the organs of sight, hence they rest upon the sub-brain.

The organs of alimentiveness, destructiveness, combativeness, etc., are in this lower range of organs. Immediately above these the organs of constructiveness, calculation, etc., are located. And in the next higher range of the side head, ideality, sublimity, etc found. The organs of imagination, hope, conscientiousness, etc., occupy a still higher position in the brain. While the organs of benevolence, veneration and firmness occupy the crowning region of the head. And the organ of self-esteem, approbativeness, friendship, and sexual love are in the back region of the head.

The discoverer of the science of cerebral physiology, popularly known as phrenology, Dr. Franz Joseph Gall, was, like Darwin, a close observer, his organs being very large. He discovered, verified and mapped out the location of 26 organs of mental faculties and some twenty have been discovered by observing and thoughtful students of the constitution of man, during the past century. How many remain to be discovered and classified we do not know; but that the mind has faculties whose organs have not been differentiated and located, is generally believed by students of human nature.

The brain consists of two hemispheres, the right and left, hence the organs are double. There are two instruments of sight, the eyes, and each of these has its set of organs. Were it not so the loss of an eye would cause total blindness. If one hemisphere of the brain could be removed from the skull, without injury to the other hemisphere, the organs of the remaining half of the brain would serve the faculties of the mind, as well as the single eye performs the function of both when its fellow has been destroyed. I am now speaking of the brain, not of the sub-brain.

The reader is asked to remember the primary proposition, which is that the sub-brain is vegetative or life supporting, and the brain proper is the organ of mentality. The function of each being distinct from that of the other. This distinction is made clear by the fact already stated, that to remove the brain which is composed of the organs of the mind does not necessarily cause death, but a loss of mental power only; while to remove the sub-brain or to cut into it, or pierce it with an instrument or projectile of any sort produces death almost instantly.

During my career as army surgeon, of the American Civil War, a soldier who had been shot through the head came under my care. The ball had entered the right eye and ranging upward had come out at the top of the head immediately back of the organ of benevolence. It carried away a portion of the skull about two inches square and two or three ounces of brain, including the right lobe, or half, of the organ of veneration. My surgical associate pronounced the wound fatal. He said: "That man can't be saved."

"I beg to differ from you," I replied. "If the ball had penetrated the vital part of the brain he would have died at once. The fact that he is still alive proves that he has a fighting chance for recovery. If the inflammation can be controlled, the wound will heal and the man may live to a good old age. But he will not see quite so well, one eye being destroyed and one half of the organ of veneration being gone, he may not pray so fervently as formerly."

About half a century ago, an incident occurred in Tennessee, which attracted great attention especially in scientific circles. By the premature explosion of a charge of powder a man had a steel drill an inch square and three feet long driven through his head, yet he did not die, but recovered from the wound. The drill did not touch the vital brain, but the mental brain only.

Besides the divisions already named the brain is divided into the cerebrum and the cerebellum, the cerebrum being known as the brain of intellectuality, and the cerebellum the organ of sexual instinct. The phrenological name of this organ is amativeness, from "amo" to love, but although it is the basis of the love which brings women and men together in marriage, yet it is the organ of animal instinct rather than of a human faculty.

Love is the greatest and holiest word in our language, and so I protest against calling an animal instinct by that holy name. Passion is a more fitting word to use. The function of amativeness, should be under the control of the moral faculties and the guidance of the intellectual faculties. Thus controlled and guided, it is the source of much happiness, but when not so controlled and guided, it plunges those in which its organ is large and active, into vice, crime and omisery. Marriages based on animal passion are usually dissolved by the divorce court, or they are ended by the murder of one of the parties by the other. The man who kills his sweetheart because she refuses to wed him would probably have murdered her if she had. It is selfish passion, not unselfish love that leads to murder and suicide in such cases. The man who loves a woman, loves her with his whole nature. He loves her because she is his intellectual, moral, social and sexual mate. She is his soul mate, his other self, and the woman loves her masculine mate with unselfish devotion.

Young men and women should be informed of this fact for their own sake, and for the sake of their children. The science of sex and its function and relations is an important section of the science of the Constitution of Man.

WICHITA, KANSAS.

The Transition of an Aged and Esteemed Spiritualist

I kindly ask for space in your paper to announce the transition of Mrs. Sarah Walker of this city, and mother of Mrs. Minnie Martindale. The relatives and close friends of our arisen sister gathered at the home of Mrs. Walker, 1205 South Water street, at three o'clock yesterday afternoon, to listen to remarks and eulogy of Mrs. Walker, by the Hon. Judge Tucker, it being Mrs. Walker's wish that he should officiate at the laying away, or preparatory to the laying away of the body. It was indeed a truly Spiritualist funeral, and I am sure one that all Spiritualists should pattern after.

Mrs. Walker was 75 years of age, had been a staunch Spiritualist and a very fine psychic all her life, many times seeing and hearing the loved ones who had preceded her to the realms beyond, so she can better return to her much loved family than those who have not studied into and become thoroughly imbued with our spiritual philosophy. Our sister was most lovingly and tenderly cared for by her two daughters, Minnie and Sylvia. She was a great sufferer but patiently did she bear her physical ailments.

Mrs. Walker passed to the higher life Sunday, Oct. 1, 1905, at 7:15 a. m. The many friends in Whitewater, Wis., will be sorry to learn of Mrs. Martindale's sad bereavement, for in this bereavement Mrs. Martindale has lost the truest and dearest friend of earth. But the family has the sacred consolation of knowing that "Mother" can and will, and has returned. The family has the sympathy of all friends and acquaintances.

Just a word now about Wichita Spiritualists. They are very enthusiastic in keeping up the interests in meetings here. The Light of Truth society has engaged our good brother, Will J. Erwood, to lecture for them, Monday, Tuesday and Wednesday of this week, and I to follow with spirit messages.

My independent Sunday evening meeting is having fine success, full houses and seemingly an appreciative audience. There is a young lady, resident of Wichita, who assists me in messages and who bids fair to be a fine platform message bearer—a Miss Morris. The people here enjoy a good circle, and are also greatly interested in the philosophy of our belief.

It seems that my great desire and wish to leave Chicago and get so far away from it that I could not get back in a hurry, has been granted. Not that I wished to leave any of my friends, but because of the struggle for a living, where there are so many workers; and it makes me smile when I think how nicely my desire has been granted. At the same time I am getting homesick to see my dear boy, Frank, and I think it will not be much longer until I pass through my home city, en route for the East, and dear old home in Steubenville, Ohio, the land of my parents and my birth.

E. J. JAQUET.

A Prominent Medium Speaks of the Deception She Has Witnessed.

It has been some ten years since I first began my investigation of Spiritualism, and since that time I have been a subscriber to The Progressive Thinker and therefore have read a great deal about the deception which is being practiced at the present time in our ranks.

It has brought to my mind many of my own experiences along that line of so-called phenomena, such as materialization, trumpet and slate-writing, etc., and reading an article in No. 827 from Mrs. C. H. Mullins, I thought I would just give a little of my own experience that I have had along that line. I have often thought of doing it before, but as there was so much being said, pro and con, from, I might say, master mind in our ranks, I thought I would keep silent, and watch and pray for the results which might spring from the thoughts being expressed. Knowing Sister Mullins as I have for some time, I know her to be sincere and honest in all she does, and one whom the angel world guides, and I have attended all those places of which our sister speaks and with her I can truly say, Oh! such deception, and I might add, such a hold-up game I never saw before, as I have proven, to my own satisfaction it to be. I believe I have witnessed the slate-writing by the same mediums of whom Mrs. Mullins speaks; if not, the trick was done in the same way. I know just how our sister feels, for I, too, have wept over the deception practiced. I, like her, went in all sincerity and truth, not thinking that any one would stoop so low as to practice such deception.

Oh! what a shame that our fair Spiritualism is being dragged down daily by just such as these, and then we have those who will get on our platforms and will tell all of the wonderful things which they think they have received from that source, and applaud those so-called mediums, and endorse them as almost angels, only they lack the wings.

It makes my heart ache when I think of how many good, honest people, with money and means and a good amount of common sense, who have been turned away from Spiritualism on account of the disgusting things they found being practiced in its name. I will say this, that I have more respect for the hold-up man and the sneak thief, than I have for such so-called mediums. They are not worthy the name, for it is too sacred. I am glad that I had proven, and found the truth of Spiritualism to my own soul's satisfaction, and in the sanctuary of my own home, before I encountered any of this deception. If I had not I would not to-day be enjoying the blessing that I now do.

ALICE M. SEXSMITH.

Chicago, Ill.

Good Words for a Worker.

During the absence of our beloved president, F. W. Martin, who is at present in Europe, we are congratulating ourselves on being so fortunate in securing the services of Mrs. Elizabeth G. Reed, of Toledo, who has been conducting our meetings during the month of September. I regret very much that I am deficient in language to express the sentiment of our society in praise of this dear sister. She is an inspirational speaker, and test and message bearer in every sense of the word.

Mrs. Reed gave many interesting thoughts relative to mediumship as the foundation of the revelation of Spiritualism, its philosophy and the value of the same to the world and to humanity, by the knowledge and the tests given through her mediumship, proving the continuity of life in the spheres of eternal existence, and the truth of spirit return by her loving messages and descriptions of spirit friends who come to comfort. She spoke of the influence the planets have over human life according to their ruling characters; what phase of mediumship each person was best adapted to develop, how to rise to supreme heights by concentration and proper thinking.

She advocates peace and the advisability of woman's voting, to help in the reform as Spiritualists teach the principles of the same. Her work was all very interesting, of a high order and appreciated by all who were fortunate enough to get into our well-filled hall. All available space was taken, and the same can be said of our home meetings during the week, many coming from Lorain, Cleveland and Akron.

Wednesday, Sept. 28, closed Mrs. Reed's engagement with our society, when she left for other fields of labor. She will long be remembered by us all, and we trust in the near future that we may have her with us again.

J. M. WOOLDRIDGE.

Elyria, Ohio.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made $600,000 selling Dish-washer. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family-dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders, the dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-washer Co., 3888 A R LeClede ave., St. Louis, Mo. Write them or particulars. They will start you in business in your own home.

L. A. C.

TWENTY MINUTE SERMONS.

Some Comprehensive Reflections in Regard to the Same.

Bishop Potter gives ministers good advice in telling them to preach only twenty minutes. When a Spurgeon or a Beecher arises he may preach as long as he pleases. The longer his sermons are the better his hearers like them. But most clergymen are not Beechers or Spurgeons, and the average minister who preaches more than twenty minutes, by boring and wearying his auditors, undoes, in the last half of his sermon, all the good he has done in the first half.

The Puritan minister usually preached an hour or more. The congregation listened with rapt attention or was moved to demonstrations of religious enthusiasm. Ministers find it difficult to understand why, since people then listened gladly to a long sermon, they now object if it lasts for from thirty to forty-five minutes.

The causes of the change might be hard to give. As to whether the change has taken place or not there can be no question. Not only do people object nowadays to long sermons, but many will not go to hear them who would go to hear short ones. Long-winded sermons have emptied more pews than anything else. The minister may prefer to preach long sermons, but he should consult his hearer's wishes, not his own. He should set before his customers the wares they want.

Preachers accustomed to talking from a half hour to an hour perhaps think that they cannot compress their arguments and exhortations into twenty minutes. Let them try it. They will be surprised to find how many good thoughts may be driven home in that time, if they are expressed as briefly and pointedly as they ought to be. They may also find that, instead of sending their hearers away filled to such repletion that they will never want to come back, they will send them away with just enough pabulum to last until the next time for the next sermon, when they will return hungry for more.

The art of visiting, which many young men never learn, is to make short calls and to be so agreeable and entertaining that when the visitor leaves his hostess regrets his early departure and hopes he will come again. The art of sermonizing and of speech-making is after the same pattern. Speaker or preacher should learn to talk briefly and interestingly, so that when he stops his hearers will regret that he did not talk longer and will be eager to hear him again. He never will lack an audience.

In the common language of the day, let us give the Bishop "the glad hand." Let us endorse with our whole hearts the above ringing words of the Chicago Tribune. The shorter the better for the sermons, even of to-day, with their progressed ideas and systematic precision of construction.

There are many ministers to whom one might listen for an hour, without tiring, but these cases are rare.

This advice might as well come home to Spiritualist lecturers as to those to whom Bishop Potter wishes to refer. The fact is, a subject can be talked to death very easily by the prosaic monotone of the "below-average" preacher in Spiritualism or in the church, and an audience will soon become weary of a mere talker, who talks much and long and says little.

Speaking to our own people, we only wish to say, there is but one Harrison D. Barrett, one J. Clegg Wright, one Prof. Lockwood, one J. S. Loveland, one Lyman C. Howe, one Moses Hull, one Mattie Hull, one Cora L. V. Richmond, one Mary T. Longley, one Jennie H. Brown, etc., etc., on through the list of eloquent speakers in the ranks of Spiritualism; and while the lesser lights may educate to the limit of their understanding and ability, they need not expect to be a Demosthenes or Cicero, a Henry Ward Beecher or an Ingersoll, and hold an audience in profound interest to the last word of a long lecture that is neither profound nor interesting.

Volumes can be said in a few words, and often more in profound silence.

The most inspiring prayer was the "silent prayer" of the Quakers, and perhaps it is in use in that church to-day.

At least a sermon boiled down gives more substance for the amount of talk, and has a far more telling influence, both for the subject and the speaker.

P. O. KERR.

"A STARTLING FACT."

See The Progressive Thinker of September 23.

If it is true, that a number of ancient French words are found in St. Paul's Epistles, then we need no further proof of the fact that they were written by some French scholar, during the Middle Ages; for no French language existed nineteen hundred years ago.

The inhabitants of ancient Gallia were Celts, and spoke a very different tongue. When Julius Caesar conquered this people, shortly before the Christian Era, he Romanized them so thoroughly, language and all, that only few remnants remained of the original language. These remnants, greatly mixed with Latin, became the idiom of the common people, while the educated classes spoke and wrote Latin.

When the Franks, a German tribe, conquered the land, four to five centuries later, they named it "France" and left its civilization as they found it. They even adopted the mixed language and encouraged its further development.

Documents are still existing from the sons of Charlemagne (ninth century), writen in modified Latin. But by and by there developed distinct characteristics, mainly through the efforts of early writers, and towards the end of the Middle Age we find already "Old French," the mother of the French of our day.

Now, if St. Paul introduced in his Epistles an unborn language, would it not beat the phenomenon of Pentecost? But why did it take so long to discover the "Startling Fact"?

MRS. HENRIETTA STRAUB.



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Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

REMITTANCES:

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SATURDAY, OCTOBER 14, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and th n you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when a attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Col. Ingersoll's Church.

Two weeks ago we quoted Col. Ingersoll's statement of what constituted his Bible. All who read it were pleased. His church, as told by himself, is no less worthy of approbation. He said:

"I belong to that great church that holds the world within its starlit aisles; that claims as members the great and good of every race and clime; that joys to find the grain of gold in every creed, and floods with light and love the germs of good in every soul."

Who would ask for a nobler church?

A Romish Object Lesson.

An object lesson demonstrating the purposes and methods of the Romish church is afforded by what is occurring in Canada in the province of Ontario. As stated in Secular Thought, published at Toronto, the fact has recently been brought into prominence in consequence of several disputes concerning public schools. In some cases the Catholics have managed to secure possession of the public schools by sharp practices; in others they have built their separate schools within a short distance of the public schools. What seems clear is, that by hook or crook, the Catholics are very rapidly securing control of education in eastern Ontario.

One of the latest cases has occurred at Tweed, a village that marks the Catholic advance as having reached a point in its western progress about one-third of the length of Ontario. Here two Catholic schools have been built within a mile of the public schools; and, though some of the farmers wished to keep their children at the public school, they were compelled by priestly pressure to send them to the new schools.

In this same neighborhood, a large number of Catholic schools have thus been established, and it is probable that several more of the public schools will be closed, in which case the Protestant children will have to tramp four or five miles to school.

In one case the managers gave up the use of the Bible in the school, with the idea of conciliating the Catholic priests, but, as might have been expected, their effort was in vain.

In this district also, a $45,000 church was but recently built, and this had become such a heavy burden upon the farmers that some of them had sold and gone elsewhere. Here, again, the priestly interdict was used to stop the exodus, and some who had made arrangements to leave have succumbed to clerical pressure, and remain to bear the unwelcome burden.

It is asserted that in this district there are no less that seven public schools in which the catechism is regularly taught in school hours, in defiance of the Education Act and the regulations of the Board of Education; but in these Catholic districts the priests openly disregard the law. The rest of the education naturally suffers; so much so, indeed, that in some cases even Catholic parents refuse to send their children to the priest-directed schools.

Secular Thought continues that it is all very well to talk boastfully of our advancing liberalism and freedom, but there is serious danger for us in the near future if the Catholic priests are thus allowed to control and misdirect the schools. It cannot be helped if a farmer allows himself to be browbeaten by his priest, and stays in bondage in his old home, instead of seeking greater liberty and prosperity elsewhere; but surely it is the duty of all free Canadians to prevent the education of the children being neglected, as is invariably the case in Catholic schools in Catholic districts. In large towns, such as Toronto, the Catholic schools are perforce obliged to maintain some sort of efficiency; but in the rural districts, in most cases the education given in the Catholic schools is practically nil. They are, indeed, a menace to the public welfare.

Schools for the inculcation of Romanism are the only schools the Romish church desires, and such schools the priesthood is determined to secure, by lawful or unlawful methods.

Incontrovertible Facts.

All know, or may know, if attention is turned in that direction, that letters and literature were devices of priests in the earlier ages of the race, to govern humanity. All laws, they alleged, came from God; the priests were only the agents of that God who proclaimed his will, and made record of what he had declared to them for preservation.

For several thousand years the authority was not called in question. The hierarchy rode rough-shod over the people. In all the empires of the East, in Babylonia, Assyria, Egypt, Greece, Rome, the priestly head was the reigning monarch. Church and state were one, each department aiding the other.

It is now apparent the priestly device of letters, by which priestcraft and kingcraft gained power and perpetuated it, is to be the instrument of their destruction. Scholars have penetrated ancient secrets, and though good churchmen, they have the nobleness to tell of their discoveries.

Prof. Daniel Volter, a teacher of Divinity in one of the Universities of Germany, has just published a book entitled "Egypt and the Bible." He shows that the earlier books of the Old Testament are but reproductions of the sagas and myths of the Egyptians, altered in some respects and adapted to meet the needs of the Jews. He shows that the Bible account of Abraham, Isaac, Jacob, Esau, Joseph and Moses, is purely Egyptian. He finds every important feature in the Bible relating to those "patriarchs" even the destruction of Sodom and Gomorrah, have their counterparts in the Egyptian sagas. Abraham is identical with the Egyptian sun-god Nun, whose wife Nunet, like Sarah, had her first-born in her old age.

Gerald Massey, for twenty years, has been engaged in a similar work to that of Prof. Volter, and though each has labored independent and unknown to the other, they have come to the same conclusions.

Our earlier readers will remember we published during our first year, a voluminous article, occupying some two pages of The Progressive Thinker, from the pen of G. W. Brown, M. D., of Rockford, Ill., entitled "What Did Christianity Borrow From Egypt?" He showed that every feature of the Christian system, including salvation by faith, was of Egyptian origin. Now these Egyptologists go the Doctor one better, and demonstrate that the Old Testament, on which it is claimed Christianity was based, is of Egyptian origin. Verily, we live in a critical age, and Error must recede before the advance of Truth.

A Hopeful Outlook.

It has been our sad fortune during the last few years to be present at the burial services of several dear friends which were conducted by clergymen of the olden faith. In every instance we were surprised and rejoiced to note the change in the discourses in contrast with earlier years. This was so marked, had we not been informed the speaker was a member of one of the old churches and was ministering with approbation in a Christian pulpit, he would have been mistaken for a Spiritualist lecturer.

This evidences the fact, as frequently mentioned in these editorial columns, that the sects of all denominations are accepting the revelations of spirit return and communion with their mortal brothers.

In the beginning the ambition of Spiritualists was, that all the churches accept the new revelation, and engraft it on the old; but the clergy repulsed every movement in that direction, and ridiculed the idea that the resurrected would leave their blissful abode in heaven, and return again to earth to tell of the joys of their new home. With the honest and thoughtful this is changed. Now there is no desire of the best informed Spiritualists to engraft their better faith on the errors stolen by the church from ancient Paganism. They cannot accept the ancient belief of an offended God, a fallen race, the need of a Redeemer to restore man to his pristine condition. Blood atonement of barbaric origin, they have no need of, so they choose to remain outside the churches, firm in the conviction that the latter will give way, and a better faith will be built on the ruins. Such is certain to be the final outcome. The race is too intelligent to always cling to the rude concepts of an uncultured people of from two thousand to five thousand years ago. Religious knowledge has been retarded through all the centuries by priestcraft and priestly interests.

Light on Bible Literature.

Dr. Koldewey, the head of the German Exploring Expedition to the site of ancient Babylon, where he has been operating for the last two years, has made some very important archeological finds, which throw additional light on that old-time civilization. The throne room of Nebuchadnezzar, a magnificent structure, 59 feet wide and 169 feet long, has been opened. A niche where stood the throne, is well preserved, with magnificently colored decorations on the walls, telling of the glory of ancient art. An abundance of new tablets have been found with important inscriptions, containing psalms, letters, contracts, word lists, and other records. In the near future excavations will be extended to what is believed to be the Babylonian pantheon, the temple of all their gods.

Says a semi-Christian daily, "This new find will add to the material for the interpretation of the Old Testament both historically and linguistically."

Yes, it will do just what all other discoveries in ancient ruins have done, aid in demonstrating that the historical features of that pretended old Jew book, are but a collection and adaptation of Babylonian and Assyrian literature to Hebrew mythology, now received as a "Thus saith the Lord!"

Buddhism Taking Root in America.

The Buddhists have determined to build a temple in Los Angeles, the first in America. The necessary money is reported in reach. The structure is to be built on a scale of grandeur not equaled in this country, Oriental architecture being employed.

It is reported the Buddhists have a large mission in Los Angeles, with many American converts, among them some persons of wealth. There is very much in the Buddhistic faith we admire. Their religion has not been propagated by the sword; neither have they sacrificed doves, and larks and bullocks on bloody altars to an avenging God to placate his anger.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

Tainted Money and Tainted Creeds.

There is a degree of reason in the opinion that Rev. Frank C. Bruner is sound on the "tainted money" question, of which so much has been heard of late. In a sermon quite recently he said:

"We have been hearing altogether too much about tainted money. There is no such thing. To say money is tainted is a misnomer. The taint is in the moral bent of a man. Money is taintless. It may be current in harlotry, gambling and drunkenness. To talk about the legitimate utility of money is superlative nonsense. The exchange of currency from the till of a saloon into the exchequer of the church makes that money holy if the treasureship is clean and the creed is untainted.

"It would have been far better if Dr. Washington Gladden had spent his strength in getting the taint out of the creeds of the church and the uncleanness from the officials in high religious places.

"A creed that advocates an element of fatalism and the destiny of childhood to perdition and a degree that a certain church retains in its dogmatism, the only certainty of eternal salvation; that is a taintfulness that in the ultimatum will lead to everlasting rot in the kingdom of demoninationalism."

No taint attaches to money that is used with good intent, for a good purpose, such, for instance, as a subscription for The Progressive Thinker.

There may be an immoral taint in the method of acquiring money—as for instance by selling worthless mining stock to poor widows or others, it being glowingly advertised as of great value—but this does not vitiate the money or its use for a good purpose.

Far worse than so-called tainted money can possibly be, are the tainted creeds of orthodoxy, with their false and soul-tainting dogmas concerning God and man instilled into the minds of young and old, perverting human minds from the ethical principles founded in human nature and its relations. Catholic and orthodox Protestant churches alike are tainted with false and immoral conceptions and beliefs, subversive of morality and degrading in their effects upon mankind.

Yes, tainted creeds are a worse curse than tainted money.

Angels and Angels.

Quite a ripple of excitement is agitating the usually placid minds of our Protestant Episcopal brethren down east because the sculptured angels at the Belmont Memorial chapel and the cathedral of St. John the Divine are all lady angels. The result of the flurry over the discovery is that the sculptor has been ordered to change the faces of some thirty or forty of the angels from ladies to—to gentlemen.

This is because of the fact that all of the angels mentioned in the Bible bear masculine names—not one lady in the entire lot.

This remarkable fact may be considered distinctly complimentary to womankind, or not, just as one views it. Certainly some of the deeds attributed to Bible angels would be considered very unjust and cruel, even barbarous, if they were done in our day, even among savages.

In II. Samuel, xxiv, we read of an angel who slew seventy thousand people because King David had taken a census of Israel and Judah. We may be sure this angel was not a lady.

Passing over accounts of other Bible angels, including those that "kept not their first estate"—mentioned by Jude; and those mentioned by Peter, as "angels that sinned" and were "cast down to hell"—none of whom are designated as ladies, we may continue our little sermonette by enouncing as a fact that the ideas concerning angels, as elaborated in those days of semi savagery, would partake of the mental characteristics of the uncultured and unrefined people of that day and time.

Woman was a sort of slave, wholly secondary and inferior to man, convenient to have around as a servant and a bearer of children. "In her place," she was of use, and a good thing, but her place was subordinate to the glory and greatness of her "superior" man.

To have pictured or described an angel as a woman would have been wholly out of harmony with the ideas that prevailed in those days in the minds of such unrefined people.

Of course under such conditions, no lady angels could be expected to receive mention in their holy writings.

On the whole, the women of our civilization, may rather take it as a compliment that the Bible has no mention of lady angels.

We might properly point to the difference in this matter, between the old Jewish idea, and the teachings of Modern Spiritualism. A very instructive comparison might be instituted.

Shamefully False.

"Thus saith the Lord: 'Behold, I will fill all the inhabitants of this land, even the kings that sit on David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem with drunkenness. And I will dash them one against another, even the fathers and the sons together,' saith the Lord. 'I will not pity, nor spare, nor have mercy, but destroy them.'"

Thus says Jeremiah13:13, 14. He concludes with: "Hear ye, and give ear; be not proud; for the Lord hath spoken."

The Progressive Thinker desires to say, "The Lord" never said any such thing. It is a gross libel on the Monarch of all worlds, and it is blasphemous to publish it as emanating from him. It is the words of a vulgar priest, who falsified the mighty Ruler to accomplish some ignoble purpose by frightening his people and making them submissive to priestly will.

How Christians can be guilty of dishonoring the God they worship by accepting such shameful misrepresentations as the "Word of God," "inerrant Scripture," "Divine Revelation," is more than we can understand. And yet it is heard every Sunday from what should be a truthful pulpit: "Every word between the two lids of that book came from God; it is faultless in character; given us by Infinite Wisdom for our guidance, and it must be accepted as such; and he who rejects it is a candidate for everlasting fire, and the worm that dieth not." Selah.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D. Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 15 cents.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

ATTENTION, SPIRITUALISTS!

The President of the N. S. A. Issues a Stirring Call.

No Spiritualist should forget the thirteenth National convention of the Spiritualists of America that will open Oct. 17 in the Unitarian church in Minneapolis, Minn. Every one who believes in Spiritualism and desires the work to be carried forward along progressive lines should plan to attend the convention. It is the most important gathering ever called together under the banner of Spiritualism, from the fact that the work it has to do is most vital to the cause of reform, to ethics, and to religious unfoldment.

Among the numerous items of business that will be acted upon by the convention may be mentioned the licensing of mediums under the laws of different states. The coming convention will endeavor to act in such a manner as to secure exemption for all worthy persons from the provisions of the license law.

Another vital question is the definition of our terms in such wise as will enable the courts of our land to discriminate between true spiritual mediumship and commercialism. No question of greater moment has ever been presented to the Spiritualists of the world.

A proposed change in the Declaration of Principles, and an extension of the sessions of future conventions from four days to seven will prove interesting topics to every thoughtful mind.

The Lyceum, the Editor-at-Large, the History of Spiritualism, are all topics of interest to all progressive thinkers.

The reports of the president, vice-president, secretary and treasurer will introduce no less than fifty separate items of business, every one of which is of importance to our cause as a whole.

The augmenting of the Pension Fund to generous proportions is likewise a matter of interest to every true-blue Spiritualist. Plans will be offered looking to the raising of an endowment fund of one hundred thousand dollars during the next five years.

Counterfeiting in mediumship will also be dealt with in a fair and impartial manner.

In fine, every business item means something to every intelligent Spiritualist, hence every intelligent Spiritualist owes it to himself and to Spiritualism to attend this great convention.

Aside from the interesting and all-important business matters that will be considered by the convention, are numerous other attractions that cannot fail to interest the thoughtful Spiritualist.

The evening meetings will be free to all and some of the ablest speakers in our ranks will address the assembled multitudes. Platform messages from true and tried psychics will follow each address. These, with the splendid music that will be presented, every session will be veritable feasts for all who are so fortunate as to be present. These evening gatherings will be well worth the cost of a trip to Minneapolis.

Reduced rates have been obtained from all of the leading railroads of the land, on the certificate plan. This reduces the cost of travel to a minimum figure, and brings the convention within the reach of almost every one who takes an outing every year. Those who attend will be repaid five-fold for every dollar they pay out in the good they do as delegates, and the instruction they receive as visitors and lookers-on. It will be a year-memory of great power and beauty, rewarding the one who makes a sacrifice to take the trip, every day after he returns home.

President Maxwell and his aides have done yeoman service to make the convention of value to all. The Spiritualists of Minnesota do not do things by the halves; they have guaranteed the N. S. A. in such wise as to have free doors every night at the convention. The hands of these unselfish workers should be upheld, and it is earnestly hoped that our brethren throughout the nation will profit by this noble, unselfish example. Would it not be the right thing for every Spiritualist in Minnesota to send President Maxwell a dollar to help the State Association in its good work?

Then there is the good fellowship side of the convention to be considered. Old friends will meet again after years of separation, new friendships that are to last forever will be formed, warm hand-clasps, words of encouragement, helpful suggestions from each to each will be exchanged. Truly the convention will be a veritable oasis in the dreary desert of a year's hard work, hence every one should go to it for rest and recreation. No one can really afford to stay away! Go to Minneapolis and make yourselves living influences in the mighty work of Spiritualism. You are needed by the convention as much as you need its helpful cheer. Go and you will never regret it! It will be the memory of a lifetime and you cannot afford to be without it. You will never miss the expense a year hence, and you will have the consciousness that you have done your full duty in the case.

Spiritualists of America, present yourselves in the Unitarian church in Minneapolis, Minn., Oct. 17, and stay there until the convention closes! Now is your opportunity! Embrace it and do good to yourselves and to all your fellowmen! Yours for Spiritualism,

HARRISON D. BARRETT,
President N. S. A.

Canaan, Maine.

THE RESTLESS CONFEDERATE.

A Mother and Aunt Had a Curious Experience in the South.

My mother and aunt had a curious experience in the south. A large brick house in the neighborhood was said to be haunted and was closed. While driving to town one afternoon they saw the figure of a delicate looking young man seated on the upper balcony of this house. Two hours later the figure had not moved and my aunt remarked that it was odd that any one should want to stay so long in that place, especially as the house was closed and the weather cold.

A friend hired the house, and while on the balcony one day waiting for the children's return from school saw this same figure seated beside her. On asking him what he wanted he disappeared.

Another person hired the house two years later, and, standing in the upper hall, saw this figure pass across the open drive way. Rushing out to see who it was she found nothing. The negroes talked much about the house and its peculiarities.

Later we heard that a young confederate officer had lived there and parted from his sweetheart never to return. His spirit was supposed to return in quest of some thing he could not find.

B. H.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

"BEWARE OF THE PSYCHICS."

Rev. T. B. Gregory Tries His Hand at Putting Down Spiritualism.

The Rev. Thomas B. Gregory, in the Los Angeles Examiner of Sept. 21, in giving a part of the story of Clarence Ladd Davis, who it is said attempted suicide in New York City, ends by moralizing in the following manner:

"Beware of the psychics;" "It is a dangerous thing to fool with!" "If fooled with long enough it will destroy your usefulness and wind up by making a lunatic of you." "Common sense and every-day reason are good enough for any of us." "Be satisfied with knowing how usefully and honorably to live down here on the earth, without trying for one moment to lift the curtain that nature has dropped between the Finite and the Infinite. * * * "

Now isn't that refreshing? What are these Reverends doing if they are not "trying to lift the curtain nature has dropped," and telling us all about what the "Infinite" God has decreed? how he has prepared a great mansion surrounding the white throne, and eternal happiness as a reward for the faithful, and hell's fires for the wicked who will be everlastingly damned?

Oh, it is all right to guess at things, or to tell the people that which you know nothing about, can not demonstrate or establish by competent witnesses, but it is all wrong to study "psychics"—the science of the soul and its phenomena.

Let us apply Rev. Thomas B. Gregory's reasoning to another case:

Jones, a young man of excellent morals and an enviable reputation, was dragged into the church and Sunday-school by his family and friends, including the pastor in charge; here all went well for a time, when suddenly, two young women of the same flock and associates of the model young man were found dead, brutally murdered. Our hero was arrested and tried, and failing to satisfactorily account for his whereabouts at the time it was supposed the crime had been committed, the jury found him guilty and he was later executed. Years after the triple crime had been committed, the pastor in charge where these three young people had sought for knowledge of the beyond the "curtain," and who had been active in his efforts to fasten the murder of the two young ladies and the other more heinous offense upon our hero, confessed on his death bed to the unmentionable crime committed on the young women, and the murder to hide his crime. And this is no isolated case.

Hundreds of cases can be cited of men and women who having lived years of healthy, normal lives, when brought under the influence of frenzied religious excitement lost their balance and landed in the whirlpool of insanity, crime and even debauchery.

Now, by the same rule of logic used by the Rev. Thomas B. Gregory we have, Moral: "Beware of the church and Sunday-school!" "It is a dangerous thing to fool with!" "If fooled with long enough it will destroy your usefulness and wind up by making you a debauchee, a murderer and a lunatic!" "Keep close to the earth. Don't attempt to ride off into the circumambient ether, astride of a moonbeam or a flicker of the Aurora Borealis!" Under such logic where is the Rev. Gregory at? What has he done to the church? One world at a time has been the cry for years, but if literally applied where would it land us?

Under such teachings Columbus would never have come to America and the red men might still be chasing the buffalo over the spot where now the city of Phoenix stands. Where would be our boasted civilization, our progress in the sciences, mechanics, arts, etc., for all these once were like psychics, beyond the "curtain which nature has dropped between the Finite and the Infinite."

That one word "Beware," has for ages been applied as a brake to the wheels of the car of progress, with incalculable injury and appalling effect. Beware! of everything except what the church teaches. "If you think, you are lost." If you investigate, you will be damned. It would seem that the sole passport to heaven and eternal happiness were ignorance, self-abasement and blind following of church teachings.

In his closing paragraph the Rev. Gregory's advice is too good to pass without comment:

"Learn how to keep your stomachs healthy and your conscience clear, how to love one another, and be honest and just." Isn't this most excellent? Would that he had advised as soundly all through his article as the paragraph just quoted.

But to finish, "and a fig for the rest." Well, well! has the Rev. Gregory cut loose from the church? Does he mean to cut out the saving faith dogma and swing us into heaven on an ethical platform alone?

When we write for instruction of the people, let us be fair, let us be honest, let us be reasonable. I am for the cause of truth. GEO. HEFFNER.

Phoenix, Ariz.

ANNUAL CONVENTION

Of the National Spiritualists' Association.

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

This gathering will be one of the grandest convocations ever held in the name of Spiritualism; no one, no matter what his sect or faith, should fail to attend, while Spiritualists can afford to sacrifice much, if necessary, in order to be present at every session.

Note the fine array of platform talent expected to be present and participate in the exercises, none better in the world: Prof. W. F. Peck, Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Mr. and Mrs. Sprague, Mrs. Ressegue, Oscar Edgerly, Mrs. Lillie, Mrs. Fixen, Eva McCoy, Margaret Gaule-Redinger, and a host of others.

The musical program, under the auspices, for one-half of the convention, of the well known artiste, Mme. Ida May Poulson, and for the other half, of Prof. Paul Zumbach, will be a rare treat which none will care to miss.

The business sessions will be of the utmost importance and interest; come and listen to them even if you are not delegates.

The lyceum movement will be explained to you by its enthusiast, John W. Ring, the general superintendent of lyceums; he has something more than good to tell you of the children of the lyceum.

Come one and all and give your influence and encouragement to the N. S. A. and its hard-working auxiliaries. Secure your rooms at the Nicollet Hotel, one dollar a day for good accommodations—a first-class cafe is attached to the hotel. Be sure and get certificate tickets at your home railroad office and by it secure your return trip for one-third regular fare; bring those certificate tickets to convention with you.

All sessions, day and evening, open to the public, FREE.

MARY T. LONGLEY,
N. S. A. Secretary.

"The Light Among the Hills."

In a few weeks we shall commence publishing, from the pen of Mrs. I. L. Lewis of Bethel, Vermont, a thrilling narrative entitled "The Light Among the Hills." It will prove highly interesting and instructive, and every Spiritualist should read it. Mrs. Lewis is an indefatigable worker in the ranks of Spiritualism, and is making a deep impression for good on the Cause she loves so well. Now is the time to send in your subscription for The Progressive Thinker.

Mrs. Carlyle Petersilea.

We have several interesting Spirit Communications from Mrs. Petersilea which we will publish during our Fall and Winter Campaign. Her spirit messages are always interesting and instructive.

Send in Your Subscriptions.

NOW IS THE TIME TO SEND IN YOUR YEARLY SUBSCRIPTIONS. THE PROGRESSIVE THINKER IS NOW UNUSUALLY INTERESTING. IT IS EDUCATIONAL ALL ALONG THE LINE. THE SPIRITUALIST WHO READS IT REGULARLY BECOMES WELL EQUIPPED IN EVERYTHING THAT PERTAINS TO SPIRITUALISM AND OCCULT SCIENCE, FOR NO OTHER SPIRITUALIST PAPER HAS EVER DARED TO DISCUSS THE IMPORTANT PSYCHIC QUESTIONS NOW CONSIDERED CAREFULLY AND CRITICALLY IN ITS COLUMNS FROM WEEK TO WEEK. JUST THINK, TOO, OF THE 12 VALUABLE PREMIUM BOOKS, ELEGANTLY BOUND IN CLOTH, WHICH WE ARE SENDING OUT FOR A NOMINAL PRICE, CONSTITUTING OUR DIVINE PLAN. YOU CANNOT FULLY REALIZE THE GRAND WORK WE ARE DOING WITHOUT SEEING AND READING THE BOOKS. SEND IN YOUR SUBSCRIPTION NOW, AND GET YOUR NEIGHBOR TO JOIN WITH YOU.

STRANGE WORK OF TELEPATHY.

Mankind Developing the Sixth Sense in Wireless Telegraphy of the Brain—A Race of Soothsayers—Some Startling Experiences of Englishmen Related—Occult Forces at Work.

A series of remarkable experiences in mental telepathy is being contributed by Englishmen to a discussion now proceeding in the London newspapers as to whether the human race is developing a sixth sense in the form of wireless telegraphy of the brain.

Hundreds of startling incidents are related and the widespread ability of people to foretell circumstances affecting themselves is believed by London doctors to indicate that evolution is developing mankind into a race of soothsayers.

George R. Sims, a well-known writer, says that he dreamt his sister was standing at his bedside and told him some one was dead. The next day his sister called at his house and told him his brother-in-law had died during the night.

Last year Mr. Sims was in Lausanne with his wife. They were to depart for Chamounix, and the night before they left Mrs. Sims dreamt that when they got to Chamounix her husband would receive a black-bordered envelope announcing the death of someone. After their arrival at Chamounix no letter came, but in its place a telegram announcing that Mr. Sims' nephew had been drowned the previous day.

The Rev. Prebendary Granville declares that on three nights he dreamt that a newly constructed vault in the graveyard of his church had become flooded and the coffins in the vault were floating about on the water. He ordered the sexton to investigate, and there was discovered an exact fulfillment of his dream.

Another man while ill dreamt that his doctor called on him and said, "Would you like to go for a drive with me?" The patient dreamt that he went, and in the course of the drive the doctor said, "I would like to take you back to lunch, but unfortunately we have only cold mutton, which would hardly do for an invalid, would it?" Two days after the doctor called, invited the patient to go driving, and on the way home made the same remark about liking to take the invalid home to lunch, but being debarred by the cold mutton.

B. H. Sherard says while he was in France several years ago he was impelled by some mysterious force to visit an old friend of his, Prof. Fenine, a Russian revolutionist. When he arrived at the place where Fenine lived he was told the man had just died.

Some time later, while walking along one of the Parisian streets, a thought came to him that it was urgent that he call on his friend, Alphonse Daudet. He arrived at Daudet's house, put his hand on the door bell to ring it, but changed his mind and walked away. The next day the newspapers announced Daudet's death. He had died almost at the very minute when Sherard grasped the door bell.

Recently, while engaged on certain memoirs of his life in Paris, Sherard had written about his acquaintance with William Bouguereau, the painter. He wrote of him as dead, when suddenly the question presented itself to him whether Bouguereau was really dead. He could not remember definitely, and put the matter by until next day. The next morning the papers had the death notice of the great painter, who had passed away the night before.

Innumerable other incidents similar to these are being vouched for by persons of prominence, and they are thus explained by Dr. McNamara, a wellknown London physician:

"Physiology teaches that whenever a nerve is stimulated or whenever a muscle contracts an electric impulse flashes along the nerve and through the muscle. So, also, when a thought passes through the brain, a discharge of energy in the form of vibrations in all probability passes through the brain cells. These vibrations, transmitted through space, will meet certain brains prepared to receive them in somewhat the same way as the receiver in wireless telegraphy is prepared to receive the wireless message."

"Success, and How to Win It." A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self Helps; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Tact; Angelic Help. Price 25 cts. "Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

To St. Paul and Minneapolis

The service on Burlington trains is so thoroughly good that you will enjoy every hour of the trip.

The Limited train for the Twin Cities (no extra fare) leaves Chicago daily at 6:30 p. m., arriving early next morning. Compartment and standard sleeping cars (electric lights in every berth), buffet-library car, chair cars, and Burlington dining car, serving splendid meals a la carte.

Burlington Route

Tickets, 211 Clark St., Chicago. 'Phone, Central 3117. F. A. BELL, City Passenger Agent.

The N. S. A. has selected the Burlington Route for transportation to the Convention at Minneapolis, to be held October 17, 18, 19 and 20, 1905.

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

HER DOUBLE SEEN THERE.

The House of Her Dreams Realized.

Since the Carne Rasch incident in the London House of Commons a good deal has been heard of the "astral body" and the "double." Perhaps the best story of the kind is that related by the late Augustus J. C. Hare of a Mrs. Butler, a popular lady living in Ireland, who dreamed almost every night for a long period that she was spending the hours in a most delightful house, with an enchanting garden and conservatory. About twelve years ago the Butlers gave up their place in Ireland and went to look at a house in Hampshire, which Mrs. Butler recognized as the house of her dreams, and surprised the housekeeper by telling her the position of all the rooms. Only once was she puzzled, and that was by a door which she had not seen in her dreams, and which the housekeeper explained had only been there a few weeks.

When the Butlers had completed the purchase of the house, they asked the agent why the price was so small. He replied that it had had the reputation of being haunted; "but you, madam," he added, "need be under no apprehension, for you are yourself the ghost." As a matter of fact, on the nights when Mrs. Butler had dreamed she was at the house, her "double" had been seen there.—Philadelphia Ledger.

THE MARCH OF FIFTY YEARS.

A Sturdy, Stirring and Characteristic Lecture, Delivered in the Spiritual Church of Baltimore, Md., by J. M. Peebles, M. D., M. A.

The March of Fifty Years—Universalism and Spiritualism—Old Memories, Slavery and Freedom—Animal Before Man—Church Progress—The Decline of Spiritism—Where can the Soul's Rest Be Found?—Is Spiritualism a Finality—Watchman, What of the Night?

It will be fifty years in a few months since I became the pastor of the First Universalist Church in this goodly city of Baltimore. There was but one church of this denomination here then, and there is but one at the present time—a tardy growth. And yet there are doubtless a number of pulpits where the cheering doctrine of the final restoration of all human intelligencies is believed, if not openly preached.

The leavening, diffusing principles of Universalism have far outstripped its organization policy. Its creed proved to be a moral pest. Its gospel requires no crutch. Universalism's chief work is done. And yet, touching the final harmony of the universe, I am still a Universalist. Universalism literally dug the grave of Calvinism. It is a beautiful faith. And though comparatively young and somewhat ambitious, fifty and sixty years ago I was just as sincere and conscientious then as now while standing on this broader pulpit platform. It is but just to say that preachers generally are honest, and often exceedingly self-sacrificing; but they dreamily lag in the grand march of achievement. Many of their churches are moss-shingled. They echo the old "Thus saith the Lord." They know nothing comparatively of psychoses, little of psychological science, or of those psychic phenomena, objective and subjective, that demonstrate man's future existence with the superior opportunities and varied employments, relating to that existence.

Every one must cognize the difficulty of adjusting and harmonizing slavery of any kind with the doctrine of a universal brotherhood. This, I never attempted. Nevertheless, in this Southern slavery city, I preached the best I knew, preached the fatherhood of God, the brotherhood of man, the final salvation of all mankind, and we sung with ringing enthusiasm:

"Go preach the great salvation—preach it present, full and free,
Go preach the great salvation—go sound the jubilee."

But thinking, reading, investigating, traveling in foreign lands, serving as a United States Consul in Asiatic Turkey, studying the Oriental religions, and working these fifty years and more in such reform-fields as Anti-slavery, Temperance, Medical Progress, Dress Reform, Arbitration and Peace, Woman's Suffrage, Hygienic Food, Psychology, and witnessing psychic phenomena through hundreds of sensitives, I trust that I am somewhat wiser now than half a century ago. Certainly, touching the future state of existence, I have followed the Apostolic injunction: "Add to your faith knowledge."

Conviction and Church Ordinances.

Deeply interested in phrenology, mesmerism, medieval occultism, and also Spiritualism, attending some of Judge Edmonds' seances in New York, and others earlier, I became thoroughly convinced of a conscious communion between the world visible and invisible. It was to me a fact—a momentous fact—and to show my outspoken sincerity, I exchanged Sunday services once with the eloquent R. P. Ambler, then a Spiritualist lecturer in this city, but afterwards a Unitarian preacher. Illness, outspoken Spiritualism and anti-slavery politics caused some dissatisfaction, and I resigned, the church upon my leaving, kindly passing cordial resolutions on my "intellectual capabilities" and "good Christian character." These documents I have retained intact.

But here was a crisis, a salaried bread-and-butter crisis. What should I do, conceal the mighty truth of immortality proven, and sail smoothly on, gently hinting occasionally at the possibility and biblical prophecy of a present-time ministry of spirits? Should I play the pulpit hypocrite? Should my gospel trumpet continue to give a hopeful, yet "uncertain sound"? Should I from policy or moral cowardice shrink from declaring the whole "counsel of God," which counsel embodied the precious present-day demonstrations of angelic ministries, coupled with beautiful messages of love from kindred souls gone before? Perish the thought of such cringing cowardice! I said in the silence of that long ago, "No shackles shall bind these hands, no padlock shall hold these lips, even though glittering blades gash, creaking dungeon doors close, the fires of persecution be kindled, and the cross again be built. No coward hand long waves the Pythian laurel, nor unworthy head wears the Olympic wreath. Such is destiny. The stars teach it. Prophets tell it, and inexorable justice demonstrates it.

And then adding to my Spiritualistic heresy, (in the estimation of the Whittemorean Trumpet, Boston,) I purchased and distributed John C. Fremont's pamphlets, and Horace Greeley Tribunes constituting a compound politico-religio heresy. Maryland at this time was as rigid a slave state as South Carolina, and a pronounced abolitionism was the synonym of political and social ostracism.

Some of my church members (very excellent people) believed in the symbol and the spiritual efficacy of water baptism, and to gratify their convictions, I immersed them. The first one that I led down into the water was Mrs. Ironmonger, whom I baptized in the name of the Lord Jesus Christ. This gave great dissatisfaction to a few, because I omitted the words "the Father" and the "Holy Ghost," but I did not, even then, believe in the Calvinistic Trinity, nor the vicarious atonement, nor in endless hell torments.

During this pastorate I was called out several times in midnight hours to christen children, supposed to be dying. One of these venerable gentlemen—L. R. Keech, 930 W. North avenue, now in his 85th year, has attended my meetings in the Spiritual Church. His little thought-to-be-dying child which I christened fifty years ago, he informs me, is now Mrs. Selby, in Pittsburg, Pa. Surely our deeds live long after us in memory.

A number of my Sunday-school scholars of the long ago past were at our church Sunday evenings, and a majority of them are now Spiritualists. It did my soul good to again meet them. And so Universalism here, as it has elsewhere, has in some cases budded and blossomed out into Spiritualism; but Spiritualism in its mere phenomenal aspects, remember, is no finality.

Again, do I vividly remember going out once, while a Baltimore pastor, thirty miles to preach in a Maryland village schoolhouse. There was but one Universalist in the place. Only seven, all men, attended my meeting. The orthodox ridiculing the gathering the next day, pronounced it a "he meeting." Universalism was almost infinitely more unpopular then in Maryland than Spiritualism is now. Rich and respectable people would not be seen at Universalists' meetings. The doctrine was considered immoral, and the stock argument was; "If I am right, you are lost; but if you are right, I am safe, because all men, you say, will be saved." I am still a Universalist, and also a Spiritualist, and I may add, a Believer, a Buddhist, and very much of a Vedantist. There is good in all. God alone is infallible.

We all remember the pious old lady who, when told of the progress of Universalism, and its belief in the repentance and final salvation of all men, exclaimed in horror, "I hope for better things."

The present liberal, cultured and eloquent pastor of the Baltimore Universalist Church and myself have interchanged the courtesies of mutually attending each other's Sunday services. This was not only open justice, but an exhibition of manliness, fraternity and non-sectarian good will. As aforesaid, I am still a Universalist in all that that far-reaching word means.

Seventy-Nine Years Ago.

Vivid are my memories of seventy-seven, seventy-eight, seventy-nine and eighty years ago. Distinctly do I remember the funeral of Aunt Sally Corkings in winter time, and of asking my mother when the coffin was lowered into the grave, if she would "sprout and come up in the spring as corn did."

In those old days of grim Calvinistic piety, we poor children were afraid of bogies, ghosts and preachers. When old Elder Jones used to come to my father's house, we used to hide under the bed, fearing to be catechised. His solemn tones chilled us. He never smiled, nor said God like other people, but in a deep, sort of a grunting groan, he would say, "Our G-a-w-d is a consuming fire." Being old physically, and rather-weak, he usually took a good swig of New England rum before entering the pulpit. This was not really against him, as it was a common custom at that period. Doubtless this preacher of my boyhood time was sincere and conscientious, and one whose little vices, like Goldsmith's parson, "leaned to virtue's side."

The Abominated Sunday.

In those grim old times, Sunday was childhood's day to be hated. Playing in the yard was pronounced sinful; whistling was strictly forbidden, and the violin and bass-viol were scornfully called "fiddling in church." Prayers, first praising and fulsomely flattering God; then giving him some hints of past biblical promises unfulfilled, tipped with a few practical suggestions, were usually longer than the sermons are of to-day.

Much of this old-style Sabbath-day dislike and superstition was doubtless inspired and deduced by such Old Testament teachings as these, recorded in the Book of Numbers, where a man was charged with picking up sticks on the Sabbath. Moses, referring the case to the Lord, the Lord said unto Moses, "The man shall be surely put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses."

That Mosaic Lord, the tutelary Jehovah of the Jews, is as dead now as the Grecian Zeus that thundered from Olympus; or as the old-throne-mounted Jupiter of the Romans. Those, and other gods, are dead—dead and buried. But the Infinite Presence, embodying consciousness, and life, purpose and will, is immutable and eternal. This God was, is, and ever will be, Uncaused Causation!

What Achievements Since I Was a Flaxen-Haired Schoolboy!

Compared with to-day, there were few newspapers and magazines then, and no railroads. Now we are flooded with literature—especially spongy, shilly-shally novels—bicycles and locomotives. Then farmers had the scythe, the sickle and the crude, old-style cradle. Now we have the mower, the reaper and the harvester. Then the teacher had the stone pencil and the goose-quill. Now we have the steel pen, the fountain pen and the typewriter. Then we had the stage coach, the clumsy chaise, and the rumbling lumber wagon. Now we have the railroad, the bicycle and the automobile. Then we had the crude oil and the tallow candle-dip. Now we have the gas light, the electric light, and the Roentgen rays. Then we had the old-fashioned, clumsy hand-printing press. Now we have the cylinder press, the linotype, lithography and colored photography. Then, in my academic days, 1838-9-40, our chemistry had about twenty-seven chemical elements, and atoms were indivisible entities; now we have over seventy elements, and atoms have been transformed into points of force, while within, around, above, everywhere—there is a measureless, ethereal realm of ether.

For the stairway, we have the elevator; for the fire hand-bucket, the fire-engine and hose; for the sailing-ship and the paddle-wheel propeller, we have the rushing, dashing, sea-palace steamer. For the Indian-invented signal fires on the mountain, we have the telegraph, the telephone, wireless telegraphy, and vibratory psychic action cognized at a distance. For our mothers' spinning-wheels, looms and shuttles, we have a vast number of woolen mills and cotton factories. For experimental butchery and autopsic examinations of the cadaver, we have the microscope, clairvoyance, auras and photographic rays emitted from the human body, which rays, or radiations, reveal quality of character. For calomel, drastic cathartics, cupping and bleeding, we have mild, magnetized medicines, homeopathic doses, alkaloids, hygiene, sunshine, suggestion and will-power. For that old-time hell of fire and brimstone, with its smoke ascending up forever and ever, we have a cooler and more comfortable conscience-hell—a wine-producing hell (Gehenna), just outside the walls of Jerusalem, where the "worm" has died, and where grapes redden and ripen in richest luxuriance. For a personal, semi-omnipotent devil, driven out of heaven after battle to roam about the universe like a roaring lion, raising the deuce everywhere, we have the mischief-making diakka, and hosts of obsessing demons, the majority of which are yet vestured in the flesh—as grafters, misers and murderers.

For salvation through "the atoning blood" of a martyred Jew, we have sanitarium plunge-baths, and salvation by and through conduct and character. Being "reconciled," wrote Paul, "we are saved by his life,"—that is, by the living of the true, beneficent, altruistic and Christ-like life. For the gibbet, the fire, the stake and the feet-manacling stocks of a bygone churchianic bigotry, we have the broad-minded principles of charity, toleration and brotherhood; for the superstition of the Puritan times, we have the religion of research and love; and for the lurid gloom of death, we have the garden-gate that opens into realms of ineffable beauty and blessedness.

Progress, Political and Religious.

One of the first things that I heard my old Scotch-enthused grandfather talk about was the "English reform bill," which in 1832 in England measurably equalized representation, permitting the people to select their members of Parliament; but sad to state, conservative England is, in some directions, still politically behind some of her colonies. In New Zealand women vote upon all matters pertaining to law, order and government, and in her parliament there sit several native-born Maoris.

Capital punishment in Christian countries, based upon the old Mosaic law of retaliation, is diametrically opposed not only to intuition, and to the innate love of life, but to the higher, inspired command, "Thou shalt not kill." It is gradually dying, and yet as late as 1837, for altering wills or forging notes in England, persons were hanged—legally murdered; an inherited relic of barbarism. It was as early as 1807, if historic memory serves me, that Fulton had run a rather uncouth steamer on the Hudson; and yet it was not until 1833 that regular lines of ocean steamboats were established for trans-Atlantic traffic. There was at this period much moral as well as mechanical progress. Human rights were ably discussed in the press, and in 1834 the British government fully and finally abolished human slavery. In this great reform movement England led America, and it also has bravely led us in abolishing her "compulsory vaccination law," thus giving her citizens the benefit of the "conscience clause." Vaccination under the British flag is optional. Children in those countries are allowed to attend school unpoisoned by any beastly virus compulsorily forced into their pure blood.

Progress is in the air. Referring back to the 16th century we remember its fine artists; to the 17th, we consider its able writers; to the 18th, we note its many occult investigators and some philosophers; and to the 19th, awake with discoveries, we observe the Hydesville sensitives, the great Poughkeepsie seer, several prophets and visionists who caught golden glimpses of this 20th century, during which wars for conquest will inevitably end, and international wars be known no more. Drunkenness will be abolished by right generation, early education and proper environment; woman's suffrage will be considered an inalienable right; land will become as free to the cultivators as the air they breathe; the selfish millionaire's "mine" will bud and bloom into the fraternal "ours." Christians will become sufficiently civilized to no longer encourage "boys' brigades"; no longer graft and gamble to pay off church debts; no longer build great threatening navies; no longer fight like the "pious savages of Russia, urged on by Greek church priests wearing cowl and cross. Neither will millionaires sound trumpets before their university gifts, nor will Christian grocerymen put chalk in their sugar, chicory in their coffee, and the biggest strawberries on the top of the basket; nor will they talk principle and practice the most slippery policy—talk "altruism and brotherhood" and practice robbery.

Persecuting Intolerance.

Nature is a mirror. It is well to look into it and consider. The body, though clothed in silks thick as mummy wrappings, does not hide the soul-body's scars from angel eyes. There are spiritists—not Spiritualists—so inflated with self, and so infilled with the gall of New England Puritanism, that they would "burn in effigy" Spiritualist writers, and their books, or "impale them on some grinning devil's red-hot pitchfork," and all for opinion's sake.

When Endicott was governor of Massachusetts in 1657, Quakers for their religious opinions were scourged, branded or banished, their books and pamphlets burned, and they were threatened by the governor in these words: "Take heed that ye break not our ecclesiastical laws, for then ye are sure to stretch by a halter."

Soon after the "psychological Congress" convened in Barcelona, Spain, 1860, the fiery-souled Jesuit priests ordered and made a public auto-da-fe of all spiritistic books and pamphlets in the city. This Roman Catholic Jesuitism, now sheltering in certain obsession-promoting circles under the name of "spiritism," will gradually be sifted out, and persecuting spiritists, will, we trust, make rapid strides towards the goal of liberalism, towards the mighty majesty of a true, tolerant, uplifting Spiritualism, the synonym of that harmonial philosophy inspirationally enunciated and booked by the illustrious seer, Andrew Jackson Davis.

The Animal Before the Man.

"O ye hypocrites! Ye can discern the face of the sky; but can ye not discern the signs of the times?" The signs in Orient and Occident are prophetic of good; yet through further and deeper tribulations. Pain is the prelude to progress. The acorn-shell aches before it bursts. The child in falling gets not only experience, but strength in the rising. Blood of Indians, Frenchmen and Englishmen flowed freely before the flag of national freedom waved over the inviting lakes and rivers, the grainless fields and massive forests of America. Arbitration should have been substituted, and those wars avoided. William Penn set the example in treating the Indian tribes. He met them as brothers.

And yet cruel wars must go on for a time, I fear. The animal is not yet all eliminated from the make-up of the man. The tares must be gathered and burned. Fire purifies. Emperors must ultimately lose their crowns; dynasties must fall; millionaires must unload; armies must disarm. Capital and labor, though blood-stained, must join hands, as the helping, cementing segments of a common circle; and theological fences must be demolished. Fenced and walled cities indicate untamed beasts and wild, unruly men, and heavily barred doors imply thieves abroad. The houses of feudal times were really forts, and their windows were made to shoot from. Now, saying nothing of walls, the best streets of our great cities have no fences, and elegant residences are fronted down to the very sidewalks with emerald grasses, evergreens, air-perfuming roses and beautiful flowering shrubbery.

A Symbol in Trinity.

We all remember the distinguished Greek geometer of Alexandria, a disciple of the Platonic philosophy, who when asked by the kingly Ptolemy of Egypt, if the "principles of geometry with its complex theorems could not be mastered by some quicker and easier method than the one usually employed," replied: "There is no royal road to knowledge." Truly, there is no "royal road" to knowledge. It is not a matter of mercenary manufacture. It cannot be injected or "pumped" into the brain by any academic professor. Its attainment implies thought, research, persistent study and strenuous struggle. It is the stepping-stone to wisdom. Knowing men are not always just and wise men. Briefly stated, it is work—hard, substantial and wisely-directed work, that wins all worthy prizes.

In Euclid's oft-mentioned 47th theorem, it is demonstrated that the sum of the squares of the base and the perpendicular of a triangle are equal to the square of the hypotenuse. This geometrical symbol, lucidly flashing before me and transferring itself into the realm of the spiritual, reminds me that besides Shakerism, the three greatest religious movements of the late past and present time are, Universalism, Unitarianism and Spiritualism.

The root-thoughts of Universalism are the Fatherhood of God, brotherhood of man, and the final restoration of all men to holiness and heaven. And so far as aforesaid I am a Universalist. It is a beautiful belief. This belief, raised to its highest tension, is faith, confidence in the righteous sovereignty of God, and the ultimate, encompassing and over-ruling of the good and the true and the holy. Some might object to the article in the Universalist "profession of belief," or creed, which reads: "We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destiny of mankind." They certainly do; and so do the Vedas of the Hindus, the Avesta of the Parsees, the Koran of the Mohammedans and other Oriental bibles. All these bibles, revised and re-revised, fill their religious niche in the parthenon of history. But there is one bible that requires no priestly revision. It is emphatically God's Bible—Nature, and every bud and blossom, every rill and river, mountain and blazing star is an inspired chapter in God's Bible, containing a revelation of Divinity, manifest as life and love, purpose and power. No expression or system of "faith" as an end, can fully satisfy the conscious, unfolding spirit for knowledge—some distinct knowledge of the future; hence, the Apostolic exhortation as before referred to—"Add to your faith, knowledge." Faith is good. Faith is uplifting, but infinitely better with the corollary, knowledge—knowledge of the condition, employments and progress of those gone before.

Unitarianism.

Unitarianism is Mohammedanism, minus Mahomet's visions and theological dogmas and miracles. The Mohammedan's God is the one self-subsistent presence in the universe, and this is true. In its last analysis, Unitarianism is as clear as a crystal, grim as a grave-stone, and cold as an icicle. Its carefully-prepared and highly polished sermons, all about the grand optimistic and redemptive over-arching vastness, are often as attractive and bewitching as the old Grecian classics. Really, they are restfully and peacefully enjoyable, disturbing no sinner's sweetest sleep. Their creed, or doctrinal "declaration," runs thus: "The fatherhood of God, the brotherhood of man, the leadership of Jesus Christ, salvation by character, the progress of mankind onward and upward forever." * * "And in the love of the truth and the spirit of the Christ, we unite for the worship of God and the service of man." This creed, as an Englishman would say, is "deucedly clever." And so I am a Unitarian. If they do not fellowship me, I fellowship them. And be it said to their generous liberality, they have never, but once, refused me the use of their church edifices for lectures; neither have the Jews, even once, their synagogues on Sundays. The world of religious thought moves. Golden days with no cloudy noon-times, are at hand. Zion's "Believers" are rising from their ashes, and "Watchmen are seeing eye to eye."

Sectarian Churchianity.

This fashionable churchianity, called Christianity, Roman Catholic, Greek and Coptic, now in the world almost 2,000 years, and later Protestantism, with its 157 sects in this country including Christian Scientists, has not saved the world. A saved world would be one afire with justice, equality, peace, love and harmony. Christian nations are the commercial gold-clutching, fighting, blood-shedding nations of the earth. Their name is Babel, written in blood. In the present Manchurian war, in our own late Civil war, the chaplains would pray like saints, and the Christian soldiers would fight like demons. Something more is wanting.

Historians and archeologists may write of Genesis and of its relations to old Babylon, now giving up its dead—they may expatiate upon the religious ambition of Luther, the beneficence of Fenelon, the clairvoyance of Madam Guyon, the rapture-visions of Swedenborg, the ecstasy of Joan of Arc, the thrilling inspirations of Shakspeare, the calm wisdom of Goethe, and the sweet, fathomless seership of Emerson; still, the inmost spirit cries for something more than the Christianity of the centuries—cries for some solid and changeless foundation based upon Spirit—essential Spirit—a very immutable rock!

Where Can It Be Found?

Where can be found spiritual rest? Is there no place of quiet rest, of calm repose? Is there no gem that never ceases to glitter and charm? Is there no land where spring flowers never wither? Is the question further pressed?—where is that precious gem—that realm of fadeless flowers—that home of combined activity, life, love and rest?

Listen! It is not "off there"—it is not "up there." It is subjective. It is within. "The kingdom of heaven is within," said the Christ-illumined Nazarene. This kingdom, or rather, this republic of abiding rest, is the within spirit—the conscious spirit, an atomic germ of the Infinite Spirit, eternal as God, because allied to and a potential portion of the Divine Life, God manifest. Hallowed be the name.

This spirit, raised in thought to Infinity, constitutes the cornerstone and the keystone also, of Spiritualism, which Spiritualism, ignoring sect, creed, color or clique, is in its broadest and most catholic sense, the direct antithesis of materialism and a Bible-built sectarianism.

Listen, oh, seekers after truth! No surface-observer with the measuring rod of materialism can fathom the depths of Spiritualism. The one-half of its might and moral majesty has never yet been told. No poet has ever put its golden riches into rhyme or rhythm; no enthused orator has ever sounded the depths of its imperishable glories, nor has any artist ever transferred its tinted and delicately-blended beauties upon canvas. It is Immanuel—God with us and God within us, and to be ashamed of Spiritualism, (as are some feeble-minded, surface-souled persons) is to be ashamed of God—Almighty God, who, as Jesus Christ said, "is Spirit." And further, the words "spiritual" and "Spiritualism" just as legitimately originate in and flow derivatively from Spirit, as the word "intellectual" centers in and is derived from "intellect," or as "casualism" comes from "casual." Suffixes are potent, modifying influences; accordingly a spiritual-minded man is qualitatively more than a mere murderous spirit-man; and so Spiritualism is more than spiritism. This latter useful where needed, was in ancient Oriental lands termed necromancy, sorcery and magic. It abounds today in frauds.

It seems to have been the purpose of the Infinite to educate and help each mortal to become strong, self-poised and harmonial through such varied experiences as life-epics, tragedies, comedies, substances and shadows, pointed thorns and radiant rose-leaves. These are schools, all schools in the preface-book of eternal life. But the tale of mortality is soon told—the fleshly life-cycle soon ends.

What Then?

After the joys of earth, after its songs of mirth,
After its hours of light, after its dreams so bright?
What then?

(Continued on page 8.)

RESTORES EYESIGHT.

Spectacles a Thing of the Past.

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There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. Below we print extracts from testimonials such as are received by us daily.



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Susan Cardwell, Lincoln, Kan., writes: "I am 78 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

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The author, Moses Hull, has written many volumes on Spiritualistic and other themes and each one is full of careful study on the subject chosen. Mr. Hull, in his introduction of this work says:
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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

John W. Ring, National Superintendent of Lyceum work, has been visiting lyceums at Lily Dale and Buffalo, N. Y.; Conneaut, Ashtabula, O.; Titusville, Pa., and other points. He spent Oct. 1 in Chicago and will visit Milwaukee, Wis., and from there go to the N. S. A. convention at Minneapolis. The lyceum work is flourishing under Mr. Ring's ministrations, fourteen more lyceums fraternizing now than were enrolled last year.—Sunflower.

Mrs. E. J. Jaquet is open for engagements to lecture and give platform messages. She can be addressed at No. 622 South Water street, Wichita, Kansas.

Oscar A. Edgerly of Lynn, Mass., appeared before a small but appreciative audience at Shiloh hall Sunday morning in the initial lecture of a series to be delivered under the auspices of the Elkhart Spiritual Society. The speaker announced that his first effort would be in the nature of a preface to those following and started out by defining Spiritualism as meaning naturalism. Nothing is supernatural, but all phenomena is the result of the operation of natural law. He compared the seance room of the medium to the laboratory of the scientist, both being necessary for the demonstration of the truth of a previously held theory. The lecturer gave evidence of the highest culture and refinement, and his language and manner on the rostrum are above criticism. The society is to be congratulated for having secured so able an exponent of their cause.—Enkhart, Ind., Daily Truth.

Mrs. Alice Gehring Patterson and husband have just finished a tour through Ohio, and are located at 624 Sixty-third street, where they will be pleased to meet old friends before they return to their home in Denver.

Two of the city's valiant automobilists saw a ghost Saturday night. They claim that they are perfectly sober, too. The ghost took the form of a white horse and buggy. It was driven by a phantom man and kept in the road before the cars for a mile or so, refusing to get out of the way although the drivers sounded the loud blast and yelled loudly. Finally one of the drivers took a search light and went ahead after the unknown. To his astonishment he saw the rig drive through a tight board fence six feet high with no opening in it of any kind, and vanish.—Gazette, Waukegan, Ill.

J. M. and M. T. Allen, excellent workers in the field of reform, write from Springfield, Mo.: "Our work here is steadily progressing; public meetings every Sunday night in Odd Fellows' hall, on Boonville street, and a class in spiritual science and mediumship every Wednesday night at 651 South Grant street. The members of this class are doing nicely in their study of psychic and spiritual science and in the development of their respective phases of mediumship. We are also going forward with our Mediums' Home School work, and with the Silver Chain Developing Circle."

The Independent Church of Truth will hold meetings every Sunday evening at 730 sharp, in Grand Boulevard Hall, corner 47th and Grand Boulevard. Speaker and message bearer, Georgia Gladys Cooley. Hall can be reached by South Side Elevated, Indiana avenue electric and 47th street cross line cars. Speaker's residence, 567 East 62nd street, Chicago, Ill.

A. H. Dailey writes: "I want to congratulate you upon the matter which you publish in The Progressive Thinker and the general information which I glean from its pages. I was running over the volumes of The Religio, a few evenings since, and it brought vividly to my mind, the memory of many active and interested persons in the lines of spiritual thought, who were then living, but who have now gone hence. You were then connected with that paper, and by comparison with the Progressive Thinker, I can see that you had a great deal to do in its compilation and editorial work."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Dr. Peebles is coming to Chicago to speak for the League, Saturday evening, Nov. 4, and he will speak for the Rising Sun Mission, Sunday afternoon, Nov. 5, and in the evening for the Aitken Society, 4308 Cottage Grove avenue.

GEORGIA GLADYS COOLEY opens her meetings at Grand Boulevard Hall, corner Grand Boulevard and Forty-seventh street, Sunday evening, Oct. 8, at 7:30 o'clock sharp. A fine program will be arranged for the evening, and a hearty invitation is extended to all seekers after truth. Messages will be given at all meetings by Mrs. Cooley and her guides. Don't forget the hour of opening the services—7:30 o'clock sharp. Give this lady a grand reception at her first meeting. She is well worthy of it.

Elizabeth Schauss writes: "I am now located at Liberty and S. Harbor street, Conneaut, Ohio, and will be pleased to hear from my friends at that address. Letters sent to my home in Toledo will be forwarded to me at Conneaut. As I am engaged here from Oct. 1 to April 1, I will be able to answer funeral calls in the vicinity."

Mrs. Susie R. Thompson has returned to the city. Circle each Wednesday evening, at No. 769 West Van Buren street, top floor.

The Muncie Morning Star says: "Frank T. Ripley, of Boston, Mass., a prominent Spiritualistic lecturer and test medium, will be the guest of Muncie Spiritualists during the month of October, and during his stay in the city will conduct a series of lectures and test services. Mr. Ripley's first services will be held next Sunday in the G. A. R. Hall in the Bishop building, following the Lyceum services at 9:30 o'clock. The lecture which will begin at 10:30 o'clock, will be on 'Is Spiritualism True.' In the evening Mr. Ripley will talk on the subject of 'After Death, What?' Each service will be followed with tests."

Mrs. Dr. Dobson-Barker writes: "The interest in the First Spiritual Union, of San Jose, Cal., continues. Mrs. Nettie P. Fox filled the rostrum the first three Sundays of September, and will speak for the society during October. Mrs. M. E. G. Howe, of San Francisco, was with us Sunday evening, September 24, giving many good readings and tests to a large and appreciative audience. Our society has organized a Children's Progressive Lyceum that meets every Sunday at 10 a. m. Miss Linda Zink, as musician, also a fine medium, with numerous gifts, adds much to our work. There are a number of young people becoming interested and at the evening meeting, September 24, we were favored with a song, "The Golden City," by Master Max Obitz, and a duet by Misses Merel Muntz and Linda Zink. Miss Merel Muntz also gave a short and interesting address on mediumship."

People have actually been killed by dreams. Most people have suffered from those terrible nightmare visions in which the victim is pursued by an assassin with upraised knife, or is trembling on the edge of a fearful precipice, or is in some other imminent danger of a sudden and terrible death. These dreams are common enough, and nearly always the sufferer awakes thankful and happy at his escape. But sometimes he doesn't awake. Sometimes the knife falls or the sleeper in his hallucinations plunges down the precipice. These are the dreams that kill.

Mrs. Kirchner writes: "The Rising Sun Mission had very large audiences Sunday afternoon and evening, Oct. 1, at their services. Brother John W. Ring of Galveston, Texas, spoke at each service. We were very glad to hear again our brother from the Lone Star State, as he in his discourses gives us such good thoughts. The audience was very appreciative and listened attentively to each word spoken. The message bearers, Mrs. H. Gill, Brother Thompson and Sisters Weaver and Kirchner gave beautiful demonstrations of spirit return which were comforting to those who received them. Our choir rendered some very fine selections which were commented on by our speaker and by others. Brother Ring also gave a telling discourse at the home of the president, on Wednesday evening, Oct. 4; everybody enjoyed it so much. A social was arranged at the close of the meeting for congratulations to our Texas brother. He and Doctor Geo. B. Warne served the refreshments. A better time could not have been had, as it was both entertaining and instructive. We have arranged for a number of prominent speakers every Sunday up to January 1, among whom will be Dr. J. M. Peebles of Battle Creek, Dr. Geo. B. Warne, Dr. J. MacFarland, Dr. C. Tisdale, Mr. H. M. French, Mrs. J. M. Fravel. Hon. Chas. Hughes, Dr. L. Rowell and others. We welcome all strangers and skeptics to our services every Sunday afternoon at 3 and evening at 8, at Star Lodge Hall, 378 South Western avenue. Our speaker for Sunday afternoon, October 15, will be Bro. John W. Ring of Texas, and in the evening, Dr. C. S. Tisdale, of California, an inspirational lecturer who is controlled by an ancient Greek. It will be worth your while to attend these services."

Mr. Hassman writes: "The North Star Spiritual Union (regular Sunday service at 1546 Milwaukee avenue, near Western avenue) has a good attendance at each meeting. Organ concert before the meeting starts; prayer and lecture by Rev. Dr. P. M. Esser. Good subjects on phenomena and philosophy are chosen by the guides of the speaker. Spirit communication as demonstrated by Mrs. Johanna Rennau, and others of note also. Healing at every meeting after the lecture. The Progressive Thinker is always on sale."

Mrs. Laura Kobberger, healing and developing medium, has moved to 3030 Vernon avenue, where she will be glad to meet her friends hereafter. Developing circle Wednesday evening at 8 o'clock.

G. H. Brooks opened his meetings in Lawrence Hall the first Sunday in the month with a fine attendance. He will continue them this month, if not longer. On the 9th he goes to Cairo, Ill., and speaks there twice; then to Villa Ridge to officiate at the wedding of one of Mr. Leidiga's daughters, and while there he will speak two evenings and then back to his work in Milwaukee, getting there in time for the Saturday evening social, which is held in different parts of the city. Lawrence Hall is on Milwaukee street, near Wisconsin street. The friends in Milwaukee and adjoining towns take note.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

That talented young speaker, Will J. Erwood, is now at work in Kansas. He has been lecturing in Lawrence, and will visit Burlington, Wichita, Spring Hill, Kansas City, Kansas, and Kansas City, Mo.

Rev. Alice Baker writes: "I am still in Kansas City, Mo.; health is very much improved. I am lecturing every Sunday night and holding mid-week meetings. Will answer calls to go to societies as lecturer and message medium and to officiate at funerals. Address all communications to 1012 Locust street, Kansas City, Mo."

The ex-priest P. A. Seguin, now living at 1500 Fifth avenue South, Minneapolis, Minn., has plenty of rooms left for Spiritualists who will come to Minneapolis for their convention, at $1.25 for one bed and three solid meals per day. Any interurban car, or Minnehaha, Emerson and Riverside street cars will bring the people near the Working Girls' Home which the ex-priest and his good wife superintend.

Pleasure lovers, attention! The Golden Rule Pleasure Club will give a series of dances opening on Saturday evening, Oct. 14, 1905, at O'Donnell College Hall, South Paulina street, between Washington and Park avenue. These dances will be held on the second and fourth Saturday evening of each month. Music by Vogel's orchestra. A pleasant and enjoyable time is promised in this pastime and we anticipate a large attendance. Come and be satisfied that we are respectfully yours for a good time. Tickets 25 cents a person.

Mrs. C. Kirchner writes: "A very pleasant time was had at the social given by Sister Kepner at her home Saturday night, Sept. 30, for the benefit of the Mission Temple Fund. Members and friends to the number of eighty enjoyed the entertainment which was opened by Sister Reesicker, the alto soloist of the Mission. Games were indulged in, and tests given by Sisters Caird, Weaver, Kirchner, Brother Thompson and others. A very fine luncheon was served, which was appreciated by all. A vote of thanks was given to Sister Kepner for her hospitality. An Indian dance wound up the evening's enjoyment."

H. E. Pomeroy writes: "I write to say that I think Alex. Caird, M. D., has got his answer good and straight. For clear-cut, straightforward, common-sense Spiritualism, I think Nora Batchelor Hensley strikes the keynote. Such clear intellects and positive kindness as Mrs. Hensley and Clara Watson manifest are refreshing. It makes the axe-to-grind-schemes of the reverends appear sinister, to say the least."

Mary Purcell writes from Grand Rapids, Mich.: "The Grand Rapids Spiritual Society enjoyed a feast of spiritual food on Sunday, Sept. 17, in the person of Mrs. Julia M. Walton, of Jackson, Mich., president of the State Spiritualist Association, serving the society on that day. An all day meeting was held and addresses were given by her, assisted by Dr. J. C. Batdorf. Messages were given by Mrs. Emiliss Blake, Mrs. Belle Fuller and Dr. W. O. Knowles, with special music arranged by Mrs. Effie Sackett. Lunch was served in the hall between services. The society was served on the other Sundays of the month by Dr. J. C. Batdorf and Prof. F. T. Ingoldsby, both of Grand Rapids. Large audiences attend the meetings and from present indications the prospects for the future growth of the society look bright. The Ladies' Aid continues its efforts, working to help the society in its payments on the lot for a temple which it expects to erect in the near future."

H. Smith writes: "The Spiritualistic Church of the Students of Nature, Van Buren Opera House, corner Madison street and California avenue, was attended by a large and intelligent audience, Mrs. M. Schumacher, the pastor, taking for her subject, 'Does the Bible Sustain the Phenomena of Spiritualism?' Dr. L. C. Koehler assisted by taking up the subject, 'Progression of Man, How to Become Wiser.' The pastor in behalf of the society, presented the Doctor with a certificate of recognition as a teacher and medium of Spiritualism. Sister N. Kusserow and Brother French gave many spiritual and convincing tests. We extend a hearty welcome to all mediums and truth seekers to attend this Sunday evening meeting."

Mrs. A. Sexsmith writes: "The meeting of the Golden Rule Spiritualist Society on Sunday, Oct. 1, was well attended, both afternoon ad evening. The afternoon proved very interesting by short talks and messages given by Sister Kusserow, Bro. French and Bro. Coe. In the evening we were greeted by a fine audience, but sorry to state that our speaker for that evening, Mrs. Nora Hill, was not able to be present; but we were delighted to have with us instead that grand worker, Attorney Griffen, who spoke along the lines of spiritual unfoldment and as we had many strangers present, he conveyed to their minds that there is something uplifting in the life of a true Spiritualist. Messages were given by Mrs. Alice Sexsmith to many skeptics, which proved to them that there was something in spirit return, and all said they were coming again. The benefit circle which was given at the home of Mrs. Nora E. Hill, 705 Madison street, Thursday evening, Sept 28, was a success in every way. We had with us Mrs. Georgia Gladys Cooley, Mrs. Isa Cleveland, Mrs. Ada Zazelle, Mrs. M. Weaver and Bro. French. All gave messages which proved interesting. Remember our dance on Saturday evening, Oct. 14. These will be continued the second and fourth Saturdays of each month. A good time is assured. Tickets 25 cents, now on sale. Don't fail to attend, as these are given to help the cause on our open door meetings. Everyone welcome, at O'Donnell College Hall, South Paulina street, between Washington Blvd. and Park avenue. Meetings at 3 and 8 p. m."

Mrs. Mary E. Van Horn writes from Milwaukee, Wis.: "George H. Brooks opened meetings for the present month, Sunday evening, October 1. He had a large and appreciative audience, and if you could have seen the smiling faces and hearty hand clasps that greeted him, you would know that his coming to us just now was most welcome to one and all. I never heard him do as well, especially so in his readings. His genial presence was an inspiration and we hope he may succeed so well financially that he can remain with us during the winter."

Frank T. Ripley has the Sundays of January, February and March still open for engagement to lecture and give messages. Address all letters in care of General Delivery, Muncie, Ind.; thereafter to Tipton, Ind., P. O. Box 543.

E. B. Hughson writes from Fresno, Cal.: "Once more after a short absence of the best of papers, The Progressive Thinker finds a place in our home again, and it is a pleasure to peruse its columns; and the premium book, I can not thank you enough for it."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, October 15, 1905: "We Stand Between the Past and the Future."

Gem of Thought:—

From the fathomless Past I gather
Much fruit and golden grain;
For there I have wept and labored
Through hours of joy and pain.

In the mystical Future I fancy
The things that are to be,
And the gleam of the hopes that glitter
Brings cheer and strength to me.

So here and now I must labor on,
With faded hopes that are gone,
Their somber hues with bright ideals,
Make life a joyous song. —J. W. R.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

MRS. LAURA G. FIXEN, although prominent as a Spiritualist, and an excellent speaker, is held in high esteem by the W. C. T. U., and at its late convention in Bloomington, Ill., she was called upon to occupy the pulpit of the First Presbyterian church. Mrs. Fixen also opened the discussion on the first day of the convention on this subject, "Woman in the Realm of Prophecy." Mrs. Fixen is to be congratulated on her success at the convention as an influential factor, and we venture to say that the pulpit she occupied will feel for a long time the spiritualizing influence she imparted.

Mrs. DeLong-Moser holds meetings every Friday afternoon at 2:30. Fridays and Sundays at 8 o'clock. No. 962 Milwaukee avenue, opposite Paulina. Tests and messages by the pastor.

Secretary writes: "The Band of Harmony meets every first and third Thursday in each month on the fifth floor, Masonic Temple. October 5 we had a good attendance; were entertained by Mrs. Richmond with name poems, and answers to questions; also other exercises."

I. Powderly writes: "The Englewood Spiritual Union has leased the new G. A. R. Hall at No. 6236 Princeton avenue, near 63rd street, and one block west of Wentworth avenue. We cordially welcome all who can be with us afternoon and evening of each Sunday, and Thursday afternoon, Ladies' Aid, which we hope to make interesting and instructive. We have engaged some of the best speakers and mediums for the near future. The talented Miss Webster will favor us with some fine selections of instrumental music. Recitation, one of Whitcomb Riley's poems, by the well-known Miss Edith Lewis. Our first meeting will be held Sunday, Oct. 15 at 2:30 and 7:30, at 6236 Princeton avenue."

Mrs. H. L. Lichtig writes: "The tea-party given by the Sunflower Club, on Sept. 26, in its hall, 70 East Adams street, proved a great success both financially and socially, and the many friends of the ladies are hoping that it will become a monthly affair. Lincoln Hall has been leased permanently by the club. The second Tuesday of each month they hold their regular business meeting. The fourth Tuesday of each month is reserved for social affairs. One can always depend on something of interest on this day: Tuesday, Oct. 10, at 2 p. m., occurs the next regular meeting. Let all members be present."

Mrs. H. L. Bigelow writes: "A very pleasant meeting was held in the new quarters of the First Spiritual Union of San Jose, Cal., having moved from Eagles' Hall, which we occupied for the past two years, to Hale's Hall, South second street. Children's lyceum at 10 a. m. Conference meeting at 11 a. m. We were much pleased to have our veteran medium, Mrs. Hendee Rogers, with us. She was brought to the hall in her wheeled chair, and carried up the stairs by careful hands. She cannot walk without crutches, and only a few steps at a time. She looks smart, and carries her eighty-seven years gracefully. She gave us a short talk, speaking words of good cheer and predicting successful meetings in our new hall. Sister Fox spoke for an hour on the subject, 'Footprints of Civilization.' These inspirational lectures are very interesting. The speaker is engaged for the present month, also November, excepting the last Sunday in each month, which is supplied by a test medium, giving readings from flowers, articles or independent tests. Sister M. E. G. Howe of San Francisco was with us the last two Sundays. The readings were good. I am glad to say that Mrs. Dobson-Barker is recovering from a severe illness."

Maggie Henry writes: "Sunday, Oct. 1, at Old 77, Spiritual Mission Chapel, our speaker, F. M. Stoller, read for the scripture lesson a portion of the 15th chapter of I. Corinthians. He then took up the questions on spiritual and philosophical topics. His answers were highly appreciated. He also answered about fifty personal questions. We had a visitor who gave some excellent messages, and our regular test medium, Madame Lucile DeLoux, gave some very fine demonstrations of mental telepathy; she turned her back to the audience and was but in touch with the person by her manager, who did not speak at all. She gave names and descriptions. All were recognized. All are welcome at our meetings at 8 p. m. every Sunday. Strangers and skeptics especially invited."

Mrs. M. A. Burland, pastor writes: "The Light of Truth church has held its meetings all summer. The lectures were of the highest order and the audiences have been well pleased by the teachings, and there has been a steady growth. Many mediums have given messages at each service. Come and help the good work on. The Ladies' Aid that meets on Thursday afternoon is well attended. Mrs. Caird will be with us on Thursday next, in the upper hall. Remember the place, Hopkins' Hall, 528 W. Sixty-third street."

Will C. Hodge, the well-known lecturer, writes from Seattle, Wash.: "Under the able leadership of Walter A. Hall, who is decidedly the right man in the right place, the fall and winter campaign has opened in Seattle under most favorable auspices. Our audiences are most excellent, both as regards quality and numbers, and my work for September has been very pleasant and ably seconded by the local mediums. I am happy to report an entire absence of any exhibitions of jealousy on the part of the local workers, who seem to be a happy family, all striving to do to the best of their ability the work assigned them, and that this society stands squarely by the proposition, INTEGRITY IN MEDIUMSHIP AND CHARACTER IN ALL WORKERS, WHETHER IN THE SEANCE ROOM OR ON THE PLATFORM. I am retained for the month of October, and my address remains, General Delivery, Seattle, Wash."

Dr. Beverly writes: "The S. S. S. of Arlington Hall, has opened a branch at South Chicago, to meet every Saturday evening, at Tinsley's Hall. I have a missionary spirit, and will respond to some of the many calls I receive for help, to feed the hungry this precious spiritual food. Come and bring your friends."

J. W. Ring, of Galveston, Texas, has been greatly interesting Chicago audiences. He is young, energetic and a forcible speaker, and is in demand here by the different societies. Last Saturday evening he lectured to the Chicago League, and Sunday evening to the Golden Rule society.

Emil T. Vaas writes: "We are now beginning our winter's work, and the Bund der Wahrheit No. 18, will hold its eighth anniversary on Sunday, Oct. 22, at Hack's Hall, 519 Larrabee street, (formerly Heinen's Hall), beginning at 3 p. m., with lectures tests, songs and music. Thereafter supper, and in the evening dance and amusements. Tickets 15 cents at the door. Come all and welcome to all."

Moses Hull, active as ever, with his intellectual faculties growing brighter as age advances, has been in the city several times lately. He and Mrs. Hull are efficient workers on the rostrum, and can interest any audience. They are contemplating a trip to the Pacific coast.

Mrs. G. C. Stephens writes from Kansas City, Mo.: "The Psychical Research Society opened its meetings of the year in the parlors of the Ladies' Atheneum, 9th and Locust streets, Oct. 1. We had a good attendance. Our Sunday night meeting is open to all. A collection during the services is taken. Our subscribers defray all expenses. We invite any medium working under by-laws of the state and N. S. A. on our rostrum who comes here, and I also welcome any or all to my home. I do not invite the so-called mediums who are not organized to take part in our meetings, as I feel, if they are, inharmony. They should unite with some society. I am responsible for that which comes to my people in our meetings. We hold our usual social and Wednesday night circles at my home, and class meets every other Friday. All are welcome."

DREAMS

Have Sometimes Brought Fortunes to Dreamers—One Winner Used Daughter's Death as a Hunch and Got Forty-five Thousand Dollars.

Has there ever been a lottery, we wonder, in which dreams of lucky numbers have not played a romantic part, as the case of M. Cousins, who won the second prize of 8,000 pounds in the recent French lottery? asks Tid Bits.

That, for instance, is a strange story that is told of Signor Bozzi, a merchant of Milan. Not long ago the signor dreamed of his daughter, who died several years since, and next morning with his dream still mournfully haunting his memory, something brought to his mind that it was one of the days on which the municipal lottery was open. To the lottery he went, being a man of sporting instincts, and his dream suggested the venture. His daughter having died at the age of 24 years, 13 days, 4 hours, he selected these three numbers to bet upon, and two of the three proved highly lucky. One, on which he had laid 6s 4d brought him 250 times his stake, or over 100 pounds, and the other 4,250 times his stand of 1 pound 12s 6d, or nearly 7,000 pounds.

It was a dream that brought fortune too late for an Italian peasant called Luca. The peasant dreamed one night that he had been present at the drawing of the great state lottery, and that the first prize of 8,000 pounds had fallen to ticket No. 24,016. When he awoke he was so strongly impressed by his dream that he scraped together all the money he possessed, and, after long searching, was able to buy a ticket, not of the number of his dream, but containing the same figures in a different order. Then he fell on evil days, his wife died of an illness brought on by hardship and starvation, and a few days later, he, too, succumbed. Within a week of this double tragedy the ticket he had purchased was awarded the great prize at the lottery drawing.

A similar pathetic story is told of a poor blind woman, once a familiar figure in Sackville street, Dublin, where for many years she earned a scanty livelihood by selling laces and other small articles. One night she dreamed of a number which was to win a great prize in a forthcoming lottery, and when she awoke she hurried to the lottery office to insure it. The number was not drawn; but her faith in it was unabated, and time after time she insured it, selling her clothes and even the basket that contained her goods, to raise the necessary money. At last her small resources were quite exhausted; one day she was unable to insure the number, and that very day it was drawn. This blow of fortune was too much for the poor old creature, and, groping her blind way to the Royal Canal, she ended her troubles in its waters.

In the early days of lotteries in England to dream a number was always looked upon as the luckiest of omens. In an old copy of the Post Boy we may still read this advertisement: "This is to give notice that 10 shillings over and above the market price will be given for the ticket in the 1,500,000 pounds lottery, No. 132, by Nath Cliff, at the Bible and Three Crowns in Cheapside." Light was thrown on this mysterious notice by a letter which the advertiser wrote to the Spectator, in which he says: "You must know I have but one ticket, for which reason, a certain dream I have lately had more than once. I resolved it should be the number I most approved. My visions are so frequent and strong upon this occasion that I have not only possessed the lot, but disposed of the money which in all probability it will sell for."

About the same time a footman, on the strength of a similar dream, spent the whole of 20 years' savings in purchasing two lottery tickets bearing his lucky dream numbers, and when the tickets proved blanks, we learn "after a few melancholy days he put an end to his life." In a box was found the following plan of the manner in which he should spend the 5,000 pounds prize, which his mistress preserved as a curiosity."

"As soon as I have received the money I will marry Grace Towers; but as she has been cross and coy I will use her as a servant. Every morning she shall get me a mug of strong beer, with toast, nutmeg and sugar in it; then I will sleep until 10, after which I will have a large sack posset. My dinner shall be on the table by 1, and never without a good pudding. I will have a stock of wine and brandy laid in. About 5 in the afternoon I will have tarts and jellies and a gallon bowl of punch; at 10 a hot supper of two dishes. If I am in a good humor and Grace behaves herself she shall sit down with me."

EDICT AGAINST THE ALMIGHTY.

In Which He Is Supposed to Have Passions Common to Humanity.

The conviction has long prevailed that boldness and resolution are innate in the Anglo-Saxon races, but a recent example of unheard-of courage is offered by the mayor of one of the cities in Spain, who has openly challenged no less than the Almighty by publicly denouncing his behavior toward the mayor's province in the following decree, translated from a Spanish journal:

"The mayor of the department of Carthanas, to the inhabitants thereof, know ye:

"Whereas the Almighty has not behaved himself properly with regard to this province and city, inasmuch as only one rainstorm visited the country during the last year, and not a single time has it rained during this winter, in spite of prayers and processions, in detriment to the chestnut crops, on which the prosperity and progress of our province depends:

"Now, therefore, be it resolved:

"Art. I. If within the peremptory term of a week from the date of this decree it should fail to rain abundantly, no one shall attend mass nor say prayers of any kind.

"Art. II. Should the drought continue for a term of eight days longer, all churches and chapels shall be burned and all objects of devotion and prayer destroyed.

Art. III. Finally, if within a third term of a week it should fail to rain abundantly, all clergymen, monks, and friars shall be massacred and beheaded.

"And permission is hereby granted to all to commit all sorts and species of sin, that the Supreme Being may know and understand with whom he is dealing."—Mexican Herald.

GOOD THERE IS IN THE WORLD.

And Each Spiritualist Should Contribute a Certain Amount to It.

"There are lots of good folks in the world—millions of them. Do you want proof. Keep your eyes and ears open.

"The other day Henry Kuhn and his aged wife started from St. Louis for Wheeling, W. Va., their pitiful all in a wagon. In Cincinnati the emaciated horse fell dead and a man and woman old enough to be your grandparents, sobbed helplessly.

"A crowd gathered. A crowd always gathers in a city.

"In ten minutes that crowd had raised money enough to pay for another horse, and soon the old wagon was creaking its way to Wheeling and smiles chased away the tears on wrinkled faces.

"Just a trivial incident!

"But it makes your confidence in humanity stronger to hear about such doings. Makes you glad to feel that there is quick sympathy and ready practical help to be had for the need of it.

"Takes away from the theory of chill individuality, puts us on the plane of brothers, 'loving one another,' gives the world something to admire and approve, to help drown out the clamors of the chronically sad.

"Well, let's go ahead and admire. Let's allow the sweetness and beauty of a kind action to permeate our souls, and give us the inspiration to go do likewise when the chance comes our way."

Every Spiritualist should contribute something towards the general good. That is the only way to advance spiritually. REFLECTION.

ECHOES FROM CALIFORNIA.

San Francisco Spiritualists to the Front.

Miss Mae Hunt, after four months' vacation, renewed her lectures last Sunday evening, October 1, in Remembrance Hall, Odd Fellows' Building, Seventh and Market streets, to a large audience which filled the auditorium to the outer hallway. Miss Hunt was at her best, in good voice, and invigorated and fresh from a vacation and much-needed rest, and her speaking was sublime. Many fragrant flowers of all shades decorated her stand, donated by kind and grateful friends to greet her on her return to the lecture field.

President Bracken opened the meeting in a short speech and very appropriately greeted the audience in words of welcome, then turned and in like manner, greeted the speaker, with a welcome from a united audience—wishing her a "God-speed in her good work," etc.

Miss Hunt spoke nearly an hour with her usual force and eloquence—or rather, her control did—for she always speaks when totally entranced and like all entranced speakers, cannot recall a word of the address when in her normal state. Last season she delivered fifty lectures and all those who were fortunate enough to have heard them, claim they were the most edifying and sublime ever heard.

Each attendant can recall that some of the world's foremost statesmen, poets, philosophers and scientists controlled and announced their names and gave beautiful addresses, each one given was very characteristic of his own special line of thought. The scientists Louis Agazziz and Sir John Herschell, each using technical terms, which would excel the president of any university. It was unfortunate the lectures were not taken down and printed. It was a lost opportunity, the loss and magnitude thereof can only be realized by those who heard them. Her style of speaking is much like Cora L. V. Richmond, but as she is young and strong, that enables her to stand the strain without any serious fatigue. She has abandoned trance readings, as that disharmonizes her lecture work. She will continue to speak in this hall every Sunday evening. COR.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life on Saturday, Sept. 30, Miss Gertrude Stevens, 516 Van Buren street, Chicago; a member of the Rising Sun Mission. Services were held on Sunday, Oct. 1, and were conducted by President C. Kirchner. The Mission choir sang "Beautiful Isle of Somewhere," and "Are the Angels Waiting and Watching for Me?" The services were very impressive. Interment at Forest Home.

MRS. C. KIRCHNER.

Passed to spirit life, Sept. 13, 1905, Mark Roberts of Baraboo, Wis., at the age of 32 years. The writer was informed that this young man was very brilliant and promising, but a long strain of ill health undermined his mental health so it became necessary to conduct him to the Mendota Hospital where he passed away, leaving a great host of friends to mourn his departure. Funeral services were conducted by the writer.

CATHARINE McFARLIN.

Dr. B. F. Gardner of Atlanta, Ill., was an early convert through the mediumship of the Fox sisters, in 1848, to Spiritualism. The Doctor rounded out his terrestial life July 21, and passed to the next sphere of action. He was born June 22, 1818, in Green county, Ohio, of Christian parents. For fifty years he was an undaunted advocate of the truths underlying the spiritual philosophy.

C. H. HORINE.
Chicago, Ill.

"Hellocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at lives. Price, by mail, $1.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

John L. Howe: Q. When was the time called the Dark Ages? What was the cause?

A. The Dark, or Middle Ages, either in beginning or end, are not well defined. There is wide difference between writers on the subject, but perhaps the commencement may be stated as the last half of the fifth century, when the Vandals, Goth and Northern peoples gave the final blow to the Roman empire, and the termination at the discovery of printing and of America, or the fifteenth and sixteenth centuries. The cause was the weakness of the old regime, by the introduction of the new religion of Christianity, which enforced by imperial edict, took the place of the ancient faith. The northern hordes took advantage of the wrangling of religionists, the blight of the new faith prostrating manly courage and self-reliance making passive martyrdom of greater merit than heroic self-defense, and became the rulers.

In their barbarous minds Christianity assumed new form. In the surging tide of affairs, learning ceased to attract. The philosophers died and none came in their places. The great writers were not read. When it was discovered that their writings did not agree with the ideas of the priests, the precious volumes were destroyed, or the words effaced, that the parchment might be used again to write prayers and invocations to the saints.

The priests became all in all. At one time there was danger of their owning the whole of Europe. It was a tremendous plunge from the apex of the Golden Age of Rome, her grand historians, artists, poets and sages, into the turbulent ocean of the Dark Ages. The polished historian of world-events, became the garrulous and unreliable chroniclers; the sculptors who made the marble speak in exquisite outlines, carved grotesque images of Madonnas and saints; the artists produced wretched daubs; the gospel of dirt and poverty was taught the masses by the sleek priests; the splendid public baths, a necessity of the old faith, crumbled in decay, and the blight of a lie cursed the world. It was taught by leaders of the Christian church that any falsehood to further that religion, "for Christ's sake," was meritorious.

Every manuscript opposing was destroyed or the writing erased and the works of historians and poets of priceless value were written over with the forgeries or incoherent ranting of hypothecated saints.

The Saracens had preserved the learning of the ancient world. It did not conflict with Moslemism, and while Europe was in the nightmare of theology, learning flourished under the minarets of mosque and college. From them, the awakened thinkers of Europe received the lighted torch which was to illuminate the night of ignorance and superstition and bring the day of knowledge.

The discovery of printing may well be taken as the dividing line between the time when the church ruled the state and had everything its own way, and the present.

Mrs. Nettie R. Wood: Q. For four years I have had rappings and whisperings. Is there any way in which I can have the latter more distinct? Will the trumpet be of use?

A. The only method is to set apart a time and place when you can retire, and by concentration of thought on those you desire to communicate, become more and more sensitive. You can by this means receive more and more distinctly. Any external means, as the trumpet, will lead you away from the conditions you should cultivate. The whispered voice is an impression of a spirit to your spirit, and is not a sound in the atmosphere. Hence the means to improve receptibility must be purely spiritual.

Artemus Reed: Q. There has been so much said about the discovery that mosquitoes caused yellow fever, that I would like the opinion of the Question editor on the subject.

A. It will appear as decidedly "unscientific" and out of date to doubt the claims that a certain species of mosquito, by its bite inoculates with yellow fever. The theory has been demonstrated, it is asserted, and there was more attention given to the destruction of the mosquitoes during the late visitation of New Orleans than to any other sanitary measure. There seems to be a division of opinion among the doctors, or at least as reported the theory diverges. It is stated that when the insect bites a fever stricken subject, it gets some of the microbes attached to its bill, and when it bites another person the germs are conveyed. It is like the poison-tipped arrows of savages.

Another reporter gives a different explanation from an eminent specialist: The mosquito takes in the blood of a fever patient, and gets a bad attack of fever as it deserves. The imbibed blood is a seed bed for breeding germs. Unfortunately the insect does not die. Apparently it is more active, and has a fiire impulse to thrust its poisonous bill into a healthy person. If it gets a chance, it is certain to be heard from, for in a few days the disease will appear.

I should hate to believe God planned such a horrible contrivance to cause suffering and death. If it just planned itself, by evolution, if there is a good and just God, according to human reason he ought to stop it.

It is a strange thing that these physicians who are loudest in demanding the extermination of the mosquito, are the most zealous for the establishment of quarantine. This shows that they do not believe their own theory. What is the use of quarantine or cleanliness, if the disease is not contagious, and no one can have it without being bitten by a mosquito?

Why separate the sick from the well, if the disease cannot be taken by contact, by the air, or water? A person might sleep or stay in the most infectious place, if covered by a netting. Granting that the mosquito is the only means of infection, how came the first case for the mosquito to bite? Or the old question which was first, the mosquito or the patient? If there was a case first without a mosquito, then there might be another. Or is it to be believed that the mosquito had the attack first and communicated it to man?

It is possible that a mosquito having bitten a fever patient might communicate the disease by biting, but of the countless millions of mosquitoes not one in millions ever has an opportunity to bite man, and infinitely less number to bite one stricken with fever. It is well known that a mosquito never fills itself with blood but once in its brief life. If once gorged it has no disposition to bite again. If filled on the blood of one having fever, it might breed a fine case of the disease for itself, or it might be the blood would go into the development of a fine brood of thousands of eggs.

Many of the leading physicians have no faith in the theory which a few have exploitered, gaining cheap newspaper notoriety. We predict that in a few short years this theory will be laughed at as one of the many absurdities put forward in the name of science.

A SPIRITUALISTIC ANALYSIS

What Are You Going to Do About It?—A Question Asked in the Interest Spiritualism.

We are constantly meeting people who will in a quiet way speak favorably of Spiritualism and express an admiration for, and a belief in, its philosophy and phenomena, but ask them to attend our meetings or in any way identify themselves with the Spiritualistic movement, and they invariably decline.

Ask them why? and they answer, "Oh, well, you know it isn't considered quite respectable. The fraud, you know! The crudity! We will stay in the church a while longer until it becomes respectable."

Well, that beats all. But what are we going to do about it?

Undoubtedly Spiritualism has become a mighty, if not always recognized, power in the world.

During the more than fifty years wonderful progress has been made. But the question arises, have we as Spiritualists done, and are we doing, under all circumstances, that which would forward our cause and make us respected in the world?

We are sorry to be obliged to answer, No!

We believe the time has come when this matter must be looked fairly and squarely in the face.

We are seeking to promulgate a new science, a new philosophy, a new religion, if you will, that transcends all which has preceded it. It is supposed to spiritualize men and women! Its beautiful truths are expected to make all who embrace them better and nobler; to bring peace and good will to men; to gradually root out envy and scandal; to help put away jealousy and disparagement. Are we living up to our philosophy, and trying to get others to do the same?

I few have a better religion than the Christians, the best way to let them know it, IS TO LIVE IT OURSELVES, and exemplify it in our own lives. And would it not be well for those who call themselves Spiritualists to make a distinction between pure spiritual mediumship and fortune-telling before they expect the world to do it?

Let Spiritualists refuse to employ as teachers and demonstrators those who are guilty of fraud in this work, and the first step will be taken toward gaining the recognition and respect we so earnestly desire. Then we can ask for laws to protect the use of mediumship, and laws to punish the abuse of it. OUR TRUE AND HONEST SPIRITUAL MEDIUMS HAVE ALREADY TOO LONG BEEN ASSOCIATED WITH FRAUDS, FAKIRS AND MOUNTEBANKS, WHO ARE FILLING THEIR COFFERS WITH THE MEANS THAT SHOULD GO TO SUPPORT THE SPIRITUAL MOVEMENT AND HONEST MEDIUMSHIP. The actions of a few who should have held the cause of Spiritualism as sacred as their own souls, bring vividly to mind the Judas of long ago, who betrayed his Master and his cause for thirty pieces of silver—the only difference being that Judas was man enough to go out and hang himself; and we have not heard of any of our betrayers doing likewise.

Spiritualism was not given us to get rich by, but to bring to humanity the glorious truth of immortal life and eternal progression.

And, oh! too, what a pity that sometimes those who come among us seeking for hope and consolation are obliged to listen to the voice of petty gossip and slander.

Yes, we are ashamed to say it, but nevertheless the thoughtless gossiper may be heard in our midst spinning her yarns until you almost imagine yourself in the midst of one of those good old church sewing circles where they make flnanel garments for the poor make flannel garments for the poor

Friends, let us register a vow within our inmost souls that we will refrain from all gossip and slander. Let us live for that which is good and elevating. We have not only this world in which to pursue our investigations, but we have the glorious privilege of lifting the curtain that hangs between time and eternity, and gathering up some of the gems of truth that lie scattered along the shores of the hereafter. We don't see how Spiritualists can find time for useless and oftentimes harmful gossip.

We have got the best philosophy that has ever been given to the world, and if we would absorb it into our very lives and make it a part of them, then, indeed, heaven would seem nearer home.

Let us who feel that we have a mission to perform, not wait for the spirit world to fill us, as though we were empty vessels; but seek the wisdom and knowledge that comes from association with the great minds of the past and the present. Let us seek the culture and refinement that music, art and literature can bestow. No effort, no labor, should be too great to attain to that which will make us more fitting instruments on which the Spiritual master minds are expected to produce their divine harmonies, and by the very law that underlies the spiritual philosophy we will attract to us from the higher sphere of life minds that are capable of imparting wisdom to those who are still dwellers upon the earth.

We have been in primary Spiritualism long enough.

The times demand something more than being mere instruments for spirit communion.

And is it not time that some effort be made to have suitable and respectable public places of gathering? Many meetings are held in inconvenient and ill-ventilated halls that reflect either a condition of extreme poverty or a spirit of "don't care."

Friends, let us be proud of our Spiritualism! Let us cherish our phenomena as something sacred! Let us show the world that we can be true men and women without crosses, creeds or bibles!

We should live our Spiritualism every day.

It is not like a garment to be worn on Sunday and hung in the closet on Monday morning; it must be an everyday religion crowned with loving thoughts and acts of kindness.

Then scatter your seeds as you go along
O'er the path of love or duty,
They will bring you a harvest, by and by,
Of flowers of rarest beauty.

It does not matter which way you go,
By crowded street or by-way,
Whate'er you do will come back to you,
And meet you on the highway.

So live in the light and work with a will,
While the sun of life is shining,
Ere the night comes on and age makes blind,
And we sit in the dark repining.

For now is the hour and now is the day
To scatter your seeds of kindness,
Or do the deeds or say the words
That will lift a soul from blindness.

It is said that a pebble cast into the sea
Is felt to the farthest strand,
And that every atom that forms the globe
Can be moved by a grain of sand.

So the words that your lips may utter to-day,
Be they freighted with love or a curse,
Go on and on, and forever on,
To the heart of the universe.

ALICE C. BARRY.

Rockford, Ill.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents.

LADY ANGELS WILL NOT DO.

Sculptor Forced to Change Forty o' 'Em Into Men Cherubs—Rural Divine Saw Error — Graceful Curves In Church Statuary Give Way to Stern Attributes.

According to a statement in a special dispatch to the Chicago Tribune, they are changing the faces of some thirty or forty angels at the Belmont Memorial chapel and the cathedral of St. John the Divine on Morningside Heights, N. Y. The sculptor made them all lady angels. And the building committee, stirred up by the observant delegates of the diocesan convention of the Protestant Episcopal church, recently in session here, firmly but solemnly had ordered that lady angels won't do.

The cathedral was visited during the convention proceedings by many out-of-town clergymen, as well as by many divines of this city, who went sightseeing with their rural brethren.

The manner of discovery of the lady angels scandal, according to stories told in clerical circles, is that one of the visiting rectors walked up to a man, apparently a layman by his dress, who was fussing around the statuary with some appearance of authority.

And He Called the Sculptor.

"Pardon me," said the clergyman, "pardon me, my good friend, but can you tell me who is responsible for modeling these figures—these angels?"

"I can," said the layman, "and I will. I am responsible for them. I either modeled them or they were modeled under my direction. Permit me to introduce myself. My name is Borglum."

The clergyman was just the least bit embarrassed, so he told his friends afterward, by the warlike attitude of Borglum. He is J. Guntzen Mothe-Borglum, a well-known sculptor. But the clergyman stood to his convictions and pursued his inquiry.

"My dear sir," he said, "can you tell me, then, what scriptural authority you have for the conception of these angels as females? I myself am fairly diligent as a searcher of the scriptures, but, bless me, I do not know any except secular writings in which angels are spoken of as women.

"These figures are beautiful, my dear sir, most beautiful, but they are not angels. Beauty of countenance, chastity, pose, and wings do not necessarily, my dear sir, make an angel."

The sculptor quoted a number of medieval precedents in which angels figure as feminine, and parted with the man of God, according to the latter, chastened, but hardly convinced.

The clergyman got busy. He circulated among his brethren and angels were studied and discussed until the matter began to rise to the proportions of a scandal.

Agitation Bears Fruit.

It came to the ears of the Rev. Dr. John P. Peters who is secretary of the building committee, who was much exercised. Dr. Peters wrote to the sculptor expressing his sense that these criticisms were not without foundation, calling attention to the fact that all angels mentioned in the bible had masculine names.

Dr. Peters gently intimated that the New Testament specifically stated that the angel of the Incarnation was the archangel Gabriel, and any lady who assumed that honor was an impostor. He also brought to Borglums' notice, so it is understood, that Azrael, Michael, and Raphael were not ladies.

Borglum replied with becoming meekness. He acknowledged that though he seemed to have strayed from the ecclesiastically technical conception of the heavenly messengers, he felt artistically that by traditions and practice through the best periods of ecclesiastical art he was justified.

But the word has gone out that the angels were to be changed at once. The soft feminine faces will be made more stern and the rounded feminine cheeks and other contours will be made rigid and muscular.

LIFE'S COLORS.

"All flesh is grass," the good book says,
Perhaps that's why we've seen
Within this human world of men
So many people green!
But things do move, the sun revolves,
And colors change their hue,
For in the time when worry comes,
I feel a deep, dark blue!

And then, anon, when pain doth rack
The frame of optimist,
The blue evolves into the black
And makes one pessimist.
Thus green doth change into the blue,
The blue into the black,
And each one leaves on life its hue,
And each one leaves its track.

But when from green we go to white,
We climb the hills of bliss;
Life's day is then to us most bright,
A joy we would not miss!
And when in bliss one does unfold
And streaks the white with yellow,
Gathering in the good rich gold,
He is a fine young fellow!

JOHN A MORRIS.

Los Angeles, Cal.

THE NEW POET.

Some Critical and Philosophical Remarks.

True to her Emersonian philosophy, Ella Wheeler Wilcox sings for one time more the song of cheer, hoping thereby to solace a great unknown who, on the 25th of August, in City Hall Park, New York, wove sundry depressing stanzas which the Boston American presented to its readers along with her condolence and the sweet accompaniment of womanly advice, in its issue of September 25. Sings the unknown in question:

"Here in the mute despair of tearless eyes
Lies the most pitiful of things—dead grief
Mourned in unvoiced groans, in unbreathed sighs—
Death hoped, yet feared; Life measured long, tho' brief.

Such is the lot under the canopy
That arches o'er this cirque of battered ghouls;
The ghosts of midnight leer where sunbeams play—
Woe is the only season in our souls."

Had he but thought of it, the motto over the gates of Dante's hell might have been utilized in strengthening the climax! Be that as it may, Ella excited by the dolor, comes to the rescue eagerly enough, saying in that dear kind way of hers, "It may be drink, it may be drugs, it may be mere shiftlessness and extravagance which has brought him to the parks." (Might it not be that he had an appointment with his sweetheart?) Inferring that he is lazy and out at the elbows and too familiar with the primrose path, she bids him redeem the past (which would be too big a contract for the most of us,) and not be a bad boy any more. Promising him success, so only he will do right and keep at work.

This is surely good. Let us hope that the arrow sped straight to the mark, as it deserved to do.

Meantime, is it not Charles Lamb who warns us against the deceitfulness of poets? Who believes Wordsworth when he tells us that from the flower the glory fled away when he was young? We all know better! For such as he nature retains her magic to the last. Never in vain for him gleams dew and star.

Coleridge acknowledged that Kubla Khan was merely a fabrication, that it never happened; that it wasn't so. Silence, Sire! That Abyssinian maid, swinging her dulcimer, remains a sweet reality for the mind. No light of fact shall dematerialize her Eastern loveliness.

Says Longfellow, "Things are not what they seem." Says Tom Moore:

"The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow."

Says Emerson, "Men bemoan themselves, but 'tis not so bad with them as they say." We sympathize with the hero of Locksley Hall, but to pity Tennyson would evoke a smile.

Let us, therefore, approach with due decorum, bearing our poor alms of advice and pity, this tuneful lounger of City Hall Park, New York, lest he prove to be a well-garbed diner-out, who, being depressed by too much duck and speech-making, beguiled an interval by masquerading in poesy and sackcloth; and who, smiling in his sleeve, will drawl indulgently, "Well done, my children." Carting coals to Newcastle remains inviolate the ridiculous philanthropy.

Says Arthur John Lockhart, "The man may need your pity and crave it; but the poet?—never! A desert is not destitute to him." Olympus is his home and his comrades are the immortals. Think, then, of the absurdity of predicting for Apollo good luck and ducats!

As for the New York poet, having made a hit he naturally will try his hand again. Let nothing him dismay in shape of sins. Byron was as drunk as any of them, and DeQuincey beat us all despite the opium. What mattered the jail to Bunyan? To each came in divinest measure supreme success. "Man is superior to circumstances."

MARY E. BLANCHARD.

Milltown, Me.

AN APPALLING CRY OF WARNING.

Presaging the Death of a Much Beloved Grandmother.

I lived from childhood in my grandmother's house, which was situated in an isolated place some distance from the street, the nearest house being at least thirty rods away. It was in March, the ground was covered with snow, and the stillness of a semi-country neighborhood at that season prevailed. My mother and grand grandmother had gone to spend the afternoon with a relative, and an old friend of the family, Miss K,—and myself, were let alone to take tea in an informal fashion in the sitting room which overlooked the entire surroundings of the house.

Miss K— was standing by the window, tea cup in hand; I near the stove, when suddenly through the stillness there fell from the upper air a prolonged, agonizing, and most appalling scream, as if from a human in intense agony. For several seconds it lasted, while we stood in frozen horror, the tea cup falling from Miss K—'s hand. It seemed an age before those unearthly sounds, for we both knew instinctively that no earthly power could have caused them, finally died away. I recognized instantly the voice of my grandmother, who was especially beloved by me, in that terrible cry, though at that moment she was more than a mile away.

As soon as I could recover speech, I asked Miss K— if she thought it sounded like any one's voice whom we knew. "Yes," she replied unhesitatingly, "It sounded like your grandmother's voice."

It was no use to search outside for the cause, though we made a pretense of doing so. No person, animal, or bird was to be seen, and the landscape for a long distance was fully open to sight. We were both utterly unable to do any thing after that until the welcome sound of returning sleighbells was heard coming up the avenue, for we supposed some dreadful thing had happened to my grandmother. I rushed out to greet her, but she seemed as usual, and did not understand why I threw my arms around her in an agony of relief and joy.

Four months later, however, Miss K— and myself were the attendants at her dying bed, where her struggles for breath brought back the memory of the cry we had heard in the stillness of the spring twilight, and it was at exactly the same hour in the day that we closed her eyes in death. This was forty-two years ago, but I can still hear that cry, and still feel the shiver of terror that it inspired. Neither Miss K— nor myself ever doubted that it was a "warning" from the other world.

Bangor, Me. ISABEL G. EATON.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualistic Gatherings." By M. T. Hull. Price 10 cents.

WOMAN'S RIGHTS

Considered as Related to Courtship and Marriage.

The principal argument on this topic was made in a former article, but instead of it having been criticised by the press and especially by the lady readers, I had some very complimentary commendations, and requests to write more on the same subject. But without some counter-irritant, or some fault found with my former article, I do not have much more to add; but would like to make a few more additional suggestions.

Assuming that a fortunately mated couple in matrimony is a desirable consummation—devoutly to be looked and wished for by every adult member of the race, the question is, whether the present modus operandi to attain this end, in which only one side can make affirmative choices and advances, is commensurate with the best results. I assume that there are a good many ladies involuntarily unmarried, and also that there are too many other people who are unequally and unhappily yoked together as husband and wife; and I had assumed that some women would knowingly accept unworthy marriage proposals rather than run the risk of not getting another or better one, and that this is oft a cause or source of unhappiness in after married life.

And is it not a rather violent assumption that when only one side can exercise the choice of a partner, that the very gentleman that the woman would have selected will make a marriage proposal to her, and thus give to the woman the very chance to have her choice in the selection of a husband that she would have exercised if she had been permitted to make a choice of her own? Is it probable that when the woman cannot make an affirmative choice, generally the very man that she would have chosen will come along and offer himself to her? This would give rather too great a premium on fate, haphazard and accident, to be a safe rule for happy marriages. The model mating of husband and wife is the Mecca of the home, that also marks and models the child life, that re-peoples our country with an essentially new population about every twenty-five years; and this child-life and new population gets its moral tone and character largely from the family hearthstone. Can it be assumed that a virtually unilateral, or one-sided marriage contract can bring the best results in the after family life? Will it prepare the way for a happy hit?

It is a matter of common knowledge that there is too much infelicity in the family life that results mostly from impolite and coarse conduct between the members, that does not take place between the same persons as they meet on the streets and in business life, when the very opposite, if there is to to be any difference, should be the case. And the question is whether the present uni-lateral mode of mating in marriage does not contribute to this state of things? Anyway, if there is a more excellent way it should have universal sympathy in its consideration by the public. For the mistakes in matrimonial match-making are almost irremediable also in relation to the best citizenship.

Religion is a great and good thing; but cannot work impossibilities, nor undo the mistakes in marriage. Child life in its general trend receives its tendency from the twig of the family tree. Nothing can so touch life as the love of the home. And the home, in its inception, should as far as possible be removed from the accidental, the makeshift marriage, or that which gathers a consent thereto by the constraint of anything but complete freedom.

AMOS STECKEL.

Bloomfield, Iowa.

TELLS OF A RECENT TRAGEDY.

The Medium Claims to Know Murderer of Miss Vogel—Interesting Stories Which Are Related by a Police Officer of His Experience with a Medium.

For several days past a trance medium has been closely examined with reference to the tragic death of Miss Vogel of Galveston at the Oaks Hotel several years ago. The experiments have been carefully carried out with every appearance of sincerity, and a certain officer who has been working on the case for some time has been plying the medium with questions during his periods of excitement.

For those who reject as worthless and incredible these peculiar psychic phenomena brought out during the state of hypnosis, the conclusions arrived at, whatever they might be, will be considered worthless. For those who believe in such things, however, the experiments will not be without interest.

It is stated that the medium has already described minutely the circumstances attending the terrible death of Miss Vogel; that it has been communicated to him from the spirit world who committed the alleged murder, and that he has supplied the officer with the name and whereabouts of the guilty party.

It is stated that from the spirit world it has been revealed that the murderer of Miss Vogel was a negro, and not a white man. It is further stated that some of the revelations made by the trance medium corroborate certain evidence already attained as a result of independent investigation and that the officer is convinced that he has found a valuable clue.

The full facts touching the peculiar experiments are in the hands of the writer, but for obvious reasons it is not desired that a fuller statement should be made public at this time.

It is further stated that the officer in question at first was led to make the experiments through accident and was thoroughly skeptical with respect to these occult phenomena, but the revelations made to him are of such startling character that he has become convinced, as it were, against his will that the spirit of Miss Vogel has communicated with him through the medium of the other world and revealed the name of her alleged assassin.

The experiments, it is understood, are to be continued with a view of securing additional evidence and of revealing the whereabouts of the papers in the Vogel case which were mysteriously stolen from the records and whose disappearance created somewhat of a sensation some time ago.—Journal, Beaumont, Texas.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

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The March of Fifty Years.

(Continued from page 5.)

Death! And yet death is but the angel of deliverance, smiling through the veil of flesh.

1. What then? The resurrection of the subjective soul-body up out of the perishing physical body.

2. What then? Its entrance into that ever-present yet more conscious ether-sphere of spirit, with all its mental, moral and spiritual belongings.

3. What then? After due self-examination, self-judgment, and a primary adjustment to the new condition of life comes the immutable law of ascent or descent of this new-born being (now dual—spirit and particled soul-body), to the lower Tartarean Zone adjoining the earth; or to the higher encircling spheres of blissful delight.

4. What then? As consciousness and memory persist beyond the tomb, and as death does not touch nor mar the inmost individuality, friend at once seeks friend, renewing the tenderest, purest fellowships of earth. Thoughts over there are realizations, and grand beyond the telling are the recognitions of the loved and loving.

5. What then? Teachers, physicians, sages and kind, clear-seeing seers selected by the mighty hierarchies of heaven, descend from their lofty homes to enlighten and lift up those poor, despairing, earth-born dwellers in the moral darkness of the Tartarean realms. God's love spans all worlds, and his mercy endureth forever.

6. What then? The light of heavenly faces, the opening up of better opportunities, the pointing to grander ideals to be attained, and with these the more intense march of progress begins—an onward, upward march of evolutionary unfoldment, towards a never-ending immortality of joy transcending joy, and ecstasy transcending ecstasy unspeakable.

The Concept of Spiritualism, Deep and All-Embracing.

Consider the vast depths of this word "Spirit." It reaches high as the heavens, descends deep as the lowest hells, and is as wide as the planetary immensities. It is Almighty, because God is Spirit. And the corner-stone, the very foundation of Spiritualism, is Spirit. All true self-sacrificing Spiritualists are spiritually-minded persons. They walk in the spirit. They have more or less of the Christ-promised gifts, inspirations, healings, visions, or trances. Their homes are hallowed Bethels of charity, rest and peace.

Spiritualism, I repeat, is all-embracing. Its concept includes the whole. It implies the will of God manifest as energy. It is the foundation of sciences, the philosophy of philosophies, striking at the root-foundation of creative preparation, purposed conception, guarded gestation, wise pre-natal environment, careful child-training, rigid youth-guiding, and the kindest home, heart and spirit-inspired suggesting, day by day. These are among the ideals to be considered and strenuously practiced now on the Adamic plane, looking up to the higher Christ plane of the resurrection, and co-operative communism.

The spirit quickeneth. It is the spirit that giveth life. Take the spirit out of Universalism, out of Unitarianism, out of Quakerism, out of Christian Science, Mental Science, Metaphysical Science, Divine Healing, the New Thought, or any form of liberalism, and they are simply shells, and worse—they are dry, dead ashes. Every demonstrated truth in Theosophy is included in the all-inclusive curriculum and concept of Spiritualism, and the Christian churches of the world must ultimately accept these divine inspirations—these heaven-projected phenomena, with the sublime philosophy of Spiritualism or die. There is no alternative. Many of them are now living, by confession, at a poor dying rate. They, the preachers, have our sympathy so far as they are conscientious, and are living the beautiful life. Late revivals based on biblical texts and confessions of faith have proved stupendous failures. And yet, "Feed my sheep," is still the Master's cry. Millions are hungering for the bread of life, thirsting for the spiritual waters of redemption, and crying, "Show us the Father! Show us the Mother! Show us the highway to truth!"

Personally these octogenarian years are my happiest years. The sun never shone so brightly, and the falling, whirling autumn leaves were never so musical. Unwise enemies never looked so diminutive, acquaintances so noble and friends so loyal. By nature I am an optimist. The principle is imbedded in the very depths of my inmost being. This is God's world. Up through mire and compost grasses spring. Demons physically bodied or disembodied are moving up in divers ways to the temples of the beautiful. Progress—Divine uses, abound everywhere.

The ideal is ever being attained, yet never attained. Imperfections are the stepping stones up to the higher hillside fountains. Penitential tears are ever crystallizing into diamonds. Our mistakes are often masked messengers inviting, pointing the way to sublimer attainments, and to those loftier altitudes of love and wisdom which make radiant the homes of the gods.

Daily does my soul sing hallelujah anthems to the All-Father, to the Christs and seers of the ages, to ministering angels, and to the loving discarnate spirits whose white feet press the evergreen shores of immortality. Indeed, these octogenarian years, I repeat, are my happiest, because spiritually, the most youthful, confiding and hopeful. God is good.

Let us, O, Universalists, Unitarians, Swedenborgians, Quakers, Shakers, Spiritualists, reformers, liberalists of all religious shades, drop our non-essentials, forget or make secondary our crotchety isms, and marshalling our battalions, and fusing our principles in the spirit of fraternity into the crucible of love—pure love—divine love, form one grand army, one serried host, one mighty crusade, not to rescue Jerusalem from Islam, but to go forth under the peaceful banner, Love, Wisdom and Work, a soul-consecrated crusade of earnest, inspired men and women, marching, and singing as we march,

"Go to the pillow of disease, where night gives no repose,
And on the cheek where pallor lies, bid health to plant a rose.

Go where the friendless stranger lies to perish in his doom;
Snatch from the grave his closing eyes, and bring his blessings home."

Let us go into the prisoner's cell, into the deepest dens of vice, the darkest, lowest walks of life, kindly saying, "Brother, come up higher; sister there is a better way—beloved all, take our friendly hands, break your shackles of fear, break the binding withes as did Samson, and rise up into that moral heroism, that royal manhood, that regal womanhood, which is your rightful inheritance. Forgive all wrongs. Banish, so far as possible, the past. Look trustingly upward. Speak only of the good; think only of the beautiful, and you will find—positively find—a waiting white-robed angel within yourself."

Trim then, and support the tender, tremulous vine; mildly mold the wild olive; stoop to lift up the lowest; encourage in lute-like tones the disconsolate, care for the orphan; dry the mourner's tears, and stand firmly, with all soul-illumined reformers, regardless of name, creed, or sect—stand shoulder to shoulder, heart to heart, with the seers of the past and the saints of to-day, clad in the panoply of love and peace. And angels' eyes beholding your work, your devoted, self-sacrificing lives, of living, laboring and suffering for others' good, will re-shout the grand old anthem, the sweet, seraphic song of peace,

"Peace on earth, and good will among men!"

Battle Creek, Mich.

THE LAND OF THE LITTLE FACES.

I wonder, Oh, I wonder, where the little faces go,
That come, and smile, and stay awhile, and pass like flakes of snow—
The dear, wee baby faces that the world has never known,
But mothers hide, so tender eyed, deep in their hearts alone.

I love to think that somewhere, in the country we call heaven,
The land most fair of anywhere will unto them be given,
A land of little faces—very little, very fair—
And every one shall know her own and cleave unto it there.

O grant it, loving Father, to the broken hearts that plead!
Thy way is best—yet oh, to rest in perfect faith indeed!
To know that we shall find them, even them, the wee, white dead,
At thy right hand, in thy bright land, by living waters led!

—James Buckham in the Wayside Altar.

The true Christian not only feels no need of culture, because this is a worldly principle and opposed to feeling, he has also no need of (natural) love. God supplies him the want of love, of a wife, of a family.—Feuerbach.

Tolerance is a most impious system and contrary to the views of the clergy. It can only be practiced by those Christians whose lack of zeal leads them to betray the interests of the church, by allowing everyone to think in his own way on certain questions; and especially on such questions as one can understand.—Voltaire.

Gladly will every truth seeker change his conduct when convinced of sin, for he injures himself who abides in his error.—Marcus Aurelius Antoninus.

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Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue, Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Science Society meets every Supday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritual Church of the Students of Nature will hold services every Sunday at 7:30 p. m., at Van Buren Opera House, corner Madison and California avenue. Good speakers and test mediums. Mrs. M. Schumacher, pastor.

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, between Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Everybody welcome.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 **o'clock, at** 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun Mission will hold services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. All welcome.

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 8 p. m. Scientific and philosophical lectures. Best psychics and message bearers always in attendance. Prof. F. M. Stoller, conductor.

Church of the Soul Communion meets every Sunday at 3 and 8 p. m., in Lincoln Park Lodge Hall, 869 N. Clark street, opposite main entrance to Lincoln Park. Lecture, tests and messages at each meeting. R. S. Ray, pastor.

Lake View Spiritual Union holds meetings Sunday afternoons at 3 o'clock, at Wells' Hall, 1629 North Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others. Friends and co-workers cordially invited. Residence 616 N. Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

The Band of Harmony, auxiliary to the Church of the Soul, meets at room 512 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is requested to furnish refreshments for 6:15 supper. Coffee tickets, 10 cents.

Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western avenue. Lecturer, Rev. Dr. P. M. Esser, 82 Willow street; president, W. Hassman, 340 Humboldt avenue; medium, Mrs. Rennau, and visiting mediums. All welcome.

The Independent Church of Truth will hold meetings every Sunday evening at 730 sharp, in Grand Boulevard Hall, corner 47th and Grand Boulevard. Speaker, and message bearer, Georgia Gladys Cooley. Hall can be reached by South Side Elevated, Indiana avenue electric and 47th street cross line cars. Speaker's residence, 567 East 62nd street, Chicago, Ill.

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Texas State National Spiritualists Assoc'n.

TEXAS ANNUAL CONVENTION.

Report of the President on the Status of the Cause.

The Texas State National Association of Spiritualists held its ninth annual meeting in Dallas, Tex., Sept. 29, 30, and Oct. 1.

The meeting was opened with music, Mrs. M. Maline presiding at the piano, and an invocation was worded by Mrs. Carrie M. Hinsdale of Fort Worth, after which a very cordial address of welcome was extended by Mayor Barry, to the officers, delegates and visitors, having the effect of making one and all feel at home.

Laura B. Payne, president of the association, followed the address of welcome by a short address, in her usual scholarly and eloquent way.

Spirit messages were given by Mrs. Isa Wilson Kayner of Chicago.

The business session was called to order the following morning by President Laura B. Payne. The usual routine of business was disposed of, the interesting points in discussion were that of placing missionaries in the state, and the organization of a camp-meeting association. Much interest was shown, and it was decided to leave it to the board of trustees for consideration, to meet some time during the present month.

The societies sending reports were as follows: Galveston, Beaumont, Flatonia, Marshall, Austin, Dallas and Smithville.

The officers elected for the ensuing year were:

Mrs. Carrie M. Hinsdale, president, Fort Worth; Mrs. Wm. Akin, vice-president, Beaumont; Mrs. Minnie Malone, secretary, Smithville; Capt. J. C. Watkins, treasurer, Dallas. The board of trustees elected were: Mr. E. Fries of Galveston; Mr. A. Eidelbach, Flatonia, Mrs. L. Gardner, Beaumont, Mr. H. C. Brehop, Austin, Dr. J. H. McCarty, Marshall.

Mr. John W. Ring was elected as delegate to the National convention, to be held in Minneapolis, Minn., the present month.

Beaumont was selected as the place of holding the next annual convention of the state association.

During the convention the evening meetings consisted of songs, music and lectures, and the leading feature of the convention was the spirit messages and the fire test given by the renowned and wonderful medium, Mrs. Isa Wilson Kayner of Chicago.

The meetings were largely attended, and the speakers and workers seemed to be at their best, having the effect of arousing considerable interest.

The state association closed its meeting feeling truly this has been the best meeing during the state organization.

SECRETARY.

Annual Report of the President of the Texas State Spiritualist Association.

It is not with a feeling of exultation over great things achieved in our work in Texas the past year that I begin this report, yet I believe that while there has been but little said in our papers about the progress of our cause in this state, that work has been going on just the same.

The effort heretofore seems to have been to send missionaries about the state to organize new societies, which after the missionary left, in a majority of cases, fell into a state of apathy and become to all intents and purposes defunct; while our effort has been to keep alive those in existence at present, we have no cause to think the status of organization is below what it has been during the past few years, which is not saying much for organization in Texas, either.

During the past summer I have traveled some in this, and a good deal in other states, and by comparison find this will average up with the best of those I visited, and that is not saying much for this state, either.

I don't know what my co-workers in the field think, but to me it looks as if Spiritualism as an organization is on the wing.

The reasons for this I think are very obvious. Spiritualists are hard to organize, and it is difficult to maintain the movement for the following reasons:

1. Spiritualists are as a rule free-thinkers, having no Gods or Goddesses, and the majority not having advanced to the point where they will unselfishly co-operate for truth's sake, they are like sheep gone astray without a leader, or atoms without a common center around which to evolve.

They remind me of the children of Israel wandering in the wilderness, they have not yet reached Canaan land. They have left the Egypt of traditional theology and are now wandering in the wilderness of selfishness and indifference. They are no longer frightened by the orthodox hell, neither are they energized by the hope of a glittering crown, a golden harp and a gold-streeted heaven. This is all right, I suppose, a step in their evolution, but it is bad for organizations for they either sit supinely down in the "stool of doing nothing, or spend their money patronizing fake phenomena; instead of seeing the beauty in philosophy and the good they might do, by spreading the knowledge of it throughout the world it appeals to them only as a means of material gain. Thus in every city, town and hamlet they may be found sitting at the feet, a devout worshiper of some Madam Zolga, or Sir Somebody who has advertised in flaming headlines to tell the past, present and future, reunite sundered lovers, bring about divorces, etc. (This last they do not advertise to do, but do it just the same.) Never have I felt more mortified than on one occasion last year while living and lecturing in San Antonio, Texas, one of these "wolves in sheep's clothing" had left the city with thousands of dollars in money and jewelry taken in confidence from women, who, when they found he had gone, raised a terrible cry as to how they had been robbed by that "medium," and while the officers of the law were searching for a clue as to his whereabouts, they came to interview me, asking questions seemingly to find out if I, being a Spiritualist, might not be in league with him.

Thus all who bear the name of Spiritualist are bearing the burden imposed by such as he, and blushing with shame at the stigma they have placed upon the name.

The above are the main reasons I think, why Spiritualism as a movement does not grow.

You may call yourself a Christian scientist, mental scientist, new thoughtist, or what you will, and its all well enough, but just say you are a Spiritualist, the name given those who embraced that blessed truth that so blazed forth in the 19th century as to light the whole world, and that has permeated all creeds, cults and isms making their adherents more tolerant, hopeful and happy, and you are laughed to scorn oftimes. Who are to blame mainly? Those human vultures who hang like dark clouds above our ranks and feed on the very vitals of the cause.

I wish to say in this connection that there are a few honest mediums whom I have met this last summer and of former occasions, who are sacrificing noble lives in the cause of humanity, doing much good. To them I reach the glad hand and shall ever hold them in kind remembrance, and I wish all such to know that when I speak as I have regarding would-be mediums and those who prostitute their mediumship to bad purposes, I have not reference to honest mediumship.

During the last year we have had as lecturers in our state, Harrison D. Barrett, Mrs. R. S. Lillie, Isa Wilson Kayner, and several others from abroad, while John W. Ring has held his post at Galveston, and he has built up a good society, and other speakers here and there doing the best they can under the circumstances.

There is a movement on foot at the present to organize a camp-meeting association and hold a camp-meeting next year somewhere near Dallas and Fort Worth. This will be a good thing and will help arouse the interest in the state work.

I would advise that the state association try to locate speakers at the larger places and keep at least one missionary in the field. That the missionaries visit unorganized territory and build up new societies, occasionally making en route to these points the larger towns, and holding a sort of revival in co-operation with the local speaker if there be one. Where a small society is organized, and a speaker cannot be maintained, a reading circle might be held once a week and a free reading room kept open, also home circles might be encouraged.

Texas is a good field for one who is looking for lots to do, and is willing to make sacrifices for the good of the cause.

There is a vast territory over which to travel, but it is dotted over with as kind-hearted, genial, truth-loving people as will be found in the United States. I have done missionary work here for the past three years, have lectured often in small towns and schoolhouses on Spiritualism, Socialism, and any other "isms" chosen and I chose, and always have I had willing, tolerant hearers, and never in one instance have I had ill treatment because of the philosophy I taught, no word against Spiritualism (when rightly understood).

And now at the close of this convention I wish to withdraw from services as an official. I do not intend to cease my labors nor shrink from duty, but believe I can do better work when free and undisturbed by office.

In conclusion let me thank the good people of the Lone Star State who have rendered me aid in my efforts since coming into the state three years ago, also the president of the N. S. A., Harrison D. Barrett, and Mrs. M. T. Longley, the secretary, who have nobly come to my assistance in the time of need. May success crown all their efforts and the dove of peace and prosperity perch on their banner.

And let me not forget to mention in gratitude Mr. John W. Ring, who, always anxious for the good cause, here has aided me much with advice and encouraging words. And last but not least, let me thank our noble state secretary, Mrs. Minnie Malone of Smithville, Texas, to whose untiring efforts with tongue and pen throughout the year, is due whatever of success our association has achieved; may she live long to work for the enlightenment of humanity.

Thanking one and all here and elsewhere for their kind co-operation, and with a heart full of gratitude to the unseen helpers, I am,

Yours for progress,
LAURA B. PAYNE,
President T. S. N. S. A.
Fort Worth, Texas.

CLEVELAND TO THE FRONT.

Dedication of the First Spiritualists Temple.

Sunday, October 1, the writer had the pleasure of taking part in the dedication of the First Spiritualists' Temple of Cleveland, Ohio, which was indeed a grand success, owing greatly to the efforts of the Temple Fund Society whose members are mostly ladies of Cleveland.

Upon my arrival in Cleveland and later at the temple, which is located on Fullerton avenue, I was delighted to find such a commodious building, nicely located and away from the noise of street cars and locomotive whistling, and which was later in the day dedicated and given the above name. In addition to the temple proper, in which spiritual food and enlightenment for years to come will be partaken of, the temple contains a nice kitchen and commodious dining-room in which the inner man will from time to time be properly satisfied, and if the meal served today by the ladies is a fair sample the most fastidious who partake of their hospitality can but be well pleased. In addition to an elaborate dinner, potted plants were greatly in evidence for decorative purposes, and everything was done to make the occasion a grand success.

The morning session was mostly taken up in speech making, and vocal and instrumental music, with Dr. C. W. Haines of Bedford, as chairman. At the afternoon session the dedicatory services proper were held, and to-day the first and only Spiritualist temple, owned and controlled by the Spiritualists of Cleveland, became a fixture, in which for years to come, the philosophy and phenomena will be exemplified and promulgated. After the dedicatory services were over Brother F. D. Dunakin delivered an exceptionally fine and appropriate lecture, and had not finished when the time arrived for the writer to take his train for Canton. Brother D. A. Herrick was booked for a lecture in the evening, which no doubt, judging from his lectures in the past, will be exceptionally good. E. R. KIDD.

Canton, Ohio.

THE FUTURE DOES NOT WORRY ME

I think perhaps there is a place
Where disembodied souls abide,
And then again I think perhaps
Man ceased to live the day he died.

One hundred thousand human souls
Pass over the divide each day;
Over they go like fish in shoals
To meet an unknown destiny.

We look out on the universe,
See countless worlds in ether roll;
And then we hear the preacher man
Say he knows God who made the whole (?).

The preacher's business is to talk,
He has ambition that is sure,
But preaching hell is out of date,
If one soul lives all must endure.

The future does not worry me,
Can meet that like a little man;
For I believe the Father has
Made no mistake in Nature's plan.

H. E. POMEROY.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32. CHICAGO, ILL., OCT. 21, 1905. NO. 830

C. Bailey, the Renowned Australian Medium.

We give, this week, the latest details in regard to C. Bailey, the Australian Medium, one of the most remarkable of the present age. His wonderful achievements as a medium read like a fairy tale, though no doubt true in all respects. The articles brought to his six seances are in possession of the Stanford University, of California, for inspection.

In Nos. 821 and 822 of The Progressive Thinker we published marvelous accounts of a medium known as the Blacksmith Mahatma. The name of the blacksmith medium, sensitive or mahatma, as he is variously known, and about whom all this discussion is really centered, is C. Bailey, and these manifestations occurred in Australia. His work as a communer with the inhabitants of the astral world, his undoubted ability to perform seeming miracles and his record of accomplished phenomena are common knowledge among scholars of the highest thought everywhere. Lombroso believes in him and the Spiritualistic theory that he represents. So does Alfred Russell Wallace, collaborator of Darwin and the foremost living European naturalist. So does Professor William Crookes, inventor of the radiometer and the otheoscope, fellow of the Royal Society in England and gold medalist of the French Academy of Sciences. So do Professor James of Harvard, Professor Hyslop of Columbia, Camille Flammarion, first among astronomers; Prof. W. F. Barrett, F. R. S. E., professor of experimental physics and dean of the faculty of the Royal College of Sciences in Ireland. So do a hundred others of like eminence.

For instance, one of the investigators would ask that an astral body, or control of the medium, should fetch into the circle something from a great distance. In less than a minute this was invariably done. Jungle sparrows from India, sitting in their nests and chirruping excitedly, were sometimes plumped down upon the circle. Coins of great antiquity and rarity were instantly produced, when asked for. Burmese rubies, a sacred turtle of Benares, contemporary coin from Cairo, a sea crab—still living—rings covered with verdigris and set with diamonds, sapphires, turquoises, all bearing the unmistakable evidences of having had their origin in past centuries—these offerings were common.

At one sitting, Stanford asked that a live ibis should be brought from Egypt. It was on the table in ten seconds. Some other members of the circle then requested that the astral body controlled by Bailey should bring a fish from the sea. Instantly, or as soon as the lights could be turned on, those present saw on the table a shovel-nosed shark, a foot and a half long and entangled in sea weed from which salt water still dripped. Nothing was too difficult for these forces of the supernatural. A skeptic once requested Bailey to produce a kind of bread called "chaputi," which is made in India and spoils when it is has been baked twenty-four hours. The bread came on the heels of the demand for it still hot from the oven.

Articles Produced.

To show how prolific was the ability of the ghostly messengers who sped on Bailey's errands, the following list is given of things produced at six successive sittings, a list which is submitted by those who were present at these sittings as being a true one, under oath:

Eight live birds from various countries.
One bird's egg from Ceylon.
Four nests from Egypt and India.
One Indian cap.
Eighty-seven antique coins, sixteen of which were produced in full daylight.
One newspaper in Arabic.
One leopard skin.
Four shrubs.
One pair of antique slipper shapes.
One blood garnet.
Two spinifex rubies.
Two green sapphires.
Two chrisobels.
Two cinnamon stones.
Six moon stones.
Three turquoises in full daylight.
Seven clay tablets, with inscriptions in hieroglyphics which were afterward translated, two of these tablets being produced in full daylight.
One Egyptian scarabeus.
One Bedouin woman's head-dress with sequins.
One witch doctor's belt.
Two live sacred turtles from Benares in full daylight.

Astonished Europe.

Naturally, the news of these astonishing performances was received in Europe, where men of the finest type of scholarship are not afraid to proclaim their interest in such matters, with much enthusiasm and curiosity. A movement was soon set on foot, as a result of this feeling, to induce Mr. Stanford to permit Bailey to journey to Italy and repeat his demonstrations before a specially selected circle of investigators. These investigators, headed by Lombroso and Schiapparelli, included such famous names as those of Count Baudi de Vesme, Professor Falcomer, Signora Virginia Paganini, the Florentine philanthropist, Professor Rossi de Guistiniani, and a score of others. Bailey went to Italy, repeated the phenomena of the Melbourne seances and convinced every one of these new witnesses of the genuineness of his psychic power.

THE VERY LATEST ACCOUNT.

The San Francisco Examiner of September 25, says:

After all there is a chance for the strange tablets, beasts, birds and bits of jewelry torn from the tombs of ancient Egyptian and Assyrian monarchs by the astral body of Bailey, the Australia mahatma, at the request of Thomas Welton Stanford, brother of the late Senator Stanford, to find a resting place on the shelves and in the cabinets of the museum of the Leland Stanford Jr. University.

Dr. David Starr Jordan a few days ago requested Professor Rolfe, the Greek archaeologist, to thoroughly investigate the authenticity of the Bailey findings. However, Professor Rolfe does not quite feel equal to the task of finally passing upon the merits of the case. So he will ask Professor Margolis of the University of California and Dr. John Peters, a clergyman who has assisted in Mesopotamian excavations, to help him solve the mystery.

Already Mr. Stanford, who is a very wealthy man, has had a number of continental experts pass upon the legitimacy of the tablets, etc., but before they are accorded spaceroom at Palo Aito it is deemed advisable to have others examine them.

If the local experts brand these curios as genuine they will take rank as one of the new world's wonders. Incidentally the scientific world will await with bated breath the action of Dr. Jordan, who is listed as a pronounced materialist.

It is a well-known fact that the late Mrs. Stanford firmly believed that the entire collection gathered for her brother by Bailey was actually taken from ancient tombs by the astral body of Mahatma Bailey.

Dr Jordan Is Holding for Trial Collection Offered by Thomas W. Stanford.

The Assyrian and Egyptian remains, the cuneiform inscriptions or hieroglyphics carved on metal cylinders, the sacred beetles and ancient coins said to have been "unearthed" or at least materialized by Bailey the Australian "mahatma," and donated by Thomas Welton Stanford to the museum of Stanford university, have not been rejected for lack of authenticity or other cause by that institution. They are simply on trial. They may prove to be the real thing, or on the other hand may turn out to be nothing better than a vulgar fraud of a sort not uncommon in the obscure region of archaeology. It is even possible that neither one of these things may be proved, and the antiquities real or supposed may hold companionship with the Calaveras skull and other relics about which learned doctors differ and sometimes call names.

Wordy and abusive battles may yet be fought by baldheaded and excited antiquarians over the coins of Ptolemy, Philopater, the prayers to the great gods Ashar & Bel, the noted Assyrian divinity firm, and the sacred scarabeus of Rameses the Great. They may take rank with the Man in the Iron Mask among historical mysteries, and peradventure even some future humorist like Bret Harte may endow them with an immortality equal to that of the Calaveras skull and superior to that conferred by the musty fussy recesses of a museum.

Dr. Jordan's Opinion.

President David Starr Jordan was seen yesterday at Stanford University and was asked what disposition of the remains had been made.

"Why," said Dr. Jordan, "they are under investigation as to their authenticity. Personally I know nothing about them save that they were accepted for the museum in accordance with the usual form. If I had been asked at the time of the first publication concerning them when I was in Europe during August I should have said I knew nothing at all about them, but on going through my correspondence I find that there was some formal correspondence about the gifts. I find that Mr. Stanford did write a letter asking me to submit them to some person skilled in such matters so that their authenticity or otherwise might be ascertained, but in the letter Mr. Stanford made no claims of occult origin for them. I then wrote to Professor Rolfe, who is a student of Greek archeology, to ascertain for me what they were. We have no Assyriologist in the faculty, and Professor Rolfe was the nearest substitute we had. If he cannot pronounce on them himself he will know whom to ask. I don't know what has been done about them or whether Professor Rolfe has yet taken up the matter.

Freaks Are Acceptable.

"Yes, it is our practice to accept everything that is donated to the museum. Our curators are competent to deal with them. I presume they have their own boneyards in case of necessity. But objects are not necessarily rejected because they have a freak or unusual history. They have a value as such to the student of psychological phenomena. They are evidence exhibits if you like. I have made a large collection of freak literature with this object. It is not because the stuff tells us anything of value, but because of the thing itself, the phenomenon, the manifestation of the working of the human mind. With regard to occult knowledge, so called, I have said that if any one would endow a chair for the study of such obscure phenomena the university would welcome the endowment, not at all as a means of teaching, but as a department of research.

"With regard to these particular objects said to have been procured by the astral body of Bailey, the whole thing proves nothing to my broad-mindedness or narrow-mindedness because, in fact, I had no part in it, and do not yet know what has been done."

Professor Rolfe who was selected as an almost Assyriologist to pass on the authenticity of the relics or specimens captured by Bailey's astral body, was asked what had been done in the matter.

"Why," said Professor Rolfe, "the matter so far as I know was only brought to my attention a few days ago. Dr. Jordan may have referred the matter to me earlier, but if so I had forgotten it. As soon as I examined the objects I saw that it was beyond me. I am not competent to pass upon them. I shall probably ask the opinion of Professor Margolis of the University of California, who really knows about such things, and of Dr. John Peters, a clergyman, who has assisted in Mesopotamian excavations, and who is at present in Europe. Dr. Peters is a clergyman, and has been engaged in excavation work in Mesopotamia for the University of Pennsylvania. No, nothing has been done yet, but I suppose it is up to me to ascertain the facts."

An Object Lesson.

For Spiritualists to Carefully Consider.

LEGERDEMAIN IN SPIRITUALISM.

It Is Becoming Too Frequent to be Tolerated—It Has to Some Extent, Invaded the Rostrum with Bogus Tests; Taken Possession of the Materializing Cabinet, and Was a Prominent Factor at the Chesterfield Camp. Read the Following and See How It Is Possible for Legerdemain to Deceive Spiritualists—"Oregon Boot" Taken Off Quicker Than Put On—"How Did I Do It? Keep on Guessing"—Local Theatrical Man Removes Handcuffs Faster Than the Officials Can Snap Locks.

The Los Angeles Herald has the following:

The "Oregon boot," a heavy manacle used by officials in transporting dangerous prisoners, and hitherto thought to be of such a nature as to make it impossible to remove it, has been safely locked on one man's ankle and despite the fact that he was securely handcuffed, three pairs being used, he removed the "boot" and all three pairs of the handcuffs in just three minutes and forty seconds, and did it without the aid of a key or an instrument of any kind.



Maurice F. Raymond, Secured With All the Ingenuity the Police Could Command.

The young man performing this wonderful feat was at the assembly room at police headquarters yesterday afternoon and gave a demonstration of his wonderful powers. He is Maurice F. Raymond, of New York, who is appearing at the Broadway theatre at present.

Removes "Oregon Boot."

Raymond not only removed the "Oregon boot" and the three pairs of handcuffs, but he also locked all of the manacles together and handed them back to the astonished officials who had placed them on him but a short time previous.

The "Oregon boot" is considered by police officials all over the country as the safest precaution against prisoners escaping in use. It is an immense boot made of leather, clamped with steel and at the top is a collar of steel four inches thick and weighing sixteen pounds.

This boot cannot be lifted from the ground but has to be dragged by the person wearing it. To chip away the lock is impossible, as the steel is of a width of four inches and it would take an expert mechanic at least an hour to cut it in two with a cold chisel.



Mr. Raymond After Removing the Shackles.

Raymond, when asked how he managed to get the cuffs off, said: "I'll have to keep you guessing."

"Do you ever take them off in public view?" was asked.

"I do sometimes, but even then it is so quick that no one sees how it is done."

Raymond is a native of New York and has been in the theatrical business all of his life. He appeared on the stage at the age of six months, being carried on in a part that required the presence of a baby. As soon as he became old enough he took up the profession. He has been working his handcuff and other tricks for the past seventeen years.

Had Mr. Raymond posed as a materializing medium, hundreds would have testified under oath that they recognized their spirit friends emerging from the cabinet. Few realize the part which legerdemain plays in our ranks. But thanks to the angels, a brighter day dawning on our cause.

There is food for reflection in the above. If Mr. Raymond had posed as a materializing medium, he could have coined money off the gullibles that can be found in nearly every large city, and they would have testified to the genuineness of the wonderful "spirit" manifestations given through him. The rope tying or materializing mediums amounts to nothing as a test; they can loosen themselves from the same without the least difficulty, and then materialize from 30 to 60 "spirits" during one evening. Is it not about time that legerdemain ceased being a factor in Spiritualism? Every "spirit" so far grabbed when standing outside of the cabinet has proved to be the medium dressed in artificial foggery of various kinds. No exception to this. Shall such disgraceful affairs cease, or must they be regarded as factors in Spiritualism?

Read carefully the wonderful exploits of Mr. Raymond; they afford a splendid object lesson for Spiritualists everywhere.

In the consideration of the fake and fraud question, the discussion of which very naturally excites much interest and develops strongly worded sentiments pro and con, it should not be lost to sight that an important principle is at stake, INVOLVING THE WHOLE CHARACTER, THE STATUS, AND THE FUTURE WELFARE OF SPIRITUALISM AS AN ORGANIC BODY.

The question involved amounts to this: Shall any fractional part of Spiritualism be delivered over into the hands of unprincipled tricksters in the guise of mediums, and the Cause take on the features, in its status and character before the world, of an unmitigated fraudulent conglomeration of fraud, chicanery, charlatanism, deception; OR SHALL SPIRITUALISM STAND WHOLLY AS A SYNONYM AND EXPONENT OF A PURE PHILOSOPHY, NOBLEST AND PUREST ETHICS, COMBINED WITH GENUINE TRUE MEDIUMSHIP AND REAL—NOT FICTITIOUS—PROOFS OF SPIRIT CONTINUITY, SPIRIT RETURN AND MANIFESTATION?

When two masters disagree, we can not serve both. When two principles are opposite, we can not hold fast to both.

What congenial union can exist between light and darkness? What unity between truth and falsehood? What harmonial concord can exist between honest mediumship and lying deception in the name of mediumship?

The question is up to Spiritualists: What shall Spiritualism be? Shall it, as an organism, be in part, or in any particular the embodiment of fraud, trickery, deception, falsehood?—Or shall it stand befort THE WORLD AS THE SOLE EMBODIMENT OF PURE AND NOBLE PRINCIPLES, THE ACME OF MORAL ETHICS, THE EXPONENT OF A PURE PHILOSOPHY, THE EXEMPLAR AND ADVOCATE OF GENUINE MEDIUMSHIP, BRINGING REAL PROOFS OF CONTINUED LIFE BEYOND DEATH, AND SPIRIT slipping handcuffs but no one had ever been found who could remove an "Oregon boot" in the length of time taken by Raymond.

Detective Smith, who aided in locking Raymond in, said it was the most wonderful exhibition of its kind he had ever witnessed.

"I've seen some pretty slick individuals," said Detective Smith, "but this fellow has them all beat. I don't see how he gets rid of the handcuffs in the first place, but to tackle the 'Oregon boot,' and get that off takes my breath away. This boot has always been supposed to be of such a kind as to be impossible to get it off of the foot. It beats me how he does it."

Officers Jones and Flammer, who aided in the locking process, were equally as mystified and said they did not understand how Raymond managed to get the handcuffs off.

After the "Oregon boot" had been When Raymond appeared at police station yesterday and said he could get away from any handcuffs that were placed on him the officials winked at each other and asked if he was willing to try on an "Oregon boot" and get rid of it. Raymond replied he could get out of anything and the boot was placed on his foot and locked.

It took the officers about five minutes to adjust the shoe to Raymond's foot and they placed his hands behind his back and locked three pairs of handcuffs upon them.

Raymond asked to be led into a room and the door locked. This was done, and in exactly three minutes and forty seconds he had removed all three pairs of the handcuffs and the "Oregon boot," unlocked the door of the room in which he had been placed and brought the cuffs out to the officers, all of them locked together.

Keeps Them Guessing.

The officials at headquarters were astounded. They had known of persons removed Raymond asked that his hands be placed beneath his knees and the handcuffs placed on his wrists, across each other and then locked together. This was done and he went into the room alone again. In just one minute and a half he had the handcuffs off of his wrists and, all locked together, forming a string of handcuffs.

Merits of Case.

Raymond, when asked how he managed to get the cuffs off, said: "I'll have to keep you guessing."

"Do you ever take them off in public view?" was asked.

"I do sometimes, but even then it is so quick that no one sees how it is done."

Raymond is a native of New York and has been in the theatrical business all of his life. He appeared on the stage at the age of six months, being carried on in a part that required the presence of a baby. As soon as he became old enough he took up the profession. He has been working his handcuff and other tricks for the past seventeen years.

Had Mr. Raymond posed as a materializing medium, hundreds would have testified under oath that they recognized their spirit friends emerging from the cabinet. Few realize the part which legerdemain plays in our ranks. But thanks to the angels, a brighter day dawning on our cause.

There is food for reflection in the above. If Mr. Raymond had posed as a materializing medium, he could have coined money off the gullibles that can be found in nearly every large city, and they would have testified to the genuineness of the wonderful "spirit" manifestations given through him. The rope tying or materializing mediums amounts to nothing as a test; they can loosen themselves from the same without the least difficulty, and then materialize from 30 to 60 "spirits" during one evening. Is it not about time that legerdemain ceased being a factor in Spiritualism? Every "spirit" so far grabbed when standing outside of the cabinet has proved to be the medium dressed in artificial foggery of various kinds. No exception to this. Shall such disgraceful affairs cease, or must they be regarded as factors in Spiritualism?

Read carefully the wonderful exploits of Mr. Raymond; they afford a splendid object lesson for Spiritualists everywhere.

In the consideration of the fake and fraud question, the discussion of which very naturally excites much interest and develops strongly worded sentiments pro and con, it should not be lost to sight that an important principle is at stake, INVOLVING THE WHOLE CHARACTER, THE STATUS, AND THE FUTURE WELFARE OF SPIRITUALISM AS AN ORGANIC BODY.

The question involved amounts to this: Shall any fractional part of Spiritualism be delivered over into the hands of unprincipled tricksters in the guise of mediums, and the Cause take on the features, in its status and character before the world, of an unmitigated fraudulent conglomeration of fraud, chicanery, charlatanism, deception; OR SHALL SPIRITUALISM STAND WHOLLY AS A SYNONYM AND EXPONENT OF A PURE PHILOSOPHY, NOBLEST AND PUREST ETHICS, COMBINED WITH GENUINE TRUE MEDIUMSHIP AND REAL—NOT FICTITIOUS—PROOFS OF SPIRIT CONTINUITY, SPIRIT RETURN AND MANIFESTATION?

When two masters disagree, we can not serve both. When two principles are opposite, we can not hold fast to both.

What congenial union can exist between light and darkness? What unity between truth and falsehood? What harmonial concord can exist between honest mediumship and lying deception in the name of mediumship?

The question is up to Spiritualists: What shall Spiritualism be? Shall it, as an organism, be in part, or in any particular the embodiment of fraud, trickery, deception, falsehood?—Or shall it stand befort THE WORLD AS THE SOLE EMBODIMENT OF PURE AND NOBLE PRINCIPLES, THE ACME OF MORAL ETHICS, THE EXPONENT OF A PURE PHILOSOPHY, THE EXEMPLAR AND ADVOCATE OF GENUINE MEDIUMSHIP, BRINGING REAL PROOFS OF CONTINUED LIFE BEYOND DEATH, AND SPIRIT RETURN TO COMMUNE WITH MORTALS?

Upon the moral status which Spiritualism assumes depends its future prosperity or adversity, its progress or its failure. NO ORGANIC SYSTEM CAN ALLY ITSELF WITH, OR BE DOMINATED IN PART BY FRAUD, AND NOT MEET DISASTER IN ULTIMATE CONSEQUENCE THEREOF.

An honest mediumship is the potent factor in the upbuilding of Spiritualism; fraud and deception are always sources of weakness and destruction, creating distrust, unbelief and antagonism on the part of honest investigators, who would have been convinced by genuine work, unmixed with fraud.

SPIRITUALISM AND THE OLD PYRAMIDS.

Dr. Peebles Tells Interesting Experiences in the land of the Pharaohs, in a Lecture Delivered Before the First Spiritual Church of Baltimore, Md.

Dr. J. M. Peebles lectured last night at the First Spiritual Church upon the Pyramids, Palestine and Spiritualism.

He said in part;

It has long been a question as to which was the oldest and first peopled country, Asia or America. No scholar believes nowadays that the world is only 6,000 years old and was originally made out of nothing. It is certain that the oldest range of rocks—the Laurentian—is found in the northlands of this continent, and while the oldest rocks, there would naturally be the oldest soils, grains and fruits, and hence the oldest or first inhabitants. At that remote period the Northern Arctic regions were tropical.

"The largest pyramid, now a mound made of sun-dried brick in Southern Mexico, the discovery of a negro obsidian skull 16 feet under the ground; Palenque and other ancient cities in Yucatan, with phallic symbols; the Uxmal pyramid, with the reported sinking of the Atlantis Isle some 11,000 years ago, all suggest that Egypt's pyramids may have been patterned after those upon this continent.

"The largest pyramid of Egypt, nearly 500 feet high, was not built alone for a king's tomb, but rather upon mathematical and astronomical principles; in a word, science. When down at the bottom of the shaft leading into the king's chamber I could look up and see stars at noontime, but not the pole star, which was visible when the pyramid was built, some 5,000 years ago. In the king's chamber, on the fiftieth tier of stone, is one solid granite block, estimated to weigh 900 tons; and yet there is no granite quarry within 70 miles. How this block was brought and there placed is a profound puzzle. In the center of the chamber is the mysterious cornerstone supposed to be Egypt's standard of national measurement, which measurement was transferred to the Jews, the Greeks, the Romans, to England, and ultimately to this country. There are lost arts. The ancient Egyptians could transfer color through glass—could harden copper as hard as steel and chemically mix a mummy solution defying time—these are all arts lost to us.

"Having with me on the summit of this great pyramid a remarkable psychic he was entranced by one of the old pyramid builders and the address was grand and uplifting beyond description.

"Egypt was called in the Old Testament Mizraim. Steaming down the Nile from Cairo to Alexandria, where was burned that massive ancient library of 600,000 volumes, we shipped for Joppa, finding here a very poor harbor. Palestine, like California, has but two seasons—the dry and the rainy. Securing an outfit of Arab horses and guides we chose to ride from Joppa to Turk-governed Jerusalem. The roadway was rough and mountainous, and seemingly very barren. Spending a few weeks in Jerusalem and its suburbs we passed over to the Dead Sea; up the River-Jordan to Snowy Hermon; down by Jacob's Well to Bethlehem, over which where shepherds were watching their flocks the angel appeared and sung of peace on earth and good will among men.

"Angels were the spirits of human beings. Angels and spirits are often used in the Bible synonymously, and they have appeared to mortals in all ages—to Socrates, to Dante, to Joan of Arc, to the Fox sisters, at Hydesville, N. Y. The Scriptures abound in spiritual manifestations. Paul, referring to them, mentions 'the discerning spirits'—that is clairvoyants. Neither God nor his laws have changed. Ancient and modern Spiritualism are in perfect accord. Many of the most eminent men today, after critical investigations, have become Spiritualists, such as Sir William Crookes; Alfred Russell Wallace, pensioned by Queen Victoria on his great scientific attainments; W. T. Stead, of the London Review of Reviews; Professor Hyslop, of the Columbia University.

"I once had the pleasure of sitting in a spiritual seance in Paris with the illustrious Victor Hugo. The distinguished late T. J. Hudson, in his 'Law of Psychic Phenomena,' page 206, says: 'The man who denies the phenomena of Spiritualism today is not entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to enlighten him.'

"Spiritualism gives us a present and positive demonstration of a future conscious existence, assuring us that this life determines the beginning or condition of the next stage of existence. The purer and more Christ-like in this life are the happier in the next. And pure Christianity and true Spiritualism must stand or fall together."

LOOKING AHEAD.

The thrush has flown from the woodland,
And I do not hear her sing,
But I comfort myself with the knowing
That she will return next spring.

The rose has gone from the garden,
She withered and died too soon,
But I comfort myself with the knowing
That she will return next June.

The daisy has fled from the meadows
And the uplands are brown and sere,
But I comfort myself with the knowing
The daisy will come next year.

—Exchange.

As care and attention to a garden is rewarded with choice flowers and fruits, so the care, love and attention given to a wife gives us choice children and happier homes.—"Brick" Pomeroy.

Moses and the Prophets.

Theological Germany is greatly agitated at present by the claim that Moses and the Prophets got their inspiration from Egyptian and Indian Mythology. So says a writer in the Chicago Tribune.

Where did Moses and the prophets get their holy scriptures? Did they crib from Egyptian mythology? Is a large part of the "Old Testament" a rehash of ancient Egyptian sagas?

All theological Germany is astir over a book, "Egypt and the Bible," which Herr Voelter, a German professor, has just published, wherein he draws striking parallels between what he terms, "the alleged history of the forefathers of the Jews" and the most ancient legends current in the land of the Pharaohs. In these latter, he declares, are seen the counterparts of Adam, Abraham, Isaac and Jacob, of Esau, Joseph, and other "Old Testament" characters.

Moses, it is declared, found the basis and inspiration for his writings in the traditions and sacred books which he had studied in Egypt, which were in their turn, largely revivals of Hindoo legends on God and creation; instituted priests, prescribed sacrifices and their manner, and in a few civil and religious laws laid the foundation of a new society, "a Hindoo emanation passing through Egypt." Egypt, from its geographical position, was necessarily one of the first countries to be colonized by Indian emigration, and one of the first to receive the influence of that antique civilization which has radiated even to us; in her castes, language, laws, and literature Egypt was one vast emanation from India, mother of the human race, cradle of all our traditions.

Moses Traced Back to India.

Moses himself is traced in name to India. The philosopher who gave to India her political and religious institutions was named Manu. The Egyptian legislator who learned of him received the name of Manes. A Cretan who visited Egypt to study the institutions, with which he wishes to endow his country and history, preserves his memory as Mines. Lastly, the liberator in Egypt of the servile of Jew founds a new society and is named Moses.

Manu, Manes, Mines, Moses; their similarity betrays unity of derivation from Sanscrit with the slight variations of different periods and of the different languages in which they were written.

To begin with the beginning of Moses' story, he announced that "In the beginning God created the heavens and the earth"; then "The earth was without form and void, and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters."

The vedas, the four oldest books of the Hindoo religion, say "The supreme being alone existed; afterwards there was a universal darkness; now the watery ocean was produced; then did the creator, lord of the universe, rise out of the ocean, and successively framed the sun and moon which govern the day and night, whence proceed the revolutions of years." It is thus seen that chaos, darkness, water, and light follow precisely in the order of the Mosaic narrative.

Ancient Picture of Adam's Fall.

In the temple of Osiris, at Philae, Egypt, which is computed to belong to an age anterior to the era of Abraham, and long before the publication of the Pentateuch or books of Moses, is a tablet representing the whole scene of the temptation and fall. The tree is exhibited, the man and woman stand by with the fruit in their hands, the serpent erect and winged. Above the tree is the unmistakable word, "The Pomegranate." This rounded, handsome fruit, as big as an orange, as sweet to the taste as it is pleasant to the eye, fitly represents the Genesis description of the fruit of the tree of knowledge of good and evil—"good for food and pleasant to the eyes."

In Sanscrit Adam becomes Adima, "The first man," while Eve is "Heva," "What completes life."

Hindoo Version of the Expulsion.

"Adima," as the Hindoo story goes, "threw himself weeping upon the naked sands, but Heva came to him and threw herself into his arms, saying: 'Do not despair; let us rather pray to the author of all things to pardon us.'

"And as she thus spoke there came a voice from the clouds, saying: 'Woman, thou hast only sinned from love to thy husband, whom I commanded thee to love, and thou hast hoped in me. I pardon thee, and him also, for thy sake! But you may no more return to the abode of delight which I had created for your happiness. Through your disobedience to my commands the spirit of evil has obtained possession of the earth. Your children, reduced to labor and to suffer by your fault, will become corrupt and forget me. But I will send Vishnu, who shall incarnate himself in the womb of a woman, and shall bring to all the hope and the means of recompense in another life, in praying to me to soften their ills.' They arose consoled, but ever after subjected by painful labor to obtain their subsistence from the earth.

Egyptians Chronicled the Flood.

The Egyptian recognition of the fact of the deluge is to be found not only in ancient story, but in names, sites, and temples. The temple of Osiris was at Theba, or Thebes, in Egypt. Theba is a Hebrew name for ark. In the religious ceremonials of this deity a ship formed the prominent object, and was carried about in religious processions. Osiris, the chief god of ancient Egypt, was so named as "the many-eyed." His symbol was an eye and a scepter, emblems of omniscience and omnipotence. Typhon was represented as having formed an ark of beautiful workmanship. He invited Osiris to enter. Typhon shut him in and threw the ark upon the sea, but it was cast ashore by the waves.

Noah also finds a prototype in the Egyptian Saturn, who was born on the ocean. A ship has ever been his symbol, and he is represented as the common parent of mankind. He had three sons, Jupiter, Neptune, and Pluto, amongst whom was divided the earth. To Jupiter was assigned the land, to Neptune the sea, and to Pluto the region of the lost. The Egyptians styled one of his sons Ammon, who, it was said, made his old father drunk with honey mead and in that state bound and mutilated him. Thus the reference to the mysterious deed of the father of Canaan.

Vedic Version of the Deluge Like Ours.

An abridged Vedic version of the deluge reads that "according to the Lord's prediction the earth became peopled and the sons of Adima and Heva grew so numerous and so wicked that they could no longer agree among themselves. They forgot God and his promises and ended by wearying him with the clamor of their bloody quarrels. The Lord then resolved to inflict upon his creatures a terrible chastisement, which should serve as a warning to survivors and to their decendants."

Vaiwasvata, a virtuous man, was then warned of the disaster by a fish. "The globe is about to be submerged, and all that inhabit it shall perish, for behold the wrath of the Lord shall breathe upon the clouds and the seas, to charge them with the chastisement of this corrupt and wicked race, who forget their origin and the law of their God. Your fellow creatures can no longer contain their pride, and even dare to defy their creator, but their offenses have reached the foot of Brahma's throne and Brahma is about to make known his power.

"Hasten then to construct a vessel in which you shall embark with all your family.

"You will take also the seeds of every plant and a couple of each species of animals, leaving all such as are begotten of vapors and rottenness—for their principle of life does not emanate from the great soul.

"And you will wait with confidence."

Vaiwasvata's Voyage Like Noah's.

Vaiwasvata hastened to obey his instructions and shut himself with his family in the ship, together with the seeds of plants and pairs of all animals. When the rain began to fall and the seas to overflow a monstrous fish, armed with a gigantic horn, came and placed itself at the head of the ship, and Viawasvata, having attached a cable to the horn, the fish darted forth to conduct and guide the ship in the midst of all the unchained elements.

And after days and months and years, when the work of destruction was completed, and the elements were calmed, the navigators, always guided by their mysterious leader, landed on the summit of the Himalayas.

"It is Vishnu that has saved you from death," said the fish, on leaving them. "It is at his prayer that Brahma has pardoned humanity—go, now, repeople the earth and accomplish the work of God."

Was Adjigarta Hindoo Abraham?

According to the Hindoo chronology the deluge occurred at the end of the Twapara-Yuga, that is, the third age of the world's existence, and in the following age lived Adjigarta, the grandson of Vaiwasvata, who is credited with suggesting to Moses the story of Abraham. His wife was the beautiful Parvady. Their herds were the largest and best tended; their harvests of rice, of small grains, and of saffron, were always the finest.

"But one thing was wanting to their happiness. Parady had given him no child. Vain her pilgrimage to the sacred waters of the Ganges, vain her numberless vows and prayers.

"When one day Adjigarta took a young red goat, the finest of the herd, and went to a desert mountain to sacrifice it to God, as with flowing tears he prayed. As he lay with his face to the earth, groaning and imploring God; a voice which sounded from the clouds made him tremble, and he distinctly heard these words: 'Return to thy house, Adjigarta, the Lord has heard thy prayer, and has had pity on thee.'

"The child received the name Viashagana. Parvady had afterwards many daughters who were the ornaments of the house for their beauty, but God gave her not another son. As the child approached its twelfth year his father resolved to proceed with him to offer commemorative sacrifice on the mountain where the Lord had before granted his prayer.

Starts to Sacrifice His Son.

"Having reached the mountain they set about gathering wood for the sacrificial pile; but while so occupied the goat, which they had tied to a tree, broke its rope and fled. Then said Adjigarta: 'Behold here is wood for a pile, but we have no longer a victim; and he knew not what to do, for they were far from any habitation, and yet he would not return without accomplishing his vow.

"The voice of Brahma was heard as it said: 'Thou shalt immolate the son that I have given thee on this pile—such is my will.'

"On hearing these words Adjigarta was seized with profound anguish; he sat himself down upon the sands, and tears flowed abundantly from his eyes.

"'O, Parvady,' he exclaimed, 'what wilt thou say when thou shalt see me return alone to the house and what can I answer when thou shalt demand of me what has become of thy first born?' And then he bemoaned himself until the evening, unable to resolve on accomplishing the grievous sacrifice. Nevertheless he dreamed not of disobeying the Lord. Having gathered the wood and constructed the pile, with a trembling hand he bound his son, and, raising his arm with the knife of sacrifice, was about to cut his throat when Vishnu, in the form of a dove, came and sat upon the head of the child.

"'O, Adjigarta,' said he, 'cut the victim's bonds and scatter the pile; God is satisfied with thy obedience, and thy son by his courage hath found grace before him. Let the days of his life be long, for it is from him that shall be born the virgin who shall conceive by divine germ!'

"Adjigarta and his son offered long thanksgiving to the Lord; then, the night having come, they retraced their homeward way, discoursing of these wonderful things, and full of confidence in the goodnes of the Lord."

When proofs in detail, such as these, accord with the aggregate, they are taken as evidence of the conclusion that all ancient traditions had a common origin, of which the substructure should be sought in the myths of the extreme East. To study India, according to Voelter, is to trace humanity to its sources.

Peace is the virtue of civilization; war is its crime.—Victor Hugo.

THE ONLY WAY TO SUCCESS.

An Exceptionally Interesting Lecture by Spirit John Pierpont, Through the Mediumship of Mrs. M. T. Longley, Delivered Before the First Association of Washington, D. C.

"There is but one way from ignorance to knowledge, but one way from error to truth, one way from discord to harmony, from hate to love. There is only one way over the highways, through the fields, or over the mountain heights toward that which is supreme.

"We may ask, What is the way? Is it high and broad and grand and straight? or, is it narrow and hedged about by such restrictions and conditions that only a few can find it?"

There is but one way from ignorance to knowledge, but one way from error to truth, one way from discord to harmony, from hate to love. There is only one way over the highways, through the fields, or over the mountain heights toward that which is supreme.

WHAT IS THE WAY?

We may ask, What is the way? Is it high and broad and grand and straight; or is it narrow and hedged about by such restrictions and conditions that only the few can find it?

In olden times it was said, "Broad is the way that leads to death," but while this was interpreted as meaning the death of happiness, of goodness, of all that belongs to eternal existence, and we were told that the road to everlasting life and happiness was narrow and hedged in, yet in the present day we learn and realize that the road to death is only the road to eternal life—death of things physical—death of things carnal—the dissolution of that which belongs merely to the material state dissolving into the elements of nature; realizing that which is eternal, abiding, spiritual; giving it freedom to rise onward to other states, to higher fields of exploration, to grander spheres of unfoldment, to beautiful conditions of advancement and mental and spiritual growth.

Broad is the way that leads to such death as that, the death or dissolution of all that binds and cramps. But such a road must be found through self-effort and self culture, and the growth of that which is of the spirit, else the entity will not find the highest and the purest of all things in life. The one way or one road to that which is highest and best must be found by every individual for himself. Others may assist in the work, others may give a little guidance and advice and information how one may grow and how the true pathway may be found, but the journey must be made by every individual for himself; no one can take him over that pathway; no one can bear you as a burden along the road; each must so unfold in his perceptions and his consciousness of that which is fitting and good and true as to make himself strong to perceive the road and powerful enough to pursue it for his own advantage and in order that he may find the goal.

ATTRACTIONS OF THE WAY.

Sweet and beautiful are the flowers that grow along the way; bright is the light that streameth downward upon that path. It is the path of right. it is the path of study, the path of self-improvement; that which with all that it has to show and to give to the eager sudent, to each who desires to do right, will bring to the unfolding spirit such pleasures and treasures of the soul, such treasures for heart and brain, as will compensate him for every step which he may take.

Perhaps the way may prove devious and winding to your feet; it may at times be beset with thorns and briars, with sharp stones, and it may lead over rugged places, but as you go on and on making new efforts to overcome the obstacles, to reach onward through the tangles and the briars, you will find more of sweetness in the path, more of satisfaction, that which will appeal to your mind and to your soul life.

As you go forward you perceive new truths gleaming upon your mentality; you behold new pleasures of heart life coming with enduring affections to strengthen and brighten the way. You find that it is after all a beautiful road, this road of right doing, this road of right living.

Traveling that pathway, you ask for truth. You do not wish to be deceived upon any subject, upon any point that appeals to your natures, so you seriously and earnestly ask for truth; you seek for it; you desire that the error shall flee from your mind and that only the true things shall be revealed to you. As you go forward in the path, more and more of truth is perceived. You ask that error may be banished, that folly may flee from you, and, as you press onward in the path of right, folly does flee, it is left behind you, and ignorance is banished, its shadows are removed, for you are walking in the light.

WALKING IN SPIRITUAL LIGHT.

By walking in the light of this right living and right doing, receiving the rays of illumination from spiritual sources on high; you are indeed gaining in knowledge; you are acquiring wisdom, and it is becoming a part of your natures. The true way, the only way through which one may profit by his experiences and gain the best of unfoldment for himself and by which he may help his fellow men, is by walking in the light, the spiritual light which "never was on land or sea" as a demonstration of physical power; the spiritual light not revealed through external senses and by material methods but borne in upon the spirit from the great sea of light and splendor in this universe.

WALKING IN THE SPIRITUAL LIGHT YOU ARE ABLE TO INTERPRET MANY MESSAGES WHICH COME TO YOU THROUGH THE AVENUES OF LIFE THAT CANNOT BE EXPLAINED IN ANY OTHER WAY.

Sorrows and trials come to the soul and press heavily like burdens upon the human heart in its passage through this material world. Tribulations and anxieties, cares and responsibilities, various states of suffering come to mind and body while traversing this plane of mortal life and unless one can learn to walk in the path of right—right thought, right deed, right perception and aspiration—he will not be able to understand why these experiences so press upon him; but when he enters the pathway and perceives mentally and spiritually with the inner sight, with the natural intuitions, that great light and the magnificence of spiritual power which is pressing upon him and illuminating his way, he will then be able to ponder more clearly, to perceive more distinctly and to understand these messages of life which have come to him through his varying experiences here upon the mortal plane. He will be able to turn backward in thought and dwell upon some particular experience of discipline which at the time pressed heavily upon him. It was severe to him, it was painful to him, he drew back from it and tried to put it aside, not to face it, not to think upon it, but he was obliged to meet it, and it gave him misery, he has passed it, perhaps, but possibly it has left its shadow and its stain.

ILLUMINATED WITH THE SPIRITUAL LIGHT.

Now that he has come out of the byways and bogs of error and ignorance and superstition, or various conditions of wrong doing and wrong thinking into the pathway of right, and is illuminated by the spiritual light which never was on land or sea, he is enabled to read the message that the discipline brought to him—the lesson it was meant to convey; and having acquired wisdom along with his experience, he is enabled to see just where that experience gave him such information, such thought and such surroundings as to produce a lesson for his future guidance, therefore he learns the lesson, and he will not again be called on to pass through such a stage of bitterness and of distress because the lesson is learned and he has no need of it; ignorance is banished, at least on that particular point; error is of the past; he has found the truth. He is in the pathway that leads to greater light, the way that leads to higher thought, that which reaches out from the heights and highways of existence toward the grand, beautiful plains of Harmony and Peace, such as those who are in spiritual accord with themselves and their fellow-men alone can reach.

THE LESSON OF SUFFERING.

You, dear friends, may shrink from suffering; you may shrink from toil and from the conditions of discipline which lay burdens upon you. None of you like to suffer; none of you wish to bear pain; none of you desire to be pressed down and bruised and made to bleed by conditions that are hard and severe, and you cry out in the midst of your pain asking why these things should be placed upon you, and yet we find that while pleasure may be beautiful for a time, and prosperity brings to you perhaps all these material things of splendor which may be desired and which not only add to your comfort or health but supply the luxuries of life—while all these may seem to be very desirable and you enjoy them and crave them, and while many of them are beautiful and are a comfort to you, yet we find that true happiness, the sweetest, most beautiful comforts of life, the grandest exaltations, the purest and divinest upliftments, come to the human consciousness and into human experience through the discipline of pain, of sorrow and of tribulation.

SYMPATHY AND PAIN.

Sympathy itself is developed because of pain. There are those going through the world who boast that they have never known a day of sickness, and never suffered pain. As they have never known want they have never known what it is to desire and need something of the necessities of life, and they are not the truest-hearted, they are not the most tender in soul and earth life. While they may desire to be kind, and while they may give with what perhaps you may call the lavish hand, yet it is done mechanically; it is done with the outside but not with the spirit because the spirit has not known through mortal expression what all these things really mean to the human individual or to the human family.

But one who has suffered with pain, one who knows what it is to walk through the fires of tribulation, coming in contact with another individual who is now passing through deep waters or bearing the cross of pain and suffering, will have tenderness, the true sympathy; will give the sweetness of fellow-feeling; will because he must. It is surging from within him, given out in largeness and blessing that influence and that help which is almost, yea quite, divine.

He will, because he has walked over fiery plow-shares and knows what it is to have blistered and bleeding feet; he will, because he has suffered the need of the very necessities of life and knows what it is to want bread, drink, clothing and shelter, and so he will pour out a sympathetic influence and the thoughtfulness and fellowship which that sympathy brings will give to the sufferer a new impetus and fresh strength which will enable him also to pass over the fiery places and perhaps by and by reach the better way.

Not only is sympathy and kindly love developed best and sweetest through the processes of suffering, but so also are the elements of harmony, that sweet harmony belonging to the spiritual life This is unfolded through those conditions which of necessity must call for the exercise of sweet patience and of long suffering, and then, when these are developed and the elements illuminate the individual life, harmony plays like a musical cadence throughout the entire being, and the soul is lifted upon waves of melody to the higher spheres of thought and consciousness which bring it in contact with sweet spiritual influences and intelligences that are radiating through the atmosphere like gleams of light.

TEMPERED BY PAIN AND SORROW.

Thus are those who have passed through life's discipline tempered as by the processes and power of pain and sorrow; thus are they uplifted, provided they profit by their experiences through mental and spiritual discernment and growth.

There are very few in life who have suffered long and continuously, who have known the pains and the griefs of mortal or human existence, but what do in some measure profit by these experiences. We are told that "One touch of nature makes the whole world kin," and when you hear of some disaster or some suffering your sympathetic natures go out in fellow feeling to those who are distressed; but, had you never known anything of pain mental or physical, had you only passed through flowery beds of ease and lived lives of careless pleasure seeking for your own enjoyment and emolument, you would not feel that wave of compassion, that influence and element of sympathy and pity for your fellow beings, but you know and shrink from pain and when you feel that a fellow being is passing through suffering that you shrink from, you know what it is he suffers and you suffer mentally with him.

THE TRUE WAY.

The true way, as we have said at many times and in many directions, is that which leads onward IN THE PATH OF RIGHT, ALWAYS SEEKING HERE AND THERE ALONG THE ROAD FOR MORE KNOWLEDGE, MORE TRUTH, MORE ENLIGHTENMENT AND MORE WISDOM. Seeking for truth you shall find it. You can not expect that all of truth shall be revealed to you, because you are not ready to perceive or to understand it. You may not expect that all of knowledge is to be acquired in this little passage through the mortal life, because you are not unfolded sufficiently to comprehend it; nor need you expect to find or to attain all of wisdom, because only the omnipotent and omniscient can do that, and we are finite beings.

CONSTANT GAIN IN TRUTH AND KNOWLEDGE.

But passing along the way of life and seeking for truth, for knowledge, for wisdom, we shall constantly gain more and more of these, because we will grow more and more receptive to them. The man who passes along the same pathway seeking for gold will not go carelessly along and neglect many places and objects by the way, but he will search carefully, he will scrutinize every particle, he will look with discernment—he is seeking for some special thing and if it is to be found he intends to find it; so he who is really conscientiously, steadfastly seeking for truth and knowledge and wisdom will go about it in a careful manner. He will not carelessly neglect all or much of that which is by the way, but he will examine closely that which he perceives. He will scrutinize it with clear eye and observation in order to ascertain if what he seeks is to be found, therefore will truth and knowledge and wisdom be attained in some degree, because by seeking for it you place yourselves in position to attain these things. Therefore he who presses on in the path of right looking for that which is of the spirit, belonging to the higher conditions of existence, is finding the best way, the purest and the highest way toward the unfoldment of his own powers, toward the achievement of all that he undertakes to do.

THE WAY OF HIGHEST SUCCESS.

To attain success in life—the best success right here in this existence upon the mortal plane—there is only one way. The only way by which the highest and best success of any human life can be made is that straightforward way which knows no deviation from the path of rectitude, of honor and duty; that is the only way to success whatever you may undertake to do. If an individual desires to succeed in some business operation, or along some line of thought and effort which he knows will inevitably degrade himself because it will crowd and persecute, oppress or in some way injure his fellow-men, he is not in the straight and onward path. He has roamed into byways and into crooked places. He has come into a condition that will stultify his own nature and debase him in every respect. He may not show his intentions or his desires upon his countenance; his form may be erect and symmetrical; his face may shine; his eyes may glow with the light of physical health and with mental endowment; his fellow-men may perhaps think he is a prosperous man, a good man; that he is one to be honored and respected, and he may be able to conceal from their observation those interior thoughts and purposes which make for destruction or for unhappiness to his fellow-men, but nevertheless their mark is within, the scar will be made upon his spiritual selfhood. There will be that which will degrade and debase him. He is in crooked places. He is outside of the only way that leads to true success.

Though for a time he may seem to succeed; though he may gather lands and coin into his posession; though he may attain high worldly position and, perchance, fame, before the eyes of his fellow-men, yet that IS NOT SUCCESS; it is only the passing show which gives to him for a little while the glitter and the tinsel; enrolls him in garments which are perishable and which cannot be maintained, so that the seeming success is soon to fade away. He knows himself as he is.

His own intelligence tells him when he has done wrong; where he has overreached his neighbor; where he has crowded a fellow-being to the wall; how he has trampled over the rights and wants and means of human beings in his effort to reach his goal—wealth! He knows all this, and wherever he may be there must be some condition of dissatisfaction with self, some unrest within his interior life. He knows that he is not in the broad and open way that leads to happiness and peace; in that beautiful pathway where we may gather the blossoms of beauty, of sweetness and of light for the enrichment of our soul natures; those natures that will not be satisfied with tinsel and show, that cannot be pleased with things that concern only the carnal life. Those natures will demand recognition; they will ask that they may be given the things which they need, and as we walk along the broad highway of integrity and of honor seeking for truth, knowledge and wisdom, we shall gather up the blossoms that give peace and sweetness and light to the spiritual man.

DUTIES TOWARDS OUR FELLOW MEN.

The only way, then, for one to succeed is to go forward as we have said, but there is something along our lives that we must not forget. While we have duties to ourselves to live rightly and to do rightly we also have duties toward our fellow-men. We have responsibilities to bear. Perhaps we have been given some great revelation of truth. Perhaps some beautiful knowledge has come into our minds, and we feel illuminated and strengthened and uplifted by its power. What, then, is our duty in this respect? If this grand knowledge has come to us and we find it has bettered our lives, made us more useful in the world, more happy, more full of power and hope and courage and determination, and we know if the same sort of knowledge is imparted to our fellow men they will be honored and strengthened and filled with courage and cheer we are recreant to duty if we refrain from telling our fellow beings what we have found and showing them how they may go onward to gain the same.

If this grand revelation of truth—whatever it may be—has come into our lives to illuminate them so that we know more and feel more and are more than we were ever before, and we know or believe that if the same revelation could be brought to our fellow men they would know more and be more and of greater usefulness in the world, then we are cowards and recreants to duty, and we fail in our responsibility if we do not try to give these illuminations to our fellow men.

You will say, "Am I my brother's keeper?" and in this sense we reply, yes. You are not to bind your brother in a dungeon cell, or place him in some condition from which he cannot rise or move but must be constantly under your watchful eye or under the restraints which you place upon him; you have no right to be his keeper in any such sense, but to be his keeper in the sense of learning how he is situated, whether you can help him, whether you can uplift him, give him guidance and assist him to the attainment of knowledge. Thus are you or should you be your brother's keeper, thus helping to make him more noble and ennobling yourself at the same time.

SPIRITUALISM A GREAT REVELATION.

Spiritualism has been a great revelation to human life. We discoursed upon that subject last Sunday. We told you much of Spiritualism as it has come to the world and the conditions that are meant for the betterment of mankind. We will not go over this ground again to-night, but we wish to say here in passing that Spiritualism has come to many of you as a wonderful revelation, as a glorious demonstration of spiritual power, of spiritual individualized force, consciousness and love. It has come proving the identity of your dear ones who have gone before and in making its impress upon your lives and giving you that truth which becomes positive knowledge in your minds that your loved ones live and that they can return to you from beyond the veil bringing their sweet messages and tokens of everlasting affection, as well as of their individualized identity, you have a duty not only toward yourselves but toward your spirit friends and toward the world at large.

Now this duty is for you to, in some way, aid some one else to find this glorious truth that takes away the fear of death from the human heart, that robs it of the terrors of the grave, of shrinking from that which is beyond; the glorious truth which gives a consciousness and knowledge of reunion by and by with the loved ones who have departed from this mortal plane; the grand truth that opens wide the gates of everlasting day and permits you to enter into communion with those who have gone into the glorious light of immortality. All of this, coming to you as it has, bringing a knowledge, brings also to you responsibilities and duties from which you should not flinch, and these duties and responsibilities are that you should in some manner, in some way, try to aid your fellow men in finding this light, in gaining the knowledge, in seeking and gaining that beautiful consolation that takes away the sting and brings only peace.

MANY WAYS OF GIVING HELP.

Now these duties may range in one direction or another. You may be so placed that you come in contact with human beings in different directions and are enabled through your own gift of eloquence and with the magnetism of your personality to so influence your fellow men as to induce them to listen to you and to follow your advice so that they enter into lines of research and through their own investigations are able to gain knowledge of the immortal world. But you may not be able to do this, and you may be one of the sensitives or mediums who can give directly some truth to your fellow man of the immortality of the soul, then you will do this perchance in one way, and another, and so console, and bless, and uplift human beings.

But you may not be a medium, in such degree as will enable you to thus influence or prove to others the immortality of their dear ones, yet in some way you may be able to do something if it is nothing more than giving a dime or a dollar to help someone else give the light and the truth and help to sustain the spiritual press in its great movement of disseminating truth concerning spirit life and immortality.

Or it may be in the direction of helping to feed some sensitive who has done his work, or is trying to do his work in demonstrating the truth of spirit communion to the world; or in giving a helping hand and sympathetic touch to the workers who are going forth here and there for they need your influence and your kindliness in order that they may be better and stronger in their efforts to uplift and bless humanity. In some way you can do good. In some way you can help spread the light. You may not perhaps, assist others in finding the truth in some direction, but you will be able to make the world brighter and better that you have lived, and the only way to find true success; the only way to reach pure and abiding happiness that will never fail under any conditions or in any situation, in any place or clime, is the way of doing right, of reaching onward, of following high aspirations with pure heart in order to gain that which is the noblest of all things.

SPIRITUAL UNFOLDMENT.

Spiritual unfoldment in its sweetest and purest aspect is not always developing mediumship. The development of mediumship, in putting forth those powers and reaching human souls in enlightenment, consolation, instruction and helpfulness generally is of the highest use and it is important and beautiful in value, but one and another may not be able to develop this particular thing called mediumship, but you can all develop spiritually. You can all develop the spiritual faculties and impulses and graces of the selfhood within, and that is higher than the development of mediumship alone; that is grander and sweeter than the unfoldment of any powers that you call spiritual that depend on external expression.

Unfold yourselves spiritually and you will walk in the light. Unfold yourselves spiritually, and you will reach happiness. You will only do right, having no desire to do otherwise. You will only live right, having no temptation to do wrong. You will come in contact with your fellow beings with a sweet influence, an uplifting power, because you will not have anything within yourselves to drag you down; having nothing within yourselves that has not been overcome by the higher forces of spirit and of spiritual helpfulness around you that would otherwise be of the earth earthy, you need not fear contamination in any direction or line of work.

A pure angel from the upper spheres, white-robed and radiant in sweetness and beauty and light coming down amid the slums and degraded conditions of the lower strata of human existence could never be contaminated by the touch and sight. He might walk through these rows upon rows, and fields upon fields of degradation and find not the slightest spot upon the pure white shimmering garment that he wore. A pure-minded angel in a body of earth, ministering to the needy and suffering, giving sympathy and sweetness, the spirit radiating an influence of light that is helpful to other human beings, cannot be contaminated by any condition, degraded by any situation or influence upon this mortal plane, because in spirit such a being is above all these things.

The vibrations of those that are carnal cannot affect those higher forces, for their vibrations are of the light, consequently there can be no contamination, nothing of debasement even though they walk down amid the scenes of vice and sin but they can carry with them into those scenes of sin and vice such an influence of sweetness, such an aura of light, as to reach human souls there which are encased in the crusts and conditions of materiality and of immorality, and bring to those hidden souls something of impetus and stimulation which will enable them to put forth a little of their own powers and light.

WALKING IN THE TRUE PATH.

So then by walking in the true path and seeking the only way to true success and honor and development in spiritual things you will gain power to overcome that which is around you, you may now feel growing strong within because of the power to overcome, and though you are called upon to go through darkened places, through fields of thorns and briars, over rugged steeps, forward in tortuous ways, you will not be contaminated or injured for the spirit within is strong, you individually have gained in power, you are of those who overcome.

He that overcometh shall indeed find the highest of all successes. He who overcometh shall indeed reach the open pathway that leadeth unto life eternal, into happiness that never ends, into splendor that never fades. Angels of harmony, of peace, of love, of ministration, hover all around this mortal sphere. They mingle with you along the pathways, amid your conditions of mortal existence. They walk by your side. They seek to make you know of their presence, but better than all knowledge you can gain of their presence, to them, is the thought that they can help you to overcome, to overcome temptations, obstacles in the pathway of progress, that which binds and limits, that which holds and weighs the spirit down. Thus they are happy. They rejoice, and though you never know they come to you, though you never get one word from them of personal thought and identity, if they can help you into light, to unfold your best powers of right doing and right living, they will rejoice with joy unspeakable and full of glory; and by your every effort to thus walk onward, to do the best and find the best in life will you walk hand in hand with them over the rugged places, up the steeps of time, through the highways of experience, onward to the grand fields of knowledge, of spirit power, of self conquest, of higher conquests of spiritual and soul life where all is divine, where all is grand and free for the on-marching human entity that is seeking oneness with God, oneness with Eternal Good.

THINKING OF YOU.

When Aurora in beauty awakens the morn,—
And bids the night shadows adieu;
And dew-drops like jewels, the flowers adorn,
Sweetheart! I am thinking of you.

And at noon when the sun-god rides high in the sky,
And I sit in the shade of the yew;
And the birds in the branches go flittering by—
Ah! then, I am thinking of you.

And when I am dreaming of some loving heart,
That will always be faithful and true;
Alas! from my dream I awake with a start—
To find I am thinking of you.

And when the night queen, with her silvery light,
Glides smoothly along in the blue;
And all nature is hushed in the stillness of night—
In dreams I am thinking of you.

IRENE CLIFTON.

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A SYMPOSIUM.

Suggested by Dr. Alex. Caird, of Lynn, Mass.

Massachusetts steps to the front and demands a hearing. Alex. Caird, M. D., an influential Spiritualist, suggests a Symposium on an exceedingly important subject. It will be inaugurated in his special honor as a leading and highly respected Spiritualist of the Old Bay State, one who is constantly working for the spread of the Truth as manifested in Spirit Return. It will prove especially interesting, suggestive and valuable to every reflective mind.

The Important Question.

What Does Spiritualism Teach That Spiritualists Believe in Common?

WHAT SPIRITUALISTS BELIEVE

Dr. Robert Greer Answers the Query, According to His Judgment.

Dr. Caird asks, What does Spiritualism teach that Spiritualists believe in common?

I reply, a great deal. To begin with, all Spiritualists unite in one common belief of human immortality—that the so-called dead live, that the resurrection takes place at death—the death of the body—no imprisonment of the soul, in the grave, awaiting a general judgment day, as taught by biblical Christianity; that all interstellar space is occupied with spirit people, whose all-seeing eyes are upon us, and by whom we are all surrounded; that disembodied human spirits can and do return to earth, manifest to humans, hold converse with loved ones, in dreams and visions, and through the intermediary of a certain class of spirit media.

This is the foundation of Modern Spiritualism, and because of its wondrous and interesting conclusions having been forced upon us, we as a people are compelled to believe therein in common. Hence, we who believe are Spiritualists.

The writer, for instance, being so thoroughly familiar with the charming phenomena of spiritual existence and spirit communion, so frequently seen in his own experience and through his own spiritual vision, could not be otherwise than a Spiritualist.

All Spiritualists "stand pat" on this great foundation principle of Spiritualism.

It is only on the great and wonderful side-lights of Spiritualism that some among us differ.

But Spiritualism—vivacious Spiritualism—having reached its present high development, and antagonizing, as it does, all certain old usages, traditions and ideas, and suggesting new reforms in their stead, makes it little wonder why few among us, or even many, should differ.

All great minds, in some points or other of controversy, differ, most notably in points of politics or religion. Even great scientists, in points of astronomy, the nebular hypothesis, the order of the universe, the causes of earthquakes, etc., differ. And why may not Spiritualists in points of controversy also differ.

But Spiritualists, unlike other people, are never moved by popular prejudice or popular delusions. And why? Simply because Spiritualists do their own thinking.

Practically each human mind exists as an independent unit and is peculiar unto itself and because the power of thought and multitude of ideas are unlimited, each according to his mental calibre or mental illumination will hold to his own religious viewpoints, his own political platform. He may be narrow, nevertheless won't let go till, perhaps, broadened by education or spiritual enlightenment.

All Spiritualists, however, believe in common the following subjects: Law and order, live topics, good morals, the sanctity of marriage, industry and duty, sanitation and hygiene, medical and health reform, social and political reform, elevation of humanity, the Golden Rule, the absurdity of blood atonement or foolishness of the so-called Christian plan of salvation, the everlasting burnings as a divine revenge for Christian unbelief or heresy, the imposition upon the human race and slander upon Deity, by priestcraft, in misrepresenting and libeling Him, in imputing to Him a greater cruelty than that of man, making men actually afraid to die; a demand for justice, the divine healing power, the denunciation of the spiritual counterfeit, the law of love for wife, husband and child, neighbor and friend; to make home happy, to love the beautiful in art and nature, to remember with helpful thoughts and generous deeds our retired indigent and invalid spiritual workers who are at present the honorary pension wards of our indefatigable N. S. A., and lastly, though not least, our sacred obligations to our valuable spiritual propaganda press, in our striving for its larger circulation and a wider distribution of its books of literature.

The spiritual journal is an absolute necessity to every Spiritualist. Those who read its weekly pages are best informed and most intelligent in regard to the phenomena and progress of Spiritualism.

These and more are subjects in which all Spiritualists believe in common.

To know Spiritualism as it really is, to realize its divine presence, to listen to its still, small, friendly voice, to feel its burning words of inspiration, to see, talk and walk with it, as did certain patriarchs of old, to be a daily witness of its magnificent wealth of wisdom, and health and life-giving power, is to take on a new lease of life, wear a broader smile of joy and renew one's confidence in the angelic spirit forces, ever working in the interest of all well-disposed persons, whose aim in life is to do right and live the religion of the Golden Rule.

All persons should study Spiritualism, for of all studies which the human mind can be engaged in, there is none more sublime or wonderful. Such studies will carry one up to the noblest heights, giving sweet and lasting pleasures.

Spiritualism, indeed, on account of its many and great virtues, should be zealously advocated by every one interested in human welfare, and ecclesiastics, especially, for their people's sake, should take interest—active, friendly interest—in its divine propaganda.

In conclusion, the following sentiments in verse, are a fair sample of what all Spiritualists practically believe in common:

"Just keep the heart a-beatin', warm,
Be kind ter every feller;
Look out fer the rainbows in the storm,
But—carry yer umbreller.

"Be brave ter battle with the strife,
Be true when people doubt you;
Don't think that money's all in life,
But—carry some about you!

"An' when it's time to shuffle off,
An' you have done yer mission,
Jest put yer trust in Providence,
An' call a good physician!"

Chicago, Ill. DR. R. GREER.

BODY AND SOUL CULTURE.

Continuity of Life and Spirit Communion.

To the Editor:—I feel that Dr. Alex. Caird's article in The Progressive Thinker of Sept. 9, is pre-eminently suggestive, and deals with a question of the most vital importance, for if as asserted, "In union there is strength," then surely Spiritualists cannot have the strength that comes from true union unless the preponderating elements of their belief are held in common at least by the majority. I think the preponderating elements of belief should be such as lead to righteousness, a righteousness born of the recognition of the needs of the body as well as the needs of the spirit, so that in very truth hygiene and physical culture may go hand in hand with soul culture, a physical culture that shall assure perfect bodies and a high intelligence, and a soul culture that shall so direct the intelligence that the spiritual attributes of the man shall be so developed, that they shall dominate the animal in his nature, so that as a spiritual being, even while on earth, he can manifest the Divine and Godlike.

The above taken with the general acceptance of the knowledge of the continuity of life and spirit communion, it seems to me would constitute a basis of common belief broad enough to serve as a foundation for the religion of Spiritualism, and upon which can be builded the religious fabric that shall serve to hold in harmonious union future generations.

I believe that if we can arrive at such a state of common faith in the essentials named, other and inicidental problems will be easily solved and conditions adjusted to meet requirements.

In Spiritualism we have a Religio-Science, a religion in the sense that it "rebinds" humanity into one homogeneous whole, through the influence of the truths it demonstrates; a science in the fact that it offers explicit analysis of natural phenomena, and thus adds to the common wealth of human knowledge, and as knowledge and union of effort are fundamental essentials in human welfare, and are thus supplied by Spiritualism, I am sufficiently optimistic to believe that after another fifty years have elapsed, most of the conditions that we now deplore will have passed away and Spiritualism will have become all that has been promised for it.

Just as fermentation always leads to purification, so will the present agitation in our ranks eventually lead to the vindication and triumph of our cause.

OSCAR A. EDGERLY.

GENERAL SURVEY.

(Continued from page 6.)

The natural rights of men, civil and political, are liberty, equality, security, property, social protection, and resistance to oppression. Liberty consists in the right to do whatever is not contrary to the rights of others.—Thomas Paine.

Not more surely is the blood quickened and purified by contact with the unbreathed air than is the spirit of man vitalized and made strong by intercourse with the real things of the earth. —John Burroughs.

He that does good for good's sake, seeks neither praise nor reward, but he is sure of both in the end.—Penn.

The funeral of Isaac N. Richardson, one of Washington's best known business men, was held this afternoon from his late home, 1511 S. street northwest. At the conclusion of the services, which were under the auspices of the Spiritualists' Church, the body was taken to Lee's undertaking establishment and cremated. Mr. Richardson died suddenly Thursday afternoon. He had a stroke of paralysis in a cigar store on Fourteenth street, while on his way home and died in his home an hour later. Although Mr. Richardson had suffered from three previous paralytic strokes, on the day of his death he was in apparently good health. Mrs. J. L. Edson officiated at the funeral.—Washington (D. C.) Times.

Mrs. R. S. Lillie, one of our most efficient workers in the ranks of Spiritualism was in Chicago last week. She is a delegate to the N. S. A. convention, and will probably deliver several lectures before she returns to the Pacific coast.

Dr. Beverly writes: "Mrs. O. E. Daniels, an inspirational speaker, held her audience deeply interested Sunday evening at Arlington Hall. Her daughter Florence sang a beautiful solo, and the choir sang some lovely songs. Mr. Peterson and Miss Grey also played several pieces on the piano, wholly under inspiration. Heavenly music produced by inspiration brings fine conditions for the honest spiritual mediums who follow with a message for all present."

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualistic Gatherings." By Mattie E. Hull. Price 10 cents.

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A Charmingly Interesting Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

PART SECOND.

My Dear Martha:—What in this world has become of you? It seems an age since I heard from you last. I hope you have not forgotten the solemn compact we made with our hands on the dictionary and our feet on the hymn books. I am sure this is not very sisterly behavior for one who has thus solemnly pledged herself to be a sister to me! If my father had lived we would have seen each other often, I am sure. As it is, I do think Uncle Silas might come and see his only brother's only child once in a while. Honestly I think it is shameful that you and I have met but once. Well, it was certainly a case of love at first sight!

We are moved at last, and what John ever wanted to buy this place for I cannot imagine. It is a large house and it has an ancient look to it. One could not call it out of repair, and yet I constantly feel that it is. Mother says I am always feeling that something is so or not so. If I believed in ghosts, I should think this house haunted, but I do not believe in them—or at least I suppose I do not. Sometimes lately I incline to the opinion that I do not know what I believe. I have always been told that only the very ignorant believe in ghosts; but Jesus Christ believed in ghosts—was he ignorant? I always felt that the spirits of the dead do sometimes return, and what are ghosts but spirits? I said something of this sort before our minister one day, and he was greatly shocked, or pretended to be. I told him the Bible was full of spirits and their doings, and I got the concordance and proved it, but I might better have saved my breath, for he only said sternly, "For heaven's sake, Miss Marah, do not turn Spiritualist, or have any thing to do with that doctrine of devils."

"Why is it a doctrine of devils?" I asked.

"Because," and he spoke in a hushed and awful tone, "it tramples underfoot the blood of the covenant (what does that mean?) by allowing that all men have immortality regardless of what they believe, and an infidel may enter the realms of bliss side by side with the true believer."

He was so high and mighty about it that he scared me a little for a minute, but I recovered. I know enough to know that high-mightiness never proved anything yet. I don't know anything about Spiritualism, but now I want to. I want to know where the devil comes in. I know I am dreadfully wicked, but I can't help wanting to know things. John told me yesterday that he had a picture of me and when I asked to see it he showed me a sheet of white paper with a big interrogation point upon it. Everybody laughed but me.

I was going to tell you about our new home, so I will begin. I call it real spooky around the edges, and this is what makes me: The next day after we moved here, Mother and John went to the old place and left me alone. I was as busy as could be and did not notice anything queer until I had shut the hall door several times. Then I noticed that there was an old-fashioned latch upon the door, but it would not stay latched. When I was looking at it the latch lifted out of the catch and the door swung open. I went and got a stick, and afterward the scissors, and put in over the latch, but they would fly out and the latch would lift and the door swing open. I never heard anything, but all day I felt as if someone was with me, and after a while I got nervous. Our dog Pete acted very queer several times. He would look straight at nothing and growl and his hair would bristle, and then he would skulk behind me as if afraid.

When I told mother and John about these things they laughed at me. I asked mother if she ever knew me to tell a lie, and she said no; that she did not doubt but what I told everything just as I thought I saw it, but I was afraid at being left alone, and my nervousness made me easily deceived.

Mother ought to know that I am never afraid when alone. I wonder why a truthful person cannot be believed when talking about the supernatural (Is there any such thing as getting above nature?) According to the Bible wonderful things used to occur, and we are told we must believe them even if we can't explain them. O dear, I am all out of fix, so do write soon and explain things to your loving

MARAH.

P. S.—John has just brought me your letter telling me about your stay with Aunt Laura. He had the letter in his pocket all the time I have been watching for it and blaming you. He is a dear good brother or I would be very angry with him. You blessed little saint! I am very glad about the way things have come into your life and yet I feel in my bones you have severe trials before you, but you will conquer —something tells me you will.

Are you going to call yourself a Spiritualist? I shall admire your courage if you do. I am wanting to know something about Spiritualism, and here you are right in it. Isn't it queer how things come about?

Our part of the world is mostly inhabited by people who have no religion to speak of unless something new is introduced, and then every old sinner will have a pious spasm and roll his eyes and shake his head and cry, "Infidelity!" which seems to be the worst sounding word he can think of, and which is supposed to ostracise the one against whom it is hurled, and reflect a certain sort of sanctity upon the hurler. Do write and tell me all about your engagement. M. W.

Spruce Grove Farm.

My Dear Marah:—It is with a breaking heart that I come to you to-night. I am glad that I know I will have your love and sympathy. There is no one but you to whom I can go excepting Aunt Laura, and she is away just now. O dear, it seems to me as if everything is happening just now. I came home happy and everything looked bright and beautiful. Father and I talked about my experiences and what had happened at home during my absence, and we had so much to say that we were a long time getting home from the depot.

Father said I better not mention the subject to mother, for she had said that she would not believe in Spiritualism if she knew it was true. Father said he was not prepared to express any opinion farther than to say he did not think the manifestations we had seen were to be explained by human agency, devils, trickery or imagination. He said he was prejudiced against the name Spiritualism, and he did not want my name associated with it.

That hurt me, for I know that it stands for all that is pure and helpful and true and good, and if others do not see it so, it is because they do not understand it.

Charlie is much better, but the doctor thinks he may always be an invalid, but it seems to me I cannot, will not have it so. The dear boy was delighted to see me, and told me all about the strange happenings here. He told me a good many things our parents do not know. He said he did not dare tell anybody but me lest they think him crazy.

Mother told me the next day that she asked the doctor if Charlie's mind was all right, and he said "yes." Charlie is not sick, he is all over that; it is a dreadful lameness and it cripples him.

I went to Uncle Ezra about the first thing I did, and I told him all my experiences and how I wanted to work for the cause of truth, and asked his advice. He said that a person's ability to do great things was usually measured by their willingness to do little things faithfully. He told me to rely upon no spirit but my own for guidance; to observe and follow its leadings without a fear, for it would never lead me wrong. He said that I would draw to myself a class of spirits in harmony with my real self and earnest desires, and they will help me if I need help, but advanced spirits are never meddlesome and never seek to vaunt themselves nor their medium. He told me never to obey any one in the flesh or out if they advised or commanded me to do what my own spirit disapproves of. He said not to be in any hurry about going to work but await the guidance of the spirit and follow it carefully and the work will come and the way open as fast as I am fitted for it.

I came home a little disappointed, but I feel that he is right. When we want things to go a certain way we always like to find some one to encourage us in thinking that they are going to go that way. I once heard Mrs. Austin say that most of those who seek a medium do not want to hear the truth unless it is agreeable to them. I do not want to be like that. I want to know the truth, if it upsets every hope I cherish.

O, Marah, dear, there is no use trying to put it off any longer, but I don't know how to tell you what has happened. I feel so lonely and desolate, and I can't see why it need to have been so. If you knew how I feel tonight you would never call me a saint again; and yet I want to do just right more than anything else—or I think I do.

In my last letter I told you all about my engagement to Clifton Lee, and now I have to tell you that it is broken all over, and—O Marah, I thought he loved me so much and I was going to be so happy.

In the letters I wrote to Clifton while I was with Aunt Laura I never wrote a word about Spiritualism, but I knew the first time he came to see me after I got back home I ought to tell him and I was such a coward I dreaded it. The next day after I got back he came to see me and we went down the road for a walk and I told him some of the things I saw and heard while I was away. He listened attentively and when I stopped talking he said, "Who is this Mrs. Austin? Isn't she a Spiritualist medium?"

I trembled so I could hardly stand, but I said, "yes."

"Then," said Clifton, "she is a bad woman and she has bewitched you."

"Oh, no; you are greatly mistaken," I said. Aunt Laura knows Mrs. Austin very well and she says she is the purest and best woman she ever knew."

He looked at me sternly and said: "That shows what sort of a woman your Aunt Laura is. Martha Weston, I am surprised at you! Everybody knows that the mere fact of a woman's calling herself a medium proves she is anything but what a woman ought to be."

I was so surprised at his words that I did not know what to say for a minute. I had never thought of such a thing, and it seemed to me that I would choke to death; and then a strength came to me and I stopped trembling and said: "How many mediums have you ever known? Please tell me that."

His face flushed and he said angrily, "I never knew any, and I never intend to. I prefer to keep respectable company."

"Then," said I, "you know nothing about the matter."

He caught my hands in his and looked at me, and his face softened, and he said tenderly, "You poor little girl, you are more to be pitied than blamed, for you are too innocent to understand, I am ten years older than you are, child, and know the world much better than you do or have any right to. You will get all over this infatuation now you are away from it, so we will think no more about it."

He kissed me and I broke down and cried. Just at that minute I heard Charlie calling me, so I had to go back home but I cried most all night. I know it was very foolish, but I couldn't help it.

The next day mother got a letter from Clifton's mother asking us to come over the next day but one and stay all day. Mother was real pleased, but for some reason I dreaded it, but of course I had to keep still about it and go. Mrs. Lee and Clifton were real kind and pleasant. They live in a big house and it is beautifully furnished. I had never been there before but I have always heard mother speak of them as being "worth a good deal of property," and I think it had more to do with her pleasure at our engagement than anything else. I never thought much about the money, but when I got into the house I began to feel the great difference between Clifton's home and mine. I always loved pretty things, and Mrs. Lee has lots of them.

(To be continued.)



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WHEELING, W. VA.

Encouraging Report of the Condition of the Cause.

To the Editor:—It is some time since I have taken up your valuable space, nevertheless I thought possibly your readers would like to hear what progress our beautiful truth is making in this city and neighborhood. The First Spiritualist Association of this city is in a very prosperous condition, in every respect, rapidly increasing in membership and correspondingly financially. We have a large surplus in our treasury, under the guiding hand of our untiring and self-sacrificing president, Henry Brunhaus, and vice-president, Brother Schaub, a man of great intellect and influence, supported by a board of trustees which reflects great credit on the members in their selection, these are facts, not written in a boasting manner. Also another very important auxiliary is the Ladies' Aid, with Mrs. H. Brunhaus and M. E. Norrington as leaders, by their untiring efforts have greatly helped us to reach that position and influence we did not expect to reach so soon. And last but not least I would say, through the administration of our late pastor, and medium, Rev. G. W. Way who, the past years, has proved himself one of the most gifted men that has graced our rostrum. Brother Way's great hold on the people was his wonderful power in giving messages, different from many mediums; through his guides he would narrate events, and give names, that carried conviction to the skeptic and cheered the believer.

At the opening of our season we have been fortunate in securing the services of that well-known and deservedly popular speaker and medium, Rev. Nellie S. Baade, of Detroit, Mich., whom we have engaged for three months. Mrs. Baade is a grand speaker and test medium and is being received by large audiences who listen to the beautiful and instructive utterances that fall from her lips, while under spirit control. A great feature in her lectures is, she takes her subjects from her audience. Our society is to be congratulated on securing the services of this talented and noble woman, and we look under her guidance, for a continuous revival of our loved cause in our midst during her stay with us.

EDWARD S. DILLON,
Treasurer First Spiritualist Association, Wheeling, W. Va.

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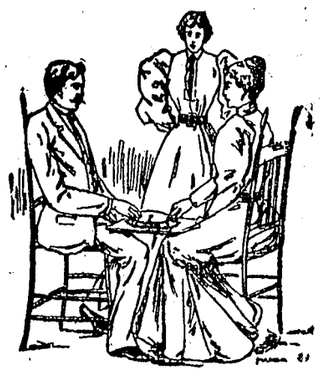


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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, OCTOBER 21, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

The Progressive Thinker.

In many respects it is a marvel, a miracle in Spiritualistic journalism. This number of the paper is worth more than ONE DOLLAR to every reflective mind. Look at the first page, and read about C. Bailey, the wonderful medium. We give the latest account in reference to him. Then read "An Object Lesson," dealing with "Legerdemain in Spiritualism." It contains a large amount of food for thought. Then see what Dr. Peebles has to say of "Spiritualism and the Old Pyramids." Then study "Moses and the Prophets." Very valuable.

Then turn to the second page and read the soul-stirring address through Mrs. M. T. Longley, the efficient secretary of the N. S. A. It is full of grand spiritual truths.

Now you come to page three, and you will find something worthy of note in the Symposium. Especially you will be interested in reading "The Light Among the Hills," by that gifted lady, Mrs. I. L. Lewis.

On the fourth page you will find "Something for the World to Consider."

On page five, there is another "Object Lesson," touching on the blight that has fallen on the Chesterfield Camp. Carefully answer the question, "Are You Awake?" And then follows "THE CELESTIAL CITY," published in one of the initial numbers of The Progressive Thinker about sixteen years ago. Do you think you have a through ticket?

Now turn to the sixth page and read the masterly report of E. W. Sprague, one of the foremost workers in our ranks.

On the seventh page is an impressive account of the grand work accomplished by two of our most efficient workers, Hudson Tuttle, Editor-at-Large, and J. W. Ring, National Lyceum Superintendent.

On page eight you will find something thrillingly interesting about the little boy, Willis Miller. You will also find on the same page a "Curious Psychological Study," in connection with the notorious "Shepherdess of Paradise."

On pages nine and ten there is a mine of valuable information in connection with the martyred president, ABRAHAM LINCOLN. It is very valuable.

On page eleven is a masterly essay, "Sees God as a Master Scientist." Give it a careful perusal.

On the last page, the twelfth, is a splendid article by Henry Morrison Tefft. He is a philosopher, a poet, a profound thinker, and is tuned to the keynote of Col. Ingersoll.

There are many other articles and items of special interest scattered through the various pages that we have not space to mention.

We ask every subscriber to send in one new name to aid us in the grand work we are doing to promote honest mediumship and a pure Spiritualism.

The National Association.

We have no advice to give the N. S. A. delegates. They are leaders in the movement, and have established views and well digested plans, and will, we have no doubt, do a most excellent work for our Cause. The N. S. A. is needed now, and we have no fear as to the result of the present convention.

Something for the World to Consider.

THE BEAUTY AND GRANDEUR OF SPIRIT RETURN.

Spirit Return is one of the greatest boons that ever came to mankind.

It has illuminated the world with a light divine.

It has established the important fact that the spirit survives the death of the body.

It has banished the orthodox devil, extinguished the fires of hell and made a medium of Jesus—simply a man like other men, possessing no more power than the ordinary mortal and giving utterance to nothing new.

It has enlarged the horizon of the spiritual vision, and made a HEAVEN in harmony with existing facts—a heaven given to man, and which corresponds in all respects to his own life and aspirations—no better, no worse.

It has dissipated many errors which existed as the basis of superstition and ignorance.

It has brought to the world a higher and nobler conception of Deity and placed the angels of LIGHT AND LOVE in close touch with mortals.

It has entered the palace of the king, the hovel of the poverty-stricken, the cottage of the peasant, placing the occupants on the same level in respect to spiritual favors.

It has healed the sick, saved people from disasters and brought consolation to the bereaved mourners.

It has influenced legislation, resulting in placing humanity on a higher plane.

It entered the White House at Washington, threw an angelic influence over the immortal LINCOLN, culminating in his issuing the Emancipation Proclamation, freeing millions of slaves.

Yes, Spirit Return, when controlled by the wise sages of the spirit realms, becomes the Savior of humanity, the tidal wave of spirituality and truth that will eventually sweep over the entire earth. Spirit Return, however beautiful, grand and ennobling it may be, at times, is simply the result of a natural law, and each one must see to it, that the ignorant and vicious do not assume control of any of our mediums.

THE PROGRESSIVE THINKER AND TAINTED SPIRITUALISM.

The Progressive Thinker in Open Revolt.

In the course of ordinary events in connection with every movement with an "ISM" attached to it, or not, there comes a strenuous REVOLT, and without its systematic and vigorous action there would be no progress—only a calm that paralyzes human actions and purposes as time passes on.

See the political REVOLT in Philadelphia, in consequence of the corruption of the city officials—a current of putrid dishonesty encircling every department of the city government like a slimy serpent, until the very air was tainted with its poisonous aura. Then a REVOLT came and without it Philadelphia would have become worse, if possible, than Sodom and Gomorrah.

The REVOLT is the potent instrument of all reformers.

That "ism" known as Spiritualism was, to a certain extent, losing its prestige and its commanding influence, in consequence of certain fakes, rotten to the core, using artificial toggery, often unclean, with which to enrobe their pestilential bodies, and thus dressed pretending to be your spirit friend. The Progressive Thinker will continue to lead in a REVOLT against these fiends of darkness, these vampires, these unclean monsters of Spiritualism, these "birds" of prey, whose dark seances are often holes of iniquity, dens of vice, and licentiousness.

At the Chesterfield camp the devotees of the Blue Book, the fake trumpet and materializing mediums combined against The Progressive Thinker. Materialized fake spirits and bogus trumpet spirits were loud in their denunciation of this paper, and in consequence of their deceptive work a blight has settled over that beautiful camp like pestilential miasma from a swamp.

The Progressive Thinker is in open REVOLT at the iniquity that has pervaded our ranks, and demands a PURE SPIRITUALISM. It demands materialized spirits that are not dressed in artificial toggery; it demands tests not recorded in the Blue Book of the vandals that infest our ranks; it insists that legerdemain shall not pose as an angelic gift. It defies this horde of villains that enter into competition with honest mediums, the angels of purity, and the bulwark of our cause, the evangels of light and love, and who should be protected at all times.

DIVINE DISCONTENT AS A PURIFYING AGENT.

The Chicago Herald says that poets and reformers of all ages have extolled "DIVINE DISCONTENT" as the source of human progress. Satisfaction with things as they are would spell STAGNATION—RETROGRESSION IN FACT—FOR LIFE IS MOVEMENT, and not to go forward is to go backward. But there are two kinds of discontent, and the kind that is laudable and essential, is fitly described as "DIVINE." The DISCONTENT which leads to selfish, sordid, reckless pursuit of wealth and power is demoralizing, anti-social, destructive of all that is best in life. DISCONTENT manifested in violation of public and private trust, in immoral and QUESTIONABLE TRANSACTIONS PROMPTED BY GREED, such as the insurance inquiry is disclosing, puts before the younger generation—in President Schurman's words—"a distorted view of life". The country needs nothing so much as a reversion "to the old ground that a man's life consists not only in the attainment of the world's possessions, but in the development of the BEST CHARACTER AND POWERS THAT ARE IN HIM." Material prosperity is a curse when it is accompanied by intellectual and moral deterioration, by the worship of success, no matter how achieved.

Dr. Hirsch, like Dr. Schurman, pleaded for higher and nobler standards of life and conduct. He emphasized, however, the danger and folly of self-sufficiency, the need of DISCONTENT with one's self, primarily. The life of the man who knows nothing higher than business and diversion is scarcely above the animal plane. The life of the man who has no profound sense of reverence, of beauty, of mystery, is poor and barren. "He who has not progressed beyond the self-satisfied attitude," to quote Dr. Hirsch, "will find himself as little able to understand and grapple with the mysteries of life as the little child who has just finished the primer is able to appreciate the glories of a Shakespeare, a Dante of a Goethe."

DISCONTENT, like charity, should begin at home. It should take the form of self-analysis, of conscious searching, of self-criticism. Such discontent will lead to the change in the public spirit, in the general estimate of life's values, which President Schurman rightly holds to be the supreme need of the day.

If Spiritualists are not possessed of the DIVINE DISCONTENT with some features of Spiritualism as they are today, then you invite STAGNATION and SELF-DESTRUCTION. Those speakers who have sunk into the self-satisfied state, and do not want denunciation of wrong in our ranks from the rostrum, on camp grounds or at Spiritualist's meetings, do not realize the beauty and grandeur of DIVINE DISCONTENT, and the necessity of continuous REVOLT against errors that are ever a menace to success. A healthy DIVINE DISCONTENT always leads to a higher plane. If you want deception as practiced in our ranks to day, let alone, then at once petition our government to allow all kinds of food to be adulterated with impunity; and let us all go the free and easy way to "hell," and pass the spurious coin with the genuine.

SPIRIT RETURN FREE TO ALL, THE WORLD OVER.

Spirit Return, however, does not depend for its existence on conventions, on meetings, on "isms," on Spiritualist papers, or the approval of any class, club or cult, however useful they may be. They, however, may become beneficent, and efficient agents in promoting its healthy growth and development, just as a plant or flower in the garden may be rendered far more vigorous and beautiful by the constant care and attention of the gardener. Left entirely to itself, the flower or plant often becomes tarnished or destroyed by poisonous insects or microbes.

SPIRIT RETURN is the root, the foundation or basis of a certain word which has an "ISM" attached to it, and which in the estimation of many, does not properly belong to it as an appendage, on account of the many odious features connected with it, as in Catholic-ISM, Pagan-ISM, Heathen-ISM, Sectarian-ISM, Dowie-ISM, Free-loveISM, and hundreds of other "isms" that do not shine brightly in connection with human progress. But whatever may be the status of Spiritualism at the present time, the N. S. A. can and will be an efficient agent to place it on a higher plane.

THE LIGHT OF PUBLICITY CRITICALLY CONSIDERED.

The Kansas City Journal well says that "while there are alarmists who see in the recent disclosures of corruption in high financial and commercial circles the knell of our national prosperity, it does not require visionary optimism for the great majority of Americans to view these recently uncovered scandals both with equanimity and with a certain degree of satisfaction. To the intelligent, observing citizen IT IS A HOPEFUL SIGN, INDEED, A CONCLUSIVE INDICATION, THAT THE BUSINESS WORLD IS VINDICATING ITSELF AND IS RENDERING TO ITSELF THAT TREATMENT, WHICH WILL IN THE END BRING ABOUT CLEANER, HEALTHIER AND MORE ETHICAL METHODS. The revelation of graft and general misconduct among officials of some of the large financial institutions of the country means that the disease with which they have so long been afflicted can no longer be concealed. The symptoms developed externally and thus became a source of public concern. THE LIGHT OF PUBLICITY, LIKE A REVIVING FLOOD OF SUNSHINE, HAS ENTERED THE MALIGNANT ATMOSPHERE OF GRAFT-INCUMBERED COUNTING-ROOMS AND IN THE END THE WHOLE BUSINESS AND FINANCIAL WORLD WILL FEEL ITS BENEFICENT EFFECTS."

The same too, may be said of Spiritualism—THE LIGHT OF PUBLICITY, LIKE A REVIVING FLOOD OF SUNSHINE, has entered the seance room, and revealed wigs, false whiskers, draperies of various kinds, to cover the body of the medium, and this is called "materialization." What is the remedy for this awful crime?

THE GREAT ABUNDANCE OF ADVICE.

Advice is an exceedingly cheap commodity, it is so plentiful, walking around on two legs, and sometimes, if strictly followed by the recipient may lead to ruin and occasionally to death. To advise the delegates of the N. S. A. as to their united duties would be a superfluous task just as they are about to assume their respective places on the floor.

A body of delegates that convenes without a well DIGESTED plan, are liable to be "at sea," and rather dyspeptical, and accomplish but little, and generally disband disgruntled, and advice by one who is on the "outside" will not be considered a valuable article to use in connection with the proceedings, hence we will not venture even a modicum of advice.

A Question and Answer Submitted to the Delegates of the N. S. A.

The Progressive Thinker is not only in REVOLT against Legerdemain Spiritualism, but it is in OPEN REVOLT against this answer to an important question by a would-be leader, Willard J. Hull. The Question submitted to him, and his answer are as follows:

QUESTION.—"What is the end and aim of mediumship as carried on at present?"

ANSWER.—"Its aim is Dollars, and its end is Death. Mediums who are really carrying the messages of the higher realms of spirit life to man the mortal can be counted on the fingers of a single hand."

"Only four mediums on earth today really carrying the messages of the higher realms of spirit life to man," says this pretentious, egotistic leader. ONLY Four Mediums! What do you think of that sentiment, Spiritualists of Chicago? What think you, Mediums of other parts of the United States? Your "aim" is the almighty dollar, and your end is "death;"—a disgraceful one, of course. We are in OPEN REVOLT against that sentiment—that slander of honest Mediums, our angels of light on this earth at present. And yet this swaggering lecturer reels off a column of advice in his organ of frauds, to the Delegates of the N. S. A., each one of whom is his superior. What think you, Delegates?

It Is Well Worth One Dollar.

This number of The Progressive Thinker is worth at least ONE DOLLAR to Every Spiritualist. But One Dollar will pay for it one year, and the information imparted during that time will be of great value to every thinking mind. Now is the time to renew your subscription. Sometime during the next year we expect to have something to say about

"A MAN, A MASTER, AND A GOD,"

which will stir Spiritualism from center to circumference, stir it as never before, and the intellectual sparks will fly all along the line, affording a pyrotechnic display of wisdom never before witnessed in our ranks. Subscribe for the paper at once or be left in the rear of the advancing column.

PERSONAL.

This enlarged issue calls for no personal encomium. If you appreciate our effort for the Cause, express it by sending in your subscription without delay.—Editor.

CHICAGO SPIRITUALISTS' LEAGUE.

A Report of the Last League Meeting.

The October meeting of the Chicago Spiritualists' League, held in Handel Hall, Saturday evening, October 7, proved to be an enjoyable one from the opening number on the program to the closing one. The audience having joined in the opening hymn, President Warne introduced Dr. J. H. Randall, who made an invocation full of inspiration and uplift.

Miss Inez Light then favored the audience with a vocal solo, appropriate in character and rendered in a sympathetic manner.

The lecture of the evening, delivered by Mr. John W. Ring of Galveston, Texas, was a strong appeal for Spiritualists to realize the mission of Spiritualism, as a factor in the personal development of the individual, rather than a philosophy based on theories. The need of the hour is for men and women who have learned to apply the teaching of the angelic ministry in the social and economic problems of every day life, and it was for the purpose of presenting these facts that communion between the two worlds was established.

Mr. Ring is not a stranger to Chicago audiences, but the message which he so logically and eloquently delivered, opened up a new field of thought and inquiry to many present.

Miss Gilda McCoy was then presented and captivated all with a vocal solo. The range and quality of her voice is marvelous, and her success was made apparent by the generous applause accorded her.

The first message bearer of the evening was the well-known South Side worker, Mrs. Isa Cleveland. The messages were given in her usual convincing way, her control, White Star, being a general favorite.

The next worker was Mrs. Dr. Caird of Massachusetts, who for a short time is in the city. Her phase, automatic writing, has never been presented from the League platform, and awakened interest and approval from all present.

Dr. Burgess, the well known West Side medium, then gave a few clear cut messages in his own inimitable way, and the meeting adjourned.

The November meeting will be held Saturday evening, November 4, with Dr. J. M. Peebles as speaker.

H. F. ARNOLD.

A Plagiarized Production.

The so-called "Lord's Prayer" is given as a model for universal use. "After this manner pray ye," are the words credited to Jesus, Matt. 6:9, and the inference is that he formulated that prayer.

Dr. Adam Clarke, the Methodist commentator on the Bible, in his annotations on verse 13 of this chapter 6 of Matthew, says:

"The very learned Mr. Gregory has shown that our Lord COLLECTED this prayer out of the Euchologies, and gives us the whole form as follows:

"Our Father who art in heaven, be gracious unto us! O Lord our God, hallowed be thy name, and let the remembrance of Thee be glorified in heaven above, and in the earth here below! Let thy kingdom reign over us now, and forever! The holy men of old said: remit and forgive unto all men whatsoever they have done against me! And lead us not into the hands of temptation, but deliver us from the evil thing! For thine is the kingdom, and thou shalt reign in glory for ever and for evermore."

That this is a faithful rendering of the original Hebrew, from which "Our Lord" extracted his prayer, will be evident to every reader. In these days the use of such matter, without any reference to the source from whence it came, or some statement showing it was borrowed, is called a plagiarism, a literary theft, and that fact militates severly against him who quotes it as his own. It may be we should be generous when a junior God makes such drafts on the labors of his predecessors. But it would have been courteous, to say the least, for even a God to give credit where credit is due.

My Beautiful Little Friend.



ROBERT GLEN.

Here is pretty little "Bobbie," and in years he is just two;
Don't you think that you could love him with all the love in you?
Do you wonder that the highest of my being lingers there,
Like a humming-bird in hunger round a flower, sweet and rare?
Do you sense the inspiration in that face and angel smile?
Do you wonder at the tinting of my poems for awhile?

He is not my own wee "Bobbie," only as the world is mine,
But the height of joy he gives me is a touch of the Divine.
And I live my life all over, with the added strength that time
And experiences afford me, in a world of dream sublime.
He has touched my passing spirit with his little angel hand,
And my soul seems re-illumined with a brightness pure and grand.

I can hear his sweet voice calling, in a wave of sound divine,
And I always feel his spirit ere his baby lips touch mine.
In the form we may be parted; ah! a shudder comes o'er me!
But my soul will hear him calling back wherever he may be:
"Kaka! Kaka!" No, no, Kaka! No-no Kaka! No, no work today,"
For he always knows my presence means a joyful spell of play.

Still—I could not be so selfish as to hold him far away
From his parents, who must miss him, for a year or for a day,
Though I sadden in my thinking how my heartstrings will be drawn,
When my precious little "Bobbie," with that angel smile is gone,
And I sense the coming darkness to succeed the sunny light,
And the lonely dream now haunts me as a gloomy, dismal night.

But there is a spark of brightness that shall linger evermore,
And I know it will illumine my lone spirit o'er and o'er;
'Tis the rays of light extracted from this little shining star,
And 'twill light my lonely pathway in fond mem'ries from afar.
I am living on the nectar of his childhood's sweetest days,
And I know, if I am conscious, I shall see that face always.

DR. T WILKINS.

SPIRITUALISM BORN OF WISDOM.

It is difficult to realize the real advance Modern Spiritualism has made since its first known manifestations through the Fox Sisters, and the simultaneous production of those first books through Andrew Jackson Davis. It is difficult to get a statistical record of the membership of an unorganized institution; in fact there is no way to do this with Spiritualism. It would not do to measure it by the membership of the N. S. A., even in the United States, for that matter, though a representative organization, a factor for the advancement of the cause as an organized body, it represents only a small proportion of the actual believers in Spiritualistic philosophy and phenomena. Almost as well let the State of Illinois represent the whole nation in Catholicism or Protestantism.

The membership, even of all local societies and N. S. A. auxiliaries, but slightly represents Spirit Return in its entirety, yet the N. S. A. IS A GREAT AND IMPORTANT FACTOR IN SPIRITUALISM, AN EFFICIENT AGENT FOR GOOD, A NECESSITY IN OUR RANKS TO-DAY, A POWERFUL LEVER TO ELEVATE THE CAUSE TO A HIGHER PLANE, AND CANNOT BE DISPENSED WITH.

Spiritualism proper began with the Hydesville knockings, and its advent, the dawn of the New Era, dates from that time, and all who have been convinced of the possibility of spirit return and intercommunication between the two worlds, are in fact Spiritualists, regardless of any Declaration of Principles or the signing of a roster, or organization paper.

This is not intended to reflect upon the necessity for organization or the real purpose of the N. S. A. SPIRITUALISM HAS NO DOUBT RECEIVED AN EXTRA IMPETUS THROUGH THE ORGANIZATION AND MAINTENANCE OF THE N. S. A.

It has stepped up alongside of other institutions that would never have given it recognition had it not been an organization.

It has pushed its way into the category of religions.

It has placed itself in the ranks of science, and as a philosophy has entered almost every pulpit in the land and subdued the fires of old theology.

It has wormed its way into the best literature of the day.

It has never yet been monopolized by an organized body of men, nor been owned and watered by a trust.

It stands to-day free from any creedal fastenings; has not yet become a money-getting institution, not even to the building of gaudy temples over the land, and is bound to gain prestige with the world through its incontrovertible truth.

It has gained the attention of the world's most profound philosophers; aided in the discovery of the best inventions of this progressive age; grasped the hands of royalty and cheered the lives of peasants.

IT HAS BECOME A GREAT FACTOR TO HUMAN INDEPENDENCE, ENLIGHTENMENT AND HAPPINESS; NOT BECAUSE IT WAS ORGANIZED; NOT BECAUSE IT CAME THROUGH THE FOX SISTERS, BUT BECAUSE IT IS A FACT, A TRUTH.

No manner of persecution can hinder its progress. No amount of fraud in its sleeve can prevent the playing of the right card at the right time. The fraud belongs to man and is a mere side issue arranged and operated along the commercial line.

Spiritualism is a fact, managed and manipulated by a wise power, or rather, in true wisdom, without fear or favor, impartial, independent, far-seeing, large and just.

Evil spirits may obsess and injure an occasional medium. Jesuits upon the spirit side may seek to destroy the characters of our best speakers and mediums for the purpose of aiding their own organization upon both sides of life, but the very fact that they can influence mediums, becomes of itself convincing proof of the phenomena of spirit intercourse, and knocks the props from beneath their own proposition.

SPIRITUALISM IS AN ATTRIBUTE OF NATURE AND AS SUCH HEEDS NOT THE SLIGHTEST INCIDENTAL OBSTACLES THAT ROLL DOWN FROM THE MOUNTAIN SIDE IN ITS PATH.

An occasional being rises up in our midst and shouts his wisdom toward the sky, as though that great canopy must be touched by his profoundness, and the sun must pause to listen and to learn from his burning words. He is still lisping the "a-goo"—baby talk—of his infancy and will learn, if he struggles on and on through the coming ages, that he was but a unit in the great evolutionary process, after all.

Spiritualism without fraud; Spiritualism without obsession; Spiritualism, pure and simple, can hardly be expected in this world, and if man enters the next sphere as he leaves this, it cannot even be expected in that very soon.

If we would help to purify we must cleanse our own spirits, raise the moral standard of our lives and assist others in the same direction. If we would make it a religion we must give it the touch of the divine, the beautiful, the perfect.

If it be a science it only needs the cold facts, regardless of any moral or ethical standard.

As a fact, demonstrable, mathematical, analytical, it needs nothing moral or ethical in its support. But as an institution to appeal to the finer, and the higher forces, the soul of man, we must keep it in the trend of human thought, in the crucible of spiritual purification.

Upon this sphere of life those who live upon the intellectual plane are little affected by their contact with the immoral ones. So long as their aspirations hold them in the realm of thought and reason; so long as they are engrossed in the solution of some scientific problem, or studying things pertaining to the soul and its higher relations, there comes to them no thought of immorality. Sometimes the mind may accede to the desire of the form and be called away on a vacation, a diversion, only to return to its task with redoubled energy.

Wisdom means more than morality. It means knowledge of right and wrong, discernment and judgment; discretion; sagacity; scientific or practical truth; acquired knowledge; erudition, etc. It means capacity to weigh, measure, analyze and judge as to true morality, or scientific problems, and when we say there is wisdom back of Spiritualism, we do not mean any one mind, but a united purpose in nature's intellectual forces.

Were it wise, Nature would make it possible, and even natural for each individual to see the entire road before him from birth to death and beyond, but this is left obscure. Sometimes our spirit eye catches glimpses of a coming event, but in the main our futures are kept a secret; and who can say it is not wise? Who wants to know and suffer twice the tortures, the woe and pain that comes along in a natural life?

Wisdom says it is right to be moral and sets a standard in each individual according to the mental and spiritual unfoldment, and organized individualities, society, sets a standard of morals, a code of laws by which society shall be governed. Sometimes wisdom controls, and sometimes selfish individuals control and the laws are enacted accordingly. If not constructed with true wisdom they must sometime be reconstructed, amended or annulled.

That which is a wise code in one age may not suit the conditions of another age.

Spiritualism seems to be the natural outcome of the unfoldment of human perception and spiritual wisdom, through the experiences and observations of those who have passed through the preceding ages of earth life and have graduated from sphere to sphere beyond. It looks like Infinite Wisdom was back of this great movement.

New theories, philosophies, isms and fads spring up like mushrooms, cut capers and pass out of sight and almost out of mind, but Spiritualism, the culmination of events, mysteries, spirit appearances, necromancy, witchcraft, etc., of all the past ages, has set its stakes, had its filing recorded, and settled down to stay.

The wisdom in which it was begotten will either sweep it free from the filth and dregs of an age born in the old superstitions and false conceptions of supernaturalness, or waft it through the turbulent sea of charlatanry and obsession, into the new world of reformed and re-educated peoples, clean and pure, and the one great organization of the spiritual forces of earth and spirit life.

AN OBJECT LESSON

For Spiritualists Generally to Consider.

SINCE MR. L. O. HULL, A PROMINENT SPIRITUALIST OF FORT WAYNE, IND., GAVE HIS IMPRESSIVE EXPERIENCES AT THE CHESTERFIELD CAMP, OTHER PROMINENT SPIRITUALISTS OF THAT STATE HAVE FREELY EXPRESSED THEIR OPINION OF THE FAKE SPIRITS MANUFACTURED THERE, AND A SORT OF MILDEW HAS SETTLED ON THAT FAVORITE PLACE OF RESORT, AND WHICH WILL BECOME MORE DENSE IF A CHANGE OF PROGRAMME IS NOT INAUGURATED. CAUSE AND EFFECT GO HAND IN HAND, AND IT IS ONLY A QUESTION OF TIME WHEN EVERY CAMP THAT PATTERNS AFTER CHESTERFIELD DURING THE PAST TWO YEARS, WILL SUFFER NOT ONLY A DEFICIT, BUT A DARK PESTILENTIAL CLOUD WILL SETTLE OVER IT. SUCH A RESULT IS INEVITABLE.

NOT GENUINE MATERIALIZATIONS

A Very Impressive Experience of An Earnest Investigator with a Medium Who Was Prominent at the Chesterfield Camp—A Fake Veil—An Interview With Fake Spirits—Under the Circumstances, Is it any Wonder That This Beautiful Camp Has a Blight Resting Upon It, Resulting, This Year in a Deficit?

I was much interested in the article in a late issue of The Progressive Think, by L. O. Hull, of Fort Wayne, Ind., especially so because about two or three months ago I wrote for your readers the following, which I hesitated to send you, as there had been so much already said and written about fakes, bpt as the communication of Mr. Hull seems to refer to the same persons whom I had an experience with, I will send it to you:

Probably two years ago I attended the Spiritual Temple at Anderson, Ind., and there received what I then believed (and still do) were genuine spirit messages, under the following conditions:

As far as I know there were only two persons in the Temple who knew even my name, one of these persons went to the Temple with me and the other was seated in the auditorium when we arrived.

Seated in a semi-circle on the platform was A. J. Blake and several others, none of whom I had the least acquaintance with; two of them were supporting a trumpet, and any one who wished went forward to receive any message that might come from loved ones "gone before." With others, I responded to the invitation and the voice of an old man informed me that my grandfather was talking to me. I said, "Grandfather whom? Simply grandfather tells me nothing."

Immediately the voice responded, "Grandfather Channing." Then after a few more words the voice changed, and a woman's voice said she was my mother; then a child's voice said she was my daughter. All this in the auditorium of the Temple, well lighted and ready for the evening services.

I recount this only to show that I was now in a condition to fully accept anything that might in the future be given to me through these mediums, and I began to occasionally attend their seances, which were held at the residence of Mr. Blake, in Anderson, and consisted of trumpet, independent voice, etherealization, the playing of music boxes, etc., and later, materialization(?) (full form). All went well for some time, but I finally became suspicious, principally for the reason given by Mr. Hull, that "the medium could not hide her shape."

On Sunday night, November 13, 1904, in company with Dr. O. B. Thomas, his wife, my wife (who is a sister of Mrs. Thomas) went to the home of said Blake, where we found quite a number waiting to have a "seance." We went up stairs to a room especially [illegible] for a seance room. The circle was formed and the light was arranged (a lamp in a box the front of which was covered with tissue paper, I think). Mr. Blake sat at one end, Peter LaBelle and wife at the other, while the balance of the circle was made up of our crowd, and six or seven others. Mrs. Blake went into the cabinet. Soon the spirits (?) began to materialize for several in the circle, then the lady came, who, by gestures, made me understand that she came to me. I then asked if it were my sister. I was informed by a nod of the head that I was right. I then said: "You passed out in England." Nod. Then she began to motion, in imitation of a person writing, and some one said she is writing. I said, "Oh, yes, I think that I understand that she wishes to make me understand that she was with me last week at the hotel in Buffalo when I was registering my name." More nods, and evidence of the greatest pleasure that this was understood, when after promising that she would return and talk to me by the aid of the trumpet, after this part of the seance was over, she returned into the cabinet. After a short time a lady came to Mrs. Thomas and then to all of our company. She was recognized as Julia, a dear friend of Mrs. T's. I said to her, "Julia, have you your little boy with you over there?" In a whisper she said, "Yes, all here."

Soon a little boy came, whom I recognized (?) as my little son, Freddie, who said he also would talk to me later.

Next an Indian, fierce in his make-up, of paint, feathers, etc., came to me. I arose and offered to shake hands with him across the stand, and I thought at first that he would do so, as he extended his hand toward me; then evidently thinking better of it, stepped a little backward; but not quickly enough to prevent me noting that while his face was extremely dark, the hands were much lighter than mine. (So are Mrs. Blake's.)

The next thing of interest was the materialization of a spirit veil, or as we were informed the material from which the spirits make their clothes

This was the second time during the evening that the same veil had been materialized and passed around. The first time I tried to tear a piece from it, but it was too strong for me, so you will note that the spirits do good work in making silk veils. This time I had my pocket scissors transferred to my outside coat pocket, and cut off a piece, and I still have it. It is a good quality of silk veiling; only from having been used so often it is quite dirty and A LITTLE THE WORSE FOR WEAR.

After materialization was over a voice announced itself as Freddie. I had forgotten all about him, but someone brought me to my senses by saying, "Doctor, Don't you remember your little Freddie?" Whereupon I introduced him to his mother, and after quite a nice visit he left (and so were we.)

NOW, IN FURTHER EXPLANATION, I NEVER HAD A SISTER ANNIE, AND AS FAR AS I KNOW HAVE NO SISTER IN THE SPIRIT WORLD. I HAVE NOT BEEN IN BUFFALO SINCE THE PAN AMERICAN, AND NO SON NAMED FREDDIE, EITHER LIVING OR DEAD. JULIA WAS A SINGLE YOUNG WOMAN AND NEVER HAD A CHILD.

NOW, BROTHER FRANCIS, KEEP THE GOOD WORK GOING ONWARD. RID THE RANKS OF ALL THE FAKES YOU CAN. FROM MY PAST EXPERIENCE I AM LED TO BELIEVE THAT ABOUT ALL OF THE SO-CALLED MATERIALIZATION IS FRAUD, PURE AND SIMPLE.

I do not mean to say that there never has been and never is any true materialization, but I do not believe that there is any genuine at 50c. or $1.00 per head; but when our dear ones do manifest themselves to us the phenomena are spontaneous, and then only occasionally, and then probably for some specific purpose.

W. S. CHANNING.

Pendleton, Ind.

The Passing On of Asa Bullock.

Asa Bullock, of Hobart, Ind., met with an accident which resulted in his passing out of the body on Sunday, September 24. Mr. Bullock was a lawyer of some prominence in Hobart, Lake County, Ind. He was driving from his home to Crown Point, the county seat, to attend court. When he came to a turn in the road an automobile met him; they did not see eachother until too late for either to stop.

They were sure to meet, which would perhaps, be fatal to the occupants of both carriages. In order to prevent a worse calamity, Mr. Bullock reined his horse to one side, which upset his carriage and threw him down an embankment of eighteen feet. The carriage came down on top of Mr. Bullock, breaking his hip and one leg in two places, and internally injuring him. He lay several hours before they could get a conveyance to take him home. When an ambulance came to extricate him and take him to where he could have medical aid, he would not allow one to touch him, or the carriage until they thoroughly examined his condition, and took all necessary measurements of the distance he fell, and made notes of his chances of escape, and of the faet that if he had not pulled his horse to one side he would have been killed, and in fact everything an attorney would need should the case come into court. Then, after they started home with his poor bruised and broken body, he dispatched a messenger to inform his family that he was being brought home almost dead.

He was soon informed that his only chance for life was by undergoing a surgical operation, which he did, but to no effect.

Mr. Bullock was a son-in-law of mine, having married my daughter Cynthia in 1874. He was the father of a large family, to whom he was greatly devoted. He was respected by all who knew him. The flags on the school houses and other public buildings were floated at half mast.

The funeral occurred in the Unitarian Church, which was filled to its utmost capacity. Mrs. Hull made the opening invocation, Mrs. M. Florence Johnson, rendered the beautiful poem "Discipline," and I delivered the discourse, taking for my text, the words of David, "As the Lord liveth, and as thy soul liveth, there is but a step between me and death." After the discourse the Masons conducted the services.

Mr. Bullock was what would be called an agnostic. He knew nothing of another life. If there is a life beyond, he wanted it, if not he was perfectly willing to share the fate of others who had gone before him, and still others who are to follow after. His country was the world, his religion, to do good.

Mrs. Bullock and the sons and daughters are Spiritualists. While they mourn the loss of husband and father, they do not mourn as without hope. They think they have already had indications that he is with them.

Moses, Mr. Bullock's eldest son, who was in the law school at his father's death, has left the school and been admitted to the bar, and has taken up his father's practice, and has the promise of the support of his father's clients.

MOSES HULL.

A Loving Tribute to Asa Bullock.

How strange it seems to think thy unfettered feet
Now tread the paths of that more real world;
That all thy mortal trials now are past,
And all thy earthly counsels have been told.

We do not call thee dead, we know sometime
That we shall see the shadow of thy hand,
And hear thy voice, know thy gentle tread
Within the home, and we shall understand.

We know amid thy new experiences
Thy loved and loving, thou canst not forget;
They oft may dream of thee 'mid mysteries
And still, they know that but a single step
Would take them to the realm where thou hast gone;
Thou art so near, they do not feel alone.

M. E. H.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, $1.75.

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ARE YOU AWAKE?

OR

DO YOU SLEEP?

A Few Words With the Thousands of Our Interested Patrons and Readers.

The Progressive Thinker is never to be found in the rear. It has ever been a success in the matter of furnishing to its readers each week something elevating, something interesting and educative; something for the soul to feast upon and for the mentality to advance by. It has furnished occult, moral, healthful, ethical, scientific and genuine spiritual food, and all the historical data of the wonderful spiritual manifestations recorded in the secular press.

It has ever been blessed with a corps of able, ready, profound and energetic correspondents, and looks upon each as one of the family—one of the partners who shall share in the most lasting remuneration derived, the most important benefit receivable—that of the credit for the brilliant light of truth shed abroad to enlighten the world as to a future state of conscious existence. It has also furnished a new and highly appreciated book each year, and is now furnishing twelve of the best books to be found relating to Spiritualism and kindred subjects, at the mere cost of printing and binding.

Such an extraordinary proposition has never before been carried to success, and now we have

Another Proposition to Offer:

This week we are publishing a TWELVE-PAGE instead of an eight-page paper, to herald

Our Fall and Winter Campaign

and promise that if our already large list of

Subscribers can be increased by the addition of 5,000 Extra Yearly Subscribers, We Will Enlarge Permanently to a 12-Page Paper.

We prefer to enlarge our capacity to educate the world at the same rate of subscription, rather than reduce the price upon our present

Largest Spiritualist Paper in the World.

The Progressive Thinker is not launching out upon the sea of political, religious or social fads, nor is it floating any wildcat scheme to get the financial co-operation of the people.

Its Fundamental Basis Is Pure Spiritualism!

Look over the past policy and methods of The Progressive Thinker and see if they have not been clearly right and successful.

To diminish the price of subscription would be to cheapen its quality and curtail its facility for good; whereas, to enlarge its capacity means to better represent the rapidly expanding Spiritualism of today, and at our own expense. But with the addition of

5,000 New Yearly Patrons

We will make a paper that will astound the foes and enthuse the adherents of Spiritualism.

Which Will Best Represent Spiritualism? Is It Declining, or Advancing?

It is plain to be seen this move will cost the proprietor an extra amount of money and labor, but the Cause must be properly represented, and that is the first consideration.

It will not be hard work for each present subscriber to send in one more, and in this way make it possible to permanently establish a

Paper That Will Do Greater Credit to the Greater Spiritualism! How Does This Proposition Suit You? Look This Paper Over, and Get a Hustle on You! GET TO WORK IF YOU LOVE THE CAUSE!

Now that the Camps are over, and the "fakes" have done their worst against The Progressive Thinker, the TRUE FRIEND OF ALL TRUE MEDIUMS, it is time the Truth-loving, moral, and more intellectual Spiritualists—the Genuine Spiritualists—DO THEIR BEST.

If You Accept This Proposition, Begin Work Now.

Send in Your List of Subscribers at Once.

The Celestial City.

The Method Pointed Out Whereby You Can Obtain a Through Ticket.

There is a beautiful Celestial City, exceeding in grandeur and magnificence the loftiest conception of poet and seer. There are a few of earth's children who have in sublime moments of ecstasy caught a glimpse thereof, thrilling their souls with unutterable emotions of delight. To Bishop Bowman was accorded this inestimable privilege. On one memorable occasion he appeared to be dying—standing midway between heaven and earth. He seemed to be on a magnificent ship, and he heard the captain say, "Stop her!" and which he thought to be the voice of his Divine Master, when his eighteen-months'-old child, who had passed to the spiritual realms twenty years ago, came to him, and said, "I have come to meet you." She asked him, "Do you not think I have grown, papa?" She then seemed to assume a form of glory that he had never before witnessed, saying that many friends had asked for him, and were awaiting his coming, and that a lady and gentleman had kissed her, saying that her papa was their boy. "All this," says Bishop Bowman, "left a deep impression upon me, by the magnificence of the surroundings, and it was a season of great preciousness to me. It seems to me that I have come back from the other world."

Bishop Bowman only caught a faint glimpse of the Celestial City. No mortals of earth, while sojourning among the turbulent scenes of this state of existence, ever fully beheld the ineffable glories of the Celestial City. Not one of them has ever fully seen its magnificent streets; its grand parks; its fountains which scintillate with rainbow-tinted hues; its beautiful gardens; the flowers of which send forth a pleasing incense, and which speak a divine language. They have only caught a faint glimpse thereof. Angels are there; the great and good of generations long past and gone, are there; the Divine Master is there; but whether a Jesus, a Vishnu, a Brahma, a Confucius, or one whose soul is brilliant with the grandeur of a God, exalted by virtue of his innate goodness—we know not. Toward that Celestial City all humanity are tending. "In my Father's house are many mansions," and it may be, for aught we know to the contrary, that the Golden Route to the Celestial City is like a graded school; it may have apartments in which each one of God's children will find a place exactly adapted to his intellectual and moral status.

Have you a ticket to this Celestial City, where God's goodness, God's charity, God's love, God's benevolence and God's justice, are manifested in every passing breeze; in every flower that smiles in tinted colors; in every drop of the water of bubbling fountains which are illuminated with a light that sparkles with the lustre of the diamond; in everything that the spiritual eyes can behold there are the manifestations of a God.

Yes, have you a ticket to that Celestial City? Perhaps you belong to an aristocratic church; you accept the Bible as the word of God; you regard Jesus as the Savior of the world, and you have been baptized, and have unbounded faith. Alas! that is not an available ticket to the Celestial City. It will not carry you to the first station; it will not even take you out of the earth-depot. You cannot purchase a ticket that will take you there. The fabulous wealth of an Eastern prince could not alone secure a passage to that place. Perhaps Vanderbilt and Gould would like to secure a through ticket, but they cannot.

The Celestial City is connected with the earth by what we designate as the Golden Route Spiritual Railway; yet no minister of the gospel, no church member, no Moody and Sankey, and no Spiritualist can ever fully control it. There are no ticket agents on earth; no one can give you a pass there. It is doubtful whether a Talmage, with his magnificent wealth of intellect, or a Theodore Tilton, with his brilliant eloquence, can take passage thereon, when they shall have laid aside the mortal body, and be conveyed at once to the central depot.

The Celestial City has no bonded indebtedness; no watered stock; no corrupt officials; no cesspools of vice—it is the home of angels; the home of the pure, the good, the true. Are you bound for that city? Have you tried to secure a ticket thereto?

There was a terrific fire once, where we were temporarily sojourning. Oh! how the flames went skyward, as if so many demoniacal tongues issuing from the pits of hell! There was precious human life in that building; and only one remaining egress of escape. Who would ascend the swaying ladder?"

All, seemingly, was lost!

There came from the hissing flames the tender, pathetic wails of human beings, and they lingered on the breeze, as sad as the refrain of a funeral dirge, and then an infidel—a brave, generous-hearted infidel—sprang forward, rushed up the frail ladder, and at the peril of his own life, saved three lovely children from the fierce fire! He gambled; he was tricky; he was bad, it was said, yet in some respects noble and tender-hearted, and kind, at times, and that heroic deed will secure him a ticket towards the beautiful Celestial City. He will be at the earth depot when the last summons, Death, shall come; he will walk up to the heavenly train, and ask for a ticket to the Celestial City. An angel of God will give him one to proceed just as far as all his acts of life combined entitle him to go, and no further, and engraved thereon will be: "Saved three precious human lives from the fire!" Thus it is, good deeds count with the Lord, from whomsoever they emanate, and good deeds only secure you passage on the Golden Route to the Celestial City.

What have you done to-day? Have you cheered some poor, faltering soul? Have you encouraged the disheartened? Have you sent forth kind thoughts, laden with an incense that renders some one cheerful and happy? If so, you are nearing the Celestial City; nearing it, because you are paying your passage from station to station, and approaching the final end.

Alas! there are Bibles many; there are thousands of churches; there are hundreds of devotees who sincerely and devoutly expound the word of God, yet many of them are not approaching the Celestial City by so doing. God's tickets, God's passes, God's permits, to a ride by the Golden Route to the Celestial City, cannot be gained by only preaching. Something more beautiful—more grand—more soul-elevating, is required. There are sermons in running brooks, in the singing of birds; in the grand expressions of nature; in the unfolding of a bud into a beautiful blossom, and its final development into luscious fruit; but above all, there is a grand potential sermon in a kind word to some poor mortal, supplemented by substantial aid.

We knew old Aunt Martha well. She was ignorant; she was uncouth; she was coarse in form and ungainly in her general make-up; yet there beamed from her eyes and glistened from her features a grandeur of soul that was truly sublime. She never prayed; she never sang psalms; she never attended prayer-meetings; she never tried to understand the word of God. One day, a stranger in the village where she resided was taken down with small-pox, and carried to a lonely pest-house. In vain, for awhile, the officials tried to secure someone to attend to his numerous wants, for he was nigh unto death. Did the high-toned volunteer to go? No! Did the wealthy men of the town offer their services to a poor, suffering man, in dire distress? No! Finally, Aunt Martha, as she was called, stepped forward, and volunteered to nurse the sick stranger.

She went to the lonely pest-house; she breathed its poisonous air; she endured its inconveniences, and bravely administered to the one in need. As she bent over that dying man, for at last the disease gained the ascendency, her eyes seemed radiant with the impulses of an angel, and her coarse features, in the sight of that sufferer, were beautiful! As she cooled his parched lips, fanned his fevered brow, and rendered his last moments comfortable, there went forth from his lips a plaintive, beautiful prayer, that heaven would treat Aunt Martha tenderly, and make her last moments on earth comfortable and happy. What grander scene than that! Talk of bravery on the battlefield—the heroism of Aunt Martha was nobler and more angelic! And when she, one dark, dismal night, calmly administered to his last moments, and closed his eyes in death, her grandeur of soul surpassed the loftiest imagination of the children of earth. The ascended spirit of the one she had nursed was there; angels were there; kind guardians were there, and, for aught we know, Jesus himself might have been there.

What a glorious triumph for that old woman, as she changed her clothing and returned to her humble home! Did the church get up a reception for her? No! Did many flock to her side to congratulate her? No! They were afraid that there was a taint of the disease left on her person.

But there are angels who look into the hearts of men and women. They don't gaze therein for a Bible; they don't look therein to see if they have said their prayers; they don't examine one's heart to see if the sacrament has been performed; they don't peer into the record to see if each one has been baptized; they don't look to see if praise to God has been regularly indulged in. They only examine the deeds of each one! They surveyed that old woman! They looked into her soul, and it was beautiful; there was a garden there, full of flowers, on which were written, "Goodness!" And what did they do when this noble-hearted soul was taken sick, died, and buried in a pauper's graveyard? Why, they gave her a through ticket to the Celestial City.

If you want a ticket to that City, be good and do good. If you are a father, be kind and loving to your wife and children; speak kind words only. Make each one around you feel happier and better, and by so doing, you, too, will approach nearer and nearer the Celestial City, and, perhaps, even while on earth, you may be able to catch a glimpse of angels, and hear the melodious music that emanates from heavenly harps.

Remember, then, will you, please, that there are innumerable stations on the Golden Route to the Celestial City! Ministers, or even Spiritualist don't always have a through ticket; church members are often tumbled off at the first station, with instruction how to reform their perverse, selfish natures. The millionaire may not be able to reach the second depot in a hundred years, and the proud and exacting have got a divine lesson to learn before they can even catch a glimpse of the radiant features of old Aunt Martha.

J. R. F.

Eye Glasses Not Necessary.

Eye Sight can be Strengthened, and all forms of Diseased Eyes Cured without Cutting or Drugging.



That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases, has been proven beyond a doubt, by the testimony of thousands of people who have been cured by that wonderful little instrument called "Actina." Actina also cures sore and granulated lids, Glaucoma, Iritis, etc., also removes Cataracts and Pterygiums without cutting or drugging. Over seventy thousand of the Actinas having been sold, therefore it is not an experiment but an absolute fact. The following letters are but samples of those that are received daily:

Mrs. M. E. Champney, 242 West 125th St. New York City, writes: The "Actina" cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend "Actina" for all afflictions of the eye.

Emily Kapp, 1920 Galena Street, Milwaukee, Wisconsin, writes: The "Actina" I purchased from you a year ago saved my brother's eyesight. My brother was near-sighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses.

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes: "Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office.

Actina is not a drug or lotion, but a small pocket battery, which can be used by old and young with perfect safety, as it is impossible to do any harm with Actina. Every member of a family can use the one Actina for any form of disease of the Eye, Ear, or Throat or Head. Actina will last for years, and is always ready for use. Actina is sent on trial postpaid.

If you will send your name and address to the New York and London Electric Association, Dept. 842N., 929 Walnut St., Kansas City, Mo., you will receive absolutely FREE a valuable book, Prof. Wilson's Treatise on the Eye and on Diseases in General, and you can rest assured that your eyes can be cured, no matter how many doctors have failed.

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ENCYCLOPEDIA ... OF ... BIBLICAL SPIRITUALISM ... OR ... A CONCORDANCE

To the principal passages of the Old and New Testament Scriptures which prove or imply Spiritualism;

Together with a brief history of the origin of many of the important books of the Bible.

BY MOSES HULL.

Much that is in this book appeared in an abridged form in a series of nine full pages of THE PROGRESSIVE THINKER. These articles were prepared at the call of hundreds of Spiritualists who felt the need of some kind of document for ready reference. They only seemed to whet the appetite for more; hence the publication of this work.

The author, Moses Hull, has written many volumes on Spiritualistic and other themes and each one is full of careful study on the subject chosen. Mr. Hull, in his introduction of this work says:

"Hoping that this book will serve to lead the people out of the wilderness of doubt and despair; and that when Spiritualism shall have wrested the Bible from its 'sanctified' enemies, it will not 'spike' it, but will use it to batter down the walls of Christian superstition and ignorance. I send it out on its errand of enlightenment with the humble prayer that it will prove a divine benediction to every reader."

THE ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM contains 385 pages, beautifully printed on good paper, contains a full-page portrait of the author and is handsomely bound in cloth. Every Spiritualist should have this work.

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By Thomas Paine. Being an investigation of True and Fabulous Theology. A new and complete edition, from new plates and new type; 186 pages, post 8vo. Paper 25c; cloth, 50c.

The Annual Report of N. S. A. Missionaries.

To E. W. Sprague and his wife, as N. S. A. Missionaries, and as medium and lecturer, persistent and true workers in the cause of Spiritualism, is due the praise of the spiritualistic people of the whole nation. They have indeed proven themeslves amply fitted for the work to which they have been assigned.

N. S. A. MISSIONARIES' REPORT

For the Year Ending September 30, 1905.

Mr. Chairman and Fellow-Delegates:—Another year of great activity in the movement to advance the cause of Modern Spiritualism has passed.

The work of the year has been crowned with good results. The truths of Spiritualism have been carried to thousands of earnest seekers for truth.

The organization of Spiritualists into a working body of business men and women whose purpose is to render helpful service to mankind and to each other, as well as to investigate, teach and demonstrate the truths of the Spiritual philosophy, was a happy thought, as experience has shown.

During the year we have visited a larger number of states than in any previous year of our missionary work.

We visited New York, Connecticut, Pennsylvania, Ohio, Indiana, Michigan, Illinois, Iowa, Missouri, Kansas, Colorado, Wyoming, Montana, Washington, Oregon, California, Utah and Nebraska.

We held 261 meetings; organized 19 societies, including two Ladies' Aid societies; wrote 900 letters and traveled 14,000 miles.

We attended the N. S. A. convention at St. Louis, Mo., the Michigan State Convention at Lansing, Mich., and took part in a state mass-meeting at Topeka, Kans. We also added many new members to old societies that we visited.

The new societies that we organized are located in the following states: Ohio, 1; Missouri, 2; Kansas, 3; Wyoming, 1; Montana, 2; California, 2; Washington, 1; Oregon, 3; Colorado, 3, and New York, 1. Total, 19.

INDIANA.

We began the work of the year in Indiana, serving the society at Lafayette.

ILLINOIS.

In Illinois we served the societies at Farmer City, Bloomington and Decatur, and held the first Spiritualist meeting ever held in Pinckneyville.

MISSOURI.

We held meetings in St. Louis, St. Joseph and Union Star, Mo., organizing a fine local society and a Ladies' Aid auxiliary at St. Joseph, and held the first public Spiritualist meeting ever held in Union Star.

KANSAS.

We held meetings in Troy, Ft. Scott, Spring Hill, Lawrence, Topeka, Herrington, Sterling and Hutchinson, Kans. Ours were the first Spiritualist lectures ever given in Troy or Herrington. We organized new societies at Lawrence, Herrington and Spring Hill.

WYOMING.

At Sheridan, Wyoming, we held two meetings and organized a good society. Mrs. F. D. McCormick, the president of the Montana State Spiritualist Association, and her good husband, planned and arranged for these meetings at Sheridan.

MONTANA.

We visited Billings, Livingston and Butte, Mont. At Billings, the home of the McCormicks, we remained eleven days and held 15 meetings. The number in attendance, as well as the interest in the meetings, increased with each succeeding meeting. Mrs. Sprague held one meeting for ladies only, and also organized a Ladies' Aid Society. Much good was accomplished at Billings.

Mrs. McCormick preceded us to different places in Montana and arranged for our coming, but we were stricken with the smallpox at Livingston and Mrs. Sprague was taken to the pest-house at Butte, and Mrs. McCormick was also taken suddenly ill at Anaconda and had to return home. For these reasons the work in that state was given up for the time.

When we recovered and Mrs. Sprague was released from the pest-house, we bid a glad farewell to this great mining city and traveled on into the state of Washington.

WASHINGTON.

We visited Spokane, Seattle and Tacoma. At Spokane we spent eight days, held twelve meetings, and organized a fine society. Spokane has plenty of excellent home talent and this society should certainly prosper.

Mr. R. F. Little, the very efficient and enthusiastic president of the Washington State Spiritualists Association, arranged for our coming to Seattle, where we spent one week and held six meetings.

The Spiritualists of Seattle have one of the finest and best managed societies; they also have plenty of good home talent and are enthusiastic.

Mr. George E. Knowlden, secretary of the Washington State Association, and one of our best workers, arranged for the two meetings that we held in Tacoma. Mr. A. J. Kenton of Puyallup, the treasurer of the Washington State Spiritualists Association, with his good wife were present. These meetings were well attended and considerable interest was beginning to manifest itself when we were obliged to leave for other fields.

OREGON.

Rev. G. C. Love, president of the Oregon State Spiritualists Association assisted us in the good work, arranging for meetings in Portland and taking part in them.

We spent four days in Portland and held four meetings there. Two were held in Drew's Hall and two in the home of "The World's Advance Thought." Mrs. Lucy A. Mallory, the editor of this excellent Spiritualist newspaper, kindly invited us to hold the meetings there. She is one of the tried and true, and has kept her splendid paper busy making its regular visits to thousands of homes in this and in other countries for nearly a quarter of a century.

We attended a meeting of the Ladies' Aid Society of Portland one afternoon. We were called upon for remarks, when without even asking permission, we created considerable surprise by raising over one hundred dollars for the building fund of that society.

We spent fifteen days in Oregon, visiting Portland, McMinnville, Corvallis, Cottage Grove, Medford and Ashland. We organized new societies at McMinnville, Cottage Grove and Medford.

Spiritualist ministers are refused clergy rates in Oregon. When President Love protested against such treatment, and asked the reason for it, he was told that the railroad officials did not recognize Spiritualism as a religion. This matter should be attended to and the mistaken officials should be enlightened.

CALIFORNIA.

We visited Dunsmuir, San Francisco, Cupertino, San Jose, Santa Cruz, Santa Barbara, Summerland, Montecito, Fresno, San Diego, and Los Angeles.

We organized societies at Dunsmuir and Fresno and held the first public Spiritualist meeting ever held in Dunsmuir.

The Spiritualists of San Francisco accorded us a hearty welcome to their beautiful city. We were royally entertained in the hospitable home of Mr. and Mrs. J. Shaw Gillespie. Mr. Gillespie is the president of the California State Spiritualists Association, a good business man, a natural leader, a well informed and active Spiritualist.

Mr. and Mrs. Gillespie called us to San Francisco and much credit is due them for assistance in making our meetings a success.

Mrs. Gillespie is the pastor of the People's Church of that city. She has labored long and faithfully, without money and without price, building it up from nothing to a substantial and successful society.

Mrs. Gillespie is also the conductor of a fine lyceum. We have had the pleasure of witnessing her work in the lyceum, both in the east and in the west, and have no hesitancy in pronouncing her one of the best lyceum teachers in the land. It would be a great help to our movement if the Morris Pratt Institute were to establish a class in lyceum work and graduate lyceum teachers. They are greatly needed.

Our Sunday meetings in San Francisco were held in the spacious hall of the People's Church, and the Ladies' Aid Society kindly assisted us in the week-day evening meetings, which were held in their hall. The members and attendants of both of these societies are in full sympathy with the good work of the N. S. A. as was proven in many ways and not least by their generous subscriptions to the Mediums' Relief Fund.

Mr. W. T. Jones, editor of the Philosophical Journal, and Mr. and Mrs. A. S. Howe, editors of the Occidental Mystic, through the columns of their valuable papers and otherwise did much to assist us; all of which was highly appreciated by your missionaries.

We held two meetings with the society at San Jose, spent three happy days at Sunny Brae, held four meetings with the Santa Cruz Society, stopped over night at Santa Barbara, where we learned that the once flourishing society of that place had failed and nothing was then being done in a public way to advance the cause in that city. We spent a very pleasant day in Mr. and Mrs. Lillie's home in Montecito.

At Summerland and San Diego we found good societies owning their temples and doing fine work. San Diego has one of the finest temples in the West.

Mr. S. D. Dye, who is one of the respected members of our National board, and his good wife, assisted by Mrs. Nettie Howell, Mrs. R. S. Lillie, and the officers and members of the Truth Seekers' Society of Los Angeles, called us to that place to assist in the three days' anniversary services. The nine meetings held there proved very successful in every way. Large audiences were in attendance, and on Sunday evening, at the closing service, some went away for lack of room, though our hall was a large one.

The lectures, messages and music were excellent, and were received with enthusiasm and applause by the audiences.

A nice little sum over and above expenses was realized, and both the Truth Seekers' Society and the N. S. A. were profited thereby, and furthermore forty new members were added to the Truth Seekers' Society.

UTAH.

Owing to a misunderstanding caused by a letter going astray, we arrived in Salt Lake City one week earlier than we were expected. This so disarranged our plans that we only remained there two days and then moved on to Colorado.

COLORADO.

We organized new societies at Grand Junction, Leadville and Denver, and also held meetings in Glenwood Springs and Colorado Springs. Ours were the first public Spiritualist meetings ever held in Glenwood Springs; a good society may be organized there with a little of the right kind of work.

NEBRASKA.

We spent three days at South Omaha and moved along into Iowa.

IOWA.

We stopped at Oskaloosa, where we found a good working society. We held four meetings there, then visited societies that we had previously organized at Bloomington, Ill., Peru and Rochester, Ind., Sandusky and Elyria, Ohio, stopping at Alliance, Ohio, for three meetings, and went home to rest and enjoy our vacation.

July found us again on the wing. We organized a society at Uricksville, Ohio, served the Elwood, Ind., society and held a three days' grove meeting at Millburg, Mich., then went to Chesterfield, Ind., where our camp-meeting work began.

CAMP-MEETINGS.

We filled engagements at the following named Spiritualist camp-meetings: Snowflake Camp, Central Lake, Mich.; Chesterfield, Ind.; Vicksburg, Mich., and Ashley, Ohio. These meetings are all doing their usual good work for the cause, and the interest seems to be increasing. At most of them the attendance was larger than last season. All of them are in sympathy with our organization. A collection for the benefit of the N. S. A. was taken at the three first-named camps, and a National Association day was advertised in the Vicksburg program with Rev. Thomas Grimshaw and your missionaries as speakers. This meeting was well attended and the presentation of the good work of our organization was gladly and enthusiastically received.

The managers and workers at all of our camp-meetings are entitled to great credit for their perseverance, enterprise and loyalty to our cause. The great success of the camp-meetings is their reward.

At the close of our work at the camp-meetings we filled an engagement Sundays and Thursday of September with the society at Watertown, N. Y.; meanwhile we held three meetings at Lafargeville, N. Y., and organized a society there.

Taken altogether, we have been able to stand the work this year better than we expected at the beginning; though Mrs. Sprague was obliged to forego giving private readings almost entirely; this was a great disappointment to many of the friends.

FINANCIAL REPORT FOR YEAR ENDING SEPTEMBER 30, 1905.

Expenditures	$2,188.82
Receipts	1,624.56
Deficit	$ 564.26

Aside from the above report, we raised for the Mediums' Relief Fund, $180.99.

Notwithstanding the fact that we covered a much larger territory than last year, our expenses are less and receipts more this year.

MISSIONARY WORK NEEDED.

It is certainly true that missionary work is much needed in every state where we have labored; and undoubtedly this may be said of every city, town and village within these states.

Much might be said regarding the benefits of the missionary work, as well as the necessity for it in the building up of our organization. The results of our work of the last five years is a great object lesson.

The states in which most of this work has been done, now have the best and most successful organizations under the National Association, and this has been largely accomplished through the missionary work. It is impossible for any State Association to be built up or sustained without missionary work.

Other religious denominations, much older than ours, realize this and still have their state or district and National missionaries.

We know full well that our organization would grow much faster if we were able to place two good, capable missionaries in every state and keep them at work there.

MICHIGAN STATE CONVENTION.

We attended the Michigan State Convention held at Lansing, August 15, as delegates. This State Association owns a fine Mediums' Home. It was largely donated to it by Mr. John F. Goff. It was deeded to the state association before his death. When he passed away he left a will in which he bequeathed property to the amount of about $28,000 as an endowment fund for the support of the Mediums' Home. This will is now being contested in the courts, and that convention had to devise ways and means to carry the case to the Supreme Court of the state of Michigan, where it is confidently believed that the will may be sustained.

We succeeded in raising nearly $150 at this convention for that purpose, and when we left Lansing things looked favorable for the Spiritualists to continue the suit.

Whether we lose the suit or not, the Michigan State Spiritualists Association own their Mediums' Home and it is free from encumbrance, and must—according to the deed—always remain so. All this would not have been possible without organization. The object lesson here given is this: It is better to give while we are here, then we will know that our gift will not be spent in a law suit, but will be used for that which we intended.

MEDIUMS' CIRCLES, ETC.

There are, undoubtedly, more home circles being held at this time than at any previous time in the history of Spiritualism. It is not an uncommon thing to find three or four or a half-dozen different circles for development being held in a small town.

Thousands of mediums are being developed, though most of them, for one reason or another, work entirely in private; however, new mediums for various phases are coming into the public work from time to time.

The publishing of "The Great Psychological Crime" and the prolonged debate upon the subject of "Obsession," together with the discussion of the subject of "Fraud" by friend and foe, has, in some measure, discouraged mediums in their development, but we think this will not be lasting. In fact these are but passing clouds reflecting their shadows for the moment; following them the sun will shine clearer.

The consideration of all these questions may prove beneficial in the end, though for the time being it makes it harder for the mediums.

THE FRAUD QUESTION.

The fraud practiced by an occasional pretending physical medium does not injure our cause as much as that other class of rascals do who advertise extensively in our great dailies, circulate flaming posters, etc., telling the public that they are "the greatest clairvoyants, palmists, astrologers," etc., "on earth" and "can read everyone's life like an open book," "tell whether wife or husband is true or not," "bring back lost lovers," "develop any phase of mediumship desired," "find stolen property, hidden treasure, oil wells and gold mines." "Terms fifty cents and up."

These conscienceless creatures infest the cities and towns of this country in swarms, not a place of any size that has not been visited time and time again by them. Some of them have gained the confidence of their intended victims who are usually persons who know but little or nothing at all about Spiritualism, and in its sacred name, through one method or another, rob their victims.

At Denver, Colo., we met the License Collector who told us that if we, or the National Association would help the city to find a certain man whom he named, we would confer a great favor upon the people of Denver and besides, the city would reward us therefor.

This worse than highwayman had posed as a great clairvoyant, astrologer, palmist, etc., and through his subtle arts of devilishness possessed himself of $500 of one widow's money, and $1,000 of another's, under the pretext that their spirit husbands wanted him to invest it where they should direct, and it would bring their widows "big returns."

After getting possession of the money this "crook" left town, and Spiritualism is blamed for the robbery.

This and sundry other tricks and fraudulent practices in the name of mediumship and clairvoyance, coupled with the claim of being the greatest "mahatmas," astrologers, "palmists," etc., "in the world" have been practiced in St. Louis, Mo., Rockford, Ill., several times, Peoria, Ill., at least four times; in each case these robbers carried away a large amount of money. In Danville, Ill., there were two cases in which they got six hundred dollars of innocent people's cash. In Bloomington, Ill., several cases occurred in which good people were robbed of hundreds of dollars. In fact we find such cases of this kind wherever we go, and probably not one case in a dozen ever comes to light, as people are not generally anxious to let the public know how they have been deceived by these frauds.

All of this rascality is laid to Spiritualists and mediums, and is the real or greatest reason why Spiritualism is not more popular with the outside world. Mediums and Spiritualists are fighting this evil constantly, and yet they must bear this humiliating burden, terrible as it is; the innocent must suffer for the guilty.

We hope this convention will pass resolutions condemning these practices, in the strongest terms, and by so doing furnish the evidence to all that such nefarious works have no more relation to mediumship or Spiritualism than falsehood has to truth.

CITY LICENSES FOR MEDIUMS.

The councils of a number of cities have sought to get rid of these frauds and have taken a very strange way to do it, viz.: by granting them licenses to practice. This is just what the fakirs want. The license fee is nothing to them. The privilege of working in a town, where they plot and scheme unmolested, is of great value to them. On the other hand, the license fee placed upon a poor medium is an unjust burden. Some of these cities, however, do not collect a license fee from mediums who have credentials from the N. S. A.

Mediums do not wish to become violators of the law; nor do they wish to give up their work, neither should they be obliged to submit to this injustice. Some action should be taken by this convention that will lead to the removing of this burden from the shoulders of our mediums.

False statements regarding the N. S. A. and its work have been industriously circulated. They evidently originated with the frauds who are not able to get the endorsement of our state and National associations.

One of these false statements accuses the N. S. A. of being opposed to phenomena; another that the organization has fallen into the hands of the frauds and is carried on by them for the purpose of making money. These stories and many more equally as false, have been doing injury to our cause, and the Spiritualists were glad when we came and proved by the resolutions adopted at every National Convention, and by its Ordination Usages, etc., that it upholds every phase of mediumship, and furthermore, endorses and protects those that are worthy and qualified.

We think that a copy of the Ordination Usages of the N. S. A. should be placed in the hands of every medium and speaker in the land, and that every Spiritualist should inform himself or herself of its contents. Its adoption was a movement in the right direction.

STATE ASSOCIATIONS.

Most of the State Associations are doing excellent work, and are increasing in favor among the Spiritualists in general. They are growing stronger in point of systematic work as well as in finances each year, as their reports will undoubtedly show.

There should be state organizations in all of the states. We think a good strong state association could be organized in Colorado if the Spiritualists there would take hold of the matter.

THE INDIANA STATE ASSOCIATION.

The Indiana State Spiritualists Association that we organized one year ago last February has proved to be a success. The executive board is thoroughly competent, full of zeal and entirely harmonious. Its work has been of a high character and has helped to give Spiritualism a standing throughout the state that could not have been established without it.

When Spiritualists show their love and respect for this cause by uniting to protect it, the outside world shows more respect for them.

The only obstacle in the way of a greater success of the Indiana State Association is the lack of funds. If these were furnished, its usefulness would be increased many fold. We are justly proud of the Indiana State Spiritualists Association. May the object lessons presented by the work of this and other state associations inspire the Spiritualists of all parts of the country to assist freely by giving their moral support and financial aid to the success of our movement.

LOCAL SOCIETIES' NEEDS.

Methods of work should be devised that would build up the local societies and make them strong. Each year we have recommended that a committee be appointed to arrange a course of reading, and instruction regarding methods of work for weak local societies.

Three years ago such a committee was appointed at the convention held in Boston. Two years ago, when we again brought the matter before the convention, held in Washington, it was learned that the committee had done nothing in the matter. The same committee was again appointed to carry out the wish of the convention and last year there was no report from that committee presented to the St. Louis convention.

We do not wish to continue this matter if the delegates do not care to consider it further, but in our humble opinion there is nothing as inexpensive that can do so much good for our cause as a systematic course of reading, properly arranged. We would, therefore recommend that this convention consider the question of appointing a committee to arrange a course of reading and instructions regarding methods of work for local societies.

Christian Scientists, Theosophists, Divine Scientists, New Thoughtists and others are making this a successful feature in their methods of work. Why should not the Spiritualists do the same?

In our opinion many books may be selected from those published in the interest of Spiritualism, and the local societies would gladly provide themselves with them if they knew what ones to get and were shown the best way to carry on the classes. Books on mediumship explaining the phenomena, laws governing them, conditions necessary to their production, etc., should constitute the first course. Other books teaching the beautiful philosophy of Spiritualism in its many branches might constitute other courses of instruction. If the books now published are not fully adapted to this work we believe that many new volumes upon these subjects would appear at once, the demand would create the supply, and our writers would furnish essays and lessons in abundance that would be adapted to this school of modern Spiritualistic thought, and it would grow and become one of the most useful educational departments of our movement.

It is apparent to your missionaries that there are great numbers of Spiritualists who not only need this education, but would be delighted to have the opportunity of studying this way. When this method of work is established it will be an encouragement to the formation of new societies, and a great aid to those we now have.

We would be pleased to have Hudson Tuttle appointed as chairman of that committee when the proper time arrives.

So much has been said about "Evil Spirits," The Harmfulness of Hypnotism," "The Great Psychological Crime," "Dangers of Mediumship," "Fraudulent Practices," etc., that many good and earnest people are all at sea upon the questions relative to mediumship, and through the above stated methods all could be set right and great good accomplished.

We trust this question may be dealt with by the convention and something practical accomplished, for everywhere we go we are being asked for something of this kind, and the demand should be supplied.

MEETING PLACES.

In many towns, halls and other places suitable for meetings are hard to procure, and rent is so high that it is burdensome to the local societies. In some towns it is impossible to get halls for spiritual meetings. In other places societies hire halls, taking exclusive control of them, sub-renting to fraternal orders and other societies, thereby getting their rent at a nominal price.

An excellent way where a society can do so, is to erect a building in a good location with a store or other place of business on the ground floor and a hall for meetings in the upper story. Such a building may often be rented to advantage and will pay for itself in time. The society can have control of it at all times and when the building is paid for it will be a source of revenue to aid in carrying on the meetings.

Several societies are carrying out this plan now.

BUILDING FUND.

We are in hopes that a building fund may be established where weak societies can procure funds, at a very low rate of interest, to assist in building churches or temples. It will be much cheaper for societies to pay a low rate of interest than to pay a large rent.

We believe that there are Spiritualists in the United States that would gladly furnish the funds to be used for this purpose, if the National Association would take the responsibility of handling them. It is one of the successful methods of other religions of our country and is worthy of the consideration of this convention.

THE OUTLOOK.

Spiritualists have good reason for being happy when they consider that there are nearly half a hundred camp-meetings being held in this country every year, several hundred local societies are holding public meetings two or three times per week, many Ladies' Auxiliary societies and Children's Lyceums are doing good work for the cause. Twenty state associations are doing active work and growing stronger each year, the great army of Spiritualists, who are in reality missionaries in private life. Thousands of good and true, worthy and well qualified mediums are doing public and private work; excellent speakers, splendid teachers and great writers in abundance; a good number of weekly and monthly Spiritualist newspapers and magazines wielding a mighty influence of helpfulness and upholding all the rest; and added to all of this is the soul-inspiring fact that the spirit world, to whom failure is unknown, with all of our beloved arisen friends, constitute the moving and directing power of this mighty movement called Modern Spiritualism.

We may earnestly proclaim with Jesus, "And upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt xvi:16.

Who can be so weak and faint-hearted as to become pessimistic or discouraged? Modern Spiritualism has been a success from the start. It is growing rapidly to-day, and it will continue to succeed until it supplants error, falsehood, superstition and ignorance, and fills the world with knowledge, justice, love and the glory of its radiant light. "And the spirits of the prophets are subject to the prophets."—I. Cor. xiv:32.

IN CONCLUSION.

We wish to express our gratitude and appreciation to all who have so nobly assisted us in the arduous work of the year. The editors of the Spiritualist press have gladly aided us. Their assistance has been of great value to our work. They have published every article that we have furnished and we fully appreciate their kindness. We are also mindful of the glad welcome we have received on every hand, of the many homes that have been thrown open to us, of the words of cheer and encouragement so freely given, as well as the financial assistance rendered, and by no means least, the sweet words of loving sympathy given orally and sent by letter, as well as the good thoughts sent out to us in the time of our affliction with smallpox in Butte, Montana, for which we return our heartfelt thanks. May Heaven's blessings be richly bestowed upon all our friends. Respectfully submitted,

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

CLAIRVOYANCE.

The light of truth about him shone,
And bright his features grew,
From the beyond he came to me,
I saw him and I knew—
The opening bud into the flower,
The charm of life and truth,
The evidence of endless life
And of immortal youth.

Material life had vanished, gone,
And spirit life was here;
Ethereal purity begun
In an advancing sphere;
Not earth with its surroundings now,
Its morning and its night,
My friend of former years was here
In robes of life and light.

Ah, brother, never more alone,
Darkness is vanished now,
We know as we are known, for truth
Illuminates the brow.
This clairvoyant ray doth shed
Its beauty o'er the earth,
And never more man need deny
Its Spiritualistic worth.

Deansboro, N. Y. S. F. TOOLEY.

RHEUMATISM

CURED

THROUGH THE FEET

Every Drop of Blood in the Body Reached and Purified Through the Foot Capillaries by New Discovery.

The Makers Want Everyone to Try

A DOLLAR PAIR FREE

If you have rheumatism we want you to try the famous Magic Foot Drafts at our expense. They're curing all ages and conditions—after doctors and baths have failed, without a spoonful of medicine. We believe they'll cure you. Send us your name, and we'll send you the Drafts by return mail, prepaid. Try them, then if you are satisfied, send us the price, One Dollar. If not, simply say so, and they cost you nothing whatever. We have been sending these Drafts "pay when satisfied" for many months now, and you can see for yourself that we couldn't keep this up if the Drafts didn't cure. The fact is they do cure, no matter how many doctors have failed, because they apply a new scientific principle (fully explained and illustrated in our booklet) and that's why we are glad to send them on approval. Will you try them? Just send your address to Magic Foot Draft Co., X021 Oliver Bldg., Jackson, Mich.



"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $2.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

TAKE NOTICE.—We go to press for this issue a little earlier than usual, hence many items are unavoidably crowded out.

IN EXPLANATION.—The president of the N. S. A. only receives a regular salary when out on exclusive missionary work; at other times he is simply paid per diem for such actual days as he works for the Association.

Dr. Peebles is coming to Chicago to speak for the League, Saturday evening, Nov. 4, and he will speak for the Rising Sun Mission, Sunday afternoon, Nov. 5, and in the evening for the Aitken Society, 4308 Cottage Grove avenue.

W. H. Leidigh writes: "I cannot find words to give expression of my appreciation of your very able work for the cause of Spiritualism, and I often wonder who will fall into your place to keep up the good work that you so nobly began and have pushed along so ably."

Arzelia C. Clay writes from Grand Rapids, Mich.: "Mrs. John Lindsey is in the Hospital Department of the Ladies' Annex Building, Soldiers' Home, Grand Rapids, Mich. I found her very weak and ill. She sends regards to her many friends among the Spiritualists and would like to receive letters of cheer from them, though at the present time she is not able to reply. Give her your best thoughts."

Mrs. Carrie Francis, after attending the Minneapolis Convention, will make a flying trip to California, accompanied by Mrs. Laura G. Fixen, who has long been in the temperance work in connection with the W. C. T. U.

George W. Kates and wife held very interesting meetings at the Spiritualist church, on Boquet street, yesterday. At the morning service Mr. Kates spoke "Why Spirits Differ." He showed that differences exist amongst people on earth, and claimed that the spirit spheres are only evolved planes of life impinging this and hence are not habited by perfect beings, but only with the natural sequences of their talent or deficiencies. Spirits could not possibly all be and realize alike, no more than could mortals. Mrs. Kates gave a forcible address at the evening meeting upon spiritual law and the power of Spiritualism to help the human family. —Pittsburg Leader.

E. R. Fielding writes from Washington, D. C.: "The Auxiliary of the First Association held the first meeting of the year at Mr. F. A. Woods', the president of the First Association. After the business meeting, Prof. and Mrs. Longley sang one of their beautiful songs. Mrs. E. Brooks favored us with a solo. About 9 o'clock Prof. Colville arived and gave about twenty personal poems. The local mediums on the calendar for the months are Mr. P. L. O. A. Keeler, Mrs. M. A. Price, Mrs. Ella Royal Williams. Progressive euchre every Tuesday evening at 402 A street S. A. The Educational Society of Spiritualists opened their meetings as usual in Smith's Hall. Mrs. M. T. Longley was the speaker for the evening. Her lectures are always inspiring, bringing one higher and to a fuller understanding of one's special gifts. Prof. Longley presided at the piano. Mr. Emil Nobbe holds meetings as usual in the Spanish Veterans' Hall. Mediums and workers are getting into line for winter work."

Helen Stuart-Richings makes the following correction: "My announcement in a recent issue of The Progressive Thinker, that I was engaged by the Minnesota State Association for missionary work in that state during October and November, was premature. Instead, I continue the work—begun in September—for the Psychical Research Society of Victoria, B. C., until the middle of November, when I start on the long overland journey eastward. For May and June, and camp dates, address until November 15, The Balmoral Hotel, Victoria, B. C."

Mrs. Abby Louise Pettengill, president of the City of Light Assembly, sailed for London on the Steamer Blucher, on October 5. She will make an extended trip through Europe and Egypt, and be absent for several months. The work of preparing the balance of the program for next season was left in the hands of Laura G. Fixen and Mrs. Annette J. Pettengill.

W. Hassman writes: "The North Star Spiritual Union held its regular Sunday service at 1546 Milwaukee avenue. The lecture was delivered by Rev. P. M. Esser, subject 'The Curse of Drink.' Mrs. Rennau and Rev. Esser gave tests. October 19, on Thursday, this society will hold a public benefit trumpet circle at Sister King's, 871 North Lincoln street, near North avenue, 8 p. m. sharp. All welcome."

C. J. Jameson writes: "I had the good fortune to be in the vicinity of Forty-seventh street and Grand Boulevard Sunday evening, Oct. 8, and was attracted by an announcement that a meeting would be held at 7:30 that evening in Grand Boulevard Hall. It stated that the meeting would be conducted under the auspices of the Independent Church of Truth. Having been a Spiritualist for over twenty years, and an investigator along independent lines, I decided to attend the meeting and was glad I did so. It proved to be the opening night in this city of that grand and fearless worker, Georgia Gladys Cooley, and it did me good to see the cordial and royal welcome extended to one who is an honor to our cause. It should be the duty of all Spiritualists to uphold and sustain our honest mediums. The struggle is hard, and the discouragements many, and they need our help. After they lose their powers, or old age overtakes them they are soon forgotten. Alas! the pity of it. We have just seen an example of this in the case of Mr. Slade. Noble-mindedness is soon forgotten. It is the solid weight that sinks to the bottom, while the light deeds float on top. The lecture was both entertaining and instructive. The tests and messages were splendid; all recognized; unusually clear and very convincing. This was no doubt helped by the good conditions, the music and singing being of a high order and the audience seemed to be in harmony with the speaker. The hall is conveniently located and I understand the meetings are to be continued through the winter. They should be well attended."

Mary E. French writes from Clyde, Ohio: "The First Spiritual Research Society of Clyde, Ohio, began its meetings Sunday evening, October 8, with Fred D. Dunakin as speaker. As president of the O. S. A. he is well adapted to go forth and teach true Spiritualism. A fluent and easy speaker, his words carry comfort, and stir one to higher endeavor in coming closer to the spiritual life of the universe. You are soon impressed with the fact, that his brain is either a store-house for sublime and profound thought, or the cells are played upon and respond to some master mind, as the strings of a harp bring forth delightful music by the touch of a musician's fingers. We are pleased to know that he does not ignore the minor phases of mediumship. He realizes it is the plank to stand upon when starting onward and upward in the realm of psychic investigation."

Mrs. C. Kirchner writes: "The services of the Rising Sun Mission on Sunday afternoon, Oct. 8, was attended by a large audience to listen to Dr. C. Tisdale of California. His guide, an ancient Greek, spoke on Bible Spiritualism and enlightened us to a great extent, as to the writers of the Bible, and how in ancient times the prophets were inspired to speak and prophesy. It was a rare treat for all who listened to him. Our sister, Mrs. Andrews, gave some beautiful demonstrations of spirit return. In the evening, Mr. H. M. French lectured on Nature and Spiritualism. His guides handled the subject to the satisfaction of the entire audience. A number of good thoughts were given out and some beautiful demonstrations from the arisen ones were also given to the audience by Brother French's guides, who gave messages from sealed questions. The singing of our choir, which is always of high order, was listened to with rapt attention. We cordially invite strangers and skeptics to attend our services on Sunday afternoons at 3, evenings at 8, at Star Lodge Hall, 378 So. Western avenue. Our speaker for Sunday, Oct. 22, will be Dr. J. MacFarland. All welcome. Our second annual Harvest Hop will take place Oct. 21, Saturday evening, at our hall, at which time Miss Raffles will be present. Come and find her among the crowd and get a prize."

Correspondent writes: "Mrs. O. B. Wilson has returned from a three weeks' visit at the home of Otto E. Kropp and sister, St. Peters, Minn. She enjoyed the much needed rest, and found her friends situated in a cozy, snug little home, and everything they could do for her pleasure was done, and she is here ready to take up her work again, feeling much better for the quiet rest. Otto is the same genial, pleasing young man that he was when with us here in Chicago, and we regret that we have lost a good young worker in the cause here in Chicago."

Dr. J. M. Peebles will probably spend the winter in San Diego, Cal.

Mrs. A. Sexsmith writes: "The meeting of the Golden Rule Spiritualist Society, Sunday, Oct. 8, both afternoon and evening, was very interesting. In the afternoon we were favored by a short talk by Brother Ring and Brother French, and messages by Sister Kusserow and Sister McIntyre. In the evening we were greeted by a large audience to listen to our brother, John W. Ring, of Galveston, Texas, who held the close attention of all for almost an hour; he chose his subject from the audience and handled it in a pleasing manner. Words are inadequate to express the interest we all felt in his address. May the angel world lead him on in his grand unfoldment, and may he live long on the earth plane to gladden the hearts of the people, for we feel that he is one among us who tries to live what he teaches. We are glad to report that Sister Hill was able to be with us and give messages to many, which seemed to bring satisfaction, as did also Sister Weaver. Remember these meetings are held each Sunday at 3 and 8 p. m., at O'Donnell College Building, Paulina street, between Washington Blvd. and Park avenue. Our speaker for Sunday, Oct. 15, will be Mrs. Eva Fravell of Austin. All welcome. Open door."

Will J. Erwood seems exceedingly busy in Kansas. Last Thursday, Oct. 8, he was at Spring Hill, Johnson county. He has lately visited Lawrence, Emporia, Wichita, and is booked for Kansas City, Kans., and Kansas City, Mo. He seems a great favorite wherever he lectures, and is wanted again and again. He is one of our most energetic workers, winning success by his faithfulness to principle, his intelligence, and fearless exposition of the truth as he regards it.

Maud K. Gates writes from Winfield, Kansas: "The Spiritualist Society of Occult Science has had the pleasure of having Max Hoffmann with us for one week. He held five meetings and each time the hall was filled and he seemed to hold his audience spellbound. The people were delighted with his work."

Eva L. Stewart writes: "The Hyde Park Occult Society enjoyed a fine talk by that old-time Spiritualist, Dr. J. H. Randall. He was followed by Mrs. J. Staner Adams with messages. On Oct. 8 we had a new feature, a lecture on 'Palmistry,' by Mrs. Margaret Forwerg. She is well posted, and demonstrated that it was a fact and not a fad, and cited that they were now introducing it into schools, and it is a help to all in a business as well as health, if fully understood. She was followed by a (new to the public) medium who gave some fine psychometric readings, which all acknowledged. I refer to Mrs. Ruth A. Coombs. We are to have her for a time, as she pleased so many. Mrs. O. B. Wilson, our financial secretary, returned a week ago from St. Peter, where she had been visiting Brother Otto Kropp."

Walter S. Miller writes from San Francisco, Cal.: "Since the return of Mrs. Anna L. Gillespie from the east, the People's church has again taken up the good work, and is doing fine. The society has changed its quarters and are now more centrally located at Red Men's Building, on Golden Gate avenue. We have a beautiful hall on the ground floor, and easy of access. The membership is increasing and everything points to a most successful season's work. Everyone is cordially invited to attend the services Sunday evenings, and will be made welcome."

Continued on page 3.

Annual Report of The Editor-at-Large.

Hudson Tuttle Presents an Itemized Report of His Doings as The Editor-at-Large for the National Spiritualist Association. It is but fair to say that his labor in this direction is doing incalculable good for the Cause, especially in elevating the public estimation of the worth and importance of Spiritualism, and in changing the trend of thought regarding its place in the ranks of the world's institutions.

To the Executive Board National Spiritualist Association — Respected Sirs:—I have the pleasure to report the following work in the field assigned me by the Association:

First Quarter—Dec. 1, 1904, to March 1, 1905.

Contributions to the secular and Spiritual press:

Men of Science Who Accept Spiritualism. Boston Traveler.

Reply to Rev. A. T. Stewart. Commercial Review, Portland, Ind.

Keller Again. Sunflower.

A Case of Obsession. The Progressive Thinker.

The Progressive Lyceum. Banner of Light.

Heresy Honored; Rev. Carter and Abbot Compared With Thomas Paine. The Progressive Thinker.

Materialism Does Not Satisfy. Light, London, Eng.

An Inspiration. Harbinger of Light, Melbourne, Australia.

Is Spiritualism a Maniac Religion? Reply to Dr. Quackenbos' Criticism on Rev. Dr. Heber Newton in Detroit Journal.

For or Against Spiritualism. Eudora (Kas.) Times.

The Manifestations the Foundation of Spiritualism. The Two Worlds, Manchester, Eng., and The Progressive Thinker.

Swedenborgism vs. Spiritualism. The Spiritualist, Bradford, Eng., also in The Progressive Thinker.

Lesson for the Lyceum—The Garden of the Spirit. The Progressive Lyceum.

Has Spiritualism a Philosophy? The Globe, New York.

Can the Dead Talk With the Living? Review of Symposium in Chicago Record-Herald.

A Presentation of Spiritualism Called Out by the Symposium. The Record-Herald.

The Gates Opened. The Progressive Thinker.

The Lyceum and Other Matters. Message of Life, Levin, New Zealand.

Reply to Dr. E. Frank Lydston. Record-Herald.

Great Men and Spiritualism. Reply to G. Allen White. The Searchlight, Waco, Texas.

An Act Relating to Licensing Clairvoyants and Mediums. Boston Traveler.

Was It a Failure? Referring to attempt to obtain through a medium the contents of a letter left by F. W. H. Myers. Light and Banner of Light.

Second Quarter—March 1 to June 1.

What Evidence is There That Ghosts Exist? Reply to Prof. Garrett P. Serviss. Banner of Light and Sunflower.

Frauds and Follies. Sunflower and Banner of Light.

Events and Their Significance. Banner of Light and The Progressive Thinker.

The World Moves; Advance of Ministers and Laity. The Progressive Thinker.

Prof. Larkins' Expose of Spiritualism. Philosophical Journal.

Will His Crime Be Punished? (Contributed by Emma Rood Tuttle). Sandusky Register.

A Presentation of Spiritualism. Portland Examiner, Ind.

Humbug and of the Devil. Reply to Evangelist Daniels. Galesburg (Ill.) Evening Mail.

Review of Passing Events. The Progressive Thinker.

Reply to Father Sherman, (Under stress of Catholic influences this article was refused admission by the editor of the paper which published the sermon of this renegade American.)

Is Spirit Existence After Death a Myth? Some Thoughts Suggested by the Lecture of Dr. Taylor. The News and Leader.

Messages From the Dead Declared to Be Impossible—Are They? Reply to C. S. Town. Record-Herald, Chicago.

Review of Passing Events. Banner of Light and The Progressive Thinker.

Doctors Hillis and Abbot. New York Globe and Sunflower.

Notes on American Spiritualism. Harbinger of Light and Sunflower.

Reply to George Allen White. The Searchlight.

Reply to Rev. E. E. Nell's Paper Before the Ministerial Association. Elwood, Ind.

Review of Passing Events—English Lyceum Work—Holy Rollers—Hell Revived. Banner of Light and The Progressive Thinker.

Great Men and Spiritualism—Second Reply to George Allen White. The Searchlight.

Third Quarter—June 1 to September 1.

The Public Schools and the Bible. Reply to Rev. Bard.. Walla Walla Daily Union, Sunday edition.

Review of Passing Events—Spiritualism in New Zealand—Ella Wheeler Wilcox—Dr. Carter. Banner of Light and The Progressive Thinker.

Another Clergyman Sees a Gleam of Light. The Sunflower.

Review of Passing Events—Sardou—Prof. Richet—Responsibility of Mediumship. Banner of Light and The Progressive Thinker.

Prof. Richet on Trance. Light, London, Eng.

Review of Passing Events—Criticism on the National Spiritualist Association—The Official Register. Banner of Light and The Progressive Thinker.

One Hundred Dollars Reward for a New Truth in Theology. Reply to Rev. Eaton. The Sunflower.

Reply to an Attack in Public Opinion (New York). Public Opinion and all the Spiritual journals.

Value of the Report of the Seybert Commission. Banner of Light.

Review of Passing Events—Who Are the Infidels?—Reply to Article in Public Opinion. Banner of Light and The Progressive Thinker.

"Beware of False Prophets."—Reply to Rev. Stupp. Register, Wheeling, W. Va.

Prof. Richet and Metaphysical Research. Light, London, Eng.

The International Reform Bureau. The Progressive Thinker and Sunflower.

Fourth Quarter—Sept. 1 to Dec. 1.

(Partial Report of first month only.)

Review of Passing Events—Thomas Olman Todd's History of Rochester Knockings—George Allen Bacon—Ways of the Evangelist, An Object Lesson. Banner of Light and The Progressive Thinker.

Taylor's Sermon—Camden, N. Y. Question of Immortality. Chattanooga ——, Tenn.

The Death of Henry Slade. Banner of Light and The Progressive Thinker.

Review of Passing Events—A Fifty Million Gift—A Letter Which answers Itself. Banner of Light and The Progressive Thinker.

With the exception of the New York Herald, whose editor refused with boorish rudeness to publish a reply to the infamous attack of Prof. Serviss, although presented by Judge Dailey and Dr. Wyman, I have met with courteous treatment from the secular press, in some instances my articles being given unusual prominence and display headlines.

In some respects the way has been more than usually difficult. There has been a constant demand for defense of some fraud—exposed, or medium thought to have been unjustly treated. I presume that I have been a disappointment to those who expected me to rush to the rescue, but I have not regarded such personal defense as a part of the Editor-at-Large's duties. It is deeply to be regretted that the faker and charlatan represent Spiritualism to the world far more than mediums, and it seems absolutely essential that some way be devised by which the true may be distinguished from the false.

With gratitude I acknowledge the assistance of a circle of interested friends of the cause.

One of the most helpful was George A. Bacon, who seemed never to forget, grow weary, or lose his interest. His influence, now, as an emancipated spirit, may become equally potent for good. He was noble, true, devoted, and spiritual in the conduct of his life. Such a perfect embodiment of the spiritual ideal, that words in his praise are weak and meaningless.

It will be noticed that there has been a large contribution to the spiritual press. After replying to opponents in secular journals, there came up matters which were only admissible in spiritual papers and of interest in greatest measure to an audience of Spiritualists. These subjects have been taken up under the general head of "Review of Passing Events." I have given this more and more attention because appreciative letters have encouraged me to do so.

While the secular press is free to the opponents of Spiritualism to publish their slanderous defamations, as shown on occasion of the death of Slade, there is a marked inclination to give more space to spiritual matters especially if placed under the name of Psychical Research." A few years ago it appeared that a "conspiracy of silence" had been organized, and from the press no one would learn that there was a Spiritualist or spiritual meeting in existence. Now meetings are reported, and it is common to find articles on the subject given prominent places.

When I think of what might be done, in comparison, what I have done seems scarcely worthy of mention. I have attempted to seize the most salient points of vantage.

For me has been to stand on the picket line and gather information from the hostile camps—to reply to sharpshooters and do what I humbly could to silence annoying batteries and meet guerilla attacks. Also to disseminate the principles of Spiritualism so the world may know what it is from its friends, and not be deceived by the false reports of its enemies.

I cannot close this report without giving credit for the assistance beyond all else, I have received from spirit intelligences.

While I have given my best attention to the duties assigned me, as I believe every one should, for such attention and concentration furnishes the best conditions for receptivity, I have at times felt that I was little more than a pen in their hands.

I am respectfully yours.

HUDSON TUTTLE,
Editor-at-Large, N. S. A.

THE LAND SOMEWHERE.

There's a home Somewhere, "just over there,"
We sing and dream of, fair as May,
Where the bloom is eternal, the landscape vernal,
And the mornings fresh with dewy spray;
Where comes from the sea, the hills and the sky,
Incense that lulls the senses to sleep,
No sad dreams awaken the dwellers to sigh,
Or cause them to sorrow and weep.
There's rest Somewhere in the bright to-morrow,
Where rivulets flow by mossy banks fair,
Where no heart grieves forsaken with sorrow,
Weary with toil or burdened with care;
Just over the hill-tops where the sunbeams play,
Comes the drowsy air pure and clear,
Where peace broods her wings the live-long day
And fills the heart with joy and cheer.
There's a land Somewhere in the gardens of light,
'Tis built of endeavor our high hopes fill,
We've felt it no pleasure through sorrows dark night,
In summer shine and winter's chill;
'Tis the land where our dreams are fashioned of love,
Spun from the sheen of the soul's ideal
In the glow of the twilight through the star aisles above,
Somewhere we know that Land is real.

BISHOP A. BEALS.

Summerland, Cal.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

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National Lyceum Superintendent's Report.

The work of John W. Ring, as National Lyceum Superintendent, is so telling in its effect toward the advancement of this important branch of the great institution of Spiritualism, as to be marvelous. He deserves the esteem and praise of every Spiritualist in the land for his persistent effort in behalf of the children's department of Spiritualism. The National Lyceum is a success.

To the Thirteenth Annual Meeting of the National Spiritualist Association, at Minneapolis, Minn., October 17, 18, 19 20, 1905; Spiritual Era 58:—The year ending September 1, 1905, has been one of great interest in the lyceum work. The influence of a "school of liberal and harmonious education" has been pronounced and its benefits appear as never before. Willing hands are put willingly to the work and eager minds look for the tuition which inspires, cheers and comforts.

California has four active lyceums that affiliate with the National movement through the National Superintendent of Lyceum Work.

Mrs. E. G. L. Smith, conductor, Miss Nellie Sturr, 852 16th street, and Ralph Ulmer, treasurer, have a wide-awake lyceum in San Diego, with an average attendance of thirty-five.

In Los Angeles, Mrs. Mary C. Vlasek, 121 E. 30th street, and a corp of earnest workers, have an average attendance of thirty-five.

San Francisco is blessed with the presence and efforts of Mrs. Anna L. Gillespie, where a lyceum with Edith Norton, 945 Dolores street, secretary, has an average attendance of forty.

Summerland has a lyceum organized since the close of the Mineral Park camp-meeting (July 25). Mrs. L. H. Woodruff is the active leader and the average attendance is twenty-five.

Grand Junction, Col., has lately started a lyceum, with Mrs. Minnie Bennett, Rockway avenue, conductor, with an average attendance of twenty.

Washington, D. C., supports one lyceum. Mrs. Mary J. Stephens, 402 A street S. E., reports an average attendance of twenty.

Chicago, Ill., has but one lyceum that affiliates with the National Superintendent. Mrs. C. Schwahn, 523 Belmont avenue, reports an average attendance of twenty.

Indiana has three lyceums, all of which closed their sessions during the summer, as many were to attend the Chesterfield camp, where Mrs. Anna L. Gillespie had charge of the lyceum, and a grand work was done. These lyceums are located at Bryant, Peru and Elwood. Very good reports have been received during the year, and they promise to resume work. We put the average attendance at forty-five for the three lyceums.

Maine has the Bower of Beauty lyceum at Monson, where we have a beautiful exemplification of devotion to Truth. Mrs. Mary Drake Jenne started the Bower of Beauty lyceum with a few children in her home. Its influence has reached into the surrounding country until people drive as many as fourteen miles to attend this center of love and peace. The average attendance is twenty, sometimes many more. The spirit of strength emanates from this lyceum. Would that many pattern after this woman's devotion.

Massachusetts has four lyceums. Brockton is favored with a well organized lyceum where Mrs. Anna Shean, 29 Davids street, is active, with an average attendance of fifty. Their sessions are held regularly eight months of the year and they are prosperous.

Chas. B. Yeaton, 66 Franklin avenue, Revere, reports an average attendance of thirty-five at the Lynn lyceum.

John Howlett, 31 French street, Methuen, reports a live lyceum, with an average attendance of twenty-five.

Miss Ida F. Maxim, 257 Shawmut street, New Bedford, reports an average attendance of twenty. There are other lyceums in the state, we understand, and we hope for their co-operation and support.

Missouri has three lyceums with an average attendance of twenty-five each.

Joplin has the Sunshine lyceum, with Miss Dona Field, 1323 East Hill street, daughter of Mrs. Thomas Sheridan, as secretary.

St. Louis has two lyceums. One at the Temple, Pine street, with Mrs. B. J. Hall, 104 Channing street, conductor. The other is presided over by Mrs. Klara T. Hary, 1950 Wyoming street.

Chesaning Mich., has a lyceum, with an average attendance of fifteen. Miss Mabell Waldron reports a growing interest and we look with anticipation for this lyceum.

Minnesota has three lyceums, two in Minneapolis and one in St. Paul. G. W. Bush, 311 Pierce street N. S., and Miss Alice Wickstrom, 614 23rd avenue N. E., Minneapolis, report an average attendance of twenty-five at each lyceum.

Mrs. J. P. Whitwell, 254 East Winnifred street, St. Paul conducts a lyceum of more than fifty, which stands as an example for general conformity to the order and growth to the best possible ends.

New York has two lyceums. One in Buffalo, with an average attendance of twenty-five. At Syracuse, Rev. G. Mudge, 423 East Jefferson street, has charge of a lyceum with an average attendance of fifteen.

Ohio has four lyceums. At Conneaut, Miss Carrie Twing Howard, who had charge of the lyceum at the City of Light Assembly this year, has done signal service. Mrs. Elizabeth Schauss is there at present working with the lyceum, with an average attendance of thirty.

At Elyria, Miss Laura Winslow reports an average attendance of twenty for the Helping Hand lyceum, that has done much good work during the past year; at one time contributed five dollars to the National Lyceum Fund.

Irving Jackson manages to keep about fifteen in line at Sandusky.

Cleveland, the former home of the faithful arisen Thomas Lees, gives promise of work in the near future, for the lyceum.

Oregon has two lyceums. Mrs. Ella York, 453½ East Ankeny street, Portland, has furnished excellent reports during the past year with an average attendance of thirty.

M. Julia Evans a few months since started the work in Ashland, with fifteen.

Pennsylvania has three lyceums and there were two others at Bradford and Allegheny part of the season.

Titusville has a wide-awake crowd of workers, with more than thirty attending. C. W. Barber, 27 East Main street, is conductor and acting secretary. The society at Titusville owns a magnificent temple property, such as should be reared, in the name of humanity, in every city.

Philadelphia has a lyceum, with Mr. and Mrs. W. R. McGlenn, 1303 North 11th street, and twenty attending, that is doing a good work.

At McKeesport, Mrs. Ida Baumann, 2605 Walnut street, with twenty others report a good work and a promise of growth.

Texas can report but one active lyceum, that of the Home Lyceum in Galveston, where with an average attendance of forty-five we endeavor to do a good work, for the betterment of humanity. The Temple property at Galveston consists of two lots of ground, a large two-story brick structure, with lyceum room stage, etc., below, and lecture auditorium above, and a two story nine-room frame dwelling house.

Wheeling, W. Va., is represented with a lyceum by G. William Way, who instructs about thirty in the lyceum ideas.

Ripon, Wisconsin, has an active lyceum, with an average attendance of more than twenty-five, although many of them come several miles from the country. Arthur Mueller is secretary.

Milwaukee supports a lyceum in which Miss Louise Loebel, 189 Lloyd street, with about twenty-five, takes an active part.

Mrs. Mary C. Forbes has lately organized a lyceum with twenty-five in Etna, Washington.

Last year twenty-six lyceums were reported; this year you will note forty, with an average attendance of one thousand. We realize that there are other lyceums, and hope for their co-operation and support, to the end of establishing such systems as will make the work more effective. We realize this to be a small number of lyceums compared to the beauty of our Harmonial Philosophy of the territory covered, but with the marked increase over last year, we can but apprehend the possibility of gathering greater strength during the coming year.

At the beginning of the year we had $53.87 in the treasury. The National Spiritualist Association placed $100 in the lyceum fund. The National Superintendent by a lecture tour placed $35 in the lyceum fund. The single subscriptions have paid $69.40 while the several lyceums have paid in $325.28. All expenses have been paid and there remains $82.20. With an expenditure of $100 by the National Spiritualist Association $500 has been collected and expended. With this sum 12,200 eight-page and 16,950 four-page copies of The Progressive Lyceum have been printed and circulated, 1,375 letters have been written during the year, encouraging the work of the lyceum and in other ways attending to the business attendant to the office of National Superintendent of Lyceum work, as we understand it. Merit and Membership Cards and Badge Pins have been secured and furnished to the lyceums; and as rapidly as conditions permit, the many needs of the lyceum work are being met. There is such a necessity for system that the forces may be cemented, and by getting in touch with the various lyceum leaders we will gather such pointers as will make the growth of the lyceum a certainty.

Lyceum Day at various camps.—Los Angeles, Cal. and Lily Dale, N. Y. (where the National Superintendent attended); Chesterfield, Ind., where Mrs. Anna L. Gillespie had charge; Etna, Maine, where Mrs. Mary Drake Jenne worked with zeal; Mt. Pleasant Park, Clinton, Iowa, where Mrs. Mattie E. Hull had charge of the lyceum; at Lake Pleasant, Mass., where Mrs. C. Fannie Allyn and Mrs. Eleanor K. Eager, our faithful contributor worked with the lyceum, did much to unify the efforts of the several workers, in this truly important department of our beloved cause.

The heart of the founder of the lyceum work, Andrew Jackson Davis, is yet warm to the needs of the movement, and with many who have given of their best during the year, we join forces that Thomas Lees and Alonzo Danforth, arisen, may make us strong to move forward.

Mrs. Eleanor K. Eager of New London, Conn., has been an untiring worker to furnish stories and lesson matter for the Lesson Paper; Mrs. Elizabeth Schauss has furnished some very valuable matter. Several others have kindly contributed matter to be published. It is our aim to interest the leaders, conductors and members of the various lyceums, that they will furnish essays, responses, etc., thus affording suitable matter for the Lesson Paper, fresh from the fountain of action, at the same time cultivating their personal power of inspiration. It is the object of your Superintendent to furnish a regular topic, with suggestions, for each week thus drawing into harmonious expression the thoughts of the various lyceum workers and members, over the field. This unity of thought will produce unity of action and soon we will find the lyceum forces assuming such proportions as will demand an entire day at the National convention. Space is too limited to furnish more than helps, and the great need is leaders, who will faithfully draw into expression the soul powers of the pupils, keeping them in line with the topic suggested, thus retaining the harmony of thought and action. The Progressive Thinker, Sunflower, Light of Truth and Banner of Light have done much to this end by publishing the topics of the Progressive Lyceum in their columns. I am under lasting obligations to the Spiritualist press for their kindness in keeping the lyceum work before their readers.

Surely the conditions herein presented to you, will arouse a determination to place such funds in the lyceum treasury as will make the plans of the movement possible. When with an expenditure of $100 by the N. S. A., $500 can be collected and expended whereby 30,000 "tracts" are sent systematically throughout the land, and 1,000 of the "buds of promise" are nourished and fed, it is time to venture a little more.

Thus ends the third year of my ministrations for the lyceum work. The power of Go(o)d is moving through this cause of education, and the spirit friends are stooping low to carry forward the development of girls and boys until they shall become noble women and men, then we shall have spiritual Spiritualists who will knowingly seek for spiritualization rather than materialization, and endeavor to live as well as teach. All hail to the dawn of the day of peace, when love shall be expressed in the lives of children of earth and the path of progress be so clearly defined that the great multitude will walk therein.

Financial Statement.

Balance from Sept. 1, 1904		$ 53.87
Single subscriptions during the year	$ 69.40	
The several Lyceums during the year	325.28	
Sample copies	4.70	
Cards, pins, etc.	14.89	
Commission on articles, adv. in Lesson Paper	5.80	
Donation Nat'l Spiritualist Association	100.00	
Donation Nat'l. Supt. of Lyceum Work	35.00	
Donation C. D. Pruden, Baltimore, Md.	5.00	
Donation Mrs. J. R. Francis, Chicago, Ill.	5.00	
Donation Helping Hand Lyceum, Elyria, Ohio	5.00	
Donations from other sources	4.45	574.80
Total		$628.67
EXPENSES.		
Printing 13 eight-page issues of the Progressive Lyceum, 12,200 copies, printing 13 four-page issues of The Progressive Lyceum, 16,950 copies	$487.25	
Mailing the same	24.40	
Printing cards, letterheads, envelopes, etc	41.75	
Letter postage, 1375 letters	27.50	
Package postage	11.99	
Lyceum pins	2.10	
Telephone	.60	
Paste	.50	
Carbon paper	.35	$546.27
Balance		$ 82.20

I am always,
JOHN W. RING,
National Superintendent Lyceum Work.

AN IMPORTANT QUESTION.

Who Are the Real Heroes? You Will Find Many in the Ranks of Spiritualism, But Study This Question Well as to What Constitutes a Hero—As Considered in the Chicago Evening Journal, by Angela Morgan.

"What is it to be great?" some one asks me. "In your opinion, what is really meant by the term greatness as applied to men and women?"

To be great is to live heroically the common life. The heroism of the uncommon is cheap by the side of the bravery that keeps men and women cheerful and aspiring in the midst of the terrors of every day.

For, with all its show of monotony and calm, and despite its stolid, prosaic front, it is this every day of ours that holds the real terrors, the genuine battles of life. It is "every day" that calls for the exhibition of our greatest strength, our sublimest courage.

It is in compelling ourselves to meet the common life that we suffer our severest pangs and make our bravest conquests. Just to keep going, just to be able to meet work and make the ordinary daily efforts means many times the summoning of all the will and faith we can command.

To live the life of every day and to live it bravely demands heroism of the highest order. Not to shirk, not to evade the clear call of duty, always to make sacrifices uncomplainingly, always to cover our soul's wound with a smile, to ignore our personal sorrow for the sake of the general cheer, forever to stick to our post, no matter what the temptation to desert—this is the every day heroism we are called upon to practice. This is the heroism that counts.

It is a heroism that involves the constant exercise of the will, the persistent use of faith and courage. It is a heroism that allows little respite from struggle and sacrifice and that forever restrains one from seeking escape through the gateway of death.

That is the chief command laid upon the common hero. He must not desert. And he will not desert. He sees that to put a bullet through his brain, to take a deadly dose or to let the waves cover him is the meanest cowardice. So he does the hard thing—keeps on living.

Dying! Does dying call for courage? Perhaps. But living demands courage a thousand times greater. To slip away quietly from the great tangle of things; to run away from the terror; to give up; this surely would be the simplest, easiest, softest way. But to keep on fighting, no matter what the temptation to desert; this, to me, is the spirit that approaches greatness.

To keep up ambition when there seems no cause for ambition; to infuse with life a dead present; to put magic into monotonous work; to meet pain unflinchingly; to keep sweet and full of faith no matter how cruel the buffetings of fate—these achievements demand greatness of soul and mind and spirit.

The other sort of deeds are comparatively easy of accomplishment. The times when they are demanded of us are rare indeed. We may encounter them once or twice in a life time, and when we do we are made aware of a sort of fatality, a predestination, that in itself is magical enough to furnish the needed courage.

In times of great stress and emergency mortals seem to find the elements of bravery close at hand. The stage of life seems set for a heroic deed, the theater is filled with an audience ready to applaud. The hero is conscious of being urged, sustained by a force not his own; he is aware of being carried out of himself by strange powers—divine agencies. The very strength of the situation supplies him with daring—makes his deed imperative.

But not so with our ordinary heroism. Here we are not conscious of the unusual and it is difficult to summon splendor to our aid.

Who are the real heroes? You see them about you every day. You meet them in cars, on the streets, in shops, factories, offices. They carry no medals by which you may recognize them. The world knows nothing of them. But could you look into the hearts, the souls, instead of merely gazing into the faces of these "ordinary mortals," you would find the greatness that awes and inspires.

We may theorize all we like, but unless we have learned to meet the common life we are not heroes.

The man of genius may be worshiped for his gifts. He may be called great; but if he does not know how to fight the plain, common battle of every day he is not a great man. He is a fine medium through which harmony, beauty, eloquence express themselves. But as an individual he lives this side of true greatness.

You may find a soul far more splendid in the woman who sews for you; the maid who serves you in the rest room; the tired saleswoman who patiently exhibits suits and coats for your inspection.

You may encounter greater nobility in the man who keeps the little stationery shop where you go daily to buy your newspaper. You may see the gleam of greatness in the eyes of the cheerful youngster who works days and studies nights, planning for the welfare of a mother and little sister.

Without question, the greatest thing in this world is character. And it takes character to live the common life and live it bravely.

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LIFE BEYOND DEATH

Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as o Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

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After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "otherworldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

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Willis Miller and His Spirit Playmate.

We republish a brief abstract of the report previously given in reference to Willis Miller, a little boy of six, and his spirit playmate, Raymond. This week the paper will reach thousands who did not read that account. It is of unparalleled interest.

Spirit Return is world-wide, and its manifestations are kaleidoscopic in their characteristics. What more wonderful than the experience of a little innocent boy, as related in the Nashville Banner by Mrs. Reno. We reprint a brief abstract of her report:

Willis Miller, who plays with invisible companions, all the time, to the exclusion of living children, is the 6-year-old son of Capt. and Mrs. Wilson Bryant Miller of McKenzie, Tenn., and is beyond question the psychological marvel of the age.

His eyes are marvelous! They are blue—a blue which unites the tints of pansies, violets, bluetts, forget-me-nots and hyacinths, with the azure jewel glints of turquoises, sapphires and lapis-lazuli and the matchless hues of sea and sky. They are large and soulful, and as they gaze at one, a sudden flame blazes within their depths and instinctively one feels, one knows, that Something, a Presence sweet, silent but potential, has revealed itself for an instant of time.

In fact Willis Miller is one of the wonders of the 20th century, a veritable little angel on earth. An account of his experiences is as wonderful as the narrative of Aladdin and his lamp.

It frequently happened, after Willis learned to walk, that he would run forward with a glad cry of "Miss Green, Miss Green," and would nestle down, apparently on an invisible presence's shoulder or knee, where he would remain contentedly for hours. Miss Green was to him a substantial presence, though a spirit. When he was ill, no one could soothe nor quiet him as his mysterious Miss Green. As he grew older and his power to express simself in words developed with amazing rapidity, his parents were astounded to hear him prattling in his baby way of his great love for Miss Green and his intention of building a house for her, and marrying her.

"A baby prattling of marriage!" Then the parents asserted themselves and insisted that the child should cease talking such nonsence as love and marriage and assured Willis that Miss Green did not exist.

At first he was furiously indignant and then, he grew inconsolable. After a time of exhaustless grief he came to his parents and told them that Miss Green said that they were right. That he was too young to marry her, and that she was going away to remain till the time was ripe for their union. Then she would come back to him and claim him, but in going, she would not leave him lonely nor desolate; that she would bring him a companion, a little boy child like himself, whom he was to call "Raymond;" that Raymond would amuse and divert him, that he would always come, instantly, when Willis wished for him, even if the desire were not formulated into speech, and they would become devotedly attached to each other, united by a stronger, if stranger tie than that of blood.

"Raymond" is a veritable spirit, a spirit playmate in every sense of the word.

"Do you know, Willis, why Raymond, the spirit boy, will not manifest himself to me?"

"Certainly," the child replied. "It is because Raymond does not live in the real people's world. If he did, then you could see him as you see me. But he doesn't. He lives in the spirit people's world and the conditions are not right for you to see him now."

"You live in the real people's world, Willis, then why can you see him and I cannot?" I contended.

The child turned large, questioning eyes on me as he exclaimed: "I never thought of that before, but I will ask Raymond."

He was gone some time, and in his absence I asked his mother if she could, in any way, explain her child's strange life and beliefs.

She assured me she could not and that it was, and had even been, a mystery to herself and to her husband, and a source of anxiety and sorrow to them both. However attractive and interesting it rendered Willis to others, they wished with all their hearts that he was just like other boys.

"Prenatal influence is complex and far-reaching," I said to the mother of Willis. "Prior to the child's birth, do you recall any incident or experience which might have produced these conditions in his brain?"

"No," she said, thoughtfully; then positively, "no."

"Did you read much at that time?" I asked.

"Yes," she said, "I read a great deal."

"What?"

"The Bible—I studied it constantly and with deepest interest," Mrs. Miller replied.

"May I ask why?" I ventured.

"I had always been a consistent member of the Christian-Baptist church," she said, slowly, "but just about that time I became interested, through the conversion of a relative, in the Brethren, a new religious sect in Texas, who held that salvation lay in being born of the Spirit. Therefore I read the Bible and prayed constantly to be born again of the spirit. Could that have had such an effect on Willis, you think?"

"The psychologists must answer that," I said smiling, as just then Willis returned, and looking at me gravely he announced:

"Raymond thinks you probably understand why I can see him and you can not when he says the conditions or vibrations are just right for me and are not at all for you. But you will excuse, I hope, my long delay in returning, for Raymond and I became absorbed in a race, and I forgot to come back."

I looked at the child with vivid interest as I said: "What kind of a race do you mean?"

"A rabbit hurdle race. It was the most exciting race in the world. There is no sport to equal the hurdle leaping of those wonderfully trained rabbits of Raymond's."

Tell me, Willis," I said after a while, "how does Raymond look?"

"He is very much like me. He has blue eyes, pink cheeks, and golden hair, and he is just my height, but he is fatter than I am. And he wears much prettier clothes than I do. He has on now a Russian blouse of white linen."

At these words a new thought struck me, for Willis was dressed in a Russian blouse of white linen, banded with Yale blue. Could it be that this little child possessed the singular power of projecting his own astral body at will? If so, of course he used the law unconsciously, and therefore failed to recognize that the person he saw and called "Raymond" was his own, unknown self. This unknown self of each and all of us possesses all knowledge and with a child of Willis' imaginative type the whole story of Raymond might be easily explained. For the astral form is the exact reproduction of the physical body, even in the smallest detail of attire, and to test my theory, I said:

"Then you and he are dressed alike, for you also have on a white linen blouse."

"O, but mine is not at all like Raymond's for mine is trimmed with blue and his is all white, such soft, fine white."

As my theory was proved false by the child's words, I asked:

"Did Raymond ever live in the 'real people's' world?"

"Yes, over so long ago, and he has often told me about it. When he lived here his home was a large, white stone house. It was a real house, you know, and one day real lightning struck it and it was burned down. Wait a minute—that's so, Raymond, of course stone houses can't burn. Raymond says, the lightning, real lightning, struck it and tore out the doors and part of the walls."

I was busy with my notes, and I was startled by Willis, who was still on his father's knee and at some distance across the porch from me, saying, in his musical voice:

"Raymond is laughing at you, for he says you have written that wrong."

"What is wrong, Willis? I don't understand you," I replied.

"Raymond says look at your notes and you will see the mistake. He told you, through me, 'that real lightning struck the house in which he lived and it tore out the doors and part of the walls."

"Yes," I said.

"Well, Raymond says you have written windows instead of doors, and he is amused at the error."

I remembered perfectly that Willis had said doors and I had thoughtlessly scribbled windows instead, as a glance at my note-book proved. But how could the child have known that when he sat so far from me, and had not seen my notes at all? For they, positively, were in my hands all the time.

"Is Willis delicate? Is he often ill?"

"No," replied Mrs. Miller. "He looks more delicate than he really is, and yet, I am always most anxious about him. Not long ago he was taken ill with high fever from the very first. When the physician came he made me depress Willis' head below the level and keep it immersed in a bowl of water. Finally Willis said:

"How long are you going to keep this up, doctor? I can't stand it. Raymond says if you will let me lie comfortably in bed and put ice poultices on my head that it will be well in a few hours."

"The physician then ordered the ice poultices, which reduced the fever rapidly and the child was quite well in the afternoon," Mrs. Miller said with a smile.

A few moments later it was time for me to catch my train.

The station was not more than three city blocks away, and between it and the Miller homestead is a grove of magnificent forest trees. As Willis, who accompanied me, came near this bit of woods he suddenly threw back his head and gave forth a peculiar sound, half song, half whistle. Instantly the cry was answered in exactly the same tone by a chorus of birds in the trees.

I betrayed no surprise as I said to the child: "What did you do then, Willis?" for I had observed that the strange act was done carelessly and with no thought of effect.

"Do you mean when I got on the fence," he said.

"No, just after that."

"O, when I jumped up on the telegraph pole?"

"Just after that," I answered.

"O, then, you mean when I talked to the birds?"

"Yes. Will you talk to them again?" And once more the child gave vent to that strange musical call.

It was answered instantly by several hundred little feathered throats in the splendid oaks above us.

"Don't stop, Willis! Keep it up," I pleaded, for the strange chorus and the charming little leader fascinated me. And all the way past that grove of oaks the child continued to "talk to the birds."

"Does Willis talk to anything else except birds?" I asked Captain Miller.

"Yes," came the Captain's reply. "I don't understand it any more than any of the other strange things my child does, but he certainly can make all the animals and fowls at home answer his calls at any time, and Willis calls it 'talking.'"

After I had parted with the fascinating and strangely interesting child, I gave myself up to speculation about him. What is the mystery surrounding him? Can it be that he is a psychic of so fine a fibre that both his clairvoyant and clairaudient powers put him in instant touch with the astral form of some living child, between whom and Willis, exist not only a strong psychic affinity, but a great physical resemblance as well? Or, does it go deeper, is it more far-reaching, more strange, more mysterious still? Can little Willis Miller really stand for one of those wonderful metaphysical marvels which have occasionally startled the world?

These questions, wide and deep as they are, may never be answered satisfactorily. Nevertheless the remarkable child, Willis Miller, will challenge keen, close and subtle investigation of the psychologists of the age.

Having heard and read of several remarkable feats in photography recently where faces of invisible presences have appeared in the most inexplicable and mysterious manner on certain photographs, I desired to test if the case of Willis and Raymond held similar opportunity.

I wrote to Willis to this effect and his printed reply—he cannot write—is appended;

"DEAR MRS. RENO.
YOU. ASKED. ME. TO. SEE. IF. RAYMON. WOULD. LET. HIS. PICTURE. BE. MADE. IN. WITH MINE. HE. SAID. HE. WOULD.
"YOUR. LITTLE. FRIEND.
"WILLIS."

If the test should be verified—but as Kipling would say, that will be a story in itself.—Mrs. Reno, in the Nashville Banner.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, Oct. 3, 1905, Anton F. Wittig, at his home in Van Dyne, Wis., at the age of 65 years. The deceased was a member of the Light of Truth Spiritual Society, at Ripon, Wis. He was a great sufferer for many years and not able to attend regular meetings, but the good friends would from time to time hold socials and meetings at the Wittig home where the sufferer also could enjoy hearing from those he loved and had gone before him. Spiritualism was a comfort to him and one of his last wishes was, that Mrs. Anna Mehrtens should officiate at the burial of his body and Miss L. G. Loebel to sing some of his favorite songs.

His wishes were granted, and Mrs. Mehrtens delivered a beautiful sermon, taking for her subject, "In my father's house are many mansions."

LOUISE G. LOEBEL.

Passed to the higher life, Sept. 25, from his home, Worth, Ill., Christian Flohr, aged 61 years. He leaves a wife and four children to join him again. He loved flowers and the most that were placed on his coffin and grave, were beautiful roses, and many other kinds that he raised. He did not believe he would live after this change, but hoped to. Services at the grave by Mrs. M. A. Burland. COR.

Elmer Kleckner, for years a sufferer of consumption, passed to the higher life, at his home in Battle Creek, Mich. His wife and daughter Helen survive him. They have traveled extensively in hopes of his full restoration of health, but of no avail. He was a thorough believer in Spiritualism. Mr. Kleckner was a member of the Just Enough Club, who paid loving respects, and gave beautiful floral tributes. He was resigned and looked not upon death as the last sleep, but as the last awakening. The services were conducted by Mrs. Marian Carpenter of Detroit, who officiated in her usual impressive manner, giving words of sympathy to the relatives, and many loving friends.

Emma May Matteson passed to spirit life, at Nimshew, Cal. She was only 27 years of age; a lovely character and devoted wife. Her husband accompanied her remains to Rochester, Mich., where the funeral was conducted in the Unitarian church by Mrs. Marian Carpenter of Detroit, the well known lecturer, who always imparts words of sympathy and comfort for those left to mourn, telling them of the life immortal.

Captain Davis, aged 86 years, a retired lake captain, highly respected and honored by his many friends, passed to spirit life at Detroit. His wife preceded him to their spirit home ten years ago. While he never forgot his duty or lost interest in life, it was his earnest wish to join his beloved wife. The summons was received joyfully by him. Mrs. Marian Carpenter, of Detroit, who officiated at his late wife's obsequies, delivered the funeral address.

AGNES TUTTLE.

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He Is Simply Ignorant.

"The man who denies the Phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."—T. J. Hudson, "Law of Psychic Phenomena," p. 206.

The Progressive Thinker.

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To Our Old Patients and Friends.
I know not if you are all living in the real life (Spirit) or not, or if you are still in the physical suffering with the cares and sickness pertaining to this life.

First, let me say that I too, have been very ill for over two years. I would get better, then another blow would come, of sorrow—sickness and sorrow, sorrow and sickness; in fact, I have been down in the dark valleys, and have suffered as few have suffered; but through it all I have felt that night would not last always, and that some time the dawn of the morning would come, and to-day I find that I am full of confidence in the love of the Father and Mother God and for all of their children, and I find that once again am I strong in the Spirit and that the dawn is coming. I have had new strength given me, and I have taken up my Medical and Spiritual work again. I know, dear friends that as I once more resume my work, I have your best wishes.

Now I will inform you of our LATEST AND GRANDEST TRUTH that has come to us. It is a new method by which we make medicines out of the green roots and herbs, gathered out of God's great garden of Nature, at just the right season of the year. It is by a process which gets rid of the EVIL EFFECTS OF ALCOHOL, which all other liquid medicines contain. Alcohol destroys the very medicinal properties in the root and herb that cures. By our method we preserve these properties. No one knows this method but ourselves. We wish you to believe us when we say that we are meeting with the most wonderful success since we began this new method. We prepare the medicine for each case, out of the fresh green root and herb. The process at present in making this medicine costs us much more money than if we used the ordinary fluid extracts and tinctures; and it takes us twice, yes, three times as long to make the medicine, but the results are just grand. Now in order to introduce this new method of curing the sick, we are offering to our old patients and friends, who may be ill, a trial treatment for only Five Dollars a month, and with this condition only, that at the end of two months' treatment they will allow us to publish the results. We are curing old chronic cases in two months' time that used to take us six months to cure, the same kind of disease; curing cases in three months' time which used to take us a year.

Now, kind friend, do you not know of some poor sick one, that, by informing them of our new method, you may be the means of restoring to health and happiness? If you do, or not, we wish to hear from you again. While this is a printed letter, still it is a personal one to you all. But I desire to tell you, my friends, of this wonderful discovery, and cannot write each one a letter. Kindly let us hear from you, giving your present address; and it ill, leading symptoms and your present weight.

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HOW HE WAS MISLED

At One of the Materializing Seances of Mabel Aber Jackman.

The following constitutes an example which may well become a **PSYCHOLOGICAL STUDY,** Mabel Aber Jackman for many years was a notorious figure in the ranks of Spiritualism. The spirits that "materialized" in her presence at Lily Dale were human beings, evolved after the usual manner on the earth plane, as evidenced by one of the flash light pictures obtained at one of her seances. In other words the "spirits" were "mortals," and Mabel was not wanted at the camp, and never went there again.

Finally one of the "spirits" that appeared at her rooms on the South Side was grabbed, and proved to be a confederate. A full account of this exposure was published in The Progressive Thinker and for which the paper is entitled to the gratitude of every Spiritualist. Since then Mrs. Jackman has lost caste with Spiritualists, and is now carrying on her schemes outside the ranks of Spiritualism.

It is certainly a **PSYCHOLOGICAL STUDY** how the venerable Dr. Cole, a fine physician, a man of culture and refinement, could have been so influenced and misled at her "materializing" circles as to freely part with him money to promote a questionable undertaking.

Mrs. Jackman is now posing as the **"SHEPHERDESS OF PARADISE,"** representing the "Church of Scientific Christianity." Every Spiritualist should be exceedingly thankful she has forsaken our ranks forever. The good work accomplished by The Progressive Thinker in exposing her methods has been of great value to our Cause. Read carefully the following:

CURIOUS PSYCHOLOGICAL STUDY

In Which a Prominent Medium Played an Important Part.

"Crystal gazing" proved a costly pastime for Dr. Alfred L. Cole, a wealthy retired physician, living with his family at the Auditorium Annex, as set forth in the Chicago Record-Herald. Roughly estimated, the sum of money extricated from the bank account of the doctor, after he had gazed into the crystal sphere for ten or fifteen minutes, taking deep breaths in the meantime, is about $7,500. He may have lost more, but he is willing to forget that. Now he wants to recover $2,800 of the total amount lost, and he has sued "Rev" Mabel Jackman, 3663 Indiana avenue, for that sum. The writ was placed in the hands of the sheriff yesterday for service, but Mrs. Jackman had not been found last evening.

As for the $4,700 for which the doctor mourns, he has no hope of recovering it. He would just as soon forget about it, if he could. He retains a lot of mementos, however, which refresh his mind as to how he lost the money through his implicit faith in the spirit message given him by the "Rev." Mrs. Mabel while he sat in her "developing circles" at 825 North Clark street more than a year ago. It was there that Dr. Cole, a believer in Spiritualism, came under the influence of Mrs. Jackman, and became entangled in the schemes of a number of cunning men, whom he declares to have been her confederates.

Dr. Cole has sued Mrs. Jackman, whose prominence as a medium, teacher of the occult sciences and founder of a cult of her own which has brought her into contact with the courts heretofore, for $2,800. This sum is represented by fifty-six notes, each for $50, executed by herself and her sister, Mrs. Della Simmons, after Mrs. Jackman had been arrested and threatened with punishment on charge of being party to a conspiracy to swindle. The notes were given with the understanding that prosecution would be abandoned. But since Dr. Cole has been unable to collect his money he has placed the notes in the hands of Arthur Burr Pease of the law firm of Pierson, Pease & De Young, with instructions to collect, if possible.

The ease with which Dr. Cole was separated from his money offers a chance for study to psychologists. The doctor formerly practiced in Minneapolis, and there laid the foundation for his large fortune. Later he had an office at 163 State street, where he garnered many more dollars in the course of a few years. When he retired he had learned how to make money, but it was Mrs. Jackman and her friends, if he is to be believed, who showed him how to lose it.

One January night over three years ago Dr. Cole, who is over 60 years old, and an ardent student of psychic phenomena, received an invitation to attend a "developing circle" at her residence, 825 North Clark street. An explanation for the invitation might be found in his confession that he previously had told her that he had just sold a piece of property for $20,000.

The doctor's visit to the "developing circle" was attended by many developments. Mrs. Jackman, solicitous that he should obtain results, gave him a seat beside a man named Stillson, and placed a crystal sphere in his hands, instructing him to gaze upon it intently, concentrate his mind and take deep breaths, all of which Dr. Cole did in strict obedience. The lights were turned down low, and Mrs. Jackman began making passes over the heads of those present. She also began to announce messages, some through her spirit guides, some through trumpets, and some by independent voices.

"A Spirit from New York is in the room," said Mrs. Jackman, "and it has come to speak with Mr. Stillson. There is a very sick gentleman in New York, who is interested in some way with Mr. Stillson in a business venture."

"Why, that's so," replied Mr. Stillson from the chair next to Dr. Cole's, "I got a message from him this afternoon saying he was very sick, and that there was a very important business arrangement pending, amounting to $50,000 or more. The message said he was very anxious about the matter, as delay might prevent us making the money. Will the man recover?"

"That is doubtful, the spirit says," answered Mrs. Jackman. "He is so sick that they are to take him to Florida. The spirit tells me that Mr. Cole can help him out in this matter."

Some kind of a spirit, good or evil, then came to Dr. Cole, and told him he could be of great assistance to Mr. Stillson, and that they should remain after the circle had adjourned and talk the matter over with Mrs. Jackman. The conference brought out the fact that Stillson claimed to be a telegraph operator, with a partner named Race; that they were acquainted with a Western Union lineman named Dan, and that Dan would join them in a scheme for tapping the telegraph wires by which they would obtain advance information on racing and stock quotations, and make a lot of money.

Mrs. Jackman convinced him that he could be of great assistance to Stillson by going into the scheme. Her argument proved to be correct, in the light of later developments, for Dr. Cole became a victim of the old-time game, the antiquated wire-tapping scheme.

Dr. Cole had it explained to him the next day in his office by Stillson and Race that they did not have enough money to buy certain electrical instruments necessary to conduct operations. They already had about $2,000 worth of instruments. They knew, however, where some second-hand instruments, just as good as new, could be purchased. They had a bill for this machinery already made out, and agreed that if Dr. Cole would buy the apparatus they would give him all the profits each day until it had been paid for before they would ask for a cent of money.

Dr. Cole drew his check for nearly $900, and the next day, after cashing the check, paid the money over to a young man in an office in the Commerce building, at the door of which was the name of O. M. Stone. Thus Dr. Cole gave $900 for machinery which he never had seen, to a man whom he never had met before, upon the suggestion of men who had no place of business, one of whom had been introduced to him by Mrs. Jackman.

The next scene of operations was Milwaukee, where Dr. Cole went in the company of Stillson, leaving Race behind to send the signal over the telegraph wire that should net them a big sum of money. But the signal never came. Instead Dr. Cole got a telephone message from Race stating that more machinery was required and that it would cost about 900 more. Obediently Dr. Cole came back to Chicago and drew $900 more from the bank, paying it to Stone and carefully taking a receipt for the amount.

From Millwaukee the scene shifted to St. Louis, because, as Stillson and Race explained, they could not get the signal from Chicago. But they found that the signal was known to three men in St. Louis, each of whom demanded $250 for imparting it. So Dr. Cole paid out $750 more. He added $55 to this sum the next day to pay Stillson's traveling expenses to Milwaukee, where he was to make a deal in stocks. Two days later Stillson returned and inspired confidence in the doctor by handing him $75 which he said he had made in a stock deal, and then turning in an expense account for $37.

This showing of profit paved the way for a coup on the good doctor. Stillson and Race pointed out to him that a horse race was soon to come off at Oakland, Cal., and that if they went in strong they would clean up a fortune. About this time Mrs. Jackman re-appeared on the scene. Dr. Cole began to be suspicious when asked to put in $2,000 on a bet. Mrs. Jackman, he says, called at his office, explaining that she had done so because the spirits told her to do so. That was the only way she could account for her visit.

The advice Dr. Cole got from Mrs. Jackman was reassuring. All he had to do was to bet all his money, for the spirits said he could not possibly lose, which was what Race had said before. Mrs. Jackman was so confident that she betrayed much anxiety to have her husband participate in the wager, but when Dr. Cole gave this information to Race, that gentleman refused to let anybody else in on the "good thing."

With all of these forces working upon him Dr. Cole could not resist. He drew $2,000 more from the bank, and giving half of it to Race, they went to a poolroom in Thirteenth street, near Indiana avenue, where Race presented what he said was a letter of introduction to the manager. Dr. Cole saw money being wagered by other men and bets being paid off. He was gratified deeply when Race came and whispered:

"I've got the tip on the right horse, and the money is ours; put your bet on the same horse I do," he said, and then went up to a man, giving the name of a horse. Dr. Cole was game enough to hand the man his $1,000. A ticker began sounding and the man announced that the winner was the horse that Dr. Cole had bet on. A few moments later, while Dr. Cole's fingers were itching to get hold of his winnings, he was told by Race that a mistake had been made. The fog was so thick at the Oakland track that the telegraph operator mistook the jockey's colors, and that another horse had won.

Dr. Cole had lost over $4,500 within a month, but he was not quite ready to quit the game. He was told by Race that Stillson was almost prostrate over the loss, and that such an accident could not happen again in a thousand years. Mrs. Jackman told him he should not mind the loss, and that the spirits told her he would get all of it back again, and more too. A few days later Race showed him a telegram from St. Louis stating that the building in which they had stored their telegraph apparatus had burned.

"If we could only get some more machinery," cried Race, frantically, "we could go East and do business. Dan has a friend in New York who holds the same kind of a position Dan held here in Chicago, and Dan can fix it up with him so we can do all kinds of business." Mrs. Jackman gave more assurance and Dr. Cole began paying out money again. He gave Stillson $75 to go to New York. Next he paid out $1,905 for machinery and $55 for more cable. More machinery required the expenditure of an additional $750. Dr. Cole was then informed that the telegraph company had discovered their scheme, and that they would have to get out of New York. Race knew of a place up the Hudson River where they could rent a cottage and tap the wires from there. This cost about $1,500 more, and still the doctor was not ready to lay down. The Western Union Telegraph Company, he was told, had arrested two of their confederates and confiscated all the machinery.

Race insisted that the doctor, in the interest of their safety, should destroy all accounts he had with them, and he acted on the suggestion. He also obeyed their request and come back to Chicago. He saw Mrs. Jackman here and continued to ask her advice until he finally concluded that he had been swindled.

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WAS ABRAHAM LINCOLN A SPIRITUALIST?

A Chapter of Interesting White House Incidents

And Incontrovertible Statements That Show Spiritualism's Outreach and Worth.

Upon the above question the people, outside of Spiritualism, and especially in the Catholic Church, are very positive in their denial that Spiritualism has any claims to the honor of being accepted in principle by the Martyred President, but in this bit of true history it is shown that Abraham Lincoln was not only a believer in spirit return, but that he had seances in the White House, and received advice and many prophetic communications from the spirit world that influenced his action in that great crisis, the War of the Rebellion. Catholicism may wish to cover its trail through that bloody conflict, but the ashes of the murdered President still cry out against it, and will so long as history lasts. We take this opportunity for presenting Chapters from the book "Was Abraham Lincoln a Spiritualist?" by the Medium herself, Mrs. Nettie Colburn Maynard, who presided at the seances. This recital of a historical fact will be interesting to all.

FIRST MEETING WITH LINCOLN.

Secretary Foster takes us to Mr. Laurie's house in Mrs. Lincoln's carriage—Mrs. Lincoln promises to obtain another furlough for my brother—I go into a trance—"This young lady must not leave Washington; Mr. Lincoln must hear her."—Am promised a place under Mr. Newton—Am promised a furlough—A thirty-day furlough is granted—A present of a hundred dollars—I arrange to stay in Washington—We are invited to the White House, where we hold a seance that is of historical importance—"So this is our little Nettie"—President Lincoln is advised upon the Emancipation Proclamation, that it is to be the crowning effort of his administration and his life—The President states that pressure was being brought to bear upon him to suppress the enforcement of the proclamation—"My child, you possess a wonderful gift, but that it is of God I have no doubt."

About half past eight o'clock in the evening of this day I was lying exhausted on the sofa, when a carriage halted at the door. Mr. Laurie entered hurriedly, asking if the "children" had gone (Parnie and myself). Mr. Foster explained that we were still there, and the reason therefor. Mr. Laurie seemed delighted that we had been delayed; and came at once to my side, and kindly said, "Get ready at once and go to my house with me, and I think we can remedy the loss of this furlough."

It was a ray of light in dense darkness. Without saying a word, I hastily prepared myself and was surprised to find a most elegant carriage at the door to receive us. Its crimson satin cushions should have told me whose carriage it was; but my mind was so fraught with my trouble that I barely noticed the fact that a footman in plain livery opened the door for us, and we were soon on our way to Georgetown. On my arrival I was astonished to be presented first to Mrs. Lincoln, the wife of President Lincoln, then to Mr. Newton, Secretary of the Interior Department, and the Rev. John Pierpont, at that time one of the chief clerks in the Treasury building. Mrs. Lincoln informed me that she had heard of the wonderful powers of Mrs. Miller, Mr. Laurie's daughter, and had called to witness the physical manifestations through her mediumship. He had expressed a desire to see a trance medium, when they had told her of myself, fearing that I was already on my way to Baltimore with my brother, as I expected to leave that evening. She had said at once, "Perhaps they have not gone; suppose you take the carriage and ascertain." Mr. Laurie went, and found me, as I have stated, prostrated from my long anxiety and trouble. But for the loss of that furlough this meeting would not have taken place. Mrs. Lincoln noticed my swollen eyes and inflamed cheeks, and inquired kindly the cause. Mr. Laurie briefly explained. She quickly reassured me, saying, "Don't worry any more about it. Your brother shall have another furlough, if Mr. Lincoln has to give it himself." Feeling once more happy and strong, I was in a condition to quiet my nerves long enough to enable my spirit friends to control me. Some new and powerful influence obtained possession of my organism and addressed Mrs. Lincoln, it seemed, with great clearness and force, upon matters of State. For one hour I was under this control. When I awoke there was a most earnest and excited group around me discussing what had been said; and Mrs. Lincoln exclaimed, with great earnestness, "This young lady must not leave Washington. I feel she must stay here, and Mr. Lincoln must hear what we have heard. It is all-important, and he must hear it." This seemed to be the general impression. Turning to me she said, "Don't think of leaving Washington, I beg of you. Can you not remain with us?" I briefly explained that my livelihood depended on my efforts as a speaker, and that there was no opening in Washington of that kind for me. But, said she, "There are other things you can do. Surely young ladies get excellent pay in the different departments, and you can have a position in one of them, I am sure." Turning to Mr. Newton, who sat at her right, she said, "You employ ladies, do you not, Mr. Newton? and you can give this young lady a place in your department?" He bowed, all smiles, saying, "I have only very old ladies and young children in my department; but I can give this young lady a position if it pleases you." She turned to me then in her sprightly manner, as if the whole thing was settled, and exclaimed, "You will stay then; will you not?" I said I would consult my friends, and see what was best. But she said, "You surely will not go until Mr. Lincoln has had a chance to see you?" I replied I would not, if he desired to see me. She then turned to Mrs. Laurie, and said, "Now, to-morrow, you go with this young lady to Mr. Tucker; tell him you go by my direction, and just how the case stands. Tell him he must arrange it to have her brother secure another furlough." Soon after, she left, and Mr. Somes kindly escorted me back to Mr. Foster's.

The next morning Mrs. Laurie came for me, and we went to the office of the Assistant-Secretary of War. I hid as closely as possible behind the stately person of Mrs. Laurie; but my old friend saw me and came forward to inquire how I was and if all was well with my brother. I could only shake my head and sink into a chair, leaving Mrs. Laurie to explain matters. He listened patiently, and came to me and said in the kindest manner: "You seem to have been delayed for some important purpose, my young friend, so I would not be overtroubled about it. You get any commissioned or United States surgeon to examine your brother again, and if he affirms he is still unfit for service in the field or camp, I will issue a new furlough, if you bring me the paper."

With a light heart I could only thank him; and that afternoon my brother and myself went to Mr. Laurie's, and in a few hours a United States surgeon from the Georgetown Hospital made a requisite examination and recommended him a furlough. The next morning I carried it to Mr. Tucker, and a furlough was re-issued by the War Department—this time for thirty days' leave of absence. With a light heart I went to my brother with the paper; and that night Mr. Laurie, on his return from the Postoffice Department, placed in my hand an envelope, which, I was surprised to find, contained one hundred dollars in greenbacks, and a slip of paper on which was written, "From a few friends who appreciate a sister's devotion." No name anywhere to tell who were the generous donors; and I know not to this day whence came this most welcome tribute.

The friends I had made in Washington were determined I should not leave that city, and it was decided that my brother should take my mother back to Hartford with him, with all her household effects; that I should resign my position in Albany; and that my friend Miss Hannum should join me in Washington. This programme was carried out.

The day following my brother's departure for home, a note was received by Mrs. Laurie, asking her to come to the White House in the evening with her family, and to bring Miss Nettie with her. I felt all the natural trepidation of a young girl about to enter the presence of the highest magistrate in our land; being fully impressed with the dignity of his office, and feeling that I was about to meet some superior being; and it was with trembling that I entered with my friends the Red Parlor of the White House, at eight o'clock that evening (December, 1862).

Mrs. Lincoln received us graciously, and introduced us to a gentleman and lady present whose names I have forgotten. Mr. Lincoln was not then present. While all were conversing pleasantly on general subjects, Mrs. Miller (Mr. Laurie's daughter) seated herself, under control, at the double grand piano at one side of the room, seemingly awaiting some one. Mrs. Lincoln was talking with us in a pleasant strain when suddenly Mrs. Miller's hands fell upon the keys with a force that betokened a master hand, and the strains of a grand march filled the room. As the measured notes rose and fell we became silent. The heavy end of the piano began rising and falling in perfect time to the music. All at once it ceased, and Mr. Lincoln stood upon the threshold of the room. (He afterwards informed us that the first notes of the music fell upon his ears as he reached the head of the grand staircase to descend, and that he kept step to the music until he reached the doorway).

Mr. and Mrs. Laurie and Mrs. Miller were duly presented. Then I was led forward and presented. He stood before me, tall and kindly, with a smile on his face. Dropping his hand upon my head, he said, in a humorous tone, "So this is our 'little Nettie,' is it, that we have heard so much about?" I could only smile and say, "Yes, sir," like any school-girl; when he kindly led me to an ottoman. Sitting down in a chair, the ottoman at his feet, he began asking me questions in a kindly way about my mediumship; and I think he must have thought me stupid, as my answers were little beyond a "Yes" and "No." His manner, however, was genial and kind, and it was then suggested we form in a circle. He said, "Well, how do you do it?" looking at me. Mr. Laurie came to the rescue, and said we had been accustomed to sit in a circle and to join hands; but he did not think it would be necessary in this instance. While he was yet speaking, I lost all consciousness of my surroundings and passed under control.

For more than an hour I was made to talk to him, and I learned from my friends afterward that it was upon matters that he seemed fully to understand, while they comprehended very little until that portion was reached that related to the forthcoming Emancipation Proclamation. He was charged with the utmost solemnity and force of manner not to abate the terms of its issue, and not to delay its enforcement as a law beyond the opening of the year; and he was assured that it was to be the crowning event of his administration and his life; and that while he was being counseled by strong parties to defer the enforcement of it, hoping to supplant it by other measures and to delay action, he must in no wise heed such counsel, but stand firm to his convictions and fearlessly perform the work and fulfill the mission for which he had been raised by an overruling Providence. Those present declared that they lost sight of the timid girl in the majesty of the utterance, the strength and force of the language, and the importance of that which was conveyed, and seemed to realize that some strong masculine spirit force was giving speech to almost divine commands.

I shall never forget the scene around me when I regained consciousness. I was standing in front of Mr. Lincoln, and he was sitting back in his chair, with his arms folded upon his breast, looking intently at me. I stepped back, naturally confused at the situation—not remembering at once where I was; and glancing around the group, where perfect silence reigned. It took me a moment to remember my whereabouts.

A gentleman present then said in a low tone, "Mr. President, did you notice anything peculiar in the method of address?" Mr. Lincoln raised himself, as if shaking off his spell. He glanced quickly at the full-length portrait of Daniel Webster, that hung above the piano, and replied, "Yes, and it is very singular, very!" with a marked emphasis.

Mr. Somes said: "Mr. President, would it be improper for me to inquire whether there has been any pressure brought to bear upon you to defer the enforcement of the Proclamation?" To which the President replied: "Under these circumstances that question is perfectly proper, as we are all friends [smiling upon the company]. It is taking all my nerve and strength to withstand such a pressure." At this point the gentlemen drew around him, and spoke together in low tones, Mr. Lincoln saying least of all. At last he turned to me, and laying his hand upon my head, uttered these words in a manner that I shall never forget: "MY CHILD, YOU POSSESS A VERY SINGULAR GIFT; BUT THAT IT IS OF GOD, I HAVE NO DOUBT. I THANK YOU FOR COMING HERE TO-NIGHT. IT IS MORE IMPORTANT THAN PERHAPS ANYONE PRESENT CAN UNDERSTAND. I must leave you all now; but I hope to see you again." He shook me kindly by the hand, bowed to the rest of the company, and was gone. We remained an hour longer, talking with Mrs. Lincoln and her friends, and then returned to Georgetown. Such was my first interview with Abraham Lincoln, and the memory of it is as clear and vivid as the evening on which it occurred.

[* * * I looked up, and did not need to know by any one telling me who he was. Lincoln stood at the open window.

He was looking down, yet seeing nothing. His eyes were turned inward. He was thinking of the great work and duty that lay upon his soul. I think I never saw so sad a face in my life, and I have looked into many a mourner's face. I have been among bereaved families, orphan children, widows and strong men whose hearts have been broken by the taking away of their own; but I never saw the depth of sorrow that seemed to rest upon that gaunt, but expressive countenance. Yet there was a light in those deep-sunk eyes that showed the man who was before me as perhaps the best Christian the world ever saw, for he bore the world upon his heart. That man was bearing the country of his birth and love upon his naked soul. It was just one look; but I never have forgotten it, and through the dimness of all these years that great and patient man looks down upon me to teach me how to bear, and how to do, how to hope, and how to give myself for my fellow-men.

Lincoln was a noble representative of free institutions. He stood as the representative of that liberty which had been won by the swords of the Revolution, which had been organized by the earlier settlers of the Republic, and which has been adorned by many years of growth until the present day. The Revolution had passed before Lincoln's day; but he was a typical representative of the freedom of heart, and soul, and life which ought to be the most priceless inheritance of every American citizen. I think this was evinced in his whole course and conduct. He was surrounded by able men.

The sword and the pen both had their heroes; but before this man every one chose to pause, and his choice was always the wisest of all. I do not know what Lincoln would have done without support; but through all troubles, the individuality of that one man, his unflinching courage, his broad sympathy and charity, his homely common sense, his indomitable rectitude and unshaken faith ran like a pulse of fire, a thread of gold.

You may speak of the arch of honor that spans those years of struggle. You may write the names of great generals, admirals, statesmen, senators, and governors upon separate stones. But, on that one stone which bound them together, without which the arch would have fallen into ruin and confusion, you must write LINCOLN'S name.

I mention a third thing for which Lincoln was great. We have had great men who were as cold as the marble in which their statues have been cast. We have had men who had no more warm blood in their hearts than the bronze tablets upon their tombs. We have had great statesmen, great warriors, great philosophers, great men of letters, all of them cold as icebergs, with no popular sympathies, no real tenderness, no heart beneath their garments.

We have had men placed as Lincoln was who had calmly written out his same gigantic campaign and could accept death, peril, or disgrace, as well as honor, with the same calm impassibility with which you might move the knight or the bishop from one square on the chessboard to another. We have had men who left behind them mighty names; and no one child sobbed when they were gone. But not a dry eye appeared amid thousands of children when the splendid, heroic Lincoln, with his wisdom, sagacity, and patriotism, was taken away. He carried a tender heart, the heart of a little child, the heart of a woman when she has given her promise to the man she loves.

Back of that rough, angular form and seemingly uncouth demeanor there lay a heart as white as snow, and so dropping with the love of humanity that, if I were to take out of one of those Christian centuries the heart of the one whom I believed to be the most loving, the most tender, I would take it from the breast of Abraham Lincoln.

What soldier in his standing army, bleeding and with dusty feet, could enter the chamber of any other ruler in this world and plead his cause as a friend? What woman, tearful because her son was in peril, when a stroke of the President's hand would set him free, could anywhere else force her way to him through lines of senators, and then receive consolation? What man, within the memory of man, has ruled without jealousy and fanaticism, and to whom every man in the land could turn his thought, in hope, in prayer, as to a patient or never-failing friend? Was there ever a leader of the American people who got so near the heart of his generation as did Abraham Lincoln? And perhaps, with all his greatness, this is one of his greatest claims to immortal memory. The writer dies; the honored philosopher fades away with the changes of time; the scientific man is blotted out by the record of successive thought; the poet's sweetest lays may be folded away like a garment, to put some newer and better one in its place; but the love of the human heart is the one enduring thing in this world of ours; and where all these things will pass away, the man who is a lover of his country, who is a lover of his native land, is the man whose immortality is best secured, and that man was Abraham Lincoln.

I can say nothing, in this brief review of his work, of the emancipation of the slave, except to say that that patience, wisdom, and infallible instinct as to the right time of doing anything is illustrated in this, perhaps, as no other single incident of his career. And when I come to one effort it seems to me I wanted to lay my fingers on my lips and never speak another word. When he climbed that height at Gettysburg, and stood on the scene of the terrible conflict, on that ground made sacred with the bodies of our patriot soldiers, the eloquence of his lips, the impressiveness of his mien, and the words uttered by his heart through his tongue, made that oration which, in the history of American eloquence, puts culture into the shade, for it was the eloquence of the noblest American upon the noblest occasion in the history of mankind.

In the old days every cathedral had its chime of bells. A new bell had to be cast, and it was to be strung up far into the tower to exorcise the demons and call the people to morning worship. The bell was in process of casting in the mold, and there were joy and gladness. Priests brought the crucibles and bronze articles to the mould, and the molten metal began to make its way toward the great hole in which the cast was being prepared. Suddenly the great gathering was swayed with some sudden emotion. There was a danger of the failure of the cast through insufficient metal. The cry was, What shall be done? It was soon decided. Every one gave something, some article of value to cast into the seething pot. Women tore off their bracelets. Others ran and brought silver vessels; priests brought the appurtenances of the sanctuary and flung them into the seething, boiling furnace; and at last there was sufficient. It cooled, and was swung into the tower, and there never was a sweeter-toned bell in all the world, and the sacrifices that had been made in flinging the treasure into the bell made its notes those of silver and gold as they rang out on the sweet morning air. The old bell that proclaimed liberty at Philadelphia is a useless bell to-day. We have done the casting all these years of that bell of liberty which is to be rung in the ages to come, high up above the people and the sound of the nations and the war and the peace of the world.

We hope and pause when the golden bell is rung, and we seem to hear its silver chiming as it calls to prayer. We hear its deeper notes when it warns us with its significant alarm and joyous clang that it is positively above us. How sweet is that bell of liberty. Let us not forget what makes it sweet is because men have cast sacrifices for the golden hope of manhood and life. Let us not forget that if it rings so sweetly and is to ring forever in the name of liberty, some of that sweetness comes from Abraham Lincoln; for, when that bell was in the molten furnace of war and the crucible of trial, there was cast into it the pure gold of his manly life.—Rev. E. C. Bolles, at Lafayette Camp.]

WE MAKE HISTORY.

We enter the Interior Department—Form the acquaintance of Mrs. Anna M. Cosby—Meet Geo. D. Prentiss and many prominent people—Frequently visit the White House—We hold a seance at Laurie's, the President attending—"Bonnie Doon"—Mrs. Miller causes the piano to dance—The scene at the front depicted—The President advised by "Dr. Bamford" to go to the Army of the Potomac and talk with the soldiery—"The simplest remedies the best"—The President grants a furlough to A. L. Gurney—The President speaks his views upon Spiritualistic communications—Advised not to make the seances public information—Mrs. Miller moves the piano while the President sits upon it.

On the Monday following I found employment (through the kindness of Mrs. Lincoln) in the seed-room, a division of the "Department of the Interior," which was under the control of Mr. Newton. This room was part of a building on F street near Seventh, where fifty to sixty occupants, the majority old ladies, and the balance children between the ages of ten and twelve, found employment. My duties consisted of sewing together the ends of curious little sacks—each sack containing a gill of seed corn, beans, etc., as the case might be; which work was little more than mere pastime. We entered the room at nine in the morning, leaving it at twelve; returning at one, and leaving again at three in the afternoon. For this work I received one dollar per day. A few days later my friend Parnie joined me, also entering this room, doing the same work, and receiving the same compensation.

In the meantime my evenings were well filled with circles, which were attended by many of the most prominent people in Washington. Among those I met and learned to love, and who in turn became warmly attached to myself and friend, was Mrs. Anna M. Cosby, whose father, Mr. Robt. Mills, was the architect of the public buildings of Washington; and whose husband was at this time consul at Geneva (?). Her home was a solid brick mansion on Capitol Hill—historical in its associations; having been known in Washington's day as the "Old Bell Tavern;" afterwards used as a bank until Mr. Mills changed it to a family residence. The old vaults still remained beneath the building; and its quaint arrangement and winding stairway were a novelty to my Northern eyes. The first floor of her house was occupied by John W. Forney; and a beautiful chamber on the second floor was usually occupied by General Simon Cameron when in Washington.

This lady was the patroness, as her father had been patron before her, of the Columbia Fire Company, which was located very near her residence. It was to her and her family that this company was indebted for the many privileges it enjoyed—her father being active in establishing it, and furnishing it with the motto, "The performance of duty insures the protection of God." This lady, after a time, insisted upon our "making her house our home;" and in its refining and elevating atmosphere, surrounded by all that wealth could give, we passed many happy weeks and formed many pleasant associations. At her house I met with Mr. Joshua Speed, Mr. Lincoln's former law partner. At one of her circles, held in her beautiful parlors, I also met Geo. D. Prentiss, the well-known editor of the Louisville Journal." Here I gave many private sittings to distinguished people, whose names I never knew; but who were apparently earnest investigators, and seemed satisfied with the truths they obtained. In short, every moment was filled to the utmost, and the time so occupied passed quickly and pleasantly.

Prior to leaving Mr. Laurie's to become the guest of Mrs. Cosby I had another important interview with President Lincoln. One morning, early in February, we received a note from Mrs. Lincoln, saying she desired us to come over to Georgetown and bring some friends for a seance that evening, and wished the "young ladies" to be present. In the early part of the evening, before her arrival, my little messenger, or "familiar" spirit, controlled me, and declared that (the "long brave," as she denominated him) Mr. Lincoln would also be there. As Mrs. Lincoln had made no mention of his coming in her letter, we were surprised at the statement. Mr. Laurie rather questioned its accuracy; as he said it would be hardly advisable for President Lincoln to leave the White House to attend a spiritual seance anywhere; and that he did not consider it "good policy" to do so.

However, when the bell rang, Mr. Laurie, in honor of his expected guests, went to the door to receive them in person. His astonishment was great to find Mr. Lincoln standing on the threshold, wrapped in his long cloak; and to hear his cordial "Good evening," as he put out his hand and entered. Mr. Laurie promptly exclaimed, "Welcome, Mr. Lincoln, to my humble roof; you were expected" (Mr. Laurie was one of the "old school gentlemen"). Mr. Lincoln stopped in the act of removing his cloak, and said, "Expected! Why, it is only five minutes since I knew that I was coming." He came down from a cabinet meeting as Mrs. Lincoln and her friends were about to enter the carriage, and asked them where they were going. She replied, "To Georgetown; to a circle." He answered immediately, "Hold on a moment; I will go with you." "Yes," said Mrs. Lincoln, "and I was never so surprised in my life. He seemed pleased when Mr. Laurie explained the source

(Continued on page 10.)

THE SPIRITUAL LIFE.

Let Us Be Spiritualists in Deed as Well as in Thought.

The spiritual life is a simple one, for truth is best expressed in a life free from pretensions. The complexities of so-called modern existence are composed of non-essentials.

Unnecessary wants, not genuine needs, cause worry. To worry is to age rapidly. To do one's duty calmly, truthfully, conscientiously, living but "one day at a time," is to remain ever young in spirit.

If the spirit remains young the body will mirror forth the condition of its commander—the soul—in a youthful appearance, free from the frowns of age.

How quickly we recognize the youthfulness in those we meet. We recall with pleasure a calm, kindly face, and we say, when speaking of such a one: "He never worried, but was always hopeful of better things." In our youth, all of us realize quickly that he of the hopeful, kindly countenance belonged to that high order of human beings best described by our youthful but comprehensive term "good."

This "good" man was good because he was a lover of humanity, and he was not afraid to let the light of his deeds so shine that even the babes in arms recognized the sterling quality of his spirituality. We do not remember the name of his religion—indeed, we are not sure that he was a member of a church congregation—but we know he was a good man. His was the great practically applied optimism known in these later days under the various names of Naturalism, Spiritualism, Humanitarianism and New Thought. But even though religion is found with real goodness, we forget the religion and remember the goodness.

The recognition of the trueness and richness of soul possessed by others is therefore not circumscribed by the narrow boundaries of creed or church. To live in order to benefit humanity is truly an ideal worthy of the efforts of all, for if we work without hope of reward we demonstrate in the most unselfish degree our true mission in this preparatory stage of our existence.

If this life were all, if we were here only for a day and tomorrow pass into nothingness, then we could perhaps afford to cherish petty grievances, and seek to "revenge" real or fancied wrongs; but when we fully realize the fact that life here is as one grain to the countless millions of grains of sand on the shores of the ocean in its proportion to the future ages we shall live, then we will see our pettiness and our narrowness in their true light, and our daily thoughts will be broadened accordingly.

It is only through ceasing to rail, and by beginning to help, that we advance. To see the bright lining of our troubles, we must have the illuminating power of a broadened sun of spirituality within.

Let us, then, allow the bright light of the heaven that is within us to shine, forth through our countenances, our deeds, our words, that the world-darkened children of fear may bask in its rays and cease to despair, to jeer, to curse, and begin to take heart of courage to do the world's work cheerfully and well.

By giving we gain, and by gaining we are enabled to give tenfold. True, many of us have neither money nor lands, but we can give kindness and love; for of these we should have an inexhaustible supply.

Let us turn to our good friend, Marcus Aurelius Antoninus. We will question him:

"Do you believe that some men's troubles are too severe?"

Hark to the answer:

"Nothing happens to any man which he is not formed by nature to bear. Things themselves touch not the soul, not in the leas degree; nor have they admission to the soul, nor can they turn or move the soul."

"Do you think that revenge is justifiable?" Hear now the answer of the man who once ruled the Romans:

"The best way of avenging thyself is not to become like the wrong-doer. In the gymnastic exercises suppose that a man has torn thee with his nails, and by dashing against thy head has inflicted a wound. Well, we neither show any signs of vexation, nor are we offended, nor do we suspect him afterwards as a treacherous fellow; and yet we are on our guard against him, not however as an enemy, nor yet with suspicion, but we quietly get out of his way. Something like this let thy behavior be in all other parts of life; let us overlook many things in those who are like antagonists in the gymnasium."

"Should we think much of the future, and plan to be able to meet its problems?" we ask.

"Let not future things disturb thee, for thou wilt come to them, if it shall be necessary, having with thee the same reason which now thou usest for present things. Look within. Within is the fountain of good, and it will ever bubble up. The art of life is more like the wrestler's art than the dancer's in respect of this, that it should stand ready and firm to meet onsets which are sudden and unexpected."

Thus we learn of the ancients' patience and forbearance, wisdom and philosophy, and we build these facts into our structure of memory until we have but to turn to recollection for the references to annotate our book of life.

Learning through the mistakes of others to avoid the disasters that may occur in our own careers seems the part of wisdom, but to bravely meet the smiting hand of our own ignorance is to gain in knowledge.

The spiritual life, then, is a simple life—a life made up of good deeds kindly done, of cheerful words gladly spoken, of personal wrongs hidden and forgotten in the haste to help other unfortunates forget their troubles.

To assist others is but lending to ourselves of the storehouse of life, for no life can be complete in a selfish solitude. We must be unselfish citizens of the world if we would hope to reap the world's lasting benefits.

Let us be Spiritualists in deed as well as in thought, and cease to build up the huge blocks of criticism, coldness, cynicism and unkindness; for the resulting wall will surround and finally envelop in much the same way as that which shut from Mirza's prisoner light and life.

F. M. SNARRENBERGER.

GIRL MENTALLY LIKE INFANT.

Owing to a strange case of mental relapse Miss Mary Scalley, 19 years old, who was a few days ago like any other young woman; bright, active, and enjoying health, to-day is again like a baby, scarcely able to walk and appreciating nothing of what goes on around her. She resides at Morristown, N. J.

Twice before she had these periods of relapse to infancy. She is not weak in intellect, as she was graduated from a parochial school as one of the brightest members of her class.

Her case is not one of insanity, but she is incapable of thought, speech, or responsible action. To all intents and purposes she is an infant. This is a case, no doubt, of spirit control.

ASTRAL.

WAS ABRAHAM LINCOLN A SPIRITUALIST?

A Chapter of Interesting White House Incidents and Incontrovertible Statements

That Show Spiritualism's Outreach and Worth.

(Continued from page 9.)

of our information; and I think it had a tendency to prepare his mind to receive what followed, and to obey the instructions given.

On this occasion, as he entered the parlor, I made bold to say to him, "I would like to speak a word with you, Mr. Lincoln, before you go, after the circle." "Certainly," he said; "remind me, should I forget it."

Mr. and Mrs. Laurie, with their daughter, Mrs. Miller, at his request, sang several fine old Scotch airs—among them, one that he declared a favorite, called "Bonnie Doon." I can see him now, as he sat in the old high-backed rocking-chair; one leg thrown over the arm; leaning back in utter weariness, with his eyes closed, listening to the low, strong, and clear yet plaintive notes, rendered as only the Scotch can sing their native melodies. I looked at his face, and it appeared tired and haggard. He seemed older by years than when I had seen him a few weeks previously. The whole party seemed anxious and troubled; but all interest centered in the chief, and all eyes and thoughts were turned on him. At the end of the song he turned to me and said, "Well, Miss Nettie, do you think you have anything to say to me to-night?" At first I thought he referred to the request I had made when he entered the room. Recollecting myself, however, I said, "If I have not, there may be others who have." He nodded his head in a pleasant manner, saying, "Suppose we see what they will have to tell us."

Among the spirit friends that have ever controlled me since my first development was one I have before mentioned—known as "old Dr. Bamford." He was quite a favorite with Mr. Lincoln. His quaint dialect, old-fashioned methods of expression, straightforwardness in arriving at his subject, together with fearlessness of utterance, recommended him as no finished style could have done. This spirit took possession of me at once. As I learned from those in the circle, the substance of his remarks was as follows: "That a very precarious state of things existed at the front, where General Hooker had just taken command. The army was totally demoralized; regiments stacking arms, refusing to obey orders or to do duty; threatening a general retreat; declaring their purpose to return to Washington. A vivid picture was drawn of the terrible state of affairs, greatly to the surprise of all present, save the chief to whom the words were addressed.

When the picture had been painted in vivid colors, Mr. Lincoln quietly remarked: "You seem to understand the situation. Can you point out the remedy?"

Dr. Bamford immediately replied: "Yes; if you have the courage to use it."

"He smiled," they said, and answered, "Try me." The old doctor then said to him, "It is one of the simplest, and being so simple it may not appeal to you as being sufficient to cope with what threatens to prove a serious difficulty. The remedy lies with yourself. Go in person to the front; taking with you your wife and children; leaving behind your official dignity, and all manner of display. Resist the importunities of officials to accompany you, and take only such attendants as may be absolutely necessary; avoid the high grade officers, and seek the tents of the private soldiers. Inquire into their grievances; show yourself to be what you are, 'The Father of your People.' Make them feel that you are interested in their sufferings, and that you are not unmindful of the many trials which beset them in their march through the dismal swamps, whereby both their courage and numbers have been depleted."

He quietly remarked, "If that will do any good, it is easily done."

The doctor instantly replied, "It will do all that is required. It will unite the soldiers as one man. It will unite them to you in bands of steel. And now, if you would prevent a serious, if not fatal, disaster to your cause, let the news be promulgated at once, and disseminated throughout the camp of the Army of the Potamac. Have it scattered broadcast that you are on the eve of visiting the front; that you are not talking of it, but that it is settled that you are going, and are now getting into readiness. This will stop insubordination and hold the soldiers in check; being something to divert their minds, and they will wait to see what your coming portends."

He at once said, "It shall be done." A long conversation then followed between the doctor and Mr. Lincoln regarding the state of affairs, and the war generally. The old doctor told him "that he would be renominated and re-elected to the presidency." They said that he sadly smiled when this was told him, saying, "It is hardly an honor to be coveted, save one could find it his duty to accept it."

After the circle was over, Mr. Laurie said, "Mr. Lincoln, is it possible that affairs are as bad as has been depicted?" He said, "They can hardly be exaggerated; but I ask as a favor of all present that they do not speak of these things. The Major there," pointing to an officer of that rank who was in their party, "has just brought despatches from the 'front' depicting the state of affairs pretty much as our old friend has shown it; and we were just having a Cabinet meeting regarding the matter, when something, I know not what, induced me to leave the room and come down stairs, when I found Mrs. Lincoln in the act of coming here. I felt it might be of service for me to come; I did not know wherefore." He dropped his head as he said this—leaning forward in his chair as if he were thinking aloud. Then, looking up suddenly, he remarked, "Matters are pretty serious down there, and perhaps the simplest remedy is the best. I have often noticed in life that little things have sometimes greater weight than larger ones." As they rose to depart, he turned to me, saying, "Now I will hear what you have to say to me." Going to one side of the parlor, we sat down, and I laid before him the case of a friend who had been nearly two years in the service in the Army of the Potomac, and who was a lieutenant in the Thirtieth N. Y. Regiment. He had seen hard service in camp and field, and had never asked for a furlough during that period. At this time, as his colonel was ordered to Washington on duty for a few weeks, he sent in a petition to the War Department for a furlough, signed by all the superior officers of his regiment and brigade. Not doubting the granting of the furlough, nor waiting for its arrival, feeling sure of its coming and being forwarded, he went with his colonel to Washington. Unfortunately, the day before, he had received the announcement that the application had been rejected, and that an order was then at the department for his arrest for "absence without leave." I stated these facts in full to Mr. Lincoln, and said to him, "This young man is a true soldier, and was one of the first to respond to the call for troops. He has no desire or disposition to avoid or shirk his duty, and is intending to return and give himself up as soon as his colonel's business is completed. It occurred to me that you would be kind enough to interpose your hand between him and the consequences of his rashness in leaving the camp before the arrival of his furlough." He pleasantly smiled, and said, "I have so much to think of now, I shall forget all about this. You write it all out to me, giving me his name and regiment, and bring it to me tomorrow." Feeling sure of my cause, I was delighted, and thought of the pleasant surprise I had in store for my friend.

Mr. Lincoln bade us all a pleasant "good night" and departed, leaving us to talk over the curious circumstances of his coming and of its results.

It was at this seance that Mrs. Belle Miller gave an example of her power as a "moving medium," and highly amused and interested us by causing the piano to "waltz around the room," as was facetiously remarked in several recent newspaper articles. The true statement is as follows: Mrs. Miller played upon the piano (a three-corner grand), and under her influence it "rose and fell," keeping time to her touch in a perfectly regular manner. Mr. Laurie suggested that, as an added "test" of the invisible power that moved the piano, Mrs. Miller (his daughter) should place her hand on the instrument, standing at arm's length from it, to show that she was in no wise connected with its movement other than as agent. Mr. Lincoln then placed his hand underneath the piano, at the end nearest Mrs. Miller, who placed her left hand upon his to demonstrate that neither strength nor pressure was used. In this position the piano rose and fell a number of times at her bidding, At Mr. Laurie's desire the President changed his position to another side, meeting with the same result.

The President, with a quaint smile, said, "I think we can hold down that instrument." Whereupon he climbed upon it, sitting with his legs dangling over the side, as also did Mr. Somes, S. P. Kase, and a soldier in the uniform of a major (who, living, will recall the strange scene) from the Army of the Potomac. The piano, notwithstanding this enormous added weight, continued to wabble about until the sitters were glad "to vacate the premises." We were convinced that there were no mechanical contrivances to produce the strange result, and Mr. Lincoln expressed himself perfectly satisfied that the motion was caused by some "invisible power;" and when Mr. Somes remarked, "When I have related to my acquaintances, Mr. President, that which I have experienced tonight, they will say, with a knowing look and wise demeanor, 'You were psychologized, and as a matter of fact (versus fancy) you did not see what you in really did see." Mr. Lincoln quietly replied, "You should bring such person here and when the piano seems to rise, have him slip his foot under the leg and be convinced (doubtless) by the weight of evidence resting upon his understanding."

When the laughter caused by this rally had subsided, the President wearily sank into an arm-chair, "the old tired, anxious look returning to his face."

This never-to-be-forgotten incident occurred on the fifth day of February, 1863.

I believe that Mr. Lincoln was satisfied and convinced that the communications he received through me were wholly independent of my volition, and in every way superior to any manifestation that could have been given by me as a physical being. This he affirmed in my presence and in my hearing in answer to a question by Mr. Somes as to what he thought of the source of what he had experienced and heard from time to time in the form of Spiritualistic manifestations. He replied, "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowledge of the facts communicated to me, nor of what was transpiring in my cabinet meeting prior to my joining this circle, nor of affairs at the front [the army], nor regarding transpiring events which are known to me only, and which I have not imparted to any one, and which have not been made public."

As he spoke, his face was earnest and in repose, and he laid one hand in the other impressively (as was his custom). He likewise comprehended that I was ignorant of the very facts surrounding the information of which I was the agent.

It has frequently been stated that Mr. Lincoln was a Spiritualist. That question is left open for general judgment. I do know that he held communication with numerous mediums, both at the White House and at other places, and among his mediumistic friends were Charles Foster, Charles Colchester, Mrs. Lucy A. Hamilton, and Charles Redmond, who warned Mr. Lincoln of the danger that faced him before he made that famous trip between Philadelphia and Washington, on which occasion he donned the Scotch cap and cape; and which warning saved him from assassination.

If he had not had faith in Spiritualism, he would not have connected himself with it, and would not have had any connections with it, especially in peculiarly dangerous times, while the fate of the nation was in peril. Again, had he declared an open belief in the subject, he would have been pronounced insane and probably incarcerated.

A man does not usually follow or obey dictation in which he has no faith, and which does not contain information of active present value to him. This argument, together with his following of the spirit dictation which passed through me, goes a great way toward a critical and correct judgment in this matter, especially when verification is at hand. It is also true that Mrs. Lincoln was more enthusiastic regarding the subject than her husband, and openly and avowedly professed herself connected with the new religion.

Mr. Somes frequently warned me that it would be unwise to talk with newspaper men, or to answer any of the many inquiries that were constantly made regarding the subject of our presidential seances—saying impressively, "Do not make these matters public property in any such manner at the present time. Reserve your statements of experiences until sufficient time has elapsed to remove any condemnatory criticism, which would naturally be caused by the present excitement of war, and for the time when the people are ready to look upon past and present events with coolness and correctness, at which time a true and dispassionate judgment will be reached, for you will then receive an impartial hearing, and at the same time make evident the truths of Spiritualism." He added, "You are at liberty to quote me and to use my name in connection with any events herein stated in which I was a participant." The value of his opinion is apparent, and I may add that I followed this advice implicitly. The time has arrived when we can criticise freely, judge dispassionately, and reach a true conclusion regarding those events which had to do with the greatest man of his time—the chief actor in the tragedy of modern years, which centered upon us the gaze of the civilized world.

PERILOUS TIMES.

I make a strange error—The President visits the Army of the Potomac at the instigation of the spirits—Mrs. Lincoln is distracted, and we comfort her—A sitting while the battle of Chancellorsville goes on and the result forteold—We depart with an armful of flowers—Visit to Mount Pleasant Hospital, where father greets us.

The next day was Sunday, and Mr. Lincoln had evidently forgotten that fact when he bade me bring him my request in writing. I therefore used a part of the day to write out a plain statement of the case. I considered it almost a State document, addressed it "To the President of the United States"; and thoughtlessly, or rather with great deliberation, believing it necessary, signed my full baptismal name to the paper. Since I had responded to a name, I had been called "Nettie" by old and young, and had almost forgotten that my proper name was "Henrietta."

Sunday morning's issue of John W. Forney's "Gazette" born in startling headlines: "The President is about to visit the Army of the Potomac." Then followed a statement of what gunboat was in preparation to take him and his family to Fortress Monroe; and other matter showing literal obedience to the directions given the night previous. These papers, I learned, were scattered by the thousand throughout the army, as quickly as they could be conveyed there.

On Monday morning, with my paper in hand, I visited the White House. Going up to the waiting room, I sent it in by "Edward," and anxiously awaited the result. Twenty minutes or more must have passed when "Edward" came out, and said, "The President desires that you call to-morrow." I was thunderstruck; not knowing what this might indicate. I knew that without the consent and knowledge of my friend I had furnished the full facts of his whereabouts and his acts to headquarters; and knew not how my action might be considered by him and his colonel. Startled and full of doubt, I walked to the broad stairway, and when halfway down met the major (whose name I have forgotten, but who was with the President on the occasion of the sitting the Saturday previous), who instantly recognized me, and raised his cap and bowed pleasantly. I left the White House, going to the Postoffice Department for my mail, then returned to Georgetown to find the major awaiting me. He came to me as I entered and said, "Mr. Lincoln sent me to you with this note. He says he thinks it will answer every purpose. He told me to tell you he had left it without date, as you could not tell him the precise date of your friend leaving the camp, and being without date, it therefore covers all back time. He would have given it to you in person, but he did not recognize the name attached to the foot of the paper containing the statement. When I went into the room," he added, "after meeting you on the stairs, the President took up the paper and said, in a perplexed way, 'This lady states that I requested her to write this out. I do not remember the name or the circumstance, and yet there is something familiar about it.' I stepped up to Mr. Lincoln, and glancing at the name, replied, 'It is that little medium we saw in Georgetown.' 'Oh, yes,' he exclaimed, 'I fully remember now. Go out and bring her in.' I hurried out," added the major; "but you having left, I failed to find you." He then said, 'This matter must be attended to at once,' and writing on this card, as you see, he inclosed it in an envelope and bade me bring it to you." I opened it and read the following: "Leave of absence is granted to A. L. Gurney, Comp. G, 30th N. Y. Reg., and he will report to his company Feb. 17, 1863"—thus giving him ten days' additional leave (the time was afterwards extended to the 27th, merely changing the date). I have no doubt this gentleman treasures to this day that souvenir of our martyred President. I thanked the major for his kindness, and bade him extend to Mr. Lincoln my grateful acknowledgment, impulsively remarking, "How good of him to do this thing!" To which the major replied, "It is a common thing for him to do these acts. He is all the time doing something of the kind."

The President's visit to the "front" and the ovation tendered him showed the spontaneous uprising of a people to receive a loved ruler. How he was literally borne on the shoulders of soldiers through the camp, and how everywhere the "boys in blue" rallied around him, all grievances being forgotten and restored, and his leaving a united and devoted army behind him when he returned to Washington,—are matters of history too well known to bear repeating.

He did not achieve the victory of carrying out to the letter, without a struggle, the directions of our unseen friends. Mrs. Laurie and myself visited the White House in the interval of the preparation and the time of departure; and Mrs. Lincoln informed us that they were being besieged by applications from members of both houses, and cabinet officers and their wives, for permission to go with them. And she remarked, in her quick, impulsive way; "But I tell Mr. Lincoln, if we are going to take the spirits' advice, let us do it fully, and then there can be no responsibility resting with us if it fail." I was controlled at this time, and "They" impressed upon her the importance of carrying this out as strictly as was consistent; as it was all important that the "man," not "the President," should visit the army. Disunionists had labored to fill the minds of the soldiers with the idea that the government at Washington was rioting in the good things of life and surrounded by pomp and display, while the soldiers were left to die in the swamps, neglected and forgotten; it was therefore necessary "that they should see the man in his simplicity," and that he should carry with him a personal influence which would be felt throughout the camp. The wisdom of his action is told in the result.

I think it was in May of that year that the battle of Chancellorsville was fought. My father was then with my eldest brother in hospital in Washington. Intending to visit him, I went by permission of Mrs. Lincoln to the White House hothouse to obtain a bouquet of flowers for him. Miss Parnie and myself applied to the private entrance, expecting only to receive the flowers and depart; Mrs. Cuthbert, Mrs. Lincoln's waiting-woman, eagerly met us at the door. "Oh, my dear young ladies," she exclaimed in her broken French fashion, "the madam is destracted. Come to her, I beg of you. She wants you very much." Surprised at her earnestness, we went up-stairs and were ushered into her bedroom. Mrs. Lincoln, in a loose wrapper, her long beautiful hair down her back and over her shoulders, was distractedly walking up and down the room. As she saw me she came forward and exclaimed, "Oh, Miss Nettie, such dreadful news; they are fighting at the front; such terrible slaughter; and all our generals are killed and our army is in full retreat; such is the latest news. Oh, I am glad you have come. Will you sit down a few moments and see if we can get anything from 'beyond?'"

No hint of the battle had as yet reached the public. I was surprised. I threw aside my things and we at once sat down. "Pinkie" controlled me instantly, and, in her own original way, assured Mrs. Lincoln that her alarm was groundless; that while a great battle had been fought and was still in progress, our forces were fully holding their own; and that none of the generals, as she had been informed, were slain or injured. She bade her have no fear whatever; that they would get better news by nightfall, and the next day would bring still more cheering results. This calmed her somewhat, and after I awoke she talked very earnestly with me to know if I fully trusted and believed in what was said through me. I assured her of my confidence in whatever was communicated, and it seemed to give her courage. It was now approaching one o'clock, and Mr. Lincoln entered the room; he was bowed as if bent with trouble, his face looking anxious and careworn. He shook my hand in a listless way and kindly inquired how I was, shaking hands with my friend also. He sat down at a little stand on which Mrs. Cuthbert had placed a cup of tea and a plate of crackers. It seemed that it was his custom at this hour to partake of this frugal lunch.

Mrs. Lincoln instantly began to tell him what had been said. He looked up with quick interest. My friend Parnie said, "Perhaps Mr. Lincoln would prefer to hear it direct; would you not like to, Mr. Lincoln?" He said, "If it would not tire your friend too much, yes." I hastened to assure him that I felt no weariness whatever, and again I was soon under control. This time it was the strong, clear utterance of one we had learned to call "Wisdom"; and Parnie told me that Mr. Lincoln listened intently to every word. For twenty minutes "he" talked to him, stating clearly the condition of affairs at the front; assuring him of what news he would receive by nightfall, and what the morrow would bring forth; and that in no wise was the battle disastrous; and though not decisive particularly in character, was sufficiently so to be a gain, not a loss, to the Union cause. He brightened visibly under the assurances given; and my friend said she had never seen me more impressive or convincing when under control.

Evidently "they" felt his need in that hour, and met it. When I awoke his tea stood untasted and cold, and as none seemed to think of it that should have done so, my friend quietly arose, and, taking it from the stand, handed it to Mrs. Cuthbert, and said, "Change this for a hot cup and bring it soon." No one seemed to think she was stepping out of her place in thus thinking of the weary man before us. It was quickly brought, and he drank it with a relish, but left the crackers untasted. He shook us warmly by the hand, and with a pleasant smile passed back to his private apartments.

I need not say that our hands were well filled with flowers when we left the White House. However, it was then too late to go to the camp. The next morning, on our way to the hospital, we called at the White House and received from Mrs. Cuthbert the assurance that the news had been received as predicted, and that "Mr. and Mrs. Lincoln were both feeling much better and full of hope."

Taking the cars at Fourteenth street, we made our visit to Mount Pleasant Hospital. Its thousands of clean, white empty tents, full of little cot-beds, suggested the possibilities of war, but presented none of its horrors. My brother was somewhat better, although still in bed; and my father was glad to see his visitors. We stayed a few hours, and he showed us over the departments; taking us to the surgeons' headquarters, where all seemed quiet and peaceful. We returned to the city, little dreaming of the scene that would greet us when we again visited the camp.

A TEST SEANCE.

We are requested to attend a private seance at the White House—The President asks me to demonstrate my "rare gift," as he called it—The two soldiers present in citizen's dress—"Perfectly satisfactory," said Mr. Lincoln; "Miss Nettie does not require eyes to do anything"—Tracing lines upon the map; I do not hear the import of the seance—Those were not days for trifling—An account of a witty application of a part of Knox's poem, "Why Should the Spirit of Mortal Be Proud?"—The complete poem.

There was another meeting with Mr. Lincoln which is interesting and of considerable value. Shortly after my return to Washington, and while visiting Major Chorpenning one evening, Mr. Somes called. After an exchange of compliments, he stated that he had been requested to have me attend a seance, and as the same was of a private character he was not at liberty to say more. We all suspected the truth, however, and I instantly made ready to accompany him. After entering the carriage provided for the occasion, he informed us that our destination was the White House, explaining that while at the War Department that afternoon he had met Mr. Lincoln coming from Secretary Stanton's office. Mr. Somes bowed to the President and was passing onward when Mr. Lincoln stopped him, asking whether Miss Colburn was still in the city, and if so, whether it were possible to have her visit the White House that evening. Upon a reply in the affirmative to both questions, Mr. Lincoln remarked, "Please bring her to the White House at eight or nine o'clock, but consider the matter confidential."

By the time Mr. Somes had completed his recital we were at the door of that historic mansion, and a servant, who was evidently on the watch for us, quickly opened the door and we were hurried up stairs to the executive chamber, where Mr. Lincoln and two gentlemen were awaiting our coming. Mr. Lincoln gave an order to the servant, who retired, and a moment later Mrs. Lincoln entered. I am satisfied from what followed that she was summoned on my account to place me more at ease than otherwise, under the circumstances, would have been the case. Mr. Lincoln then quietly stated that he wished me to give them an opportunity to witness something of my "rare gift," as he called it, adding, "You need not be afraid, as these friends have seen something of this before." The two gentlemen referred to were evidently military officers, as was indicated by the stripe upon their pantaloons, although their frock coats, buttoned to the chin, effectually concealed any insignia or mark of rank. One of these gentlemen was quite tall and heavily built, with auburn hair and dark eyes, and side whiskers, and of decided military bearing. The other gentleman was of average height, and I somehow received the impression that he was lower in rank than his companion. He had light brown hair and blue eyes, was quick in manner, but deferential towards his friend, whose confirmation he involuntarily sought or indicated by his look of half appeal while the conversation went on.

We sat quiet for a few moments before I became entranced. One hour later I became conscious of my surroundings, and was standing by a long table, upon which was a large map of the Southern States. In my hand was a lead pencil, and the tall man, with Mr. Lincoln, was standing beside me, bending over the map, while the younger man was standing on the other side of the table, looking curiously and intently at me. Somewhat embarrassed, I glanced around to note Mrs. Lincoln quietly conversing in another part of the room. The only remarks I heard were these: "It is astonishing," said Mr. Lincoln, "how every

(Continued on page 11.)

EXCELLENT RESULTS.

Some Experiences in Spiritual Manifestations.

A friend to whom I had written concerning a seance I had witnessed some years ago, writes me in answer, under date of March 15, 1905: "I doubt not there is something in spiritual phenomena, but what and how much I don't know. I have encountered many frauds in that line; but this may be taken only to prove that there is a genuine."

We have a young lady friend who plays beautifully on the piano without knowing one note from another, or one key from another. She has never been known to play a piece that is written. When she gets through playing a piece she will say, "That was Beethoven," Liszt, or Mendelssohn," etc., as the case may be. She claims that she is controlled by these great musicians.

Sometime ago she and her mother began to hear what seemed to be telegraphic ticking on the table and chairs, without their touching them. It was new to them. She invited me and a learned friend of mine to bring an operator and test it one night. We got a young man who had never attended a seance—got him at one of the Western Union offices. He got intelligible communications and conversed with the invisible operator by tapping on the table with his pencil. The young woman and her mother know absolutely nothing about telegraphy. The name given by the spirit operator was that of a former acquaintance of the medium, who had committed suicide. He was a telegraphic operator. The medium said he used to call her by a name which was not her real name. She told the operator we took there to ask him what he called her. He gave it by ticks, and the operator called it out.

Once I invited a noted medium to give a seance in my parlor. I invited in my neighbors until we had fifteen present in all, mostly unbelievers. After the dark room performance was over, the floating musical instruments, etc., (the two guitars and violin being my own) all of which was wonderful, we sat down in the room and turned on the lights. Mr. S., the medium handed me his slate and asked me to examine it. I did so and rubbed it well on both sides, to be sure there was no writing on it. He then put a piece of slate pencil on it and took the slate by one end and reached it out at arm's length, placed the other end against the wall. He then turned to my wife and said, "Mrs. ——, if there is any message you would like to have from the spirit world, call for it." She said: "I wish some one would tell me something about M—," our little girl who had passed over some years before, about which the medium knew nothing. Immediately there began a sound as of some one writing on the slate with a slate pencil. After a little while it stopped. The medium then asked, "Are you through?" There were three ticks on the slate as if done with the pencil. Then he said, "Sign your name," and there was a little more writing and three more taps. The medium then without looking at the slate handed it to Mrs. —— and said, "Read what is on it."

I got up and went around to look over her shoulder. These words were written on the slate as clearly as any one could with a slate pencil, "Mabel is with me and we are happy. Mary."

Mary was Mrs. ——'s sister. Mrs. —— said, "why that is Mary's handwriting." She then got one of Mary's letters and found that on the slate certain letters were made in her peculiar style in the old letter. Farce was simply impossible in this case. Let us look further. AN INVESTIGATOR.

THE CHRISTIAN ISRAELITES.

Different Religious Cults That Arise Frof Time to Time.

If it is difficult to originate a new joke it is still more difficult to invent a new religion. The sense of humor is not so wide-spread as the sense of the supernatural. Man has been hammering away at religion ever since he began to feel that he was at all different from other animals. Hence a Moses is likely to appear long before a Mark Twain.

The "Christian Israelites" over at Benton Harbor, Mich., are regarded as "freaks." Perhaps they deserve no better title. But a "freak" flower is usually one which has just been produduced by some caprice of nature. The "Christian Israelites" and most other modern religious sects are not "freaks" in the meaning of the word. They are for the most part adapters of religious and metaphysical ideas which have run down through human history from an exceedingly early date.

The "Christian Israelites," for instance, have a queer way of dividing the human being up into three parts. Body and soul are not enough for them. They talk about body, soul and spirit, and quote several passages from the bible in proof of their phraseology. But this division is an old one. The ancient Christian fathers had a special name for it. It was called trichotomy, and was quite different from the modern tracheotomy. It signified that those who believed in it held the body to be one thing, the animal soul (which we share with all other living creatures) to be a second thing, and the spirit to be a third and divine thing.

But the early Christian controversialists did not discover this theory. It is still studied in our universities out of the text books on Greek philosophy. The Greeks speculated about it as they did about everything else.

To come to more modern instances, most of the theories about the end of the world now taught by the "Israelites" can be found in the writings of Joanna Southcote, who lived in the eighteenth century. She believed that she was the woman who in the book of Revelation is promised the uncomfortable fate of being driven out into the wilderness. She prophesied the end of the world and then because of the exigencies of the situation postponed it several times. Toward the end of her life she believed that she was about to give birth to a second Messiah, but died before the accomplishment of her intention.

It will hardly do to blame the present age for the appearance of strange cults. It must be confessed that the present age perpetuates some of them. But that is, after all, a minor fault. They were handed down to us by our ancestors. We didn't invent them. We couldn't. They were all invented long ago. If now and then a magazine writer arises who thinks we are going crazy because we furnish the soil for strange religious growths, he should stop for awhile to contemplate the age which came before us.

The above, an editorial in the Chicago Tribune, illustrates a comprehensive truth. DIVINE WRIGHT.

The acknowledgment of weakness which we make in imploring to be relieved from hunger and temptation is surely wisely put in our prayer.—Thackeray.

Ambition makes more trusty slaves than need.—Ben Johnson.

WAS ABRAHAM LINCOLN A SPIRITUALIST?

A Chapter of Interesting White House Incidents and Incontrovertible Statements

Which Show Spiritualism's Outreach and Real Worth.

(Continued from page 10.)

line she has drawn conforms to the plan agreed upon." "Yes," answered the older soldier, "It is very astonishing." Looking up, they both saw that I was awake, and they instantly stepped back, while Mr. Lincoln took the pencil from my hand and placed a chair for me.

Then madam and Mr. Somes at once joined us, Mr. Somes asking, "Well, was everything satisfactory?" "Perfectly," responded Mr. Lincoln; "Miss Nettie does not seem to require eyes to do anything," smiling pleasantly. The conversation then turned, designedly I felt, to commonplace matters.

Shortly afterwards, when about leaving, Mr. Lincoln said to us in a low voice, "It is best not to mention this meeting at present." Assuring him of silence upon the question, we were soon again on our way to the major's.

Mr. Somes informed me that he heard enough in the opening remarks of the spirit to convince him that the power controlling knew why I had been summoned. He said I walked to the table unaided and requested that a pencil be handed me, after which the President requested Mr. Somes and Mrs. Lincoln to remain where they were at the end of the room. "In accordance with this request," said Mr. Somes, "we paid no attention to what was being said or done, further than to notice you tracing lines upon the map, and once one of the gentlemen re-sharpened the pencil for you." I never knew the purport of this meeting, nor can I say that Mr. Somes ever heard more regarding the strange affair. That it was important may be supposed, for those were not days for the indulgence of idle curiosity in any direction, nor was Mr. Lincoln a man to waste his time in giving exhibitions in occult science for the amusement of his friends.

The impressions left upon my mind could not be otherwise than gratifying, in finding myself the recipient of such unusual attentions, and, for the occasion, the central figure in what appeared to be a mysterious and momentous consultation. Had it been simply an experiment to test my mediumship, Mr. Somes and Mrs. Lincoln would have been included in the group that gathered around the table. Should the two stranger participants in that seance be now living, and by any chance these lines should be read by them, they will readily recall the scene, and fully recognize the incident from the remarks that were uttered at the time. I am confident that my services were appreciated, and that the spiritual guidance which found utterance through my lips was confirmatory of the plans which they had already prepared. As in this instance, so in many others, has this powerful aid been called upon and used to advantage, to further important national and personal interests, and accomplish results that simple human knowledge could not achieve.

Mr. Lincoln's fancy for poetry and song inclined towards those melodies which appealed to his emotional nature, as is illustrated by his keen appreciation of Mrs. Laurie's "Bonnie Doon," and his favorite poem, "Why Should the Spirit of Mortal Be proud?" I remember hearing him refer to the touching poem upon an occasion of peculiar interest, at which time he recited a part of it, applying the verses to the occasion in a very pleasant and happy manner. This incident is worthy of appearing in print:

One morning in January, 1863, Mrs. Laurie desired me to go to the White House and inquire after Mrs. Lincoln's health. Mrs. Laurie had visited Mrs. Lincoln the previous day, and found her prostrated by one of her severe headaches. It was about eleven o'clock when I called. Upon sending up my name and inquiry to Mrs. Lincoln, I was requested to walk up stairs to her rooms, where I found Mr. and Mrs. Lincoln, a gentleman and two ladies. I was cordially received by Mr. and Mrs. Lincoln, and presented to the guests, whose names were not mentioned, and when I noticed their glances, I knew that they had been told I was a "medium." After explaining my errand and being about to withdraw, Mrs. Lincoln asked whether I felt equal to the task of a seance. Noticing that all were expectant, I signified my willingness and reseated myself.

After Mrs. Lincoln had assisted me to remove my wraps, she requested that the friends present do the same. They declined. Whereupon, the gentleman, who was their escort, laughingly remarked, as he indicated the lady nearest him: "It is useless to urge Anna, Mrs. Lincoln, for she thinks she looks better in her new bonnet." To which Anna replied, "That she believed she did, and felt very proud of it." Mr. Lincoln, who was seated, raised his hands with a comical gesture, and quoted a part of his favorite poem, "Why Should the Spirit of Mortal Be Proud?" The gentleman said, "You are familiar with that poem." To which the President replied, "Perfectly; it is a favorite of mine; and, let me ask, what could be finer in expression than the lines:

"'The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by;
And the memory of those who loved and praised,
Are alike from the minds of the living erased.'"

Continuing to the line:

"Have quietly mingled their bones in the dust."

At this point I became unconscious, and awoke a half hour later to find the company betraying much emotion, and while recovering myself, they talked together in low tones, and in an animated manner. This was interrupted by Mr. Lincoln rousing himself with an effort, saying: "I must go, and am afraid I have already stayed too long." Shaking hands with his visitors, he turned in his kind way to me, and, while warmly shaking my hand, said: "I thank you, Miss Nettie, for obliging us; we have deeply enjoyed our little circle." As he left the room, the others expressed the same sentiment; and as I was preparing to don my bonnet and shawl, Mrs. Lincoln requested me to wait. She rang the bell for the servant, who soon after returned with two beautiful bouquets, one of which she said was for Mrs. Laurie, the other for myself. The party then shook hands with me, rising as they did so. I was treated by them with the same courtesy as would have been offered any friend or old acquaintance. The following poem is the entire text of the part quoted by Mr. Lincoln on this occasion:

Oh! Why Should the Spirit of Mortal Be Proud?

Oh! why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around, and together be laid;
And the young and the old, and the low and the hi
Shall moulder to dust, and together shall lie.

The infant a mother attended and loved;
The mother that infant's affection who proved;
The husband, that mother and infant who blest,—
Each, all, are away to their dwellings of rest.

[The maid on whose cheek, on whose brow, in whose
Shone beauty and pleasure,—her triumphs are by;
And the memory of those who loved her and praised,
Are alike from the minds of the living erased.]

The hand of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn,
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap,
The herdsman, who climbed with his goats up the steep,
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

[The saint, who enjoyed the communion of heaven,
The sinner, who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.]

So the multitude goes—like the flower or the weed
That withers away to let others succeed;
So the multitude comes—even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights that our fathers have seen;
We drink the same stream, we view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking, our fathers would think;
From the death we are shrinking, our fathers would shrink;
To the life we are clinging, they also would cling;—
But it speeds from us all like a bird on the wing.

They loved—but the story we cannot unfold;
They scorned—but the heart of the haughty is cold;
They grieved—but no wail from their slumber will come;
They joyed—but the tongue of their gladness is dumb.

They died—ay, they died;—we things that are now,
That walk on the turf that lies over their brow,
And make in their dwellings a transient abode,
Meet the things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye—'tis the draught of a breath—
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud:—
Oh! why should the spirit of mortal be proud?

—William Knox.

Sees God as a Master Scientist.

DECLARES RELIGION A SCIENCE, AND THE ETHER TO BE THE TRUE AND VERITABLE GOD.

The following from the New York Truth Seeker, by Prof. S. R. Shepherd, an old-time Spiritualist of Leavenworth, Kans., will be read with special interest by Spiritualists. It looks very much as if the Kansas man had worked out the solution of that greatest problem of the ages—Religion—and thus discovered the common scientific basis of all religions.—Wm. Scott, M. D., Kansas City, Mo.

True religion is a science—the science of perfect normal development and adjustment to the laws of the universe. True religion leads man to study Infinite law, to idealize good and to seek the realization of his highest hopes and aspirations. That the material parts of the universe are but infinitesimal specks in the boundless realm of etheric life and energy is beyond question.

In the long and earnest search to find out God I proceeded in the true scientific manner, he representing the unknown quantity or equation. He made all the sciences, hence must be the great master scientist of the universe. He makes the sun to shine, the rain to fall, and the grass to grow, hence must be the omnipotent, omnipresent energy which moves and directs the heavenly bodies and causes every effect both great and small in the boundless universe.

Electricity is vibratory. Life is essentially electrical. Spirit is electrical. Every effect or phenomenon in the universe is of electrical causation. The earth and every stick, stone, straw, grain of sand, or piece of matter is an electrical magnet with positive and negative poles. God is the great fountain of life, love, and potential energy, the great, etheric dynamo of creative power, the great "central," while we are tiny fragile electrical organisms or machines, helplessly dependent upon the creative power from which we emanated.

And naturally the query—why in the name of Infinite goodness should we not be able to develop some latent, divine faculty, a sixth or ether sense, and like the electric boats or motors when exhausted call up at will some great "central," as if by wireless telephone, and place ourselves in such relation of receptive oneness as to receive an influx of new energy, life and courage.

Ten years ago, after twenty years of patient observation, study, and experimentation, my fondest hopes were realized in finding the ether vibration or energy to be, indeed, the veritable "ever present help in time of need," the "staff of support," the "comforter," etc., so earnestly and vividly portrayed by the deeply religious of all ages.

My experiences and continued studies during the past ten years furnish to me absolute demonstration of the identity of this divine energy with the God or Heavenly Father of the Christian and Mohammedan and the One Supreme Being of other religions—the common source and basis of all religious experience and phenomena.

Here is a "working hypothesis" worthy of the investigation of all honest, scientific, truth-seeking souls. It accounts for everything hitherto unexplainable in the world's history of religion and religious phenomena. The spiritually alive and quickened of all times and religions have experienced the benefit of retreating at will into vibratory unison with this divine energy, though having no proper conception of its nature. Victims of false education, and handicapped by intellects working at cross-purposes with the verities of their own subjective lives and experiences, they yet sought help and healing from the ecclesiastical gods of their sects but received it instead from Etho, Ethos or Etherion, the Infinite source of all life, energy and causation.

Man's first exercise of the religious instinct is the childhood love of mother. Nothing quickens to life the religious impulse like a sense of helpless dependence. Out of this feeling and in response to the mother's love is born the child's love for its mother. The relation between the two is the divinest and holiest expression of the religious instinct. The mother is the child's divinity, the all-in-all, the supreme good. If his love and adoration for her grows year by year he is laying deep and strong the foundation for the broader exercise of the religious instinct in full spiritual development and in his relations to God and man. He grows to manhood, the mother has passed to the higher life, but he is still her child and a child of the Infinite. In sickness or loneliness or sorrow he instinctively reaches out to some divine power for that invigorating cordial of consolation he in childhood received from "Mother." And if with such depth of emotion as to strike the chord of divine sympathy and come into vibration with the soul of the universe he will receive comfort and strength and courage and healing in fullest measure.

The idea of religion being an inductive science, divided into "pure" and "applied," the same as mathematics and other sciences, will no doubt strike the unthinking as "awful" but such it unquestionably is. And being so its claims upon the intelligence of mankind become a thousand times stronger. Hence it will not be necessary for men to apologize for being caught coming out of the scientized church of the future.

Pure religion treats of divine laws, principles, forces, and elements, while applied religion concerns their combinations and classification into formulas and axioms and applies him to work out the fullest measure of happiness and attain the highest and most glorious achievement of destiny possible to human endeavor. For pure religious science is just as exact in its equations as algebra, and applied religious science is just as unerring in its methods and certain in its results as geometry.

To develop the "ether faculty" and utilize the vital relation of subconscious soul communion with the Infinite is no more to be caviled at by the spiritually atrophied and dead than are the demonstrated facts of wireless telegraphy, telepathy, hypnotism, and even the telephone which was scoffed at when projected a few years ago. This is a world of wonders and the half has not been told.

True prayer, which is no more and no less than telepic communion with the Etho-God is as scientific and hygienic as sleep, rest or nutrition, but those who never developed their spiritual natures and have not learned and practiced that wonderful art divine can of course see no sense or utility in it. No more can the blind or dim-sighted realize the beautiful tints of the rainbow, or the deaf or hard of hearing sense the delicate symphonies of the eolian harp.

Let all the spiritually dormant, in church and out (for church lines prove nothing), wake up from the sleep of death and flee from the annihilistic wrath to come, for the law of the survival of the fit is as inexorable in dealing with spiritual organisms as with physical.

Let us be wise and take thought for the morrow. Let us practice spirit culture as well as physical, for unless any organism both feeds and functions it will surely die.

Let us play the game of life for all there is in it. Let us see the whole show. To lose out in the first act and miss the best part would be the climax of folly.

Political men, like goats, usually thrive best among inequalities.—Landor.

We want fewer things to live in poverty with satisfaction than to live magnificently with riches.—St. Evremond.

Pleasure soon exhausts us and itself also; but endeavor never does.—Richter.

The Established Church of England Inquiring Into Psychical Phenomena.

Great Encouragement to the Devotees of Spiritualism Comes from Every Source, Not the Least of Which Is From Science.

SPIRIT RETURN IS MAKING ADVANCEMENT ALL ALONG THE LINE—AS RAPIDLY OUTSIDE OUR RANKS AS IN THEM. NO ONE CAN PREVENT ITS ONWARD PROGRESS. IT IS DESTINED TO REVOLUTIONIZE THE WHOLE WORLD, DESTROYING ALL SHADES OF SECULARISM. NOW COMES ARCHDEACON COLLEY, OF ENGLAND, WITH AN AGKNOWLEDGMENT THAT SPIRIT RETURN IS A FIXED FACT IN THE ECONOMY OF NATURE.

Archdeacon Colley, rector of Stockton, near Rugby, will make a sensation at the Church Congress, at Weymouth, Eng., next month by moving the appointment of a committee representative of the Established Church to inquire into psychical phenomena, says the Daily Express of London, England.

Archdeacon Colley has embodied his Spiritualistic experiences of thirty-three years in an address, which is to be published in three languages, and which is based upon a diary in which he had recorded carefully various supernatural visitations.

"My object," said Archdeacon Colley in an interview with an "Express" representative, "is to explain what I hold strongly—that there is scientific proof of life beyond the grave.

"Religionists say that we want no proof, but I wish to show that it is a truth that does not depend upon belief, article or creed, but on proof positive—ocular, auditory, and tangible—that these spirit people of whom I speak have been seen, heard, and touched by me.

"I give dates for all the circumstances, and chapter and verse."

Facts in Support.

In one instance the archdeacon avers that he and four friends were sitting with a medium when the form of a little child was discerned on the medium's left.

The child was seen in the full gaslight, pursed her mouth to receive kisses, spoke, and, on the instructions of the medium, fetched articles from different parts of the room.

Eventually an ornament on the mantel-piece was indicated. As the little girl went forward the fire blazed up with scorching heat, and she drew back in alarm.

Involuntarily the archdeacon asked: "Did it burn you, my dear?" and the reply came back through the medium, "Yes, I felt it."

Another spirit form called into realization through the medium was that of an Egyptian. He was tall, walked about the room, and finally sat by the side of the archdeacon, who examined him through a Stanhope lens closely, observing the frontal ornament of the turban. As he passed his fingers over it, it seemed to melt away.

Altogether the Egyptian remained visible for an hour, and was induced under the influence of the medium to write on the back of Archdeacon Colley's card. For this a pencil was placed near him. The pencil was held at the same angle as a stylus, and the writing ran from right to left.

Coptic Writing.

Subsequently the card was forwarded to the authorities of the British Museum, and the writing was identified as Coptic. Fac-similes have been prepared, which the archdeacon will produce at the congress.

The archdeacon assigns the wedding which took place last July between his son, Lieutenant Colley, and an Irish girl to a recent visitation.

While paying a chance call in London, Lieutenant Colley was told that a lady wished to see him. He was confronted with a medium, a total stranger, who told him that the spirit of his dead mother wished to communicate with him. A message in a faint voice was dictated by the spirit through the medium, the meaning of which was beyond the lieutenant's comprehension.

Presently another and strange spirit spoke and delivered a message, which proved afterwards to concern a lady in Ireland.

Again the first spirit spoke, and intimated that the stranger was the mother of the lieutenant's future wife, and that his marriage had been arranged.

Quite skeptically the officer informed his father of his amazing experience, and the archdeacon understood the first message as a reference to in incident of his early married life.

Met His Bride.

Eventually, while delivering the message to the Irish lady, though still incredulous, the lieutenant became acquainted with the girl, who became his bride a little over two months ago.

During a pastoral visitation Archdeacon Colley came across an instance only a few days ago, in which a widow who was on her deathbed talked aloud for some time with her husband, whose spirit, she declared, was in the room.

"I do not believe in pressing these things before unbelievers," said the archdeacon, "because life is too short for controversy, and, as someone has said, controversy equalizes wise men and fools.

"What I have learnt I have learnt by experience and patient experiment, and by constant fasting. I have not been afraid to imperil my position by my assertions in favor of Spiritualistic beliefs.

"It has been borne in upon me that I ought to speak, and I shall not cease to claim that these manifestations should be received as being just as credible as Bible incidents, in which angels appeared to men. There are many things which must be left to the scientists rather than the church. I am ready to be cross-examined, and I want inquiry to be made."

Archdeacon Colley graduated at Magdalen College, Oxford, in 1869. He has been a curate at Coventry, morning lecturer at St. Anne's, Wandsworth, and has worked in Portsmouth.

He spent some years in Natal, and was appointed rector of Stockton in 1901.

WHAT IS LIFE?

The Question Tersely Answered by a Physician.

Life is a term with which we are familiar in its ordinary sense, but the fullness of its meaning is apt to stagger us. For life is everything!

Objections to such a definition are ready to hand, but can it not be proved true? Truth is frequently established by proofs that are largely speculative. When that eminent scientist, Sir Oliver Lodge, tells us that atoms are verifiable, which are so little that a million billions of them massed together are barely visible with the highest power of microscope, we accept the fact, although we feel that proof of it must be partly inferential. But what, in this connection, interests us most in Sir Oliver's tiny atoms is the fact that they are alive; they move—and move with a purpose. They build up other forms of being, just as they themselves are built up by and of the ultimate something we here term life.

But what reason have we to claim that the inherent activity of infinitesimal bits of substance is, properly, a phenomenon of life? We do so simply because life is the energized principle—the primary basis—the ultimate something of universal existence, whose incessant activity not only sustains its own being, but creates and sustains everything else that exists.

Hence life is eternal; these conditions of its existence prove that it could have had no beginning and can have no end. They also prove that life has intelligence that is inherent and supreme; none other could control its purposeful processes.

Therefore life is all-powerful and all-comprehensive; it is omniscient, omnipotent and omnipresent. But these are attributes which we can only ascribe to God himself, as the supreme ruler of the universe.

Therefore life is God and God is life.

And the dictum is true that man is created in the (intellectual) image of his maker; for he is apparently the superlative output of the constructive processes of life. For human life, as a specific determination and individuation of universal life, differs essentially from the lower forms in that it acquires consciousness of its existence and memory of its experience. These go to constitute human personality, which, as an uncomplicated condition of eternal life, can never be destroyed. Self-consciousness in any form of being that is strictly elementary could by no possibility be lost.

Man, therefore, is destined to live forever as a miniature reproduction and integral part of creative intelligence. In conclusion, we claim that here are facts that go to establish the truth of the definition that life is that intelligent creative energy whose activity accounts for universal existence. Life is everything.

O. O. BURGESS, M. D.
San Francisco, Cal.

SPIRIT RETURN.

Verily, It Comes to All, and Many Times No Medium Is Present—An Interesting Case.

To the Editor:—I see that my trial subscription has expired, and as I am getting interested, I will have to renew. I have been hunting for truth for the last fifteen years. I have had my experience in the Baptist church, and as I began to think for myself it had no use for me. I have been through Christian Science, and it looks as if a share of it was stolen from Spiritualism. The reason I sent for a trial subscription, my wife was doing her housework one morning (and was not thinking of her mother who had passed on several years ago), when she heard her mother's voice calling her, my wife being in a room with three walls hiding her from the road. She looked up and saw her mother sitting in the wagon as she used to come. She looked up and smiled and vanished. I have had my name called twice when none were around.

S. HOGLE.

THE "GENERAL CONSCIENCE."

Some Interesting Particulars in Reference to the Same—The Church in Persecutions and Religious Bigotry—The Jesuits and their Nefarious Work.

To the Editor of The Sun:—A letter in The Sun of Sunday, July 16, in criticism of Mr. Goldwin Smith's question, "Where would even nominal Catholicity now be if political power had not in Italy, France, Spain, Austria, Bavaria and the Spanish Netherlands forcibly crushed freedom of inquiry?" contends that political power seldom attempted to crush freedom of inquiry in the interest of the Church herself; that it fought only to crush freedom of action.

In the individual man to will is to act; all before this is simply velleity, the lowest form of desire. Freedom of inquiry is not mere velleity; it implies action, not merely the right to think, but the right to speak, write and preach, not only for one, but for all. To say that Martin Luther was a mere inquirer and German Protestants were actors is to belittle the human mind.

Nearly all the massacres for 3,000 years have come from religious bigotry as the inciting cause, and when it comes to murdering a whole people for a difference of opinion concerning religion it matters not whether you call it political power or the Church, for State and Church all along have been one.

The Jews stoned the Prophets, the priests never interfering to prevent it. The Greeks put Socrates to death for teaching false doctrines. The Romans persecuted the Christians for denouncing false gods, and the Church, when she had obtained power, was never backward in crushing every inquiry.

Your correspondent said that in every country mentioned by Mr. Goldwin Smith the Church has been persecuted by the State. Now, the Church, in addition to her prerogative of locating the population of the next world either above or below, claimed the right to dominate the whole earth, to bestow scepters and kingdoms, to throne and dethrone, and what he calls the effort of the temporal power to enslave her was simply an effort in self-defense against her arrogant claims and persistent endeavors to grasp all power, temporal as well as spiritual. There is no instance in history where the Church was persecuted by the Christian State when she confined herself to her legitimate and proper business of saving souls.

It is true the Jesuits were expelled from Spain, France, Germany and every country in Europe, and why? Because in the language of the Roman Pontiff—of blessed memory—in the middle of the eighteenth century, who dissolved the order, "They taught false morals and encouraged the assassination of princes." But Jesuitism is not necessarily the Church.

Practically, there was no question of freedom of inquiry during the middle ages except in an academic way by some of the monks here and there. It was not till the fourteenth century, when Wycliff arose, that freedom of inquiry became a living issue. From that time every Catholic power in Europe at the instigation of the Church sprang to the work of crushing it. What but political power, or, to be more precise, as "H. F. L." would have it, what but the Church crushed freedom of inquiry in Moravia, exterminated the Hussites? What but the Church desolated Spain by driving into the sea the Moors, the hewers of wood and the drawers of water, the people who tilled the soil, who grew the rice and the corn while the lazy Spaniards were basking in the sun? What but the Church incited civil war in France, the Massacre of St. Bartholomew and the exile of millions of her best and most virtuous people? What but the Church ravaged all Germany with the horrors of war for thirty years, so that for 200 years she stood still, until Bismarck arose to consolidate her scattered energies and power?

Your correspondent says there is no such thing as the "general conscience," that conscience is exclusively and severely individual, that it is a process of the intellect. Conscience is the moral sense. It is the reason employed about questions of right or wrong, and accompanied with sentiments of approbation or condemnation. Reason is the intentional faculty or faculty of first principles as distinguished from the understanding, the discursive faculty. On it are based all the higher cognitive faculties that distinguish man from the brute. Its absence produces idiocy, its obscuration insanity. Without moral sense there can be no conscience. It comes not from the head. It springs spontaneously from one's moral nature, from the heart. It is a feeling, a sentiment, a concrete consciousness of right and wrong. The mind is the sum of subjective activities, ganglionic, nervous and muscular, focused in the brain. The understanding is the familiar and easy operation of the mind on what actually exists before it. The intellect is the mind engaged in the discovery of hidden and abstract truth.

It is very possible for one with a good understanding to have no intellect, and without intellect there can be no conscience if the latter is but a process of the former. This is but a logical deduction from the premise, but all experience teaches us that it is not true, that his premise is false. The "general conscience" of a people is the average conscience, just as the general honesty is the average honesty.

M. E.
Montrose Pa.

Quarrels would not last long if the fault was only on one side.—Rochefoucauld.

Read not books alone, but men, and amongst them chiefly thyself; if thou find anything questionable there, use the commentary of a severe friend rather than the gloss of a sweet-lipped flatterer; there is more profit in a distasteful truth than in deceitful sweetness.—Quarles.

Ambition makes more trusty slaves than need.—Ben Johnson.

All Hail to the Advance of Our Sacred Truth, Our Noble Cause!

SPIRITUALISM IS A TRUTH.

"One truth is clear--whatever is, is right." Pope.

"I long to know the truth hereof at large." Shakespeare.

"Let us make truth catching instead of falsehood and disease." Ingersoll.

"Truth depends on, a[illegible] only arrived at by a legitimate deduction from all the facts which are truly material." Coleridge.

"Plows, to go true, depend much upon the truth of the iron." Mortimer.

"Truth bears the torch in the search for truth." Lucretius.

Let us love our cause and dare to advocate its truth and decry fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." Prov. viii., 7.

"Truth crushed to earth shall rise again." William Cullen Bryant.

"To have truth and not live it is like having lungs and refusing to breathe."

"However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.

FUNDAMENTAL PHILOSOPHY.

BY HENRY MORRISON TEFFT.

There are no well defined lines in any department of life. Pride becomes haughtiness; humility carried to excess becomes weakness; diplomacy degenerates into duplicity; patriotism merges into ambition and taxation in time becomes confiscation.

Nothing remains stationary. The stars make their orbits; the sun and moon follow their circuits and all nature is involved in a cycle. Whatever has been will be again. This applies to all forms and customs. Discarded philosophies, religions and governments are not exempt from this universal rule.

To-day the trend of events, in church and state, is toward centralized power. Democracy, in my opinion, is only a passing phase in the history of civilizations and governmental life. Zangwill speaking of Emperor William's belief in the divine right of kings, says: "It may be that Europe will drift back again to his way of thinking. Reactions are not uncommon in history, and the agitations of anarchists and socialists may drive the world back to its monarchies and its kings by divine right."

Republican simplicity even in democratic governments is already a thing of the past. The great display attending the public appearance of rulers and the attention they demand makes them the target for envy, malice, and every sort of dissatisfaction. Greed, love of power and display has ruined every civilization, government or society that has heretofore existed. Wealth has no politics, no religion, no morals. Corporations have no souls. States nullify treaties, override international law and trample upon the rights and liberties of weaker peoples when the exigencies of the occasion demand.

A great railroad magnate once testified in a legal proceeding, when questioned in relation to his politics, that he was a republican in a republican county and a democrat in a democratic county. Kings sometimes vary their standard of morals and faith. Napoleon is quoted as saying: "In every country religion is useful to the government, and those who rule ought to avail themselves of it to govern mankind. I was a Mahometan in Egypt. In France I am a Catholic."

It is claimed that to have any influence in the affairs of life, one must keep in line with the tendencies of the times; if these are corrupt one cannot breast against them, if he does it is only to invite disaster. Civilization breeds more vices than barbarism. A man may be cruel but not vile; he may be ignorant but virtuous. Sin, gilded, sometimes bears the lustre of righteousness. It is no greater crime to kill a king than a peasant, but it strikes the servile mind of the populace with more force. The people always have been, always will be fooled, deceived, betrayed. They are fooled by party platforms, lulled to sleep by prohibitory laws, and coaxed into submission by promises of reform. The weaker the moral force of the government becomes the more stringent the laws, the more numerous the detectives and the stronger the police force has to be.

No ruler need be guarded among a people free, prosperous and happy. Where equal rights prevail there is safety. To men oppressed and trodden down, there first comes a sense of weakness, humiliation, and defect, then the feeling of desperation, revenge, and savagery. If the world knew how the public money was squandered, how, and for what purpose laws were made, offices multiplied, and salaries of officials raised,—every existing government to-day would stand in danger of being swept from the earth. The mouthing of patriotic words by politicians, the babbling of a servile and a subsidized press, are hollow and unmeaning pretensions in the eyes of an intelligent public.

The most false and delusive propositions become crystallized into statutes and finally accepted by the popular mind as fundamental truths. To argue that sin can be legalized and iniquity licensed is a denial of the moral order of the universe. The submission of the people to unjust laws, conditions, and burdens, has been the wonder of the ages. "But the endurance," says Froude, "of the inequalities of life by the poor is the marvel of human society. 'When the people complain,' said Mirabeau, 'the people are always right.'"

Equality is a leaven that is ever at work in the hearts of men. That condition is the ideal life and can only be obtained and kept by continual argument. "Each man," declares Emerson, "has an aptitude born with him to do easily some feat impossible to any other." The world's work demands all grades of talent. The scavenger prevents more diseases than the doctor. The doctor's province is to cure disease, not to exterminate it.

The vast majority of mankind view questions only on the surface; they see the running stream but never follow it to its source. There is no moral quality in a law. The criminal statute treats the crime, the offense, not the cause. All criminal legislation is superficial. It deals with effects, not with causes. There is nothing reformatory in a legislative act. No law-making power has ever been able to stamp out a single crime.

Tolstoy, the great Russian writer, opposes all force; he holds conscience to be above law and government. The public acts the part of critic on both general and private matters. They analyze, discuss and determine all questions,— and their decision is final. As physicians sometimes fail to properly diagnose the case of their patients, so the public often fail to locate the disease affecting the body politic.

If the root of a tree is unhealthy the whole body of it will sooner or later perish. When a man loses respect for himself he ceases to regard others. All punishment is degrading, humiliating, and destructive of that self-consideration which each individual should possess. "There is no reformation in degradation. Whoever is disgraced by society becomes its enemy. The seeds of malice are sown in his heart, and to the day of his death he will hate the hand that sowed the seeds. * * * If we are to change the conduct of men, we must change their conditions. Extreme poverty and crime go hand in hand."

The statutes of a country are the true indices to its civilization. Laws, religions, governments and gods, are all fashioned after the ideals of the people. The stream cannot rise higher than the source. Reforms commence in individual hearts, not in legislative assemblies. It is the outward manifestation, the show, not the substance, the results, not the causes, that attract attention. There is no sound in the thunder clap, there is no color in the sunset. The sound is in the ear. It is the intervening atmosphere that beautifies the evening sky. Color is nothing but reflected light.

"What we call the colors of an object is really the color of the light reflected from it. Sir Isaac Newton was the first to get a clear perception of this fact. Through his famous experiments with a prism he discovered what is now the most familiar of truths, that the white solar light is composite; that it is a mixture of the seven colors of the rainbow."

The social world, as well as the physical is largely made up of appearances. Very few generous acts are done without hope of recompense. Ambition is often more potent than money. Thousands would swap dollars for genius, worldly goods for fame and glory. A man may be a king in form, but a slave by nature. A title is an adornment to a small man, but detracts from the splendor of a large one.

It is said that Herbert Spencer refused the degree of LL. D. from both Cambridge and the University of St. Andrews, stating "that if the degree had been offered him when he was young and struggling it would probably have been of use to him, but he did not need it in his age." Genius needs no artificial aid. It is only cripples that walk with crutches. Already titles are so plenty that they have become a sign of "glorified mediocrity" rather than a badge of distinction. "So many statues in that Forum of yours, may it not be better if they ask, Where is Cato's Statue?"

"Society," says one writer, "is full of shams; fashion covers up the mental blanks. * * * The ingenuity of the modern man is constantly devising schemes for adding fictitious values to personalities which are morally and mentally worthless." Everything is veneered. The poor like to appear rich. Poverty is the unpardonable sin. No penance can atone for it; neither can fasting and prayer blot out the stain. The foolish look wise and the sinner virtuous. Hypocrisy clothes itself in the garb of religion, and ambition talks in the language of patriotism. But looking at the flag will not make a person patriotic, no more than praying will make a man pious. Sentiment, feeling, reverence lie deeper than all these. We are all creatures of education, and are continually growing in virtue or vice. If we violate the law of the land in minor matters it becomes easier for us to transgress those of stronger import. No act stands isolated and alone. Watered stock means watered morals, watered politics, watered religion. Society moves as a unit. If any member of the body is injured the whole system feels the shock. Each virtue practiced has its reward; each wrong committed its punishment. Every act done, good or bad, leaves a history. The moral quality of a man is what the people most admire. The king that oppresses in time will be condemned; no tyrant ever becomes a god. Warriors are glorified for their deeds of bravery and mercy, but not for those of revenge and hatred. Every life, unnecessarily taken in war is murder, all acts of cruelty barbarous, and detracts from the glory of the victors. "Babylon violated, diminishes Alexander; Rome enchained, diminishes Caesar; Jerusalem killed, diminishes Titus."

But there are conditions in society when order is tame and law inadequate; times when virtue is weak and justice demands the abrogation of rules, precedents and formulas. The English revolution which resulted in the Protectorate of Cromwell, and the French Revolution which caused the downfall of the king and the nobility, are striking examples. Moral, political, and religious upheavals cleanse society the same as great storms purify the air. A dead calm is more to be dreaded by sailors than a fierce storm.

As water finds its level so the disorders of governments and civil institutions finally become reconciled and law and order again assert their sovereignty over the people. "The burning sun may heat the sands of the desert until a simoon occurs after which, an equilibrium is restored." Agitation means purification. Freedom of thought, act, and speech are the bulwarks of liberty. Free and full discussion, act on the minds of men the same as a safety-valve on a steam boiler—it lets off the pressure.

No righteous cause ever suffers from publicity—Truth seeks the light,—error and falsehood darkness—silence. When a person is hired or forced to speak along a given line, what he says is valueless as a guide to human conduct. Though he may advocate the right measures, his words carry no conviction to the heart. A positive, truthful man, honest in his convictions, on the wrong side of a question, is more to be respected by community than a shifty, negative man on the right side. Each individual is either a protection or a menace to society—a help or a hindrance to the good order and well-being of community. "Every good man, with his small power and wisdom, prevents many evils—suspicions, slanders, hatreds, quarrels, frauds, diseases; in short, sins and sorrows of all names. He hails them while they are yet, as it were, in the offing, and successfully warns them off from the shores of being."

"I hold it true that Thoughts are Things—
Endowed with being, breath and wings,
And that we send them forth to fill
The world with good results or ill.

That which we call our 'secret thought'
Speeds to the earth's remotest spot
And leaves its blessings or its woes
Like tracks behind it, as it goes."

A man's life is stamped upon his countenance. We read the history in his form, in his words and in his acts. A freeman meets all persons alike, on equal terms and with open face; while the subject of tyrants stands abject before his superiors with averted look and downcast eye. The low born and depraved naturally associate together. People are at home only with those whom they can meet on common ground. Virtue and vice are antagonistic. Every person patterns after his ideal—whether that ideal is high or low and he daily grows into its likeness, in thought, action and looks. It is said of St. Francis of Assisi that by continually dwelling upon the terrible scene of the crucifixion there appeared on his body the scars and prints of the nails like unto those upon the body of the crucified Christ.

Each individual has a personality peculiarly its own; each nation a fixed type, and all civilizations have their distinctive determinate tendency and course; but neither as individuals or communities have we the making of our destinies. Everything is bound hard and fast under the grasp of irrevocable law. The past is a sure prophecy of the future. Even man himself, it is claimed by an eminent writer, is "the result" and not the cause of "historical forces."

"Look," he says, "at the individual at any time and in any country. Select the man from any situation whatsoever, and see whether he has determined even himself, to say nothing of the events of his epoch. Did he before his coming mark the time of his birth? Did he determine and choose his country? Did he reckon the conditions of climate and scene into which he should be thrown, and the consequent limitation of his powers? Did he fix his birthplace in river valley, on mountain slope, in populous city, or solitary steppe, in moaning forest, or by the beach of the infinite sea? Did any man ever choose his race and blood? Did he ever select his own paternity—his father, his mother, the physical and moral union of their lives in him? Did he ever make himself a Hindu, a Persian, a Greek, a fire-worshiper, a pagan, a Christian? Did any ever prepare beforehand to be a soldier, a poet, a priest? * * Could any be a Hun or a missionary, a Crusader or an Infidel, a prince or a boor, a fool or a philosopher, man or woman, slave or general, black, brown or white, strong or weak, blind or seeing, dwarf or herculean, capable or incapable of action or accomplishment? Has any man in any or country to any degree whatever influenced, not to say determined, the antecedent conditions of his own life and activities?"

History is written on the air. In the presence of the awful enigma of life reason abdicates her throne and conjecture stands speechless.

Norwich, N. Y. HENRY MORRISON TEFFT.

AN EARNEST ADMONITION.

Thoughts Which Are Applicable to Material and Spiritual Progress.

Revelations, chapter 17, represents the world's commerce arrayed in scarlet and as being boastful and proud. It is the modern Babylon corrupting kings and nations and causing all the miseries experienced by Earth's people.

It is also called the worldly ring which will or does make war with the Lamb, as stated in 14th verse, "and the Lamb shall overcome them; for he is the Lord of lords and King of kings;" and they that are with him are called the chosen and faithful.

The world has its ships of church and state. They cross and recross every ocean and sea under every sky. They ride proudly waving their banners, going forth into conflict for victory, but in these latter days there has been and is too much compromise with the worldly ring, that is, by the custodians of the Gospel proper, or ship of church who have joined the world in all her amusements and even her traffic, to enhance their external splendor and thus lose their power and right to gather in Earth's harvest grown from gospel seeding, etc.

Ah, yes, the ministry is not working in accordance with God's word and will on its own lines, but has become tangled in all the glittering pursuits of the worldly ring as said. They do not welcome the revelations of this day and age which are God's aids sent to strengthen them and to uplift all people, and which revelations are the fulfillment of the promises given in what they call the Word of God; yet they do not receive them because their minds are darkened to these spiritual truths by reason of their worldly mingling as said; hence, not keeping pace with the spirit and progress of the age. This grand old ship will be differently manned and the captains controlling her precious cargo will be superseded by others who are attuned to the harmonies of nature and the voice of God as it speaks in myriad ways to humanity in these days.

Learn, O ye people, and ye leaders of the people, that truth is not to be discarded; that truth is eternal, but the errors which have been heaped upon her and crushed her to Earth must be removed and cast into oblivion, that she may shine forth in her purity and be felt in her power. Yea; the power and glory of truth and harmony are what is needed to lift mankind above their submerged conditions of vice and selfishness.

When the Word of God is divested of all man-annexed errors, the people will see its beauty and gladly accept it and work harmoniously together in accordance with their mental and spiritual unfoldment and gradations. This is God's will and man's duty, from which good only can result.

It is required of religious leaders that they acquaint themselves with nature's principles and active forces, for the reason that in times past the Word was for the most part given in symbols indicating its varied relations. Since all gospel that can in truth be termed everlasting must coincide with nature's principles and science, and be so understood that it can have its scientific demonstration when nature's and man's unfoldment make such demonstration possible.

The time is near at hand when this can and will be done. The true teachers of the word must therefore also be true scientists and in consequence thereof healers of the minds and bodies of mankind. They must lead in thought and others follow in the actual physical demonstrations.

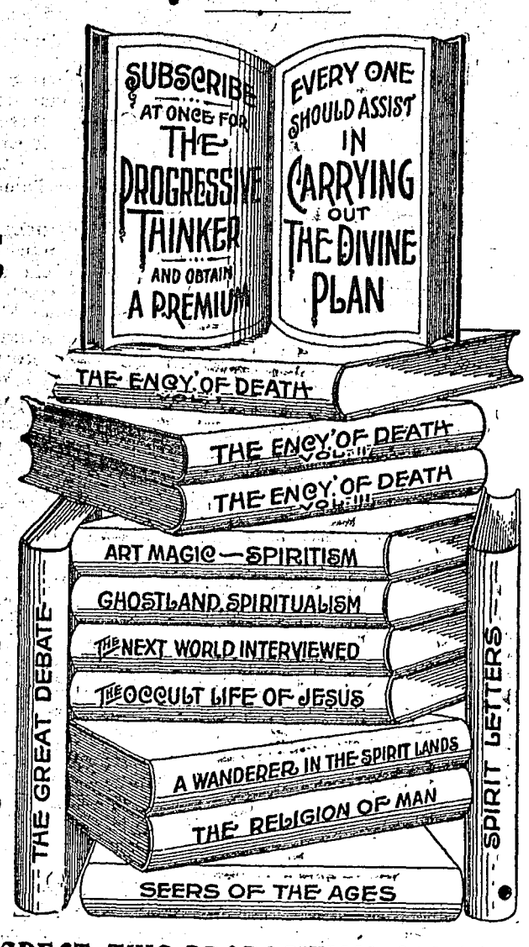
The true gospel ministers of to-day should be able to show to the world their at-one-ment in thought and action with God and nature; show this by pointing out how nature's forces can be tamed to render service to man, instead of being destructive; to show to the world the superabundance of electricity stored in nature's vaults below Earth's surface and in the dome of the skies, as well as the super-abundant oils, gases and coal need to be and must be brought forth for man's use, not only for his comfort in many ways, but that it is also necessary because the stability of the central system depends upon relieving the congested condition caused by these accumulations from nature's constant activities which produce more than the world system proper needs for its maintenance.

Our admonition there is: Apply your minds unto wisdom and these truths, to teach them and bring them forth in works as indicated.

Van Wert, Ohio. MRS. M. KLEIN.

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SUPER-PHYSICAL MEANS

Brought Into Requisition in the Curing of Disease—Some Suggestions Worthy of Consideration

It is possible to cure disease by super-physical means; that there is some truth in the assertion of the students of hypnotic therapeutics, mesmerism and mental healing, can no longer be doubted by anyone who investigates these phenomena without prejudice and with a sincere desire to get at the facts.

As in our inquiry into other phenomena that elude the physical senses and require for their scientific examination the use of our super-physical or clairvoyant vision, such as the survival of the soul after death and its return to earth-life in accordance with the principle of reincarnation, we have found the coherent and reasonable explanation of the theosophical system, so in this matter of healing, we shall obtain, from the investigations of theosophical students, a complete and common-sense exposition of the rationale of healing, of its dangers and abuses, and of the qualifications which one must possess before he may safely use these higher forces.

The more intelligent students of hypnotic therapeutics are coming to realize that they must return to the teachings of Mesmer, the great physician who wrought such wonderful cures in the middle of the eighteenth century, for a fuller understanding of these finer forces, for they are beginning to recognize that it is dangerous to use the hypnotic trance and that far more effective work can be done without it. Mesmerism, or animal magnetism, is that treatment which means the vital magnetic fluid which courses through every human and animal body. The strong and healthy man possesses much of it, the weak and sickly man very little, and it is by transferring some of his surplus vitality, by the use of will power, that the mesmerist, or healer, removes disease and brings about health. The effectiveness of a healer depends upon the strength and purity of his body, and also very largely on the purity of his moral and spiritual nature. It is believed that Christ wrought his cures in this manner.

Mental or divine healing is thoroughly grasped when one realizes that thoughts are real things and that they definitely influence people for good or evil. It is interesting to note that thought-forms have actually been photographed by Dr. Baraduc of Paris. Thoughts of health and strength, when generated by a sick person himself, or when sent from a healthy person to a sick one, will assuredly accomplish some good. What their effect will be depends upon the physical, mental and spiritual power of the persons involved. That many wonderful cures have been wrought in this way is evidenced by the literature of Christian Science.

Now that this method of treating disease is spreading so rapidly, it is very important that every person understand something about it, about its dangers and its abuse, so that no healer may have opportunity to practice in serious cases unless he has absolutely proved his competency by success in many other cases. We must ever be on guard against these foolish and dangerous people who think that the mere reading of a few books makes them competent to heal disease. No more would the reading of a book on swimming make one able to swim. Common sense is the keynote to this whole matter of healing, and we must vigorously protest when there is any deviation from it.

Besides a knowledge of the laws that underlie those things, we must insist on good, strong, pure character, so that these higher forces may not be used selfishly and harmfully. They are entirely safe only when they are exercised for the benefit of others and not in one's own interests, and this is the standard that we should ever have in mind.

That is why theosophists devote themselves to living a right life and helping their fellow-men, for they realize that the development of a perfect character is the object of evolution, and that these higher faculties, which are latent in everyone, will come to them in the natural course of events.

HENRY HOTCHNER.

FINDS SOLACE IN MUSIC.

His Wife Dead and Young Daughter Dying, John Creny, Left Alone in the World, Says Harmony Is a Voice That Carries His Thought on High.

Out of a darkened room at 2033 West Twenty-second street floated last night the melancholy strains of "Mary in Heaven," played on the violin. The notes died away to be followed a moment later by the deep vibrations of a 'cello, then the violin again and later the plaintive pleadings of a brass instrument.

It was John Creny consoling himself with his music for the loss of his wife and little daughter, the latter dying in the hospital.

"Music is like another voice to me," he said in broken English. "My wife is gone. My child is dying. I shall be all alone. Do you play the piano? Come and accompany me. Gently, gently. Music is a voice that carries my thoughts up there—to her."

Other players there may be who have greater art than this simple German. But none have ever put more feeling into his music or was more exalted in the performance than John Creny in that humble but lonely home last night, telling his sorrows to his well loved instruments.

"They understand, they understand," he half sobbed, stroking the 'cello softly.

Two weeks ago John Creny's wife died. Last Friday his little daughter suffered an accident and yesterday they told him she could not live. He is alone in the world, with his instruments that used to make bread for the family and are now his only solace.—Chicago Examiner.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a pu[illegible] want. It comprises 258 choice selections of poetry and music, embo[illegible] the highest moral sentiment, [illegible] from all sectarianism. Price,

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32. CHICAGO, ILL., OCT. 28, 1905. NO. 831

Religion of Japan

A Comprehensive View of the Same.

Everything pertaining to Japan, its people, their customs, and especially their religious cults, is of special interest at the present time, because of recent events in the far East. More especially is it of interest to Spiritualists, because of the element of Spiritualism infused in the religion of Japan.

The study of religions is very interesting, and not among the least interesting is the ancient religion of Japan, known as Shintoism. A writer in the New York Herald calls it "a mild, negative sort of Spiritualism."

The question might well be raised: Are not all forms and phases of religion founded on, and did they not have their origin and basis in, Spiritualism?

A belief in spirit beings, their presence and power, has apparently been coeval with the human race, and from this initial point have arisen all the varied religious ideas, rites and cults that pertain to religious development and history.

Nor can it be doubted that from the earliest period of man's existence, apparitions of spirits of the departed have been known, and thus have afforded a basis for the origin and prevalence of primitive religious cults and beliefs.

As stated in a very interesting and instructive article in the New York Herald, were Japan shorn of her temples she would lose half her beauty and charm. They are heathen temples, if you will, but they are at the same time visible exponents of a widespread and deep rooted religious feeling. Wholly apart from their ethical significance, however, the buildings themselves are often exquisite monuments of the best of Oriental architecture, and the simplest of them add to the fascination of the wooded hillside or the city street.

Visiting temples form the major part of the tourists' sightseeing in Japan; yet most people come away with the vaguest sort of idea of the religions to which these places of worship are dedicated. This is not to be wondered at, for the state of the religions of Japan to-day is a curious one, and many of the Japanese themselves, were they forced to answer questions, would show ideas just as vague. Though the empire has three Oriental religions—Shintoism, Buddhism and Confucianism—they have for hundreds of years been so mixed together that they do not stand distinct in the minds of the common people.

The real, old native religion of Japan Shintoism. It has come down to the present day from prehistoric times, and has/haps, the simplest religion in the world, not only in its doctrines and bull demands but also in its ceremonial Shintoism is, more than anything else, a mild, negative sort of Spiritualism. The first temples were erected to the heroic beings of Japanese mythology, but since then the Japanese have been steadily manufacturing gods at such a rate that to-day one may visit a temple dedicated to all of the "eight million gods of Shinto."

In the West, if a man has distinguished himself in war or politics, becomes a great philanthropist or a public benefactor, we honor his memory after death by erecting a more or less hideous representation of him in bronze in a public square. In Japan they build him a temple and make him a god, the size of his shrine being in proportion to his greatness when living.

Again, if a rich man wishes to honor one or more of his forebears, he builds one of these houses, in which the departed spirit may live and the public may come to worship it. From a Japanese point of view a memorial tablet in one of our churches or universities might be a Shinto shrine, and Grant's tomb a beautiful temple for his spirit.

Once the temple is built the simple people think that the newly made god sits benignly behind the lattice door which is closed before the inner sanctuary and listens to their supplications. Here are tied many fluttering prayers, which are written on white paper, and the straw mat in front is covered by a sprinkling of copper "rin," cast there as offerings by the devout.

Shinto priests are not obliged to give their lives up to their religion, nor to live lives of celibacy and asceticism, as the Buddhists are supposed to do. The office is usually hereditary, and is little more than an honor. The title of the priest is "Guardian of the God;" he may marry and be engaged in business, his connection with the temple being active only at the time of some great festival, when he and his brother priests exorcise the god, and induce him, after much chanting and appropriate ceremonies, to issue from the temple and enter a closed bull cart, in which he is paraded about the streets in the midst of a long and interesting procession of men and girls in costume.

In a beautiful Shinto temple in the outskirts of the ancient city of Kioto there is a tiny square patch of ground near the main shrine, enclosed by a little fence of barbed wire. Here, the custodian of the temple will tell you, the august godship condescends to sit once a year while his sanctuary undergoes a process of housecleaning! You will then have your attention called to some bushes growing in this sacred spot, within the barbed wire. Though they are of several varieties, the leaves of all have developed prickly edges set with thorns. Every shrub planted here begins to grow in this way, the custodian solemnly tells you, and it certainly seems to be the truth.

This apparent miracle may be classed with another which occurs yearly in Tokio in connection with Shinto, and which no western person has yet been able to explain. It is the famous "Hai Wattaral," or fire walking, at which both priests and people walk repeatedly back and forth over a bed of live, glowing coals. The priests fast and pray for some time before this ceremony, according to Buddhist ideas, but the common people, who pass over the fire in the same miraculous way, have no preparation.

Before the restoration of the Mikado to his full rights in 1868, and the consequent metamorphosis of Japan, it would havqe been well nigh impossible to discover in Shintoism a separate religious system, for Buddhism and Shintoism were thoroughly mixed together. By imperial decree the two religions were suddenly separated, for it was decided that Shinto should be the court religion as it had been in ancient days; therefore a system of "purification" was inaugurated, and the Shinto temples purged of all that pertained to Buddhism.

Interesting as Shinto is, it has not a hundredth part of the outward picturesqueness of Buddhism. This latter religion was brought over from Corea in the sixth century in a very pure form, and its priests, instead of bitterly opposing the national Shinto, carefully grafted the one to the other. The Buddhist priests show ingenuity in putting Shinto gods on the Buddhist calendar of saints, and in reconciling the Shinto mythology with the Buddhist legends, and so the two religions jogged fraternally along together.

The great Buddhist temples, those which every day are visited by hundreds of worshipers, have large monasteries attached, in which the priests dedicated to its service live, generally presided over by an abbot. Services will be continued at intervals, or continuously throughout the day, the priests relieving each other. The ceremonial differs with the various sects, but in general it consists in the beating of deep-toned musical bells, set about in the sanctuary before the altar, the bowing and numberless genuflections of the officiating priests, the copious burning of incense, and the weird chanting of certain prayers, many of which are repeated over and over again, with a strange rising and falling cadence.

The words are of old Sanscrit forms, and in many cases the meaning is entirely lost. No person can visit one of the great Buddhist temples of Japan while a service is in progress without being deeply impressed by the strange scene and stranger sounds.

The clouds of rich incense make the senses stagger; the weird dronings and movements of gorgeously vested priests and the regular intonations of the bell are a combination which awes the foreign visitor and gives him a new idea of the religious feeling of the East.

Then he may turn and see outside the altar rail a small gathering of worshipers, men and women of the common people, with their babies on their backs; old, tottering pilgrims in their white and dust-stained clothes, kneeling reverently, their palms pressed together, murmuring to themselves their words of devotion.

The Japanese religious pilgrims are among the most interesting figures of religious Japan. You may meet them anywhere in the empire, dressed in the distinctive white dress, and carrying a bowl in which they place the alms for which they beg. You may see infirm old people who are traveling hundreds of miles to visit some famous shrine before they die, and gain great virtue by their act.

The higher significance of Japanese Buddhism is lost to the visitor, just as it is to the majority of Japanese. It would be unjust to speak of Buddhism in the empire without admitting that there are still some great teachers of its highest esoteric forms who transmit their knowledge and experience to only a few.

Confucianism, the third and last of Japan's religious systems, has never been to the Japanese what it is to the Chinese. Its teachings have widely influenced Japanese thought and social customs, but more as a philosophical system of ethics than as a new religion. It has had an especially strong influence on the upper class Japanese, and accounts very largely for their agnosticism, proving, therefore, one of the chief obstacles of the Christian missionaries.

WHEN I AM DEAD.

When I am dead thou'lt come, beloved,
with slow
Sad feet unto my final resting-place.
But I would ask, let not thy tears fall
low
Upon my passionless, unheeding face,
When I am dead.

And fold me not with words of sorrow
wild,
With love and longing to thy anguished breast;
God has but beckoned home His weary
child;
Say then, "He giveth His beloved
rest,"
When I am dead.

Kneel down beside me; touch my icy
brow
With the warm lips of love, but shed
no tears,
And see with gladness, not with sorrow,
how
Has been removed the burden of my
years,
When I am dead.

Think not how sweet the joys that
might have been,
The future blooming brightly at our
feet,
But say, "From out the paths of trial
and sin
The merciful Lord hath taken thee,
my sweet,
For thou art dead."

Fold still my hands with spray of heliotrope
Between my listless fingers; let its
breath
Live in thy heart, a messenger of hope,
Of life and love beyond the shores of
death,
When I am dead.

Think I am happy where no time or tide
Of woe, and misery, and human fears,
Can whelm the soul. Think of a
heaven-born bride
Who waits for thee beyond, and shed
no tears
When I am dead.

BEATRICE ST. GEORGE.

He that thinks he can afford to be negligent is not far from being poor.—Johnson.

To daily much with subjects mean and low, proves that the mind is weak or makes it so.—Cowper.

LETTER FROM JUDGE A. MUNSON.

In Which He Expresses His High Opinion of the Premium Books Issued by The Progressive Thinker.

To the Editor:—Three years ago I wrote and suggested to you the propriety of publishing the Petersilea letters through that renowned medium, Carlyle Petersilea in book form for a premium for The Progressive Thinker. I have no doubt this suggestion came to you long before I mailed my suggestion to you.

I have received and read the Spirit Letters premium book with a deep interest, although I had most all of these letters as they were from time to time published in the columns of The Progressive Thinker.

I have read all of the premium books published by The Progressive Thinker, and while they are all good and filled with great truths, in my way of thinking and appreciation, this one leads the procession of the famous band of pioneers that you have published and sent out to the world at a mere NOMINAL COST to enlighten, instruct and educate the world in the higher realms of psychic thought and spiritual unfoldment.

Allow me to again suggest that there are other letters that have been published in The Progressive Thinker, among them the Beecher letters and spirit letters of Harriet Beecher Stowe, and spirit letters through Amelia Petersilea, all of which, if combined in a separate premium volume, would be greatly enjoyed by the reading world and more surely attract the public mind to higher realms of thought in the line of spiritual unfoldment.

Last July I took a short trip West and brought up for a week's stay at South Bend, Ind. I soon discovered that it was a city of churches, with the celebrated Notre Dame and St. Mary's colleges only two miles away, and I wondered if in this maze of churches upon the right and left I should find any liberalists and Spiritualists, and to my delightful surprise the first stranger with whom I became acquainted, I found an outspoken Spiritualist, and also a celebrated magnetic healer in the person of Dr. E. H. Denslow at 112 West Wayne street, South Bend, Ind. The Doctor is of Quaker extraction, in perfect health, physically strong as well as mentally, and has a fine magnetic temperament, and his whole system is infused with, and surrounded by, a strong vital and magnetic aura. With the proper surroundings and given plenty to do in the healing line he would soon forge to the front and become one of the first healers of the country. I predict for the Doctor a bright future with the forces with which nature has so richly him endowed as a strong magnetic healer.

Medina, Ohio. A. MUNSON.

MATERIALIZATION.

Considered and Analyzed From the Standpoint of a Prominent Medium.

When Michael Faraday, the great pioneer in electrical science of this age, was asked as to the nature of electricity, he answered: "Perhaps I know as much as anyone about the subject, and I confess I know nothing whatever as to its true nature."

As the writer who has given his ideas regarding the spiritual and material relations of life to the world since his transition, perhaps I know as much as anyone as to the nature of the materialization phenomena which was first made public through the Eddy Brothers of Chittenden, Vt. and also Mrs. Andrews, of Moravia, N. Y.

I have never thought it to be essential to the Spiritualistic public that I should make known the results of experiments controlled by the scientific spiritual world in this line, as the Spiritualists who are most prominent in the movement have never expressed any desire to have such a line of work conducted under scientific auspices.

But the time may be ripe, now for this knowledge to be given to the world as it seems that the foundations of proof of a demonstrative order are being shaken BY THE FAKE PHENOMENA THAT HAVE ARISEN TO COUNTERFEIT THE GENUINE.

Materialization is the work of spirit chemists and electricians and cannot be given by the spirits without them, or accurately counterfeited by mortals.

There is no more resemblance between a fake performance and the genuine phenomena than there is between a silver dollar and a brass medal.

I have seen both, and know the difference, but THE AVERAGE SPIRITUALIST IS TOO IGNORANT AND OFTEN TOO CREDULOUS TO UNDERSTAND EITHER. In fact the object of the spiritual movement seems to be almost lost sight of in the attempt to commercialize the phenomena or place it on the same footing as other lines of business.

Paying the medium for his time may not be objectionable, but expecting that the spirits will come at the call of the medium or mortals for the dollar is where the whole fabric is rotten.

The medium has no power over the spirits whatever. The sitter has no inducement of a pecuniary nature that weighs a grain with spiritual forces behind the medium that give the phenomena. This may be accepted as an inviolable spiritual law.

If, therefore, there is to be any hope of success, arrangement for circles for this phenomena must conform to it; that is, ascertain what conditions are necessary on the part of the circle that will meet the approval of the spirits who do the work. Some people cannot sit in these circles at all, therefore count them out in advance. Others can, provided the guides approve of them. Of them, let the circle be organized. Let all directions given by the guides be carefully observed as to time and place of meeting.

If possible, let the motive power of thought be truth in general rather than to have some particular friend or friends appear. This brings the strong powers of the scientists to assist the less developed spirits to manifest.

Whatever phenomena happens (and it is very likely to vary with each circle) do not discuss it then, but study it at leisure. EACH CIRCLE IS REALLY AN EXPERIMENT CIRCLE, WITH NEW PHENOMENA PRESENTED OR ATTEMPTED BY THE GUIDES.

These principles if adopted will call out truthful guides as assistants; if rejected, "FAKE" GUIDES (FOR THERE ARE SUCH) WILL HAVE THE RIGHT OF WAY WITH MEDIUM AND CIRCLE BOTH.

Finally, let me say that phenomenal proof of this order as well as of other scientific lines, is not given to bolster up Spiritualism or any other ism. It is given to demonstrate the power of the spirit over matter in the lower vibrations of visibility. Once given it does not need continuous repetition to prove its truth, although it might have many appearances in the different ages.

AT PRESENT THE OUTLOOK FOR THE MODERN SPIRITUAL MOVEMENT IS NOT PROPITIOUS FROM A SCIENTIFIC STANDPOINT. It has gone into commercialism to such an extent as to have practically CLOSED THE AVENUES OF THE GENUINE AND OPENED THE GATES WIDE TO "FAKE" EVIDENCE.

Nevertheless such is the power resident in spirit that if the doors to communication should be closed for a thousand years, they could be opened again as easily as they were in 1848.

Neither are the old workers in the cause of such importance that the spirit world could not do without them. More evidence of a scientific character that will stand the test of ages has been given through W. W. Aber than through all other sources. Yet Mr. Aber has never asked for recognition as a worker outside his own house.

When the law of vibrations was first given to the world it was written in an old farm house up near Vermont, and it took seven years after publication for it to reach the "spirit guides" of the old workers, and then only after Charles Dawbarn had made it the foundation of his lecture on that line. Therefore your correspondent is inclined to think that those who imagine that the world spiritual rests upon their shoulders, or that the "fakes" are liable to swamp the movement with their bogus phenomena, may rest easy for a season. Perhaps it might be about as well if the whole public movement should subside for a generation, and deep study take the place of mountebank performances in the name of Spiritualism. It might save the necessity of such frantic appeals to save the movement from its advocates.

THOMAS C. HUDINGTON.

Hawks Park, Fla.

GUARDIANSHIP.

The loving ones of spheres above,
Who aid us in our works of love,
Are often near us in our strife,
Within this mortal sphere of life.

The dear friends who have gone before,
Who think of us forevermore,
Are in the realms of life sublime,
Where thoughts flow in most perfect
rhyme.

With outstretched hands from purest
light,
Descend the higher ones, from bright
Celestial shores to earth below,
To mortals some good deeds bestow.

With always a pure loving thought,
The higher ones from light are brought,
To tell the denizens of earth,
The real truths from the higher birth.

EDWIN S. BROWER.

Seneca, Fla.

The church still talks about "evidence," about "reason," about "freedom of conscience," and the "liberty of speech," and yet denounces those who ask for evidence, who appeal to reason, and who honestly express their thoughts.—Ingersoll.

NATURE OF EVOLUTION.

A Chapter Out of the Book of Nature.

In the Science of Species there are features not recognized from the moral point of view, for there is a moral sense in all kingdoms of Nature, it being a fundamental principle inhering in all that is, else man would not have developed it.

It is that quality of mind that discerns between the right way and the wrong way, defines use and perseveres in evolving a better and still better state of being. The long lines of evolution betray this sensing in mineral, vegtable and the animal kingdoms, it is the perception of utility, and until man fully recognizes this he will not grasp the secret of evolution, or reaching upward for betterment. Were this statement not true, no plant would seize upon the least element placed in its way by which it can improve itself.

The beauty of the flower produces a vibration in the beholder which is called a recognition of the charm, either in form, color or fragrance. This recognition is by the soul elements in the human of a cognate principle in the flower, it is the "answering of deep unto deep" and is felt as readily in the flower, though not as fully as by the human.

The human is but an evolved animal, the animal is but an evolution of the vegetable and the vegetable has come up through ages from the mineral, and all has come to be through the inhering central forces of being.

Chemical forces are but thought elements, and these inhere in all electrons, varying according to utility.

"All that is ever was" is an axiom of exact truth.

All the chemicals of today have always existed; all creation has come to be through chemical action by selection. Time has produced nothing new; change of form depends upon chemical relation, and in every change there is a moral activity, hence the "survival of the fittest."

The loss of species or a genus is Nature's proof that it is no more needed, and that its elements can be used for higher purpose in some other form. To this law belongs all the orders of Nature, they are amenable to it and can never depart from it.

The general trend of man is not to extinction, but to improvement, the species of the genus mingling toward betterment.

Not one species has ceased entirely, the blood of two peoples of the earth, extinct as races, is still to be found mingled with that of other races, working for the betterment wherever found.

The genus homo has a place upon every self-developed planet, "to dress it and to keep it." The story of the Garden of Eden, in its truth and beauty is the story of every improved planet, and when the sensitive is found who can transmit the Genesis of this planet then its inhabitants, both earthly and ethereal, shall know how it came to be, the ages it has taken for its work and how other planets have passed through their evolutions to states of dissolution, when their elements, attracted hither and thither, enter into the combinations of other planets, carrying with them their evolved purities, sensibilities and activities for further betterment in use.

"He who runs may read."

M. A. CONGDON.

Hood River, Oregon.

TRICKS OF THE SENSES

Be Sure You Are Right and Then Go Ahead, but Always Look Out for the Trick of the Senses.

Everyone is familiar with and most people are prepared to trust, the popular affirmation, "I must believe my senses." Dr. Andrew Wilson, however, in the pages of Chambers' Jourarnl, reviews the numerous instances in which it is anything but safe to put one's whole confidence in these "gateways of knowledge."

Most of us know all about the illusion produced by placing a pea between the middle and fore fingers and then crossing them, and in this way reversing the finger surfaces which are in contact with the pea. With the eyes blindfolded one is practically certain, under these conditions, of the transtransformation of the one pea into two.

In the same way, by crossing your fingers and passing them over the tip of your nose, you may experience, in the possession of two nasal organs, an even greater discomfiture that that which haunted Cyrano de Bergerac.

The strange tricks that the sense of touch is apt to play upon the most wary are, Dr. Wilson points out, particularly appreciable in surgery. It is well known that when a man has had his leg amputated below the knee, for example, he will experience pain not in the stump, but in the toes of the missing foot.

An American patient once observed to a doctor, "If I should say I am more sure of the leg which isn't than the one which is, I guess I should be about correct."

In the same way, when a patient has had a defective nose put to rights by the transformation of a flap of skin from the forehead—the flap in this case taking root, as it were, in its new quarters, the patient experiences the sensation of having his forehead touched when it is his nose that is being tickled.

The reason for this, as Dr. Wilson explains, is that it takes a certain time for the brain to get used to discriminating between mental messages coming from unaccustomed sources and the old impressions which the nerves, now misplaced, were in the habit of conveying to it.

The sense of sight, as is well known, is responsible for endless illusions. Dr. Wilson examines the familiar one of a person in a picture following you about the room with his eyes, and points out that the illusion does not arise from the eye alone:

"The brain plays a certain part here in assisting the deception, as Sir David Browster long ago demonstrated. The painting is, of course, done upon a flat surface, and presents to the eye of the spectator a front view of the object only, and this in whatever position he may stand. The eye of a real person, on the other hand, is thrown into relief. If we move to one side we see the side of the eyeballs and miss seeing as much of the pupil as when the eye is kept steadily to the front. But as we gaze on the picture we are presented from any point of view with all the elements of the eye regarded from the brain, and the brain simply translates this continuous front view into the illusion of the moving eye."

The brain fails to make allowance for the fact that the picture is flat, and that it presents the spectator a persistent front view.

MUST WORK AS WELL AS PRAY.

Hark! I hear the voice of angels
Calling to me night and day:
Up and doing, do not falter,
Do not loiter on the way.
Lend a hand to those around you,
Hasten, help us, don't delay;
Listen to the voice of warning,
You must work as well as pray.

Go and tell the blessed story,
There's no death along life's way;
Angel hosts to earth are coming
Building stronger day by day,
Golden links that are immortal,
That will last eternally.
Lo! the angel world is with you,
You must work as well as pray.

All along throughout life's journey,
Duty calls you every day;
Angel helpers ever near you
Tell you what to do and say.
All the beauty and the grandeur,
Lying all along life's way;
Be in earnest, we are with you,
You must work as well as pray.

Some are planting, others reaping
Golden grains of truth each day;
Others idly stand and loiter
While life's moments slip away.
All must surely see the harvest
Needs more workers every day;
Be no shirker, do your duty,
You must work as well as pray.

Earthly leaders that are blinded,
Think all others go astray;
See! mankind is so downtrodden
That they know not what to say,
Feed the hungry, clothe the naked,
We will open up the way;
Heal the sick and raise the fallen,
You must work as well as pray.

See! earth's children grope in darkness,
Many fainting by the way,
Many mourning for their loved ones
Whom they think death stole away.
Tell them that there is no dying;
That their loved ones live alway.
Soothe their sorrow, hush their crying,
You must work as well as pray.

Listen to the spirit voices,
Hear the words that they would say,
Freely give to all the message
From the loved ones, without pay.
Each one's life is like a garden;
As they sow, they'll reap some day;
Plant the seeds of truth in kindness,
You must work as well as pray.

Hear the angels' voices ringing
Over all the earth to-day;
Having brought to earth this message,
They will surely point the way
Into life that is unending,
Into light of endless day;
Into that eternal city,
Where the holy angels stay.

MAGGIE NORTON.

Springfield, Mo.

The Mohammedan proves the divine mission of his apostle by appealing to the marvelous propagation of the faith. If the argument is good in the mouth of a Catholic, is it not good in the mouth of Moslem?—Ingersoll.

When we are out of sympathy with the young, then I think our work in this world is over.—George MacDonald.

The world is constantly growing better to all who are honestly trying to make it better.—Everett McNeil.

The idle man is the devil's pincushion.—Bishop Hall.

The Good and the Bad.

They Are Always With the Mortals of Earth.

Always bear in mind that life is made up of sunshine and clouds; of the good and the bad; of cheerfulness and sadness; and occasionally Spirit Return is manifested in a way that casts a shadow over our Cause. Don't forget this: The Good and the Bad are always with us; choose which you will serve.

A STRANGE DEFENSE.

A Boy Murders His Father, Saying, "My Brother's Spirit Ordered It."

Whether it was a case of spirit control, or insanity which caused the murder, no one at present knows. Whatever the cause, it affords a psychological study for Spiritualists everywhere. The New York Daily World sends the following forth to its millions of readers, and in order that our subscribers can keep thoroughly posted as to what is going on in our ranks, we publish the same:

The deliberate murder of Edgar Uhl by his son, at the instigation of the victim's wife, has brought to light a remarkable story of the influence of "spirits" on the actions of the Uhl family. Not only was the murder of the elder Uhl directly traceable to this influence, but the belief that the order to slay his parent came from "spirits" has enabled the murderer to smile at the contemplation of his deed, though it has driven his mother insane.

Another child of the murdered man, a deaf mute girl, is also under the control of the "spirits," and believes that her brother did only what was right in killing his parent. Confronted by such conditions, the legal authorities face a peculiar state of affairs, and the approaching trial of the murderous son promises to be a remarkable one.

The Uhl family has long been well known in Marietta, Ohio, where the father conducted a prosperous hotel bearing his name. Mrs. Uhl, who, as Ida Kennard, married him twenty-three years ago, was well liked, and her three children, Brady, Edgar and Cora, never gave any evidences of mental peculiarity. Cora, however, has been a deaf-mute from infancy, so that little has been seen of her, though she is a very pretty girl, who would otherwise have been something of a belle.

Son's Death the First Cause.

The Uhl family was, to all appearances, the usual one of a family, until two years ago, when the son Brady, who had gone to Pittsburg to gain the experience necessary to a business career in which his father promised to start him, was killed in an elevator accident.

Brady was his mother's favorite son, and his death preyed on her mind to such an extent that she was made seriously ill.

On her recovery she began to pay frequent visits to Pittsburg, and in a short time it was discovered by her husband that she had become an ardent devotee of Spiritualism, in which she sought solace from her grief, hoping to find a way, as the mediums promised her, of communicating with the spirit of her dead son. Mr. Uhl, growing worried over his wife's attention to Spiritualism, sent his son Edgar on one of her visits to Pittsburg, but to his surprise the son returned even more of a devotee to the belief than was his mother.

From that time on the intensity of their ardor increased, and the son grew to be so enthusiastic in his belief that he persuaded his mother to have one room in the Uhl Hotel in Marietta fitted up as a shrine, or seance chamber, where meetings under the auspices of mediums from various parts of the country were held frequently.

A Death Prophecy Fulfilled.

Finally, about a year ago, something happened which changed the calmness of the mother's and son's belief into a frenzy. A medium told them at one of their seances that the father of Mr. Uhl was about to die suddenly. Mr. Uhl laughed at them, but a week later his father who had never been ill, was taken with a fatal attack while riding in a street car, and died a few hours later.

This confirmation of the medium's prophecy drove Mrs. Uhl and Edgar into a paroxysm of enthusiasm, which they communicated to the deaf-mute daughter, Cora. From that day on they did little but commune with the "spirits," spending a great deal of money to secure "manifestations" by unscrupulous mediums, who found them easy prey. From the mysterious chamber in the hotel came, at all hours of the day and night, the blowing of trumpets, the beating of tambourines and the uncanny cries and moans with which the mediums sought to impress their willing victims. Mr. Uhl was impervious to the entreaties of his wife and children that he join them in their devotions. And they were deaf to his pleadings to put the mediums out of the house and to abandon what he persisted in calling their folly.

The presence of the mediums and their effect on his wife and children finally became so unpleasant to Mr. Uhl that he tried to rid the place of them. Seeing that their good name would soon be over unless Mr. Uhl could be made to leave them alone, the mediums, it is alleged, worked on Mrs. Uhl and her son Edgar until they were convinced that it was their duty to kill him.

According to Mrs. Uhl, the order to murder her husband came to them while they were holding communication with the spirit of Brady, the son who had been killed in Pittsburg.

"Brady had appeared to us," said Mrs. Uhl, "and was telling Eddie and me how happy he was in heaven. Suddenly he said:

"'But I would be happier if my father were with me. You must kill my father at once, as he must not remain in the world. His spirit is wanted here, and you are commanded to kill him, kill him, kill him, kill him!'"

Immediately on receiving the "message," Mrs. Uhl and her son set about obeying its commands. It never occurred to them to tell any one else of what they had been told to do; if they had, Mr. Uhl would have been warned. The mother and son kept their secret to themselves, and the husband and father noticed nothing unusual in their actions.

The Murder of the Father.

The message was received on April 24, but so well did the misguided mother and son guard their secret that it was not until the middle of June that they gave anyone an inkling of what they intended to do. About June 20 they confided to Cora that her father was about to die and that if she wished to say good-by to him she had better be doing it, or the opportunity would be gone. Whether Cora understood that her mother and brother were going to kill her father, or believed that their communication dealt simply with a belief that he would be removed by some supernatural power, no one has yet been able to learn. At any rate, Cora said nothing to Mr. Uhl of what her mother had told her, and the man was not on his guard.

Mrs. Uhl and Edgar, it was decided between them, would kill Mr. Uhl on the morning of June 28. Why they selected that particular day no one knows. Probably in the ratiocinations of their disordered minds the date suggested itself, and they accepted it as fixed by their controlling "spirits."

On the morning of June 28, Mrs. Uhl and Edgar went to room No. 18 in the Hotel Uhl, which is the chamber in which they had their Spiritualistic "layout." Edgar had procured a shotgun with which to kill his father, and awaited him in this room. Word was sent to Mr. Uhl that his wife and son wished to see him, but he could not be prevailed on to enter the room.

His refusal to enter the room upset their plan, which was to tell him of the message and then kill him before he could cry for help. That night, however, according to Mrs. Uhl, they received another message from the dead Brady, telling them to accomplish their purpose at once or the spirits would punish them. So they resolved to wait no longer.

At sunrise on the morning of June 29 Mrs. Uhl procured a key to the door of her husband's room. She crept downstairs silently, followed by Edgar with his shotgun. Unlocking the door so quietly that her husband was not aroused from his sleep, she sent Edgar into the room and kept watch.

Edgar awoke his father, who sat up in bed. Instantly the son pulled the trigger of the gun, emptying the charge into his father's head. The body fell forward over the footboard of the bed. Edgar stole from the room. His mother locked the door and went to the spirit-room once more, and Edgar hurried to town.

When the sheriff's office was opened for the day they found the young man waiting on the steps and demanding to be locked up. When they asked him what he had done he sent them to the hotel, saying that they would find out.

Mrs. Uhl met the police at the hotel door and gave them the key to her husband's room, in which they found the body. They questioned her as to the meaning of the crime, but she replied only, "The spirits told us to do it and we had to."

Mrs. Uhl and Edgar were, of course, locked up. Edgar seemed from the first to be concerned but little with the consequences of his terrible crime, and would say nothing when questioned. The mother, however, began to brood at once, refusing to eat any food. In a few days she had become apparently insane, and has called constantly and piteously for her dead husband. She has eaten scarcely anything, and is starving herself so surely that the physicians at the jail do not believe she can live long enough to answer to her indictment by the grand jury in October.

Cora Uhl, the deaf and dumb daughter, was not present during the murder. She had been sent a short time before back to the State Institution for Deaf Mutes, at Columbus, of which she has been an inmate for some years. But after the murder she was brought to Marietta to see her mother and brother in the hope that she could make them talk and explain the reason for their crime.

She could get nothing from her mother, but the result of her meeting with Edgar brought out the facts of the case as already stated.

"The spirits wanted papa killed," she said to the Sunday World correspondent, "and that is why Eddie and mamma did it."

Brother's Spirit commanded Killing.

"What spirit?" she was asked, and replied, "Why, Brother Brady's, of course. My mother told me papa would die, and that was two weeks before he did. But I didn't know they would have to kill him to make him die."

"Did your mamma shoot your father?"

"Oh, no; it was Brother Eddie. She wasn't strong enough."

"How do you know Eddie did it?"

"Well, he didn't tell me so, but when I asked him he looked very happy, so I know he did it."

Cora's conversation was carried on by means of a pad of paper and a pencil, of course, but her answers were given rapidly, though in broken, hurried sentences, showing the excitement under which she lingers. In fact, the girl is as much of a believer in Spiritualism as her brother and mother, and threatens to commit suicide if the two guilty ones are not released.

The son continues silent on the details of the crime, and yet when a word does escape him he shows that he has a craftiness that will make it difficult for the authorities to secure his conviction without the testimony of his mother. When asked why he did not confess so that his mother could be released, he replied:

"If I was as sick as she is I would. But why should I confess when she is dying? When her lips are sealed who can prove that I killed my father?"

A predisposition toward the miraculous is the characteristic of all semi-civilized nations.—Lecky.

It is the function of civil government to make it easy to do right and difficult to do wrong.—Gladstone.

Success is full of promise till men get it; and then it is lost year's nest from which the bird has flown.—H. W. Beecher.

Review of Passing Events.

BY HUDSON TUTTLE, EDITOR-AT-LARGE, N. S. A.

The existence of a "subconscious mind', is purely hypothetical. It was first suggested by Dr. Carpenter under ander another name--"unconscious cerebration"--and has been for thirty years or more, stock in trade of all would-be exposers. It was taken as a plausible exlanation of the phenomena. As a theory it should explain all these and all connected. It covers a very small part, and that not as satisfactorily as the spiritual.

Thoughts on Mediumship.

Mr. E. W. Wallis of England, has, with the collaboration of Mrs. Wallis, written a very valuable book, "A Guide to Mediumship," which is condensed into a lecture on the above subject, with the further title of "Useful Hints to Beginners for the Conduct of Spirit Circles." This lecture is so valuable that it is difficult to select passages for quotation, as one is inclined to give the whole to the reader as the best that can be said on the subject.

In the beginning the lecturer says: "As mediumship depends on natural sensitiveness, it follows that mediums have to be discovered and developed. Many people who are sensitive to spirit influence, but do not know it, might become valuable workers for Spiritualism if they understood their own powers and were rightly trained, and I know of no better means for the development of latent mediumship than the harmonious home circle."

We believe that more has been accomplished in extending Spiritualism by the home circle than by any other, and Mr. Wallis rightly gives it prominence. It is to Spiritualism what the prayer meeting is to the church.

He is not inclined to refer every spasm of hysteria or out-of-the-way manifestation to "Obsession" or "Demonism," as many do. The fear aroused in the minds of beginners may bring the very thing feared. He most truthfully says:

"I am firmly convinced that no healthy, well-informed, level-headed, truth-loving and pure-minded medium is likely to be overpowered by obsessing spirits. He may possibly be annoyed for a time by undesirable influences, but he will not submit to their domination."

Because spirits communicate it does not certainly follow that they are wise, and we should not regard any spirit as authority. This is his advice, and be memorized by every medium and investigator: "Young mediums should not sit by themselves; neither should they go from circle to circle; nor sit more than twice a week; nor prolong their sittings for more than an hour; nor attend public circles; nor attempt to get automatic writing at all hours. It is by disorderly practices such as these that nearly all of those who complain of being "obsessed" have brought their troubles on themselves!

Mr. Wallis clearly defines his position regarding fraud as practiced by those who pretend to be mediums. He has in his investigations found many who practiced fraud, but never one who, aside from this, was not a medium. This aggravates their sins. If the dark circle was dispensed with, the most prolific means of deception would be done away with. The "exposures" which have harmed Spiritualism must have been in the dark room, where "tests" are impossible.

As darkness is not essential for the production of the phenomena—because they have been given in the light of day one feels like saying amen to the following:

"I had almost said 'wicked'—practice of holding promiscuous dark seances. Not that I object to darkness as such—but because it favors deception, renders accurate observation impossible, and thus necessitates test conditions, and arouses doubt and suspicion in the minds of critical observers."

Good advice brings this lecture to a close: "Try the spirits. It is not wise to become as clay in the hands of the potter, therefore beware of flatterers (spirits) and decline to submit to those who promise great things if you will obey them. Do not neglect your duties nor permit spirits to intrude upon you except at the times set apart for your circles. Do not solicit spirit advice on daily life affairs, and examine very carefully all their suggestions—then act on your own responsibility. Take all the help they give thankfully, but keep a level head and judge for yourselves."

How much disaster, disappointment and humiliation would have been saved, had the above advice always been taken! There is nothing in mediumship that calls for abandonment of self-control. On the contrary, understood and rightly cultivated, it is the foundation of the strongest, and most influential character.

About Angels.

As an object lesson showing how indefinite are the ideas about spirits, entertained by church members, the action of the clergymen on the angel ornamentation of the Belmost Memorial Chapel annexed to the cathedral of St. John the Divine, is interesting. The cathedral now in process of erection on Morningside Heights, New York, is to cost $20,000,000 and to be the grandest church structure in America. In fulfillment of his contract the sculptor placed two score of angels in the scheme of ornamentation. He modeled them according to the traditions of his art, as feminine. They were exquisitely beautiful with the radiance of heaven on their faces. It is, when you think of it, a little strange that painter and sculptor have from ancient times, taken woman as the type of purity, spirituality and all qualities transcendent. Perhaps it is more than homage to the sex, a deserved tribute.

The sculptor was delighted with his work, and those who were so fortunate as to gain admission admired the wonderful expression, and beauty of form.

Not so the clergymen. They were shocked beyond expression. They talked about it until it almost reached a scandal. Rev. Dr. Peters, secretary of the building committee, was deeply stirred in mind. All the clergy felt there was "not enough repose" in the sixteen angels at the entrance. "There was not enough repose" in the angels elsewhere. They had heard of Gabriel, Azrael, Michael and Raphael, men every one. Where did the Bible speak of a female angel, in defiance of Scripture and to the scandal of the church!

These Episcopals have no saints, like the Catholics, and as every saint is now an angel, presumably, had the sculptor been before another audience he might have held a plausible argument. As it was, he was snuffed out.

The "forty lady angels," so beautiful in form and attitude, so attractive in expression, would lead to the ruin of the clergy and distract the thoughts of worshipers.

They must be changed, and the poor sculptor has to go over his work again. The feminine faces are to be made masculine, and forty men angels will sternly look down on pulpit and pew, an incongruous and laughable combination of art and superstition.

There are two women, at least, even clergymen should not object to: Eve, who by her inquisitive disposition, brought knowledge into the world, and Mary, who gave them their redeemer. Yet the sculptor would idealize them and they would be detrimental to the morals of those who believe only in "men angels."

What do these clergymen believe regarding angels and the next life?

Have they any idea at all of the future existence? There are as many women as men—nearly—in the world, and there should be the same proportion in the next.

But these clergymen appear to believe that men only become angels! That a female angel is imaginary, and to be excluded from the church.

And yet without the help of women, the churches of this country would not exist a year! After all their labor and devotion, small appreciation do they receive—rather insult, and the constant reminder that they are daughters of naughty Eve, and exist only that there may be men in the world.

It was a hasty movement of the sculptor, to break the inimitable creations of his art, yet he is scarcely blamable under the smart of the uncalled-for criticism of the clerical brethren. Why should they see only sex in this ideal work? Why should their morals be so shocked at an appeal to esthetic taste? Are their minds so corrupt that they see only corruption? The pagan Greek saw in the human form the most beautiful, purest, and most divine creation. It was left for Puritan prudery to clothe Venus and Apollo.

"Spiritualism a Product of the Sub-Conscious Mind."

The following was sent to the St. Louis Republic, in answer to a lengthy screed written by one who seems absolutely ignorant of Spiritualism While the Republic can publish this attack of a preacher who has lost his church for cause, it refuses to publish a reply that correctly informs the people on the subject:

Editor of the Republic:—The Rev. A. T. Osbron, in the Republic of Oct. 2, has an article under the title, Spiritualism a Product of the Subconscious Mind," which is so at variance with the conclusions reached by numerous investigators equally competent and trustworthy as himself, and millions of its believers, that a brief presentation of their side of the subject seems essential for the right understanding of the public.

In the first place he does not appear to be aware that Spiritualism has long since been a great deal more than the phenomena he attempts to explain. On these phenomena a new psychology, a new philosophy of life here and hereafter, a new religion has been founded, and Spiritualism means this system with all its fundamental manifestations and facts. It stands for the absolute realm of psychical phenomena, which it essays to mold into a science as demonstrated and accurate as any branch of material science.

Hence to say that the phenomena are products of the "subconscious mind" may be allowable, but to apply this to Spiritualism, is vague and "unscientific" in the extreme.

In his lengthy article Rev. Osbron comes to these conclusions:

Every strange test of Spiritualism which cannot be duplicated by physical law must be placed in the class of psychic phenomena.

Every test known to Spiritualism and placed among psychic manifestations may be duplicated by hypnotic suggestion, the subjective mind furnishing the field of operation.

The basis of scientific investigation being that we are not permitted to attribute any phenomena to supernatural power which may be produced by natural law, the return of the disembodied spirit of the dead is unscientific, hence untrue.

If Rev Osbron had given a single fact or argument leading up to his conclusions, there would be a better opportunity for rebutting testimony, but he has not. The facts he does present, have no relevancy to the case. He deals in assertions from the first, where he predicates that there is a sub-conscious mind by which all spiritual phenomena are explained.

Now the existence of a "sub-conscious mind" is purely hypothetical. It was first suggested by Dr. Carpenter under another name—"unconscious cerebration"—and has been for thirty years or more, stock in trade of all would-be exposers. It was taken as a plausible explanation of the phenomena. As a theory it should explain all these and all connected. It covers a very small part and that not as satisfactorily as the spiritual.

Rev. Osbron asserts, or rather assumes this theory as demonstrated, presenting it with autocratic assurance of an axiom. Hence he makes no attempt to prove it. Yet here is the vital point. It is very doubtful if man has two minds, an active conscious mind, and an underlying, "sub-conscious mind," whose activity the first does not recognize; a mind of which we know nothing yet inconceivably transcending our normal powers.

Dr. Hudson, the leader in this method of explanation, utterly fails to prove this theory. In fact it has not arisen to the plane of a theory even, but at best is a "working hypothesis," that is a rough means of co-ordinating the facts.

If the hypothesis be denied, all Rev. Osbron's conclusions are baseless, and without support. For argument, we grant that he is correct. He has been a student of "psychical phenomena," "suggestion," "telepathy," and "mental vibrations," and this is what he says on results:

"A trumpet (in my demonstrations) floats about in midair. A bell rises into space from a table and produces weird musical tones as it floats here and there. A young man after having been placed in a cataleptic state rises at my command above my head, though I do not touch him. I also place two slates together after they have been examined by the audience, and in a few moments I have a message from the spirit world."

He can do all this by his hypnotic influence on the "sub-conscious mind!" If Rev. Osbron can do these things he boasts of being able to do before audiences, he can do what no other man ever has done or ever claimed to do. He can go before the public and draw crowded houses from one end of the civilized world to the other. Where are the witnesses of the statement: "A young man having been placed in a cataleptic estate, rises at the command, above my head, though I do not touch him." What a power the "sub conscious mind" must be just because Rev. Osbron suggests to it to lift this young man above the suggester's head and suspend his one hundred and fifty pounds or more, in mid air! If one believes this, he will have no difficulty in also believing the old story of a man lifting himself by his boot straps.

Rev. Osbron's experiments are interesting, but there is no applicability to Spiritualism. They lead in an entirely different direction.

Men of far greater scientific attainments have arrived at diametrically different conclusions. Sir William Crookes, president of the British Association for the Advancement of Science, with Professor Sidgwick, F. W. H. Myers, Professor Gurley, Mr. Balfour, present premier of England, commenced their labors in the psychical field under the name of "The Psychical Society." Sir W. Crookes was president. After years of investigation of all forms of spiritual manifestations, the so-called physical, and the purely psychical, they gave their verdict in favor of the spiritual origin of the manifestations. Sir W. Crookes wrote two valuable books, "Researches in the Phenomena of Spiritualism," and "Spiritualism Reviewed in the Light of Modern Science." His conclusions may be condensed in this sentence: "Not with me a matter of opinion, but absolute knowledge." Myers also wrote an account of his investigations in two ponderous volumes, in which he demonstrates his belief in Spiritualism. Not a word from these eminent scientists about the "sub-conscious mind," nor a doubt expressed that the phenomena—the genuine—were not of spiritual origin.

If we admit that all physical manifestations—as the movement of a table—are sub-conscious muscular action, and the intelligence manifested in the movement is telepathy, then such movements can only give answers that are known to someone connected with the experiment.

Telepathy is a convenient word, elastic and mysterious, high-sounding and an excellent covering for ignorance. Plainly it means that one person can send out thoughts which can be received by another. But all persons cannot receive these thought vibrations. They must be in harmony with the sender to be able to receive. In wireless telegraphy a transmitting instrument sends out a message, but only the receiver attuned in harmony can catch the vibrations. So in the thoughts sent out by a transmitting mind. Of the thousands of other minds unlike in fibre, the thought-waves are unrecognized. Only such as are in harmony are receiving instruments.

It will at once be seen that telepathy must be confined to narrow bounds, its manifestations rare, and the most unpropitious place for its manifestations would be furnishing intelligence to a moving table.

Again, if such intelligence was beyond that of anyone present, or of anyone except the spirit purporting to communicate, do not the facts support the spiritual theory more than any other?

If an occurrence in the future is foretold, how is it possible to refer it to telepathy, which means the reception by a medium or table, of thought waves from some thinking mind, for there can be no vibrations unless started from some intelligent "transmitter."

I could produce a volume of applying facts from my own experience. I will give only one. By the movement of a table at which my wife was sitting, it was spelled by response to my call of the alphabet, that her father would depart this life in three months, giving from a loved sister who had recently the exact date. This claimed to be from a loved sister who had recently passed to the spirit world. It was affirmed on several occasions, although his replies to the anxious letters of my wife gave no indication of failing health. The day before the date thus given, in a similar manner, a communication came to my wife from this sister, saying that a telegram would reach her the next morning, that her father was very ill, and she must prepare to go at once. She did prepare, the telegram came, and she reached her father's side to receive his last words, at the hour predicted.

If this be "sub-conscious mind," would it not be well to put the conscious mind to sleep and live in this exalted sub-conscious state?

Is it not more rational and satisfactory to believe that the spirit sister, deeply interested, came direct and communicated, than that a wandering thought wave acted sub-consciously to move a table responsive to the letters of the alphabet?

Spiritualists may thank Rev. Osbron for one thing—his admission of the facts. Of late we have heard only of frauds, that all mediums were deceivers, preying on the weak-minded and superficial observers. Rev. Osbron sees no fraud, all is genuine—that is genuine telepathy and sub-consciousness. This is a step toward the light, for if admitted genuine, whatever theory may be adopted in explanation will soon show its weakness, and incompetency to cover all the field, and their spiritual origin will finally be admitted.

HUDSON TUTTLE,
Editor-at-Large National Spiritualists Association.

MRS. IDA L. LEWIS.

She Is United in Marriage to Dr. Wm. A. Bentley.

Wednesday evening, October 4, at the Lewis home in Bethel Vt., Mrs. Ida L. Lewis was united in marriage to Dr. William Addison Bentley, a prominent physician of Bismarck, North Dakota, Rev. J. Wesley Miller of Bethel, officiating. Mrs. Lewis-Bentley needs no introduction to readers of The Progressive Thinker, being one of Vermont's prominent speakers and mediums. The groom has filled the offices of mayor, judge and other important positions, showing the esteem and respect in which he is held by the people. He is a veteran of the Civil War, serving in the 9th Regt. Iowa Volunteers. Their many friends wish them all happiness and good in their life journey.

South Royalton, Vt. O. G. B.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents.

"The New Life." By Leroy Berrier. Eminently suggestive along the lines of "new thought." Excellent in tone and tendencies. Price, cloth, $1.

Proceedings of the N. S. A. Convention.

THE THIRTEENTH ANNUAL CONVENTION

Of the National Spiritualists' Association, of the United States of America, at the Unitarian Church, Eighth St. and Mary Place, Minneapolis, Minn., October 17th, 18th, 19th and 20th, 1905

MORNING SESSION, OCTOBER 17.

Three hundred delegates from all over the United States and Canada were in the Unitarian Church when the Thirteenth Annual Convention of the National Association of Spiritualists opened its four days' meeting. The church was tastefully decorated for the occasion, in which "Old Glory" played a prominent part.

It was ten o'clock when the assembly was formally opened by the singing of "Nearer My God to Thee." The invocation followed by Mrs. Mary T. Longley, of Washington, D. C.. Mayor Jones was to have delivered an address of welcome but important official business made this impossible and Ralph Wheelock spoke as the mayor's representative.

APOLOGIZES FOR THE WEATHER.

Mr. Wheelock assured the delegates on behalf of the chief executive of Minneapolis, that the city belonged to them. He said the prevailing cloudy weather was not the kind usually given so distinguished a company, but was of the opinion that material conditions were inconsiderate when the skies of the great beyond were rosy, as they are with the Spiritualists.

J. D. Maxwell, of St Paul, President of the Minnesota State Spiritualists' Association, welcomed the delegates in behalf of that organization. He told how proud he was to have them here and hoped they would feel well repaid for their visit.

H. D. Barrett, of Canaan, Maine, president of the National organization, in a very eloquent manner responded to the addresses of welcome and thanked Mr. Wheelock and President Maxwell for the cordiality made manifest by them. He reviewed in a general manner the work of the organization during the past year and was happy to be able to say that great progress had been made.

President Barrett appointed the following committee on credentials: H. D. Richardson, Aurora, N. Y.; G. C. Love, Portland, Oregon, and F. A Willing, Stillwater, Minn.

The following Committee on Rules was appointed: Will J. Erwood, La Crosse, Wis., E. W. Bond, Lake Helen, Fla., E. A. Schram, of Ohio, and Geo. C. Holburt of Iowa City, Iowa.

FIVE MINUTE TALKS.

The last hour of the morning session was given up to five minute conference addresses. These were opened by Mrs. R. S. Lillie of California. She spoke of the laws of some states which interfere with the work of spirit mediums. She believes the mediums themselves are to blame to a certain extent for such laws, contending that they do not exert the holy and sacred power of mediumship to its full extent. She said the power of a medium was only limited by the strength of the medium herself. She said the Spiritualists were the only people on earth who penetrated the great beyond and revealed the mysteries of the beautiful spirit world.

AFTERNOON SESSION.

At the session Monday afternoon, the following standing committees were appointed: Committee on President's Report, J. S. Maxwell, Minnesota; Frank Walker, New York; C. D. Pruden, New York; Mrs. Mong, Indiana, and Mrs. Esther Bosley, Washington.

Committee on Secretary's Report: W. F. Peck, Missouri; Mrs. Donagan, Missouri; John W. Ring, Texas; Mrs. R. S. Lillie, California; H. J. Moore, Montana.

Committee on Auditing and Treasurer's Report: John D. Vail, Michigan; Olin D. Whittier, Missouri; A. J. Nicholson, Oscar Edgerly, Michigan.

Committe on Resolutions: G. W. Kates, Kansas; Moses Hull, Wisconsin; Mrs. Laura G. Fixen, Illinois; Nettie Field, Missouri; Rev. B. F. Austin, New York.

Committee on Ways and Means: Carrie E. S. Twing, Maine; T. U. Reynolds, New York; Rev. W. J. Erwood, Wisconsin; Mr. Willing, Iowa; W. McCormick, Montana; C. D. Pruden, Maryland.

Committee on Delegates' Reports: M. E. Cadwallader, Pennsylvania; Rena D. Chapman, Michigan; Louis P. Williams, Maine; Oscar F. Evertz, Missouri; C. A. Allen, Indiana.

The reports of President and Secretary were read and referred to the Standing Committee. The reports in full will be found in another column of the paper.

The Treasurer's report was read and showed that the association was in good financial condition, there being at the present time a surplus fund of $18,486.82.

EVENING SESSION.

A lucid statement of the doctrines of Spiritualism and its attitude in regard to the potent question of the day was set forth in a masterly manner by Rev. B. F. Austin in his address at the evening session held at the First Unitarian church last evening.

Speaking of the "divorce evil" Mr. Austin declared that divorce should not be regarded as an evil but rather as a splendid proof of the advanced stage of civilization, and speaking further said: "Spiritualism, holding to the doctrine of absolute liberty of man, woman and child, asserts that no man or woman should be compelled to live a lifetime in domestic hell because in their ignorance or blindness they have entered upon a foolish and unnatural contract. Yet so sacred and so many are the interests involved that no one should lightly make or break the marriage bond."

Speaking of the result of Spiritualism in the world at large Mr. Austin touched upon socialistic problems of the day, and denounced society as now constituted as a direct denial of the human brotherhood of man, of equality and justice, and stated that one of the greatest missions of every Spiritualist present was to swell the great wave of reform which is sweeping over the country and aid in its final triumph.

Mr. Austin was for twenty-five years pastor of a Methodist Church and for seven years head of the Methodist conference in Canada. He stated in his address that he hoped to atone for his many years of orthodox preaching by as many years propounding the higher doctrines of Spiritualism.

Another element of note on the program was the thirty-minutes lecture given by Mrs. Laura G. Fixen. The eternal being of the soul, which existed when the world was chaos, and before the stars sprang into being, was the theme of Mrs. Fixen's lecture. Before our advent in this world, Mrs Fixen stated, we were unconscious of existence, but today, and from now on, we will live in conscious being.

Spirit messages by Mrs. Mary A. Weaver and Rev. E. W. Sprague completed the program, which was interspersed by several beautiful musical selections.

The benediction was given by Thomas Grimshaw.

WEDNESDAY MORNING—NEW BUSINESS.

Mr. C. L. Stevens, President of the First Spiritualist Church, of Pittsburgh, and Trustee of the N. S. A., introduced the matter of providing a suitable legal blank for members who wish to have their funeral services conducted according to the religion of Spiritualism. Mr. Stevens presented a blank form for consideration which had been prepared under the auspices of the church he represented. It was discussed and referred to a committee. The proper form for such a blank will be outlined and presented for the consideration of the Convention at a later session.

The matter of a uniform system for the indorsement of mediums also came up and on motion the matter was placed in the hands of a committee whose duty it will be to bring the question before the convention in some tangible form.

Max Gentzke, editor of "Lichtstrahlen," the only German Spiritualist paper printed, appeared before the convention and wished it to take some action relative to the formation of a stock company, the business of which shall be to translate into foreign languages for distribution among the new English speaking Spiritualists of this and foreign countries literature which bears on the doctrine of their faith.

The matter was referred to the Board of incoming Trustees with power to act, and it is likely that such a company will be formed.

"Counterfeit commercial mediums steal the livery of Heaven to serve the Devil and the most vital issue before this Convention and for all Spiritualists is to fight these frauds and fakirs and to expose their nefarious methods."—Attorney Halburt.

By a decisive vote of 55 to 17 the National Spiritualist association at the morning session of their convention, instructed its Board of Trustees to protest to the United States postal authorities against the admission to the mails of any newspaper or periodical which contains advertisements from those claiming to be Spiritualists.

Included in the condemned list are fortune tellers, clairvoyants and astrologers. Heated remarks relative to the matter were made by many of the delegates and counterfeit practices carried on under the wing of legitimate Spiritualism was a target for the most severe and caustic condemnation.

CASE OF MRS. FOLSOM.

Today an important event of the morning will be the decision of the Board of Credentials in the case of Mrs. C. W. Stewart of St Louis, who represents a delegation from that city.

President Barrett gave The Tribune the following official statement concerning the matter:

"The Stewart-Folsom case has not been before the Convention at all. The matter is one of long standing. The Board of Trustees passed upon an appeal that had been made to it and handed the decision to the interested party. The fraudulent or non-fraudulent nature of Mrs. Folsom's work was not mentioned in the Convention. That issue was not before it. No one has been denied a hearing upon any question involving his personal rights. The proceedings of the Convention are one thing and those of the Board another. Star chamber practice has not been resorted to and will never be tolerated in a Spiritualist convention.

Mrs. Folsom asked and was granted permission to speak in her own behalf, and said:

"I want to say to you as a representative of all pure and undefiled Spiritualism, and before my God, I am not guilty. You have condemned me without a hearing. You have not changed my religion and I am thankful for this opportunity of defending myself, and I say to the charges against me, 'not guilty.'"

Those who defended the action of the committee feel justified in the stand which they have taken, as in making its finding the Committee considered a most exhaustive report of the charges against the delegates debarred. Before the debate the chair ruled that the entire case be opened for the N. S. A. by George B. Warne, chairman of the committee of investigation. He read the report of his committee and replied replied to the opening arguments of to the opening arguments of Mr. Williams, who represented Mrs. Folsom.

During the afternoon Prof. Maria L. Sanford appeared before the Convention with greetings from the Federation of Woman's Clubs and the session closed with the reading of the Missionary report by E. W. Sprague, who with Mrs. Sprague has made a tour of nearly every state in the Union during the year. He recommended the adoption of a course of reading for local societies and gave an encouraging account of the work in all sections of the country.

At the afternoon session reports of missionaries and special agents and and usages and educational work were read. The committee on the President's Report also submitted their report. The full reports will be published later.

EVENING SESSION.

This evening's program opens with an invocation by Mrs. Tillie U. Reynolds. Mr. and Mrs Zumbach will sing "I Will Magnify Thee." Rev. W. F. Peck will deliver a thirty-minutes lecture as will also Oscar A Edgerley. There will be spirit messages by Mrs. C. A. Sprague and Mrs. Eva McCoy.

Over 1,000 people clamored for admittance to the evening session of the Spiritualists' Convention, and hundreds were unable to find even standing room and were turned away. So great has been the demand for more room that beginning tonight over-flow meetings will be held in the basement of the church so that those who are unable to find seating room in the main auditorium can be accommodated. A regular program of music by local talent, and addresses by prominent lecturers of the convention will be given, followed by the usual reading of spirit messages.

An eloquent plea for original purity and scientific investigation of Spiritualism was made by Rev. W. F. Peck in his address before the convention last night.

A brief talk was given by Oscar A. Edgerly. John W. Ring was elected delegate at the afternoon session to extend greetings to the Convention of the American Sunday School Association now in session here.

THURSDAY, OCT. 19.

A very spirited session of the Spiritualist convention was held at the Unitarian church Thursday morning, of the convention.

The matter was started by J. S. Maxwell of St. Paul, who, in a five minutes' talk, took decided exception to the action of the convention Wednesday, when it instructed the board of trustees to confer with the postmaster-general in an effort to have papers containing advertisements of alleged Spiritualists excluded from the mails. Mr. Maxwell forcibly declared that such impostors have no connection whatever with the legitimate Spiritualists, and that as representatives of true Spiritualism they had made a grave mistake in acting upon the matter. He also wanted it understood that he believed in the freedom of the American press.

This opened a discussion that proved to be fast and furious. Delegate Erwood thought a mistake had been made in looking toward the postal authorithorities for aid.

"The less we have to do with the postmaster general at the present time," said Mr. Erwood, "the better off we shall be."

By a practically unanimous vote the convention decided to rescind their action of Wednesday, taking the matter out of the hands of the board of trustees.

Delegate Willing started the flames again by moving that all ordained mediums who advertise in newspapers have their ordination papers revoked.

Several delegates jumped to their feet with such cries as "I advertise and I'm not a fraud." "Advertising is all right and we can't be stopped."

The entire matter was ultimately put to sleep by the passage of a motion to lay it on the table.

Moses Hull, president of the Morris Pratt Spiritualist school at Whitewater, Wis., drew the attention of the convention to that institution, and was sorry to report that it had not received all the support that had been hoped for. The institution was, he said, at the present time in financial straits, although a reasonable appropriation from the National Association would place it in a condition to go ahead with the work it had before it to do.

A missionary report from H. D. Barrett was received, and showed much progress was being made in that line of work. Similar reports were also received from H. C. Dorn, G. H. Brooks, and Max Gentske, and Mrs. C. E. S. Twing, and Lyman C. Howe presented his report as Historian.

Thomas Grimshaw reported concerning his reception in the city of London. He stated that all Europe was becoming aroused over the doctrine of Spiritualism and that it was only a question of time until what is now a national convention would become an international one.

At the Thursday afternoon session it was voted to appropriate the sum of $1,000 for the Morris Pratt Spiritualist school, located at Whitewater, Wis.

THE PRESIDENT'S REPORT.

The committee on the president's report reported and after considerable discussion on certain sections relative to the best means of procedure, it was adopted, and a glowing tribute paid to the chief executive for his statesmanlike document and the valuable points brought out for consideration.

EVENING SESSION.

Snow and rain in no wise checked the interest which has on the preceddays been manifested in the evening sessions of the Spiritualist convention, and last night the Unitarian church was well filled.

The spirit messages given by Mrs. Frances Wheeler and E. W. Sprague, received the closest attention. Some mirth was provoked when, in response to Mr. Sprague's call for those who desired the services of a medium, a large number of the young members of the audience arose to their feet.

Several music numbers of classic quality varied the evening's program, the Sappho quartet, Miss Tenie Murphy and Mrs. Pratt, Misses Paulson and Murphy appearing. The invocation was offered by Rev. Geo. W. Kates and the benediction was pronounced by the Rev. John W. Ring.

Two notable addresses were made, the one being the fraternal address by Rev. Henry R. Rose of Newark, N. J., as representative of the Universalist general convention, the other by Mrs. Helen P. Russegue, a delegate from Connecticut. In an eloquent oration Mr. Rose dwelt upon the loftiness of the American ideals as typified by the mottoes and allegorical figures which adorn the rotunda of the new national library building at Washington, D. C., and which relate to the liberal arts and sciences. The religious spirit which is present in them all was especially emphasized by the speaker.

In a lecture which abounded in epigrammatic sayings, Mrs. Russegue discussed the philosophy of Spiritualism. "Spiritualism," said she, "teaches that the door is open between heaven and earth. It demands a higher life. There is no religious form of belief that expresses all the truth. But Spiritualism teaches many noble thoughts. It never tells the story of death. The knowledge of immortality is the summit and crowning glory of Spiritualism."

FRIDAY, OCT. 20.

The opening session of the last day of the National Spiritualist Convention at the Unitarian Church was about the warmest of many heated sessions. First there was a lively discussion on certain resolutions offered by the Committee, dealing with the question of fraud mediums, and this was followed by a sensational address to the Convention by Delegate W. F. Peck, of St Louis, Mo., in which he roundly scored the Association for what he termed extravagance.

He deplored the fact that over $7,000 is paid every year for salaries and personal expenses of the National Board of Trustees. He declared that, inasmuch as delegates were required to pay their own expenses, it was no more than right that the Trustees and officers show the same spirit of sacrifice.

This caused a howl of indignation from the floor, loud and strong enough to interrupt the speaker who, however, was allowed to finish his remarks.

DELEGATES EXCITED.

Mr. Peck had hardly finished when a dozen delegates begged for recognition. It was the voice of most of them that it was a distressing mistake to criticise the Board of Trustees or other officers of the Association and insisted that they deserved the greatest measure of praise.

In accepting the report of the Committee on resolutions the Convention went on record as being opposed to what is known as capital punishment, believing it to be a relic of barbarism All wars at this stage of progress were declared to be immoral and that all disputes between nations should be settled by arbitration. The formation of boy brigades, militia parades, and other methods which glorify war were deplored.

The Convention also went on record as being in favor of the electoral franchise for women. A committee was appointed to raise funds for the erection of temples in which to hold Spiritualist meetings. The committee is to report at the next National Convention.

The following resolution was adopted:

Whereas, The proposed inter-church conference of the Evangelical churches have declined to affiliate with the Uni-

(Continued on page 6.)

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Or the Future Life According to Science. By Louis Figuier. Translated from the French by S. R. Crocker. A very fascinating work. This fine volume might well have been entitled Spiritualism Demonstrated by Science. It is written in that peculiar interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author says: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhumans and the inhabitants of earth." Price, $1.50.

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A Scientific and Philosophical Treatise, by Thos. P. Fletcher.

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The National Spiritualists Association.

Annual Report of the President, Harrison D. Barrett, for the Year Ending October 20, 1905.

To the Spiritualists of America:—Once again we are in convention assembled, and in compliance with the requirements of the Constitution, Bylaws, Rules and Regulations of the National Spiritualists Association, I have the honor to submit my annual report as president of that organization.

General Interest.

Perhaps in no one year in a quarter of a century has there been such general public interest manifested in Spiritualism as has appeared during the last twelve months. It has been a live subject of discussion in all quarters, and the secular press has teemed with articles, if not actually favorable to Spiritualism, certainly not wholly antagonistic to it. It has been the favorite theme with the street-corner philosopher, and village sage, with physician, preacher and layman, throughout the year, and no magazine or periodical has been at all popular unless it has had one or more articles in each issue bearing upon occultism. The same is true of the novels most popular at the present hour. Psychic thought must appear somewhere in their pages in order to insure a wide reading on the part of the public.

Abstract, Not Concrete.

I fully admit that these discussions and this marked interest in our movement is abstract rather than concrete. Still it shows the trend of the public mind, and can be made a mighty power for good if the Spiritualists themselves will but take advantage of the situation by bringing into form these abstractions afloat in the atmosphere, and concreting them to aid the cause in all quarters of our land. This present popular interest has been respectful in tone and decidedly intellectual in character. An impartial hearing is all that Spiritualism has ever asked for itself, and this splendid opportunity should be turned to advantage by the Spiritualists of the land. I hope that this convention will enact legislative measures as may make it possible to concrete these popular inchoate expressions of thought into well cemented girders of support to our movement as a whole.

Local Societies.

Such a perceptible increase of interest in spiritual matters on the part of the public must necessarily react favorably and helpfully upon our local societies. I am pleased to report that our local meetings, also our camps, have been more largely attended than for several years past. At least, this is true of all sections from which I have been able to secure information. To what extent membership has been increased, I am unable to state. I am of the opinion that membership has not increased in just proportion to the increase of interest on the part of the public in general. This leads me to say again that our gain is abstract, rather than concrete. The problem of concretion is yet before us, and almost wholly unsolved so far as it applies to the work of inducing people to openly proclaim their convictions to the world. I repeat in this sentence everything I have said for the past twelve years with regard to the great importance of building up our local societies and establishing them upon permanent footings. I recommend that a special hour be assigned for the consideration of this subject and urge that something more than eloquent addresses and well-composed resolutions be the outcome of this convention in this respect.

Possible Helps.

As one of the possible helps in the great work of strengthening our local societies, I urge this convention to consider the permanent settlement of our speakers, either for one year, or for a term of years. Wherever this experiment has been faithfully tried, under right conditions, it has proved a success. The local society has grown in influence, membership and social prestige, until it has become an important factor in the religious life of the city or town in which it was located. Witness the long pastorates of J. M. Peebles and F. L. H. Willis in Battle Creek, Mich., of Thomas Grimshaw and W. F. Peck in St. Louis, F. A. Wiggin in Boston, Mrs. Cora L. V. Richmond in Chicago, G. W. Kates in Rochester, N. Y., and others almost too numerous to mention, in proof of the foregoing statement. I recommend action upon this subject.

Another possible help is that of holding one meeting for phenomenal and another for religious work. Their separation in by gone years aided the movement then, and it is a question whether or not it might have the same result now. I recognize that phenomena are as much needed to-day as they have ever been, and I would not do away with them. They should be presented as proofs of our philosophical affirmations and religious deductions; therefore, they should go hand in hand with them. But the question has been raised as to their being of greater value to our cause when presented by themselves, and I submit the matter to you for consideration. I make no recommendation with regard to the matter, but place it before you at the earnest request of some of our most faithful workers for such action as you may deem best.

Another possible help in the work of upbuilding our local societies may be rendered by this convention through the adoption of some plan by means of which unworthy persons may not be placed at the front as representatives of Spiritualism. For the coming year, I know of some societies that have been victimized in this respect, their officers not being informed with regard to the persons they were engaging. It is not helpful to the growth of local societies to have criminals, religious renegades, and Spiritualistic apostates upon their platforms. I believe that the hands of the N. S. A. officials should be strengthened by this intelligent body of delegates to the end that this condition may never again arise. It is true that the N. S. A. does not presume to interfere with the management of the affairs of local societies; but I contend that it would not be interference in any sense whatever, were the N. S. A. secretary to be instructed to send certified copies of the records of these defectives to the officers of local societies employing them. I recommend action upon this subject and urge the convention to remember that nothing can be gained by temporizing with, or trembling before these people.

Missionary Work.

Missionary work is, or should be, the best means to organize and strengthen local societies. This principle has been recognized as a truth at nearly all of our conventions, and the N. S. A. has worked along that line. At our last annual convention, the trustees of the N. S. A. were directed to employ missionaries and place them in the field as representatives of our National body. This order was duly carried into effect. Rev. E. W. Sprague and wife were employed for the term of one year and directed to put in the major portion of their time west of the Mississippi river. They did faithful work and rendered the N. S. A. most efficient service. I have traversed portions of the territory through which they passed, and bear willing testimony to the good results that came from their labors. Your president was also employed as missionary for a period of six months out of the twelve at different points in the United States. The reports of Mr. and Mrs. Sprague and that of your president as missionaries will be presented later in this convention, from which you will be able to determine the exact value of their labors. A few well-known workers were commissioned missionaries without salary. I hope they will all present reports of what they have succeeded in accomplishing for the N. S. A. during the past year.

Change of Plan.

While excellent work has been done under the present system, I believe still better and greater results can be obtained by a change of plan, at least for the coming year. Last year I recommended that all missionary work be abandoned by the N. S. A., but my recommendation was not adopted by the convention. This year I recommend the continuance of missionary effort in larger measure, but only in co-operation with state associations now organized, limiting all monetary offerings from the N. S. A. to the amounts raised by the state associations. Where no state association exists, I recommend that the missionary work of the N. S. A. be carried on along the present lines of effort, having each missionary under positive orders to confine his efforts to one state or territory until a healthy state association is organized, composed of not less than ten live, working societies. Indian and Oklahoma Territories united, and the state of Colorado can easily be organized into two working state association. I recommend that these divisions be given special attention during the coming year. When a state association unites with the N. S. A., a written contract should be made to the effect that the N. S. A. shall receive one-half of the gross receipts of all missionary meetings held in said state. By this means, healthy growth would eventuate and the stimulus given by the N. S. A. be made the means of establishing continuous work in all portions of the nation.

The Goff Will.

From the report of our honored vice-president, Dr. Warne, you will be informed with regard to the now celebrated Goff Will. He will present in detail, such facts as are in his possession and acquaint you with that which should be done next. This bequest involves over twenty thousand dollars, and the Michigan State Spiritualist Association is the beneficiary. I cannot but feel that the local societies in Michigan have been sadly derelict in their duty in this case, or they would have rendered their state association prompt and generous support. Individual Spiritualists in Michigan are even more reprehensible, for they should have come to the front when the local societies, as units of the state body, failed to do their duty. It is probable that there are ten thousand avowed Spiritualists in Michigan. With this number to back a worthy cause, ten thousand dollars a month should have been forthcoming at the call of the state officers. When both the local societies and individual Spiritualists in Michigan failed to do their duty, the N. S. A. was appealed to for aid which was promptly furnished. It is probable that yet larger sums must be expended in order to save this bequest. I trust that this convention will do its whole duty in this case, and recommend that this paragraph and so much of Vice-president Warne's report as bears upon this same subject, be referred to a special committee under instructions either to devise some plan by which a special fund for the defense of the will be at once raised, or some means set forth by which the ten thousand Spiritualists in Michigan be led to do their duty in this case.

A Vital Issue.

I now invite your attention to a vital issue, affecting the very charter of the N. S. A., that arose during the past year. An attempt was made by a certain clique to overthrow the N. S. A., on the grounds, first, that it was not incorporated as a religious body; second, if a religious body, it was not qualified to act as it has for twelve years past because of the fact than an organization, "national" in character, existed when it was organized, and, therefore, by the right of priority, should exercise all of the functions of the N. S. A., and supersede it in all dealings with the religious and business worlds. Your honored secretary and your president acted promptly in the premises and completely routed the secret enemies of the N. S. A. This attack showed me a possible, if not a real weakness in our organic structure. If our charter and our constitution do not state clearly that Spiritualism is a religion, and that the N. S. A. is a religious organization, they should be made to do so at once. I recommend that this convention take such action as to forever remove from the minds of Spiritualists and non-Spiritualists even the shadow of doubt as to the religious nature of Spiritualism and as to the fact that the N. S. A. is organized and chartered as a religious body. This is a vital issue, and I hope something will be done to protect the N. S. A. from further attacks in this respect. Perhaps the appointment of a special committee to look into this matter and report such plans or amendments as the facts may warrant would be the best means of bringing this subject before the convention in due form.

Another Important Question.

The exacting of a heavy license fee by the civil authorities in several states, from Spiritualistic mediums, for the privilege of practicing their profession in certain localities, has caused no little discussion during the past year. The arrest, trial and fining of two psychics in one state added fuel to the flames, and caused a demand to arise for an investigation of the case. It also brought the license question itself before our people and led them to demand a change in this law. Your president chanced to be in California when the excitement occasioned by the license question was at its height. He was compelled to take action, and, after a careful examination of the law, found that mediums were classed with fortune-tellers, charm-sellers, necromancers, soothsayers, and other fakirs, and with them compelled to pay a license fee of fifteen dollars per month ere they could exercise their powers in the city of Los Angeles. This California law is typical of all other states in regard to this subject. I found that no minister of the gospel of any denomination was compelled to pay this license fee. This fact convinced me that the ordinance was special legislation, therefore as unconstitutional as it was unjust.

After careful study of the question and many consultations with two of the leading lawyers of Los Angeles, I went before the city council, presented a monster petition containing eight hundred names, secured largely through the influence of our true and tried friend, Mrs. R. S. Lillie, and asked that the law be changed so that the Spiritualists, their mediums and ministers, would staud on equal footing with other denominations. I was asked to prepare an amendment, setting forth the desired change, and the whole matter was referred to a committee before which I was to appear at a stated time. I consulted Judge Gordon again, and we decided to ask for the elimination of the four words, "Clairvoyants," "Clairaudients," "Mediums," and "Prophets," from the ordinance, feeling that all other classes therein specified were engaged in commercial enterprises, therefore, liable to an occupation tax or license fee, or both, under the laws of California. A hearing was appointed upon this amendment, and at the request of Judge Gordon I prepared certain documents to present to the committee, setting forth the principles of Spiritualism, and citing the opinions of eminent authorities upon sight, hearing, clairvoyance, clairaudience, psychic phenomena, and other questions that entered into this discussion. These documents are now in the hands of Judge Gordon.

We were unable to have our hearing during my stay in Los Angeles, and after my departure from the city Judge Gordon felt that he could not appear without me, hence rested the case until my return, for I fully expected then to put in the month of September in that vicinity. The hearing can be had at any time when the N. S. A. sees fit to act in this matter, hence the case is unsettled. The passage of this amendment will help all mediums in Los Angeles and serve as a precedent in the work of securing similar repeals in all states where like unjust laws now exist. I recommend that the incoming board of Trustees be instructed at once to push this case to an issue. I would even go so far as to have the president of the National Association, whoever he may be, sent to Los Angeles to co-operate with Judge Gordon in the work of urging the passage of the amendment abeve mentioned. When the four classes named are protected by the civil law, no true medium will be in danger of either persecution or prosecution.

Definitions Needed.

The civil authorities assured me that they had no wish to discriminate unjustly against our people, nor to deal unfairly by them as a body. An occupation tax is exacted of all classes of people engaged in commercial enterprises, and certain license fees of classes that gain their living by amusing the public; or by the practice of mystical arts that appeal to the curiosity of the people, or by downright trickery, legerdemain, and all of its concomitants. This statement applies not only to California, but to other states having similar laws. No teacher of religion is taxed in any state, by reason of his occupation. "Who are teachers of religion in Spiritualism?" "Where is the line of demarkation between the exemplifier of spiritual and religious demonstration, and the one who is a fakir, pure and simple?" "Is it not your duty as Spiritualists to give the civil authorities a correct definition of your terms so that they may know the difference between mediumship and commercialism?" "You Spiritualists cannot expect outsiders to define your terms for you; give us a straightforward definition and we will see to it that the civil law is applied in harmony with its provisions." In reply to these questions in harmony with the above suggestions, I prepared the following definition of terms:

"Any person who sets forth the principles of Spiritualism from the platform or pulpit as a speaker, or who gives comfort, consolation, advice upon spiritual subjects, words of tenderness and love, messages from the departed, soul culture, ethical precepts, suggestions as to right living and right doing, is, as a medium, a teacher and exemplifier of Spiritualism as a religion and should be exempted from taxation. All other phases of mediumship are commercial in character and, therefore, liable to an occupation tax or a license, or both as the authorities may decide." I recommend that this definition, or one that may be devised by this convention that shall be equally explicit and authoritative, be adopted by this honorable body, and placed before the world for our own guidance, as well as that of the civil authorities of the land. We can no longer shut our eyes to the fact that business mediumship is commercial, pure and simple, and has nothing to do with spirituality. When questioned by the court, a certain medium testified that ninety-five per cent of her readings were for business purposes only. The giving of stock-market quotations, location of mines, finding buried treasure, lost articles, etc., constituted her claim to mediumship, and a teacher of religion. The law sees nothing religious in this work and exacts a license. Let us define our terms, act in harmony with the law, and no true medium will hereafter be troubled.

Our Platform Speakers.

Our teachers upon the platform, both speakers and mediums, have done a good work during the past year. Many of them have served the Cause of Truth most devotedly and have everywhere exerted a healthful influence. They have uniformly spoken a good word for organization, and aided the N. S. A. by means of a timely word or suggestion. Some, however, have not been thus kind or generous. They have appealed to the N. S. A. for help in regard to ministerial rates and such other aid as would be of a personal benefit to them, and then refused to do one thing to support the N. S. A., or organization in any form. Such speakers and mediums have no use for the N. S. A. save what they can get out of it. I believe that something should be done by this intelligent body of delegates to correct this abuse. I recommend that all speakers and mediums having ordination papers endorsed by the N. S. A. be required to give one seance for its benefit, or one address to each society visited upon the aims and objects of the N. S. A., the proceeds thereof to accrue to the treasury of our National body. There is no general nor even local opposition to the N. S. A. in any section of the nation I have visited. There is a marked indifference to it and its welfare. It is to overcome this indifference on the part of the people that I recommend this campaign of education and financing as above outlined.

Our Mediums.

Our mediums are worthy of every possible consideration and kindly care at the hands of the Spiritualists of the nation, and particularly those of the N. S. A. Some mediums have been falsely led to believe that the N. S. A., as at present constituted, is opposed to them and their interests. A few of them have become its secret enemies, while others fight it in the open, because of this specious falsehood. The mediums have no truer friend in the world than the N. S. A. The work done in California and other states is ample evidence of the truth of this statement. The N. S. A. is not an enemy to any true medium, nor does it repudiate any phase of true mediumship. Both physical and psychical phenomena are recognized as facts by it, and all worthy mediums who present their splendid evidences of psychic power are protected by it. All physical mediums and others not speakers, who are engaged in psychic work, are recognized as associate ministers of Spiritualism, and, as such, are entitled to commissions from the N. S. A., setting forth this fact. No honest medium has been denied recognition up to date, under the present administration, and I trust no one ever will be in years to come.

Our usages, mistreated, badly emasculated, and deprived of real power in many ways as they were, yet retain a wise and just provision for all worthy mediums. I recommend that a copy of this provision of our Usages be placed in the hands of every medium in America whose address is at hand, by the incoming secretary, accompanied by a letter requesting the recipient to apply for a commission as Associate Minister under the N. S. A., when all provisions of that chapter have been met. It is a most lamentable fact that nine-tenths of the mediums do not belong to any local society, nor to any state association. When trouble comes upon them, they are not above seeking aid from the legally incorporated organizations in our movement. As a possible means of remedying this evil, I recommend that all speakers and mediums be requested to file their addresses at the office of the secretary of the N. S. A., and that letters be sent to them at frequent intervals, calling attention to the benefits they would derive from becoming members of local and state organizations.

The Fraud Question.

The question of fraud has been thoroughly and most energetically discussed in the columns of the secular and Spiritualistic press throughout the year, hence needs no special mention by me at this time. I am pleased to report that several battles have been fought and victories won for honest mediumship on the part of truth-loving Spiritualists. Every one of these contests has resulted in great good to our cause, and every exposure of fraud has redounded to our credit. I recommend the continuation of the policy of the past year and urge that extra vigilance be maintained all along the line to the end that only worthy mediums and genuine phenomena be exploited before the world.

Mr. J. R. Francis, the intrepid editor of The Progressive Thinker, has placed the Spiritualists of America under obligations to him by his splendid defense of honest mediumship, through the overthrow of the counterfeit. I recommend that suitable acknowledgment be made him for his noble work in this special field. I also recommend that the names and aliases of all traveling impostors, the "birds of passage" in mediumship, together with their photographs, so far as it is possible to obtain them, be filed with the secretary of the N. S. A., as a means of protection for our local societies and individual Spiritualists from the depredations of these conscienceless rascals now infesting our ranks.

The History of Spiritualism.

Again I urge this important subject upon the attention of the Spiritualists of America, and earnestly request you as delegates to do something to make it possible for our history to be brought down to date. Our pioneers are rapidly passing away from earth, and our records are too imperfect to make an authentic history possible without the positive evidence of those who led our movement in its early days. I am able to report progress in this field of effort, but that is all. Perhaps the report of our historian, Lyman C. Howe, will acquaint us with what has been done during the past few years, and reveal the pressing needs in his department for the year to come. I recommend that this subject be considered at length by this convention, and such action taken as will make it possible for the work to be carried on with greater rapidity hereafter.

The Pension Fund.

From the report of our honored secretary, you will learn what has been done through the mediumship of this worthy fund. I am able to report that monthly pensions have been paid to many of our veteran mediums and speakers throughout the past year. Without this aid, some of them would have suffered for food and clothing, and, perhaps a few of them would have become public charges. This department of the work of the N. S. A. is of vital importance to all Spiritualists, hence this Pension Fund should receive special attention at their hands. Through its instrumentality we are able to take care of our worthy needy ones, and to give temporary aid to many who are in trouble. I feel to recommend that this convention make the augmenting of this fund a special feature of its work. No worthier subject will be discussed upon this floor, and I trust that all of the energy that is being wasted in efforts to establish and endow useless "Mediums' Homes," as public institutions, will be turned into this healthier and far more helpful work. This pension fund is not one-hundredth as large as it should be, and if it had not been for the generosity of the large-hearted, whole-souled treasurer, Theodore J. Mayer, there would now be but few dollars to its credit. I recommend that every Spiritualist in America be urged to emulate Treasurer Mayer's noble example, to the end that this fund may become large enough to do the work for which it was designed.

Editor-at-Large.

The report of our energetic Editor-at-Large, Hudson Tuttle, will show you the splendid results of his labors during the past year. He is doing a most important work, and its influence is already manifest in the increased respect accorded Spiritualism and Spiritualists by reason of his fertile and vigorous pen. I recommend that this office be continued another year, and further urge that you, as delegates, re-elect Hudson Tuttle to the position he so worthily fills. He is making the N. S. A. a tower of strength to our cause as a whole, not only because of his thorough knowledge of Spiritualism, but also because of his ability to proclaim its principles in the columns of the secular press.

The Progressive Lyceum.

The report of the National Lyceum Superintendent, John W. Ring, will acquaint you with the results of his labors in this branch of N. S. A. work. This subject has never been given the consideration at our annual conventions that its importance demands. A full day at least should be assigned it. The Spiritualists of the future, who are to carry on this great work, must be born and grown, rather than converted. We welcome every convert, but when a person is steeped in Spiritualistic truth from infancy to manhood, he it is who knows what to do and how to do it. We are neglecting golden opportunities when we give the lyceum such scant consideration. It would be wiser to drop all N. S. A. work, save that of the Pension Fund than to keep the lyceum in such a minor, if not obscure place any longer. I recommend that the scope of lyceum work be enlarged, and that the entire time of the Superintendent be devoted to its unfoldment, with a living salary as compensation for his labors. Our present superintendent has done excellent work against heavy odds. With means at his command to work out his ideals, the lyceum will soon become a means of support to the N. S. A., and not a draft upon its treasury. Few persons know of the devotion of Supt. Ring to his duties, or realize the sacrifices he has made in behalf of this branch our work. He has labored early and late to build up the lyceum movement, yet has supported himself and family from his salary as pastor of the Spiritualist Church in Galveston. This should not be, hence I recommend corrective legislation. I ask that a full half day of this convention be assigned the lyceum question and Supt. Ring's report.

The Morris Pratt Institute.

No doubt the officers of this Institute will report to this convention the present status of the school, and the results of its labors during the past twelve months. Litigation was pending against it at the time of our last annual convention in St. Louis. All law suits have been settled in favor of the school, largely through the influence of the N. S. A., and the financial aid rendered by it. I look upon the Morris Pratt Institute as an important factor in Spiritualistic work. From the very nature of things it is almost a branch of the N. S. A., rather than one of its many auxiliaries.

The president of the N. S. A. will always be a member of the board of trustees of the school by virtue of his office. Our honored vice-president is one of the elected trustees of the school. The interests of the two bodies are similar, as both are educational in their purposes. I feel that the school is needed, and that it should be loyally sustained by the Spiritualists of America. I recommend that this convention take some action in behalf of the school, not in a financial way, but through the devising of some means by which the fortunes of the school may be advanced. I further recommend that the incoming president of the N. S. A. be required to attend all meetings of the board of trustees of the school at the expense of our National body, in order that the two associations may be kept in closer touch than they have been in the past in an official sense.

Our Usages.

My experiences during the past year have proved to me that a full set of Usages, including, of course, those pertaining to ordination, is a necessity. Frequent requests have been made for burial services and a service for the reception of candidates into a society. What few steps that have been taken in this direction were most timely, as all of our missionaries will testify, and the present Usages of Ordination have served us a good turn in not a few instances, both in a legal sense and that of securing rightful recognition of our worthy representatives. Personally, there is nothing in the Usages presented at the convention of 1903 to which I can take exception, but in view of the treatment accorded that Ritual last year in St. Louis, I feel to recommend that the document in its entirety be referred to a special committee with instructions to take from it such recommendations of ritualistic work as are really needed and requested by our people, to place the same in sequential order of form, and report them to this convention for action. Anyone who is acquainted with our field work, as is Missionary Sprague, will testify that our Ritual came none too soon, even in its present emasculated condition, and that there is need of completion of this work in all respects at the earliest possible opportunity.

Our Declaration of Principles.

I recommend that our Declaration of Principles, adopted at Chicago in 1899 and unanimously reaffirmed at every National convention since held, be amended by uniting Articles I. and II. as follows: "We, the Spiritualists of America, acknowledge Infinite Intelligence manifest in the phenomena of nature, both psychical and physical." I also recommend that the last Article of the Declaration be amended by adding the following words: "And that the new commandment 'Do all for others,' is the Diamond Rule revealed by Spiritualism as humanity's highest ideal in the sphere of duty."

Our Conventions.

I must call your attention to a fact that has long been apparent to every regular attendant at our conventions. We crowd too much into four days, and leave too much work undone, or refer it, inconsiderately, to the incoming board of trustees. It, therefore, follows that we do not have sufficient time in which to do our work. All other denominations consume all the way from eight days to a full month in their convention work. They give their committees ample time for the consideration of every question presented to them, and endeavor to obtain light upon all questions of moment by means of instructive essays from their representative men and women. I believe the time has come when the Spiritualists should emulate such a worthy example. I therefore recommend that the convention of 1906 open on the third Tuesday of October and close on the fourth Tuesday. This will give us seven working convention days, during which all of our work can be done decently and in order, all important questions debated upon their merits, and papers upon the various phases of Spiritualistic thought presented by our representative workers. At present, only four of our speakers can be heard at our conventions and then very hurriedly, and at best, only eight mediums can be given a hearing. By extending the time, we make our conventions not only business bodies, but also schools of instruction for all delegates and visitors and especially to our young speakers and mediums.

Convention Delegates.

I am convinced, after no little thought upon the subject, that only avowed Spiritualists, who are members of some local society or state association, should be eligible to seats as delegates to our annual conventions. I, therefore, recommend the adoption of the following By-law: "No person shall be seated as a delegate in the annual conventions of this association, who is not an avowed Spiritualist, and a member in good standing of some legally organized society of Spiritualists; nor shall any person be entitled to a seat as delegate who has, at any time within six years preceding the holding of a convention, renounced Spiritualism and denounced Spiritualists, either publicly or privately."

Clergy Rates.

The great trunk line Passenger Associations have continued to treat our clergymen with the same courtesy and consideration with which they have been honored ever since interchangeable annual permits were issued. Every representative worker, properly endorsed and having a clean record, has been granted a permit without question, and in no case, so far as my knowledge goes, has any Spiritualist been discriminated against by reason of his religious belief. I am also pleased to report that the standing of the N. S. A. with these four great railroad associations is of the highest order. I recommend the continuation of the careful, conservative policy of past years, on the part of the N. S. A. officers during the next twelve months. I also recommend that resolutions of thanks under the seal of the N S. A., signed by our president and secretary, be forwarded to James Charlton, Chairman Trans-Continental Passengor Association; Eben E McLeod, Chairman Western Passenger Association; F. C. Donald, Commissioner of the Central Passenger Association, all of Chicago, Ill., and J. E. Hannegan, Joint Agent Southwestern Passenger Association, St. Louis, Mo., for the many favors the N. S. A. has received at their hands, and for their courtesies to our clergymen.

Ordination.

I urge this subject upon your attention, and ask you to take some action by means of which future ordinations will be less numerous, and the violations of our usages less frequent. The desire to be ordained regardless of qualifications, and the itch on the part of certain officials to do the ordaining act, have become nuisances in our work. Something should be done to correct this evil. Our usages are explicit enough on this subject for all practical purposes, but thus far many societies know nothing about those usages being in effect, and some would-be speakers have never heard of the N. S. A., hence are ignorant of its ordination rites. As a possible remedy for the evils of ordination, I recommend that all persons ordained, otherwise than in accord with our usages since September 1, 1904, be denied recognition by our N. S. A. officials, and their names omitted from all clergy lists filed with the several railroad associations. I trust that this convention will, in its wisdom, strengthen the hands of its trustees by legislation of some sort upon this important question.

The Latest Word of Spiritualism.

At the Boston convention in 1902, Mr. C. D. Pruden, then an honored trustee of our National Association, secured the adoption of a most excellent resolution directing the president to appoint sundry persons among our speakers and mediums to prepare articles upon our phenomena, science, philosophy, and religion, from whose manuscripts there should be selected by him and the trustees of the N. S. A. such documents as presented Spiritualism's attitude on these several subjects in the clearest and most concise form, as well as ablest manner. This resolution was reaffirmed in 1903, and again in 1904, but its provisions have never been carried into effect, for which failure your present president is alone to blame. I recommend the re-affirmation of the Pruden resolution, plus positive instructions to the incoming president to attend to its provisions prior to Jan. 1, 1906.

Cuba and Porto Rico.

Our brethren in Cuba and Porto Rico are desirous of coming into closer relationship with the Spiritualists in North America. This also is true of our friends in Brazil and Chili, from which countries I have received letters to the above named effect. They ask for literature expository of our principles, and some of our Porto Rican friends are desirous of having a missionary sent to them. Of course this missionary must be able to speak the Spanish language. I have tried to find a speaker in our ranks with a knowledge of the Castilian tongue, but without success. I feel that we should meet our island and South American brethren half-way, and recommend that the incoming board of trustees be instructed to find a speaker with a knowledge of both Spanish and English, who can be sent to the Islands to undertake the work there. I was informed last winter in San Antonio, Texas, by a gentleman from San Juan, Porto Rico, that there were between sixty and seventy Spiritualist societies in Porto Rico alone. This is a splendid opportunity for some full trance medium or speaker to do a good work. He can use English in his normal state, and submit to the control of some eloquent excarnate Spanish orator in addressing our Spanish speaking brethren of the Antilles.

Postoffice Missions.

I recommend that the splendid work of our postoffice missions under the able management of our devoted secretary, be continued the coming year, and ask that such sums be appropriated for this work as will increase the output of tracts and other literature to meet the demands of the public. I recommend that the publication of tracts in the Spanish language be left to the discretion of the board of trustees.

Special Work in New England.

I feel to recommend that the incoming board of trustees be instructed to give special attention to New England during the coming year. I have found a loss of interest in the N. S. A. and its work in certain sections of New England, hence feel that something should be done to overcome this tendency. Some of our strongest auxiliaries have withdrawn from the N. S. A. during the past eighteen months, and the interest of many laymen seem to be waning in consequence. It is not that Spiritualism is on the decline in New England, but that interest in organization, local, state and National, seems to be on the wane. We should not neglect this important geographical division of our nation, from which, in the past, the N. S. A. has received so much numerical strength and financial support.

Camp-Meetings.

Our camps have been largely attended from the Atlantic to the Pacific. Through these important channels, the N. S. A. should reach thousands of people whose attention would not otherwise be called to the organization, and the nature of its work. Special days were granted the N. S. A. at Mineral Park Camp, Cal.; Onset, Mass.; Etna and Madison, Maine; Vicksburg, Mich., and a few other places from which your president has not received returns. The work done at the camps named justifies me in recommending that a special effort be made to secure a hearing at all of our camps next year. Some will refuse our request outright, others will not reply at all, while others will gladly assign the N. S. A. a place upon their programs, and do all in their power to aid the movement this association represents. I further recommend that special thanks be sent to Mrs. Nettie Howell of Los Angeles, Cal., Dr. Geo. A. Fuller of Onset, Mass., and to all camp managements who favored the N. S. A. this past season, for the assistance rendered the good cause this year.

Mass-Meetings.

No mass meetings have been held under the auspices of the N. S. A. during the past year. Numerous requests have been made to me for the holding of such meetings, but the expense of travel of mediums and speakers, plus the cost of their services, hall rent, music and advertising, was too great to warrant me in undertaking them. In past years, these meetings did the N. S. A. great good in the way of advertising, and yielded a goodly sum for its treasury, after the payment of all expenses. It would seem that they could again be made a staff of support to the N. S. A., hence I recommend that the incoming board of trustees be given positive instructions to institute and hold not more than ten of these gatherings in the large cities of the land, beginning in Portland, Maine, and working westward up to the opening of camp work next June.

A Psychic Quarterly.

Since the suspension of W. T. Stead's "Border Land," some years ago, from personal choice on his part, the field it occupied has been left wholly uncultivated. I feel to recommend that the feasibility of starting a similar quarterly in this country, not by the N. S. A., but under its auspices, be considered by this convention. I, therefore, recommend further that a special committee be appointed to consider this matter, and instructed to report before the final adjournment of this body.

Finance.

From the published reports of our secretary and treasurer, you have already learned what sums have been received and expended during the past year. You are also aware of the fact that there is a small balance of cash on hand. It is your duty during this convention to increase that balance to the largest possible proportions and to provide ways and means by which the income of the N. S. A. can be augmented during the coming ear. Dues, collections, donations, special bequests, etc., do not suffice to place the N. S. A. upon an independent financial footing. An endowment fund is needed and plans by which at least one hundred thousand dollars can be raised in the near future, should be adopted by you as delegates. The ephemeral character of many of local societies, convinces me that the N. S. A. is the one anchor of hope around which to rally our forces. It can be made the means by which our local bodies can be reformed and established upon a permanent basis. It will take an endowment fund to do this needed work. I therefore recommend that the committee on finance, ways and means, be instructed to present some plan of action by means of which this work can be carried forward to success. I further recommend that the question of appointing solicitors, under proper bonds, to collect money for such a fund, be considered by you as delegates. I respectfully request you to present such suggestions and methods of work as will tend to increase the finances of the N. S. A. in any way whatsoever. I recommend that special efforts be made to induce our wealthy Spiritualists to make their donations and bequests while in the form. The contests of the different wills that have been made in the past are warnings that we cannot afford to ignore. The chances are always against us and our cause whenever a will case goes before a jury. The present battle over the Goff will and the one that is about to come over the Crumbaugh will, the latter involving more than three hundred thousand dollars, are evidences that warrant me in urging our people to dispose of their property while they are alive.

The Spiritualist Press.

The N. S. A. is under special obligations to all of the Spiritualist journals in America for favors received. The official letters of our secretary, and, with one exception, those of your president, have been gratuitously published by our press from week to week, thereby rendering our association much efficient aid. I recommend that due acknowledgments be sent, under the seal of the N. S. A., to W. H. Bach of the Sunflower, John R. Francis of The Progressive Thinker, Willard J. Hull of the Light of Truth, and J. J. Morse of the Banner of Light.

Necrology.

Many of our leading laymen and platform workers have exchanged worlds during the past year. The list of names is too long to be cited here, but I do feel to specially mention the departure of J. Homer Altemus and Geo. A. Bacon of Washington, D. C., and Henry Slade of Reed City, Mich. The two former were loyal friends of the N. S. A., and earnest workers for the cause of Spiritualism. Henry Slade has been a pensioner of the N. S. A. for some years, but his name stood forth forty years ago as one of the greatest psychics the world ever knew. He made Spiritualism known in all quarters of the globe. Our committee on resolutions is hereby requested to note these names and asked to recall others less known to fame, yet worthy of remembrance, when preparing its report.

Our Vice-President.

All friends and supporters of true mediumship and a Spiritual Spiritualism are under obligations to our honored vice-president for his noble work and self-sacrificing zeal during the past year. No task has been too arduous, no duty too trying, for him to undertake. He has met every responsibility that has been placed upon his shoulders with conscientious fidelity, and has honestly and courageously proclaimed the result of his labors to the world. I desire to thank him for his good work and to acknowledge my many and lasting obligations to Vice-president Warne for the aid he has given me during the past year.

Our Secretary.

The work in the home office in Washington has been performed with conscientious fidelity by our faithful and hardworking secretary throughout the year. Everything has been done promptly and in a spirit of kindness and good-will. Nothing could be done by anyone to excel the splendid care and thoughtfulness of our secretary. Personally, your president is under many obligations to this true-hearted friend of our cause, to whom he takes pleasure in thus returning to her his most grateful thanks.

Theodore J. Mayer.

Our generous treasurer has again placed the Spiritualists of the world under obligations through his munificent donation of one thousand dollars to the Pension Fund. He deserves the gratitude and heartfelt thanks of every true Spiritualist on earth to-day. I

(Continued on page 5.)

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

REMITTANCES:

Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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The price of The Progressive Thinker per year to foreign countries is $2.

SATURDAY, OCTOBER 28, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

Defense of the Lord Against His Maligners.

That was an interesting event in the history of the world when Joshua was engaged in a death struggle with the hosts of the five kings of the Amorites. The Lord was enlisted with Joshua, as we are told, Josh. 10:8, who instructed him not to fear, and slew the enemy with great slaughter, casting down great stones from heaven upon them" so that more died from the stones than Israel slew with the sword. But night was coming on and the killing was not finished, so, in obedience to Joshua's request of the Lord, "the sun stood still, and the moon stayed, until the people had avenged themselves on the enemy." Says the inerrant record: "So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."

The surface of the earth in its diurnal revolution moves forward more than 1,000 miles an hour. If stopped in its motion everything on its surface would be hurled forward. The waters of rivers, lakes, seas and oceans would leave their beds. Every tree would be torn from its root, and fly like feathers in a tornado. Rocks, like gossamer in the wind, would rush through the air, not visible because of their speed. Mountains would leave their base and roll on over continents. All life would be destroyed. Nothing could resist this forward precipitation of matter with the revolution of the earth stopped. The tornado sweeping over the plain at one hundred miles an hour prostrates everything. Multiply this force and velocity ten times and imagination cannot exaggerate the result; and this is just what would occur with the stoppage of the earth in its revolution.

But the grand display of Almighty power is recorded in II. Kings 20:11, when the Lord turned the dial of time back ten degrees. The effect of such an event would be double that when the earth was simply stopped in its revolution, equal to the impact of two bodies meeting, each moving with the velocity of a thousand miles an hour.

We are instructed, "God is the same yesterday, to-day and forever; that with him there is no variation or shadow of turning;" and yet how often are we told of his repenting that he made man; that he drowned the world to get rid of the productions of his own hand. It is time somebody should come to the defense of the Lord against his maligners; hence the reason The Progressive Thinker has assumed the task. The book recording these libels was priest-made. It reflects the narrow ideas of ignorance, and it is an outrage to allow it to repeat its barbarism without contradiction on a cultured age and on an enlightened people.

Deserves to Be Unfrocked.

The good sisters of St. Joseph's Episcopal church, Jersey City, have been in the habit for the last few months, during the absence of the rector, to dispense with their hats at church service. Rev. Dr. Stoddart, just returned from a long vacation in Europe, was shocked at the sight of his uncovered sisters, so he pretended to have found in the dictum of the bow-legged, hooked-nose bachelor, Paul, in I. Corinthians, chap. 7, the declaration: "The glory of a woman is her hair." Had there been such a text, which to the credit of Paul there is not, it would have proved that he ignored brains, intellect, modesty, chastity and philanthropy, as every other virtue, to glorify the hair, just as the great strength of Samson was ascribed to his hair instead of his muscles. Many a simpleton has sported long hair, hoping thereby to gain strength as did the Bible Hercules.

The passage the dominie misquoted will be found in I. Cor. 11:15:

"But if a woman have long hair, it is a glory to her; for her hair is given to her for a covering."

In saying "a woman's hair was given her for a covering," Paul certainly ignored any other covering.

The preachers have a habit of misquoting to carry some favorite measure, knowing the average church attendant will accept their false rendering without investigation.

Should the lawyer practice the same imposition on jurors, in quoting law, he would be disbarred by the judge, and justly. Should not a priest be unfrocked for a similar vile practice?

Hopeful Grief.

A Kansas paper tells the following touching incident

A preacher moved by the grief of a husband whose wife was about to be buried, sought to console the stricken one, so addressed him:

"My brother, I know this is a great grief that has overtaken you, and though you are compelled to mourn the loss of this one who was your companion and partner in life, I can cheer you with the assurance there is another who sympathizes with you and seeks to embrace you in the arms of unfailing love."

The bereaved gazed through falling tears into the holy man's face, and inquired: "What's her name?"

Paganism and Christianity.

One who is well read in the popular Christian literature, and has absorbed its teachings thoroughly, will almost inevitably have the idea that there is a vast difference between the ethics of what is called Paganism and what is called Christianity.

As a matter of fact, ethics is ethics, whether labeled Christian or Pagan, or not labeled at all.

Hence it need occasion no shock of surprise to be informed of the fact that the best statements and examples of ethics, Pagan and Christian, are really quite harmonious.

By way of an example of Paganism we may refer to Japan, which is called a Pagan country, by Christian peoples. In the religious literature of Japan will be found as high and pure ethical ideals as the highest Christian civilization can boast; and certainly the Japanese exemplification of ethics during the recent war and since, puts to shame the actual practical ethics of Christendom.

It must be seen that, contrary to common Christian opinion, Paganism does by no means mean barbarism. In the realm of thought there were Pagans in the days of Rome and Greece who would outshine the most cultured Christian thinkers of to-day; and there were examples of spirituality among them that the best of present-day Christians might well emulate. What a similarity there is between the best ideal of Christ and the best ideal of Buddha. In this aspect there is a wonderful oneness of spirit between these personages. Both arrived at a high moral and spiritual altitude; both reach the acme of tender love for humanity.

Let it be understood that this estimate of the Christ is founded upon those parts of the purported gospels which display the tender and humanity-loving elements of the Christ; it must be admitted that other parts of the records as we have them are widely at variance with this view. And it must be said that the professed Christian peoples have well exemplified the contradictory nature of the reputed gospel records, for the history of Christianity has been a history of beneficent works, and of frightful human wars, hatred, dissensions, slaughters, persecutions, even to the ignoring of the human bonds of family relationships.

On the other hand, Buddha and his followers have been teachers and exemplars of peace—shedding blood only when forced by the aggressions of the fighting type of Christianity. The burden of the world's unhappiness so pressed upon the spirit of Buddha that he forsook his father's palace, tore himself away from family and friends, going out into the dreary world as a beggar, that he might find a cure for humanity's sorrows and ills. All of his acts and words indicated tenderness of heart, and deepest sympathy for mankind.

If the Christ was divine, was not Buddha divine also? War and bloodshed never flowed from his example and precepts.

And yet, Buddha is called a Pagan.

Efficacy of Prayer.

The utility of prayer is well illustrated in the story of the little girl who was pained because her brother was setting traps to catch birds. Questioned as to what she had done to prevent his success, she said, she prayed that he might not catch the birds; then she asked God to prevent the birds getting into the traps.

"Anything else?" was the inquiry.

"Yes, I went and kicked the traps all to pieces"

Was it not the last act which saved the birds?

Sambo's experience was along the same line. He said he might pray a week for a turkey gobbler and not be successful, but when he went himself for one, he was sure to get it before morning.

The old Romans had an axiom along the same line: "Jupiter helps those who help themselves."

The ship in the stress of a storm is not saved by prayer, but by the skill and labor of the seaman, he who stands at the wheel and guides the vessel's course, and they who reef the sails, close the hatch, and keep the ship properly ballasted until the winds and the waves have spent their force. The prayers of a thousand Moodys would be of no avail if Jack Tar imitated them, and dropped on his knees in prayer while the tempest raged.

MRS. DR. CAIRD.

They Regard Her as an Excellent Medium—Remarkable Results in the Developing Circle.

To the Editor:—I wish to thank you for recommending Mrs. Dr. Caird to us, and to state that we were very fortunate in procuring her services; we are elated over the results she has obtained, and think her a remarkable medium.

She has developed us to where we can get physical manifestations, just what we were so anxious to receive, and I think that you will hear from Belvidere in the near future in regard to Spiritualism. F. W. CRAIN.

Belvidere, Ill.

"VENGEANCE, GOD, IS THINE."

When Bishop Cox of Western New York, wrote a number of years ago a fiery war poem, a peace poet connected with the secular press thus rebuked him:

"Thou man of God who thus implore—
Thy brother's sacred blood to pour
In hateful tides of turbid gore
From Dardanelles to Danube's shore,
Be still—be still!
Blaspheme no more!

"God help the babes! God bless the wives!
Shame on the priests that whet the knives!
Shame on the church whose altar thrives
By wrecking peaceful peasants' lives!
Be still—be still!
'Tis hell that drives!

"How long, O Lord, before thy shrine
Shall men pray, 'Vengeance, God, is thine,'
Then worship Moloch as divine,
And drink the battle's bloody wine?
Be still—be still!
O heart of mine!"

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.

Orient Teaching Occident.

Some unforeseen yet very interesting and important results have been produced by the Russo-Japanese war. Because of the triumph of Japanese arms, the thought is quite naturally taking hold of the Oriental mind that their "heathenism"—as we call it—has in it the power and elements to progress to the very highest practical and material standard reached by Christian peoples, and even go beyond them, without the aid of the Christian religion.

The triumph of Japan, a "heathen" nation, over one of the foremost "Christian" nations of the world, is an apparent demonstration that "heathenism" is in fact superior to christianity its missionaries.

It is said that thousands of Chinese students trained in Japanese schools, and imbued with this new thought, are returning to China to propagate the new idea, and as a result there is a growing contempt for Christianity and missionaries.

At the same time and concurrently with this movement of thought in the Oriental mind, appears in the Occident a new idea of the value of the religions of the Orient—also a result of the same war in the East.

In a paper in the London Fortnightly Review, Mr. William S. Lilly discusses the subject in treating of "The Message of Buddhism to the Western World."

This new phase of development in modern thought, Oriental and Occidental, is attracting the attention of philosophic thinkers, as well it may.

The New York Sun in a recent issue says:

The old conception was that outside of Christendom and among two-thirds of the human race there was only gross religious darkness; but now Christendom is giving respectful consideration to those other religions. It is beginning to study their merits relatively to Christianity, with a view to discovering if they have any lesson of superiority to convey to Christendom. That is, Christianity is no longer treated as the only true and the one supreme religion the propagation of which is necessary for the salvation of the world.

We shall not undertake to follow Mr. Lilly's exposition of the spirit and doctrine of Buddhism particularly, but will simply refer to his conclusion respecting its lesson for the Western world. It is that in this period when the Western intellect has "cast off the Christian mythology," the teaching of Buddha offers an "infinitely wiser, sweeter and more ennobling doctrine" than that of the now "unhappily predominant school among us which makes happiness; or agreeable feeling, the formal constituent of virtue, and seeks to deduce the laws of conduct from the laws of comfort"; so that "not the intention of the doer, but the result of the deed" is made the "test of the ethical value of the act." This school, therefore, is practically without moral guidance.

Like our modern science, Buddhism discards the theory of the "soul" in man and teaches that "man has no knowledge of an Infinite and Absolute Being"; that "law rules everywhere throughout the phenomenal universe"; but it teaches also that in the ethical and spiritual sphere is an order which is the counterpart of that law—a law of righteousness, with its moral retribution, which abides forever. Thus would Buddhism furnish the guide to the light of "Gnosis" from the darkness and hopelessness of Agnosticism.

The late Mr. Lafcadio Hearn predicted that "out of the certain future union of Western knowledge with Eastern thought there must eventually proceed a neo-Buddhism, which, embracing all the strength of science, is yet spiritually able to recompense the seeker after truth." Similar confidence seems now to have entered into the mind of the Buddhist world. After a thousand years of cessation from propagandism it has waked up at last to the notion that its mission is to reform the Western world, not merely to stand impassive against Christian propaganda. In Japan, Ceylon and Burmah the Buddhist clergy are embarrassing missionaries with criticisms of Christianity, and schools and societies and publications for expounding Buddhism are multiplied. At Rangoon a very able magazine has been established to assist in the propaganda.

Of course, the Confucian philosophy is the form of religious thought of which this Christian missionary in China was speaking specifically, but its present tendency to more contemptuous regard of Christianity is another of the manifestations of the Oriental revolt against the religious propaganda of the West. As Christendom abandons its old faith the Oriental world is the more convinced of the superiority of its own moral and religious systems.

This is a very radical overturning. Practically it was not started until within the last generation, and its now more rapid movement, due to the progress of Japan in the last ten years, will be still further accelerated by the triumph over Russia. The war was conducted by that "heathen" people with a tender regard for every human precept taught in the Gospels, but never fulfilled in Christendom so completely. The moderation of Japan in its peace terms, evincing a spirit of practical Christianity not taught in the experience of Christian nations, has gained for it recognition and applause as in many respects the most enlightened Power of the world.

Is it any wonder, then, that the Christian missionary in China looks with misgiving on this splendid demonstration of Japanese propagandism in the East? Is the West to ask Japan to sit at its feet as a teacher of civilization, or is the West to assume the humble position of pupil? Veritably, a "new idea" has entered into the world of the Occident no less than of the Orient.

Will Not Cast Off Forever.

The Lamentations of Jeremiah, the twenty-fifth book in the Bible, is reputed very high authority by Christians, and of course all who reject the teaching of this superior prophet, who was inspired of God to reveal his will to man, unless the preachers misrepresent, must be counted among unbelievers. Turn, good reader, you who have been all your lifetime in bondage from fear of an endless hell, and read Lamentations 3: 31, 32, 33—

"The Lord will not cast off forever; though he cause grief yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly, nor grieve the children of men."

"Go to," Billy Sunday, and all who preach an endless hell to frighten the thoughtless and the ignorant into the church. Here is an antidote, and a "thus saith the Lord" for the poisons hurled from your coward castles at the people who listen to your silly threatenings.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $2.

Stirring Times

the Coming Year.

The coming year will be fraught with great and stirring events, and The Progressive Thinker will be the leader in connection with the same. Graft, in one of its many forms, has entered the ranks of Spiritualism, as it has in the insurance companies, in municipal government, in the adulteration of food, in politics, in religion—in fact it seems to have entered into many branches of life where dollars are concerned. Some of the Spiritualist camps--particularly Chesterfield--have been dominated by fakes and tricksters, and there will be an upheaval the coming year all along the line, and revelations made that will astonish you. Fakes and tricksters must go. Honest mediums must be protected and sustained. Send in your subscriptions at once, with an additional subscriber, and thus aid The Progressive Thinker in its efforts to sustain a Pure Spiritualism and an Honest Mediumship.

The National Spiritualists Association.

Annual Report of the Secretary, Mrs. Mary T. Longley.

To the National Spiritualists' Association of America, Greeting—Mr. President and Co-Workers in the Spiritual Cause:—It gives me much pleasure to herewith submit to you the annual report of your secretary for the year ending September 30, 1905.

The work of the year at the Home Office in Washington, D. C., has progressed as usual; the influence of our organization has been far-reaching, extending to the remotest boundaries of this country and in some instances, through correspondence, to countries across the sea. The mass of evidence, from individuals and societies, of the good work that has been wrought and is being done by the various departments of the N. S. A., for the blessing of humanity, that has collected at our office, is both encouraging to your board of trustees and of itself sufficient answer to the query made in some quarters as to the usefulness and need of the N. S. A.

During the year just closed, your secretary has written and sent forth to individuals and societies nearly two thousand letters upon many subjects germain to the cause of Spiritualism and to the work of organized bodies; in addition she has forwarded quarterly circular letters to our chartered bodies, state and local, also frequent communications to the spiritual papers for publication, distributed the usual literature through its proper channels and received a large number of visitors at the Home Office from far and near. In all instances she has received the utmost of courtesy and fair dealing from private and public workers, investigators and even from skeptics, and has only to say that, human nature being the same everywhere, one has only to extend courtesy to receive it in return.

During the year the N. S. A. has granted but eleven charters, all to local societies—one each in St. Louis, Mo., Newburyport, Mass., Bradford, Pa., Sheridan, Wyo., Grand Junction, Leadville and Denver, Colo., and two in Louisville, Ky., one in Salem, Mass., and one in Jersey City, N. J. The latter society was organized and chartered by our missionary-at-large, Rev. H. C. Dorn of Newark, N. J.; most of the other ten societies were organized by our special missionaries, Mr. and Mrs. Sprague. But this list of societies by no means comprises the number of associations for Spiritualism that have been organized by our missionaries, for they have labored in many states where state associations exist, and have organized societies within such localities, getting them chartered with their respective state associations, thus strengthening the cause in their sections, increasing the influence of the state associations and also assisting the National Association.

Several societies have withdrawn from direct affiliation with the National by joining their state associations—this the N. S. A. endorses and recommends. The First Spiritual society of Lynn, Mass., has withdrawn and we are glad to report that the Massachusetts State Association, by its president and members, has pledged its fealty anew to the N. S. A. in most loyal and emphatic terms. The N. S. A. has a large number of local societies in the "Old Bay State," as well as in other parts of New England, all of which are full of loyalty to the cause and to this organization.

We report the Rhode Island State Association as inert, if not wholly defunct; all other state associations are reported active and full of zeal for the cause, also in good standing with the N. S. A. We have, up to October 1, about one hundred and twenty local societies in good standing, but as many societies annually pay up their arrears at convention and wheel into line, our present report can not possibly give adequate list of our auxiliaries that are in spirit loyal and in readiness to discharge all their indebtedness to this association.

Our Financial Standing as an Association,

is by no means discouraging. The annual financial reports of treasurer and secretary, copies of which will be in the hands of each delegate at convention, will show our condition in money, and we believe it will win the approval of all candid minds.

Our receipts from societies have not been large, and individual donations have been confined principally to the Mediums' Relief Fund, than which no better or more important fund and work exists among Spiritualists. We have received, however, financial increase from other sources, namely, $4,745.25 from the bequest of our arisen brother and friend, S. W. Tucker of Keokuk, Iowa—the bequest was of five thousand dollars, but the amount of inheritance tax charged by the state of Iowa, was of course deducted from the same; and the sum of $498.25, for the sale of a tract of land in Scott county, Kans., formerly donated to the N. S. A. by our Mr. J. B. Munger, of Macomb, Ill.

By the unfailing help and generosity of our noble treasurer, Mr. T. J. Mayer, the Mediums' Relief Fund also received a most valuable addition. In the recent spring, Mr. Mayer caused your secretary to issue a call to the public, through the spiritual papers, and by correspondence with societies and individuals, for a collection of one thousand dollars for the Mediums' Fund, he promising to give personally another thousand if the first was raised. After much pleading on the part of all concerned, including our faithful editors of the Spiritualist papers, more than the sum asked for was raised—or about thirteen hundred dollars, which with the thousand from our good treasurer, added twenty-three hundred dollars to the Mediums' Fund. This, however, was a very necessary benefaction, for unless frequent additions of considerable amount are made to the Relief Fund, it will be but a matter of comparatively brief time, before our worthy beneficiaries will be cast back to the cold realms of poverty and want, since with even the few regular pensioners on our list we are paying out fifteen hundred a year in addition to frequent appropriations of twenty or more dollars for temporary aid to the deserving mediums who find themselves suddenly ill or stranded in some financial way.

We have now the following regular pensioners on our list, all well known and trusted workers for the spiritual cause, all aged and worn out in the work, unable to do much for pecuniary return: Dr. Dean Clarke, Mrs. E. Cutler, Mrs. A. Angell, Mrs. M. E. W. Wright, Mrs. Annie Lord Chamberlain, also her blind sister, Jennie Lord Webb, Abram James, Belle Bush, Mr. and Mrs. Jaqua, Lyman C. Howe. The sum of twelve dollars per month may not be a great deal for a human being to live on, yet our beneficiaries are grateful and happy that the N. S. A. is also glad that it has undertaken this good work. To all criticism from individuals who occasionally offer advice, but never donate a cent towards our good work, your secretary desires to say that we have investigated every case on our pension list and know it to be both genuine and worthy, and we feel that the little that we or the public can do towards helping the aged and crippled workers of the past to spend their declining days in peace is by no means too much—nor half enough. The N. S. A. desires to add to its list of beneficiaries and will do so as means allow; there are plenty of worthy candidates for a place on the list and we shall be only too glad to aid them as soon as possible.

Within the year the following pensioners have passed to the spirit world: Mrs. Tryphena C. Pardee, Dr. B. Franklin Clarke, and Dr. Henry Slade; the N. S. A. attended to the funeral expense of each of these veterans and our duty has been well discharged. Our pensioners are not confined to any one locality, but are scattered from the far East to the Pacific slope. It is the same with those who have received temporary aid—all sections are helped from the relief fund as far as it goes—to give even temporary aid to all would be to impoverish the fund and cast those dependent upon it out in the cold world to suffer.

Camps.

Your secretary entered into correspondence early in the season with the officers of our various camp associations soliciting a special N. S. A. day at their respective summer resorts; with the result that several granted the same, and we received thereby collections varying from four dollars to one hundred from such work. The latter sum was obtained at Onset camp, where your secretary represented this National Association on August 19; the other camps were enabled to give but small sums, but the sincere and appreciative thanks of the N. S. A. have been officially tendered to each one.

Law Suits and Will Contest Cases.

The law suit of the Morris Pratt Institute Association with certain heirs of the Morris Pratt estate, has been reported as settled in favor of the college and our cause; the N. S. A. contributed the sum of one hundred and fifty dollars towards the suit in behalf of the college as directed by the convention of 1904.

The will of Mr. Goff of Lansing, Mich., in which he bequeathed a large sum to the Michigan State Association, for the maintenance of a Mediums' Home and other good work, has been contested by certain interested parties; the Michigan State Association carried on the case as long as possible without help, then called on the N. S. A. for aid which has been freely granted, the National Association and the Michigan State Association entering upon an agreement to carry the case to the Supreme Court. This case is still pending and final report cannot be given upon it.

Matters connected with charges, accusations and inharmonies in and between certain auxiliaries have been investigated and adjusted as far as possible by the N. S. A., and in every instance your trustees have acted in the spirit of fairness, justice and good-will towards all.

Editor-at-Large.

Mr. Hudson Tuttle, editor-at-large for the N. S. A., will send his own annual report to convention. His frequent reports during the year to headquarters show that he has kept faithfully to his work and that his pen and influence have done very much towards increasing the growing respect of the world towards our sacred cause.

Our Missionaries.

President Barrett and Mr. and Mrs. Sprague as special representatives in various parts of the country have done grand work for the cause at large. Words cannot estimate the power for good they have wrought; their respective reports will, however, give some idea of their sacrifices and of their labors for humanity.

General Superintendent of Lyceums, John W. Ring, also gives good reports of his work and influence for the lyceums; he has accomplished great good and deserves your commendation and a general hearing. He will speak for himself at this convention.

Our Free Circulating Library at Washington,

is in good condition. It comprises about seven hundred volumes of standard spiritual works. Many of these books are constantly out on loan and great good is being accomplished by this branch of our work. The distribution of spiritual tracts goes steadily on from headquarters; thousands are sent out every month; they go in all directions; no one calls for them in vain, though the bill for postage on these gratuitous distributions is considerable each year.

During the winter of 1904-1905, it was suggested that your secretary send out from headquarters in the name of the N. S. A., an appeal to the governor of Pennsylvania for clemency in the case of Mrs. Kate Edwards, sentenced to capital punishment in his state, also a like plea to the governor of Vermont in behalf of Mrs. Mary Rogers, under similar sentence. This was done, and courteous replies were received in each instance. Whether our appeal had any appreciable effect in the reprieve granted to each of these criminals or not, we cannot say, but at least the N. S. A. put itself on record in each case as opposed to capital punishment.

Our president and board of trustees have worked in harmony and zeal for the good of our cause and the increase of the usefulness of the N. S. A. Your secretary desires here to publicly acknowledge her indebtedness to each one for their kind and willing co-operation and aid in any duty or work that she has had in hand which needed the counsel of our board. Her thanks are extended to each one—to our president for his never-failing helpfulness and advice; to our treasurer who is a host in himself, for counsel and consideration, as to each member of our band; she also desires to acknowledge the constant aid of Mr. C. P. Longley in mailing and other work incidental to office life, and the faithful assistance of Mrs. Agnes Wing Fugitt, which has been invaluable in many ways.

In addition to other duties, your secretary has attended funerals where the spiritual word was needed, this as a labor of love for the cause and as part of her ministry for the N. S. A. Such work has extended as far as possible according to her health and the duties devolving upon her.

And just here, dear friends, it may be fitting to say a word concerning the bereavements which have entered the heart life of our dear president and his beloved wife. At a time when he was far from home in the pursuance of missionary labors, and while his dear companion lay in deep illness, the death angel came almost simultaneously into the home of his cherished parents, summoning the father of our president to the higher life, and also to the home itself of Mr. and Mrs. Barrett, calling their lovely babe to the immortal sphere. The anguish and pain thus brought into the lives of these devoted workers cannot be described in speech, and I ask this convention to tenderly and reverently in a moment of silent prayer, unitedly extend our condolence and sympathy to our president and his companion.

Before closing this report, I desire to call your attention to the editors of our spiritual papers. They have never failed to aid the N. S. A. in every possible way; their columns have been opened to our appeals and reports; they have given every opportunity to this association to keep its good objects before the world and to set itself right if in any way its work was questioned or misunderstood. We cannot begin to estimate the good which the spiritual press has done for the N. S. A., and more than all for the cause of Spiritualism, and I recommend that a unanimous vote of thanks be given by this convention to The Progressive Thinker, the Banner of Light, Sunflower, Light of Truth, and all other spiritual publications that have in any way assisted this association in its work for humanity.

And now, Mr. President and Delegates, the year of work at the headquarters has drawn to a close. While there have inevitably been some shadows during its passage, yet we feel that the greater part of the way and the work has been cheerful and encouraging to all connected therewith. Your secretary submits this report to you with the knowledge that she and all her co-laborers on the board and in the field of society work have done what they could for the interest of human progress and enlightenment.

Respectfully submitted,
MARY T. LONGLEY,
Secretary.

Secretary's Financial Statement.

From Oct. 1, 1904 to Oct. 1, 1905.

Balance on hand October 4, 1904		$15.214 88
Total amount received from October 1, 1904, to October 1, 1905		13,730 63
Total		$28,945 51
Total amount expended from October 1, 1904, to October 1, 1905		10,458 68
Cash balance on hand Oct. 1, 1905.		$18,486 83
General fund	$13,778 13	
Mediums' Relief Fund	4,178 56	
Mediums' Defense Fund	530 14	
		$18,486 83

ITEMIZED RECEIPTS.

Contributions to General Fund	$ 842 50
Charter Fees	35 00
Bequests to General Fund	5,244 00
Convention (1904) Receipts	500 88
Sale of Books and tracts	14 95
H. D. Barrett, collections, &c	1,077 81
Rent paid by Secretary	240 00
Dues and collections from Societies and Camps	1,082 51
Interest on money invested	400 00
Mr. and Mrs. E. W. Sprague, Missionaries (collections, &c.)	1,805 55
Contributions to Mediums' Relief Fund	2,487 55
Total Receipts	$13,730 63

ITEMIZED EXPENDITURES.

H. D. Barrett, for services, traveling expenses, &c		$ 1,709 33
Mediums' Defense Fund for Chesebro lawsuit		150 00
Mr. and Mrs. E. W. Sprague, Missionaries, for salary and expenses		2,188 32
Fuel		51 12
Gas		15 25
Postage		115 00
Office supplies, Janitor service, bonds, telegrams, express, &c		168 53
Property expenses, for repairs, taxes, &c		185 36
Convention (1904) expense		547 16
Trustees' traveling expenses to convention and board Meetings		668 86
Secretary's salary		1,200 00
Printing		96 28
Editor-at-Large, Hudson Tuttle		300 00
Pensions and temporary aid to aged mediums		2,333 12
Special donations from General Fund, viz:		
To Jno. W. Ring, for lyceum work	$100 00	
To Morris Pratt Institute	150 00	
To Michigan State Association for Goff will case	242 22	
		492 22
Special donation from Will Defense Fund:		
To Michigan State Association for Goff Will Case	$122 78	
To Attorney, Ottumwa, Ia.	1 92	
		124 70
Miscellaneous expenses, viz:		
Expenses of N. S. A. Investigating Committee, Folsom Case, St. Louis, and stenographer's services	$120 41	
Traveling expenses, M. T. Longley, N. S. A. representative at Onset, Mass., camp for N. S. A. day	25 00	
Legal advice, stenographer, and notary	17 50	
		162 91
Total expenditures		$10,458 68

MRS. M. T. LONGLEY, Sec'y. N. S. A.

Treasurer's Annual Report.

Statement from Oct. 1, 1904 to Oct. 1, 1905.

Oct. 1, 1904. Balance on hand		$15.213 88
Cash received, General Fund	$10,875 84	
Cash received, Mediums' Relief Fund	2,854 79	
		13,730 63
		$28,945 51
Cash disbursed, General Fund	$7,850 86	
Cash disbursed, Mediums' Relief Fund	2,333 12	
Cash disbursed, Will Defense Fund	124 70	
Cash disbursed, Mediums' Defense Fund	150 00	
		10,458 68
		$18,486 83

RECAPITULATION.

General Fund	$13,778 13
Mediums' Relief Fund	4,178 56
Mediums' Defense Fund	530 14
	$18,486 83

THEO. J. MAYER, Treas. N. S. A.

Child Legislation.

Various waves of activity have engaged the attention of women from time to time. The years preceding the Civil War marked an era of agitation against slave-holding; the war itself created organizations for the benefit of the soldier; a great wave of temperance enthusiasm swept over the land about the same time that foreign missions became a department of church work in all denominations, and this was followed by the inauguration and development of various organizations to protect domestic animals, fishes, wild animals, forests, and lastly human beings. The crest of each successive wave has planted the standard of humanitarianism just a little higher than it was before.

The largest number of women's associations organized in the last twenty years have for their main endeavor the securing to children certain rights—their right to pure food, air and water; their right to playgrounds; their right to an education unhampered by toil; also to securing legislation safeguarding the child at work; the regulation of factory hours, factory accommodations, night work, dangerous occupations, requirements, and sanitary conditions. The child labor law has gone hand in hand with compulsory school law in most of the states to raise the standard of child life, physically, mentally and morally to the plane of our ideal civilization.

Because of what has been accomplished along these lines the unthinking observer is prone to feel complacent and wonder why we should be dissatisfied or want to accomplish larger and better things for posterity, never taking into consideration that waves simply flow along the channel of least resistance and that deeper currents of thought will rise to the surface of public sentiment. Many a legislator declines proposing a bill that would violently antagonize his wealthy manufacturing constituent, while his vote is easily obtained in support of a bill forbidding little children to peddle papers and chewing gum on the streets, or to take check reins off working horses; cheap popularity is easy in a law that is so general the individual is lost sight of in its operation.

So the women have gone on year after year presenting memorials to Congress asking largely and accepting such victory as rewarded their efforts, while patiently studying defeat to learn better how to attain the end desired. And year after year the ranks of suffragists are increased by these women who have had a practical object lesson of how the beautiful "indirect influence" of women works on the voter and secures legislation.

IVA G. WOODEN.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

ITEMS FROM COLUMBUS, OHIO.

Mrs. Marian Carpenter and Her Work—Miss Elizabeth Harlow, of National Reputation—Mrs. Skeills and Her Poems.

To the Editor:—Columbus, Ohio, is now, and has been for some time, especially favored with excellent talent. For a few weeks in September, the East Side Society had Mrs. Marian Carpenter of Detroit, Mich. Her lectures are given while entranced, and are usually closed with a soul-uplifting song. She is also a good platform messagebearer. She is certainly a woman of great purity of soul.

We have back with us for the winter—for the third time—Miss Elizabeth Harlow, a speaker with a national reputation. Her inspirers are both scientific and philosophical. From their point of view, Spiritualism has more to do with life in this stage of existence than with the sweet bye and bye; hence the discourses are more frequently on lines and measures which if carried out would bring heaven here now.

The West Side Society has for the present month a lady from your own state, a Mrs. Margaret Skeills. This is the third season that she has been with them. When on the platform she is deeply entranced. Frequently the entire subject matter of the discourse of an hour's length is given in poetry—that would do credit to any of our best poets.

One peculiar feature with her, she will sometimes stop in the midst of her address, and give a poetic message to some one in the audience, and then resume her discourse. It is character possessed by these grand ladies I have mentioned that gives prestige to our cause. WALLACE H. MOORE.

MR. SUNSHINE.

Good morning, Mr. Sunshine,
Glad to see you here,
The night was rather gloomy,
But now that you appear
The world is full of brightness
And happiness and cheer.

Good morning, Mr. Sunshine,
Night has hurried on,
We find you're very welcome
When you come at dawn,
I guess you know we miss you
When your light is gone.

Good morning, Mr. Sunshine,
Hope we see you well;
You're looking mighty cheerful
Shadows now dispel;
You please us every morning
Far more than we can tell.

—Exchange.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price $1.

ADJUSTING ONESELF TO THE UNIVERSE.

Discourse Through Mrs. Cora L. V. Richmond, Chicago, October 1, 1905.

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?

"If I ascend up to heaven thou art there; if I make my bed in hell behold, thou art there.

"If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

Whether in hell or heaven, whether on earth or in any other planet, what does it matter, if one knows the Center, the Supreme Power?

Formerly, in the dark ages, astronomy failed because people made this little, small Earth the center of the solar system. They could not calculate the eclipses; they could not tell about the other planets; they were at a loss to understand. But just as soon as with the eye of mathematics—the only accurate material science—they discovered that the sun is the center, as soon as they discovered that all these stars revolved around the sun, instead of the sun, moon and stars revolving around the Earth, their calculations became more accurate, almost perfect; and when by the observation of that which is known as the precession of the equinoxes they found there was another, more distant center, they then became still more accurate because they could make mathematical allowances for the rotations of the solar system around that more distant center.

Difficulties in Adjustment.

So whenever one makes oneself the center of the universe there will be stone walls here and obstacles there, unexpected eclipses and storms that one does not know how to meet. Whenever you think the universe is doing something to you instead of for you, you will struggle and complain. It is this doing to you that constitutes the great difficulty of adjustment here. "Why did it storm to-day when I wanted to go to church?" "Why do people have to do this or that or the other thing just to interfere with me?" "Why is somebody born, or why does somebody die, just to punish me?" "Why was my child blind, or this one crippled, or that one something else, just to make me more trouble?" Of course this attitude not only sees everything that is shadowy, but invites the shadows; goes out to meet them, rushes hither and thither to find difficulties, that "other people" are always creating.

Just as soon as you begin to understand that you cannot get out of the universe if you try, you will make up your minds to be reconciled to your environment and make the best of it wherever you may be, and know, that when it is time you will take the next step.

Most people are like babies. Of course the baby starts to go to a place in opposite side of the room, and goes, according to nature, in a straight line, never noticing the stool or chair that is in the way. Of course the baby falls. If it is a grown-up baby, "somebody put them there for people to stumble over." Then the baby, like the grown-up baby, begins to reason, the baby must learn to climb next time. Then before the baby begins to build roadways—another state of physical expression—the baby just knows the next best thing is to climb over the barriers. The primal men are good climbers, they go over the hills instead of around them; they do not hesitate to use their feet. It is only after they begin to build roadways—another stage of complex growth—that they go around the obstacle, and do not climb. Undoubtedly when people return to the primal conditions of the soul they will find that the obstacles are there to surmount. It is a part of the development of the small babe to climb. If there is a flight of stairs anywhere the baby will find it. You have to put up a great many barriers to keep the baby from climbing; even if it has a tumble or two it does not make any difference, the baby will climb. The great secret of life is, that all people wish to climb; they all want to gain something that seems inaccessible, yet if this or that, or the other barrier intervenes they think somebody put it there purposely to hinder them. How do you know but what it is true, to make it necessary for them to climb?

Then people seem to think that somebody is always trying to do something against them. Sometimes people have natures that are suspicious, and they think this one or that one who has been a friend is always doing something against them. Now the chances are nine to one, or ninety-nine to one they are not thinking anything about the suspicious ones at all. Of course this is not very gratifying to their vanity or self-esteem. But people usually do not go out of their way to do harmful things to other people, except when they want to "hold them up" to get their money, or for some influence they want to compel them to bring for some purpose. It is only through revenge, which is very rare, or some selfish motive that people take the trouble to go out of their way to do anything to you.

For the most part the universe is not doing anything to you. The stars will go on, the earth will revolve, earthquakes in South America and in the Sandwich Islands, or in Italy or in Greece will shock the earth and swallow up cities; Mount Vesuvius will not be stilled for all that the Church of Rome, and all the other churches in the world can do. The universe is adjusted to the universal law and methods. All may be one with that law, all may be one with the things that are adjusted to that law. But you or we cannot fight the universe single-handed. We are a part of it, and that is the sublime beauty of the situation. We only have charge over our ego and thought, not fully over all the environment, still the possession of the entity is ours, but we cannot flounce out of the universe because we are offended; and we cannot flounce back again because we wish again to enter the universe. We are held by that which is like unto ourselves. The part that is like the dust is held by the laws that govern the dust; the part that is like the Intelligence of the universe is held by that Intelligence. We did not decide to go some other way when we found out that the world was moving on its axis. But while we can do that in our airships and by our motor powers, we do not decide that we shall have some other laws than those that govern the mechanism of the world.

Power of the Spirit.

We know there are other forces in the human intelligence that, not only can co-operate with nature, but, if we take that part of the universe rightly, we believe the soul can transcend physical nature. We can never exceed material law except by a knowledge of the power of the spirit; and that is governed in its own realm by forces that belong to the spirit. When we are one with God in the universe that belongs to God we shall be adjusted. Now, of course, all laws of chemistry, all discoveries of men like Edison, all explorations in the realm of material science are but adaptations to the laws that govern the material universe. If we go counter to the winds we go there by principles that can be mathematically calculated; if we row up stream we take into account the strength of the current, if the wind is against us too, we take that into account. We do not think that either the winds nor the currents of the stream are placed there just to baffle us. In this realm of the material universe the greater the mind the greater the control over the elements. This is because the mind is adjusted to know that one must act in conformity with the great purposes of nature. The aim of science is not to overcome those purposes, not to set them aside, but to work in harmony with them to the end that every tempest shall be our pinion, every storm our source of strength.

We pray for rain; yet when the deluge comes we are scarcely prepared for it. We pray for the purifying pinions of the winds; yet the tornado and the cyclone seem to baffle us. We pray that all the forces of nature may bring an abundant harvest to our doors and ships to our harbors with the freightage of the world—or a part of it—but we forget that the harvest of the fields and the freightage of all the world are not the sole objects of nature. This man's wheat or that man's vineyard are not the only propositions of the summer time. The reason people cannot better govern the elements to-day is that people look upon the universe from the narrow standpoint of personal selfishness. "Now I want rain," says one man. But he does not know about the man over there—he may not want it. One man says, "I want this or that or the other kind of weather," but he does not think of the other man over there who may not want the same kind of weather. Now one can have rain and another sunshine just as soon as people adapt themselves to the methods that the universe employs. When you know the methods that nature employs to get up a storm, you can have one. Most of you can have a domestic cyclone at any time. But the elements seem to baffle you.

The truth is, the collection of the necessary amount of vapor to produce rain is only a question of further knowledge of the methods of the universe; and all the study in a scientific direction along such lines will bring its fruitful results as soon as people are ready. But the people are not ready. The great intellect of man requires years to arrive at the knowledge of the spirit. This spirituality has been forgotten; it has been either cloistered in the theology of the churches of the world and never used, or it has fallen upon the quicksands and rocks of materialism. The spirit of man must be more and more unfolded to meet the demands of the human being in adapting himself or herself to the universe.

How often people feel like aliens, how often they feel like orphans, how often they feel as though they had wandered far from the Father's house, and from their kindred, and do not know how to retrace their steps. Fortunately you do not have to retrace your steps from the road however winding, or however deep and dark the valley, it leads to God and to the soul. You cannot be lost in the jungle, you cannot be lost on ships at sea, you cannot be lost anywhere. Therefore wherever you are you can adapt yourself to the universe of things and to the Infinite. Because it is but a step from things to the greater realities.

Alexander Selkirk (or Robinson Crusoe), the tale of your boyhood and your grandfather's boyhood, was an illustration of man's adaptation to nature, of making the best of things. If he had had little larger gleams into the spirit, if the great universe of intelligence had been open to him, that particular human life would not have been of so much consequence. And the knowledge comes when still supposing all these things fail; supposing your work fails; supposing your life fails; supposing the strain of material life is broken, you are not out of the universe, you are not out of your soul, you are not away from God. The universe holds all the propositions that you need; holds everything you want to know or want to understand. It is only a question of your arrival, of being ready.

Now as the baby, the little girl and boy, can ask a great many questions that cannot be answered until they are grown up; and then they ask a great many questions that seem to be unanswered, but the answer is there. The trouble with people is, they want the answer before they are ready. They do not know what they want. A great many people say when they have an opportunity to ask questions, the most difficult thing is to know what to ask and how to formulate the question. To a person who can intelligently ask a question and understand it, the answer is not far away.

The Purpose of the Universe.

Then people say: "Oh, if I have done my best I do not see why this or that or the other calamity should befall me." Thousands, and thousands and thousands of people do their best and still things do seem to befall them. The meaning of this is, not that they are singled out as exceptions for that thing to happen to, but that it is a part of the plan and purpose of the universe, that that thing comes inevitably along that way. But the trial is not eternal, it does not overwhelm you. Oftentimes the sorrow of to-day is so heavy it blinds the eyes to the sunshine, it shuts out the blooming flower, it makes the whole earth seem dark, but in six months or less you wonder how you ever thought it was so dark. All this change has come because you are once more adjusted to your surroundings. It is true, of course, the first great sorrow must come to every human being. The dumb beast partaking of life of its kind, or of its master, has no great recuperative sources from within its soul, has not that part of life that knows of something beyond physical life, is not filled with the hope that takes possession of you when you stand beside the grave of your dearly loved one, that consciousness, that which, without one's being aware of it sustains and strengthens you in the most wonderful ways; that vast other realm, to which you are not consciously adjusted, but which impinges upon human life and takes possession of it, is what sustains every human being when that which is called death comes to the household; whatever be the faith or form of religion, or the lack of it; Ingersoll by the side of the grave of his beloved one; the Spiritualist by the side of the grave of his or her loved ones; the church member by the side of the grave of his or her loved ones, they each draw from that vast other realm the only comfort that there is. And it is similar in each case though it comes to them under different names: Faith in Christ, faith in the universe or faith in the immortality of the soul. It does not matter what the name is, the great universe of the soul adjusts you to it after a while.

Adjusting Ourselves to the Universe.

Bye and bye you cease to try to adjust the universe to yourself and begin to adjust yourself to the universe. Then the storm of the sea does not appall; you do not run against the rocks; the thistles and thorns do not pierce you so fiercely. Let this extend through the moral and spiritual universe and you solve the problem of life. It is not everything to my standard, but my standard to everything. It is like solving the question of political economy; not everything for the crown, not everything for the kingdom, not everything for one, but everything for all.

When we begin to adjust ourselves to the universe we begin to adjust ourselves to people. We find that the people are not purposely running against us on the street, they do not intend to hurt us. Except they run against our favorite corn, our sore arm then we think they are doing it just to hurt us. It is this or that or the other place just where we are so sensitive, it is in that direction that things hurt us. But the truth is, people are just going forward and these things will occur. We cannot think the whole human family is just trying to hurt us. When we cease to think that then we also begin to see that especial ones are not trying to hurt us. For the most part they are trying to help us. They are no worse than we are, they are trying to help themselves, just as we think we are. When this thought takes possession of the human race every human being will see for him or herself that he or she is a world to be conquered by him or herself. But there is a universe to be adjusted too; i. e., to all the other lives that are in the universe. It is this recognition, this consciousness of being adapted to others.

Now it is no lack of principle for you to adapt yourself to your surroundings. It would not become martyrs to beat their bodies against prison walls or barriers. Pascal writing immortal poems survived longer than if he had knocked his brains out trying to shake his prison walls. The conquest comes in other ways. When physical things cannot be moved spiritual things are the most triumphant. When the slave could not leave his master because of the bloodhounds and gyves, his spirit was free in the prayer-meeting to know and prophesy of the day of freedom.

The Greater Readjustment.

To-day whatever be the environment, whatever be the difficulties it is not worth while to dash your head against a stone wall. You cannot tear down the Trusts, you cannot do anything with the power of Mammon that way. Do not knock your brains out in any futile attempts. The greater readjustment is the recognition of the fraternity of human lives. When the church-member recognizes that fraternity the walls crumble. There is no possible crystallization of mammon. Do you not change with this readjustment, this change in your nature; the larger method is the only true method? Curing Satan with Satanic methods is obsolete; it is a thing of the past. "Overcome evil with good" is in the great readjustment of the future. Get into line with the larger method, into co-operation with the greater and more potent forces. Let the Czar and Emperor, the king and royalty make treaties if they will. Let Satan chain Satan if he can. But the angels can break the fetters for such as know them. Peter walked forth from prison, and the Disciples conquered under the dominion of the larger power; your own lives become unfettered because of this great loyalty to one another.

When one is adjusted to the larger humanity, and the larger universe, to the spiritual forces, loyalty to this king, or that emperor, or this government means nothing. You cannot be disloyal if you are loyal to humanity. When William H. Seward announced the "higher law" in connection with slavery, those who were apologists for slavery called it "treason," and said he was disloyal to the government, and the Constitution, and the laws. But, being loyal to freedom, to humanity and to the law that included the slave and the slave-holder made him loyal unto the nation and unto God. Of course the flowering out of the past kind of loyalty was war. The flowering out of the highest loyalty then was the Emancipation Proclamation. But, friends, if it is a life of martyrdom, or the cost of a physical life, it is not so bad for freedom as it is for serfdom and bondage, and military rule. Who deplores the millions of lives lost to advance a Crown, or to advance a Government in a wrongful possession? Here are martyrs going straight to the gallows, or to the prison, or to social crucifixion, and people think they do not want to die.

The coward is said to hesitate before he takes up arms for his country. The brave man and woman will not array themselves against the universe, will not array themselves against the great immutable principles. Those men who are ready in retort have said in parliament or congress or at other places, "we would rather be right than to be king or president," they may or may not know the value of what they said. But knowing the right, no human being can afford to be on any other side. Knowing the correct principles, no human being can afford not to speak and not to act. As that means that you place yourself in accord with the universe, even if martyrdom is there. But the marytr does not feel as you do about it. He who sacrifices what is called his life for truth gains his life. He does not feel that it is a sacrifice. If you are cringing and cowardly in the tribute you give to truth; if you say, "Oh, yes, I am a Spiritualist, but it has cost me a good deal," "I am a reformer, but I have paid dearly for it," what do you mean by that? What do you mean, when the gateways of heaven have been opened and your loved ones are restored to you? when these forces have been given you wherewith to interpret the meaning of life and death? It is because you fear this or that man's opinion, it is the thought of Mrs. Grundy, or something or other that some one has said. What is that? You cannot afford to slam the doors of heaven shut when they have been opened to you, because your neighbors criticise. In our adjustment to the universe Mrs. Grundy is not to be considered. Because Mrs. Grundy believes in the "latest thing," she believes in the most fashionable fad, and her life is devoted to the calumny of that which is highest and best. Edison does not care a fig for Mrs. Grundy if he can understand the latest and highest electrical vibrations. Astronomers who cross continents and seas to find out what will be revealed during an eclipse of the sun do not care whether Mrs. Grundy thinks the money well spent or not.

The Universe Is Ours.

In the total eclipse of the skies, the total spiritual eclipse that seems to fall upon the world, he who sees the corona of the spiritual sun illuming and lighting the world in the midst of this eclipse, flashing its light athwart the tear-stained, dark valleys of sorrow, cannot afford to let the shadows of the valleys intervene.

Our great adjustment lies in knowing that the universe is ours; that it holds all that we want, all we need to appropriate, all that eternity will require; and that here, in this small, pent-up space of time and sense and earthliness, the things that come and go, that meet and pass, that are born and perish, that abide for a time and disappear are so many stepping stones, little obstacles that we must climb over in order to reach that upper kingdom, where the adjustment is larger; where there is greater perception, where the powers of the spirit unfold more and more; where, even there as here, we cannot be lost, because we are all in eternity, now and to-day, and the forces of the universe are ours.

REMARKABLE INVENTION

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A. SCHOPENHAUER ESSAYS.

Translated by T. B. Saunders. Cloth, 75 cents. "Schopenhauer is one of the few philosophers who can be generally understood without a commentary. All his theories claim to be drawn direct from facts, to be suggested by observation, and to interpret the world as it is: and whatever view he takes, he is constant in his appeal to the experience of common life. This characteristic endows his style with a freshness and vigor which would be difficult to match in the philosophic writing of any country, and impossible in that of Germany."—Translator.

ENCYCLOPEDIA ... OF ... BIBLICAL SPIRITUALISM ... OR ... A CONCORDANCE

To the principal passages of the Old and New Testament Scriptures which prove or imply Spiritualism;

Together with a brief history of the origin of many of the important books of the Bible.

BY MOSES HULL.

Much that is in this book appeared in an abridged form in a series of nine full pages of THE PROGRESSIVE THINKER. These articles were prepared at the call of hundreds of Spiritualists who felt the need of some kind of document for ready reference. They only seemed to whet the appetite for more; hence the publication of this work.

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President Barrett's Report.

(Continued from page 3.)

recommend that this convention extend to Treasurer Mayer some special recognition of his splendid example and generous offering.

Our Trustees.

Our trustees have worked together throughout the year in perfect harmony and each and every member of the board has faithfully endeavored to do his best for the N. S. A. The results of their stewardship are now before you as delegates, and I trust that the outcome of their labors is not one of disappointment to you. To every member of the board, I desire to return my heartfelt thanks for favors received.

Conclusion.

I have endeavored to present to you an honest outline of the work of the past year, and have made such recommendations as I felt to be for the best good of the N. S. A. and our cause as a whole for the year to come. The past year has been one of great activity along nearly all lines of effort, and many trying episodes have arisen, all of which have received the considerate attention of the officers of the N. S. A. I feel that good has resulted from the labors of the year and fully believe that, while some mistakes may have been made, the work, on the whole, is the best in the history of the N. S. A. The signs of the times are auspicious for a steady, healthful growth of our beloved cause during the year next ensuing. There is nothing pessimistic about Spiritualism, and the sunny skies of to-day are the reflex of its great optimistic spirit. Let us rejoice in the progress we have made in the past, and go bravely forward to meet the duties of the new year. The signs are all propitious, the outlook is splendid, and it is now for us, the followers of Spiritualism, to prove its worth to the children of men by our devotion to it, and by the use we make of the splendid truths it has given to us.

All of which is respectfully submitted. HARRISON D. BARRETT,
President N. S. A.

RED, WHITE AND BLUE.

She was a patriot-maid,
My girl so sweet and true,
The colors she displayed
Were the red, white and blue!
Her cheeks were red as roses,—
Her lips so good to kiss,
Her eyes were heaven's own blue,
This sweet-faced, gentle miss.

Her teeth were white as milk,
Her hair a wavy-brown,
Her skin as soft as silk,—
She captured all the town!
Her neck of swan-like grace,
Her ears pink-shells most fine;
When I her form would trace
She seemed to me divine!

Red cheeks and wooing, smiling lips,
Blue eyes of merry glance,
White feet that o'er the green grass trips
And won me in the dance.
I love this tender maid,
To me her heart is true,
In her I see displayed
The red and white and blue.

JOHN A. MORRIS.

Los Angeles, Cal.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

TO MICHIGAN SPIRITUALISTS.

Notice of Appointment of State Missionaries.

At the last annual meeting of the official board of the Michigan State Spiritual Association, held in Lansing, it was deemed advisable to put forth some special efforts to advance the interests not only of the association and its subordinate societies, but the cause generally throughout the state; and in view of the great good resulting from the labors of the N. S. A. missionaries, and as well of state missionaries in other states, and being convinced that much good might be accomplished by like methods in this state, and that the best interests of the state and all subordinate societies could be best subserved by this plan, it was decided to appoint official missionaries whose duty it should be to visit the various societies throughout the state whenever their services were needed; also to devote themselves to the labor of extending the organization into new fields.

The advantages of this plan are obvious. First, those societies that are not in a position to employ speakers and mediums regularly, may enjoy the privilege of the services of the missionaries for short periods of from one week to one month, at a very nominal cost.

Second. Societies desiring to make special efforts to extend themselves and increase their membership may have the assistance of these missionaries with no extra cost for the extra work.

Third. Disconnected Spiritualists in localities where there is no society, may have the privilege of calling into their midst official workers of their own state, who have no local prejudices, but who have at heart alike the interests of all societies, and all localities, fully empowered to organize new and to re-organize old and weak or defunct ones.

Fourth. Speakers and mediums seeking appointments in this state may be materially aided in securing same by communicating with the missionaries who will always be in intimate touch with every society in the state, and therefore able to give information of value concerning the conditions and general needs of each society and every locality, and thus help to bring about satisfactory arrangements between workers and societies.

It will be the aim of these missionaries to make their work harmonious with and in some degree subordinate to, the work of the N. S. A. missionaries. Complete reports of the work of the state missionaries will be made to the state board, and published in the Spiritual press from time to time.

The fullest co-operation from all societies, and Spiritualists generally throughout the state with the missionaries, is desired by the state officers, to the end that our united efforts may result in a renewed interest in our beloved cause and a broader dissemination of its grand truth throughout our fair state.

In view of the foregoing, the board has appointed and commissioned as official missionaries for the M. S. S. A., Mr. and Mrs. E. Worden White of Detroit. All correspondence should be addressed to

MR. AND MRS. E. WORDEN WHITE,
292 Harrison Ave., Detroit Mich.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents.

BRIGHT POINTS OF LIGHT.

Reflections in Reference to Them, by Mrs. Petersilea.

To the Editor:—In a recent issue of The Progressive Thinker, T. F. Lee of Lakeport, Cal., speaks of little, bright points of light, which he thinks are little life entities. He says that a lady of his acquaintance can also see them. Now, Brother Francis, I can also see them, and have done so all my life. Twenty years ago, my dear husband and myself, after watching these darting points of light for a long time, asked his spirit father, Franz Petersilea, what they were. He told us, and also wrote it in "The Discovered Country," "Oceanides," and a number of other books, that this earth was surrounded by an ocean of spiritual germs; that these little, darting, points of light were the great sea of germs. Not only was it written in the books, and wholly explained, but it has been written through me times without number, and also published a number of times in your most excellent paper. In fact, I have been influenced to write it so much that at length I became weary of doing so, utterly discouraged, as no one paid the slightest attention to it, and at last, when it would appear in my writing from the spirits, I would strike it out when I copied them. I also gave explicit directions how to see them, for they are visible to everyone, if they will look right, and without prejudice. It does not require clairvoyant sight to see them. If you are sitting in a room, look toward the light of a window. Do not look at anything. Let the eyes rest upon the air a few yards in front of you. Look steadily for a short time and you will see innumerable points of light, transparent and translucent, darting hither and thither, and never at rest for a moment. After once seeing them one can see them at almost any time and anywhere. They are the spiritual life entities or germs of all things that exist upon the earth; and there can be no life without them.

MRS. CARLYLE PETERSILEA.

A FIGHT IN CHURCH.

In Which Blood Flowed Freely—The Blood of the Redeemer Will "Wipe Out" Their Sins.

St. Thomas.—County Magistrate Hunt at Port Burwell Thursday investigated the Otter Valley Baptist Church scandal, following a feud between the pastor, Rev. Wm. Walker, and his supporters, and an opposing faction headed by Deacon Thomas McCurdy.

The evidence showed that the fight had been rather furious in which blood flowed.

Magistrate Hunt expressed his regret at the disgraceful occurrence. "No one deplores it more than I do," said Mr. Walker.

Benjamin Grandsen, one of the principals in the church fight, was fined $30 and 16.50 costs; Deacon Thomas McCurdy was fined $20 and $16.30 costs; Deacon Thomas Harvey was fined $10 and $16.30 costs, and George Walker, the pastor's son, was fined $5 without costs, the magistrate taking his age into account.

The trial was marked, to use Magistrate Hunt's own words, by "some of the tallest swearing he ever heard," and he asserts that "the evidence in whisky cases was nothing compared to it."—Woodstock (Ontario) Sentinel.

ADJUSTING ONESELF TO THE UNIVERSE.

Discourse Through Mrs. Cora L. V. Richmond, Chicago, October 1, 1905.

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?

"If I ascend up to heaven thou art there; if I make my bed in hell behold, thou art there.

"If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

Whether in hell or heaven, whether on earth or in any other planet, what does it matter, if one knows the Center, the Supreme Power?

Formerly, in the dark ages, astronomy failed because people made this little, small Earth the center of the solar system. They could not calculate the eclipses; they could not tell about the other planets; they were at a loss to understand. But just as soon as with the eye of mathematics—the only accurate material science—they discovered that the sun is the center, as soon as they discovered that all these stars revolved around the sun, instead of the sun, moon and stars revolving around the Earth, their calculations became more accurate, almost perfect; and when by the observation of that which is known as the precession of the equinoxes they found there was another, more distant center, they then became still more accurate because they could make mathematical allowances for the rotations of the solar system around that more distant center.

Difficulties in Adjustment.

So whenever one makes oneself the center of the universe there will be stone walls here and obstacles there, unexpected eclipses and storms that one does not know how to meet. Whenever you think the universe is doing something to you instead of for you, you will struggle and complain. It is this doing to you that constitutes the great difficulty of adjustment here. "Why did it storm to-day when I wanted to go to church?" "Why do people have to do this or that or the other thing just to interfere with me?" "Why is somebody born, or why does somebody die, just to punish me?" "Why was my child blind, or this one crippled, or that one something else, just to make me more trouble?" Of course this attitude not only sees everything that is shadowy, but invites the shadows; goes out to meet them, rushes hither and thither to find difficulties, that "other people" are always creating.

Just as soon as you begin to understand that you cannot get out of the universe if you try, you will make up your minds to be reconciled to your environment and make the best of it wherever you may be, and know, that when it is time you will take the next step.

Most people are like babies. Of course the baby starts to go to a place in opposite side of the room, and goes, according to nature, in a straight line, never noticing the stool or chair that is in the way. Of course the baby falls. If it is a grown-up baby, "somebody put them there for people to stumble over." Then the baby, like the grown-up baby, begins to reason, the baby must learn to climb next time. Then before the baby begins to build roadways—another state of physical expression—the baby just knows the next best thing is to climb over the barriers. The primal men are good climbers, they go over the hills instead of around them; they do not hesitate to use their feet. It is only after they begin to build roadways—another stage of complex growth—that they go around the obstacle, and do not climb. Undoubtedly when people return to the primal conditions of the soul they will find that the obstacles are there to surmount. It is a part of the development of the small babe to climb. If there is a flight of stairs anywhere the baby will find it. You have to put up a great many barriers to keep the baby from climbing; even if it has a tumble or two it does not make any difference, the baby will climb. The great secret of life is, that all people wish to climb; they all want to gain something that seems inaccessible, yet if this or that, or the other barrier intervenes they think somebody put it there purposely to hinder them. How do you know but what it is true, to make it necessary for them to climb?

Then people seem to think that somebody is always trying to do something against them. Sometimes people have natures that are suspicious, and they think this one or that one who has been a friend is always doing something against them. Now the chances are nine to one, or ninety-nine to one they are not thinking anything about the suspicious ones at all. Of course this is not very gratifying to their vanity or self-esteem. But people usually do not go out of their way to do harmful things to other people, except when they want to "hold them up" to get their money, or for some influence they want to compel them to bring for some purpose. It is only through revenge, which is very rare, or some selfish motive that people take the trouble to go out of their way to do anything to you.

For the most part the universe is not doing anything to you. The stars will go on, the earth will revolve, earthquakes in South America and in the Sandwich Islands, or in Italy or in Greece will shock the earth and swallow up cities; Mount Vesuvius will not be stilled for all that the Church of Rome, and all the other churches in the world can do. The universe is adjusted to the universal law and methods. All may be one with that law, all may be one with the things that are adjusted to that law. But you or we cannot fight the universe single-handed. We are a part of it, and that is the sublime beauty of the situation. We only have charge over our ego and thought, not fully over all the environment, still the possession of the entity is ours, but we cannot flounce out of the universe because we are offended; and we cannot flounce back again because we wish again to enter the universe. We are held by that which is like unto ourselves. The part that is like the dust is held by the laws that govern the dust; the part that is like the Intelligence of the universe is held by that Intelligence. We did not decide to go some other way when we found out that the world was moving on its axis. But while we can do that in our airships and by our motor powers, we do not decide that we shall have some other laws than those that govern the mechanism of the world.

Power of the Spirit.

We know there are other forces in the human intelligence that, not only can co-operate with nature, but, if we take that part of the universe rightly, we believe the soul can transcend physical nature. We can never exceed material law except by a knowledge of the power of the spirit; and that is governed in its own realm by forces that belong to the spirit. When we are one with God in the universe that belongs to God we shall be adjusted. Now, of course, all laws of chemistry, all discoveries of men like Edison, all explorations in the realm of material science are but adaptations to the laws that govern the material universe. If we go counter to the winds we go there by principles that can be mathematically calculated; if we row up stream we take into account the strength of the current, if the wind is against us too, we take that into account. We do not think that either the winds nor the currents of the stream are placed there just to baffle us. In this realm of the material universe the greater the mind the greater the control over the elements. This is because the mind is adjusted to know that one must act in conformity with the great purposes of nature. The aim of science is not to overcome those purposes, not to set them aside, but to work in harmony with them to the end that every tempest shall be our pinion, every storm our source of strength.

We pray for rain; yet when the deluge comes we are scarcely prepared for it. We pray for the purifying pinions of the winds; yet the tornado and the cyclone seem to baffle us. We pray that all the forces of nature may bring an abundant harvest to our doors and ships to our harbors with the freightage of the world—or a part of it—but we forget that the harvest of the fields and the freightage of all the world are not the sole objects of nature. This man's wheat or that man's vineyard are not the only propositions of the summer time. The reason people cannot better govern the elements to-day is that people look upon the universe from the narrow standpoint of personal selfishness. "Now I want rain," says one man. But he does not know about the man over there—he may not want it. One man says, "I want this or that or the other kind of weather," but he does not think of the other man over there who may not want the same kind of weather. Now one can have rain and another sunshine just as soon as people adapt themselves to the methods that the universe employs. When you know the methods that nature employs to get up a storm, you can have one. Most of you can have a domestic cyclone at any time. But the elements seem to baffle you.

The truth is, the collection of the necessary amount of vapor to produce rain is only a question of further knowledge of the methods of the universe; and all the study in a scientific direction along such lines will bring its fruitful results as soon as people are ready. But the people are not ready. The great intellect of man requires years to arrive at the knowledge of the spirit. This spirituality has been forgotten; it has been either cloistered in the theology of the churches of the world and never used, or it has fallen upon the quicksands and rocks of materialism. The spirit of man must be more and more unfolded to meet the demands of the human being in adapting himself or herself to the universe.

How often people feel like aliens, how often they feel like orphans, how often they feel as though they had wandered far from the Father's house, and from their kindred, and do not know how to retrace their steps. Fortunately you do not have to retrace your steps from the road however winding, or however deep and dark the valley, it leads to God and to the soul. You cannot be lost in the jungle, you cannot be lost on ships at sea, you cannot be lost anywhere. Therefore wherever you are you can adapt yourself to the universe of things and to the Infinite. Because it is but a step from things to the greater realities.

Alexander Selkirk (or Robinson Crusoe), the tale of your boyhood and your grandfather's boyhood, was an illustration of man's adaptation to nature, of making the best of things. If he had had little larger gleams into the spirit, if the great universe of intelligence had been open to him, that particular human life would not have been of so much consequence. And the knowledge comes when still supposing all these things fail; supposing your work fails; supposing your life fails; supposing the strain of material life is broken, you are not out of the universe, you are not out of your soul, you are not away from God. The universe holds all the propositions that you need; holds everything you want to know or want to understand. It is only a question of your arrival, of being ready.

Now as the baby, the little girl and boy, can ask a great many questions that cannot be answered until they are grown up; and then they ask a great many questions that seem to be unanswered, but the answer is there. The trouble with people is, they want the answer before they are ready. They do not know what they want. A great many people say when they have an opportunity to ask questions, the most difficult thing is to know what to ask and how to formulate the question. To a person who can intelligently ask a question and understand it, the answer is not far away.

The Purpose of the Universe.

Then people say: "Oh, if I have done my best I do not see why this or that or the other calamity should befall me." Thousands, and thousands and thousands of people do their best and still things do seem to befall them. The meaning of this is, not that they are singled out as exceptions for that thing to happen to, but that it is a part of the plan and purpose of the universe, that that thing comes inevitably along that way. But the trial is not eternal, it does not overwhelm you. Oftentimes the sorrow of to-day is so heavy it blinds the eyes to the sunshine, it shuts out the blooming flower, it makes the whole earth seem dark, but in six months or less you wonder how you ever thought it was so dark. All this change has come because you are once more adjusted to your surroundings. It is true, of course, the first great sorrow must come to every human being. The dumb beast partaking of life of its kind, or of its master, has no great recuperative sources from within its soul, has not that part of life that knows of something beyond physical life, is not filled with the hope that takes possession of you when you stand beside the grave of your dearly loved one, that consciousness, that which, without one's being aware of it sustains and strengthens you in the most wonderful ways; that vast other realm, to which you are not consciously adjusted, but which impinges upon human life and takes possession of it, is what sustains every human being when that which is called death comes to the household; whatever be the faith or form of religion, or the lack of it; Ingersoll by the side of the grave of his beloved one; the Spiritualist by the side of the grave of his or her loved ones; the church member by the side of the grave of his or her loved ones, they each draw from that vast other realm the only comfort that there is. And it is similar in each case though it comes to them under different names: Faith in Christ, faith in the universe or faith in the immortality of the soul. It does not matter what the name is, the great universe of the soul adjusts you to it after a while.

Adjusting Ourselves to the Universe.

Bye and bye you cease to try to adjust the universe to yourself and begin to adjust yourself to the universe. Then the storm of the sea does not appall; you do not run against the rocks; the thistles and thorns do not pierce you so fiercely. Let this extend through the moral and spiritual universe and you solve the problem of life. It is not everything to my standard, but my standard to everything. It is like solving the question of political economy; not everything for the crown, not everything for the kingdom, not everything for one, but everything for all.

When we begin to adjust ourselves to the universe we begin to adjust ourselves to people. We find that the people are not purposely running against us on the street, they do not intend to hurt us. Except they run against our favorite corn, our sore arm then we think they are doing it just to hurt us. It is this or that or the other place just where we are so sensitive, it is in that direction that things hurt us. But the truth is, people are just going forward and these things will occur. We cannot think the whole human family is just trying to hurt us. When we cease to think that then we also begin to see that especial ones are not trying to hurt us. For the most part they are trying to help us. They are no worse than we are, they are trying to help themselves, just as we think we are. When this thought takes possession of the human race every human being will see for him or herself that he or she is a world to be conquered by him or herself. But there is a universe to be adjusted too, i. e., to all the other lives that are in the universe. It is this recognition, this consciousness of being adapted to others.

Now it is no lack of principle for you to adapt yourself to your surroundings. It would not become martyrs to beat their bodies against prison walls or barriers. Pascal writing immortal poems survived longer than if he had knocked his brains out trying to shake his prison walls. The conquest comes in other ways. When physical things cannot be moved spiritual things are the most triumphant. When the slave could not leave his master because of the bloodhounds and gyves, his spirit was free in the prayer-meeting to know and prophesy of the day of freedom.

The Greater Readjustment.

To-day whatever be the environment, whatever be the difficulties it is not worth while to dash your head against a stone wall. You cannot tear down the Trusts, you cannot do anything with the power of Mammon that way. Do not knock your brains out in any futile attempts. The greater readjustment is the recognition of the fraternity of human lives. When the church-member recognizes that fraternity the walls crumble. There is no possible crystallization of mammon. Do you not change with this readjustment, this change in your nature; the larger method is the only true method? Curing Satan with Satanic methods is obsolete; it is a thing of the past. "Overcome evil with good" is in the great readjustment of the future. Get into line with the larger method, into co-operation with the greater and more potent forces. Let the Czar and Emperor, the king and royalty make treaties if they will. Let Satan chain Satan if he can. But the angels can break the fetters for such as know them. Peter walked forth from prison, and the Disciples conquered under the dominion of the larger power; your own lives become unfettered because of this great loyalty to one another.

When one is adjusted to the larger humanity, and the larger universe, to the spiritual forces, loyalty to this king, or that emperor, or this government means nothing. You cannot be disloyal if you are loyal to humanity. When William H. Seward announced the "higher law" in connection with slavery, those who were apologists for slavery called it "treason," and said he was disloyal to the government, and the Constitution, and the laws. But, being loyal to freedom, to humanity and to the law that included the slave and the slave-holder made him loyal unto the nation and unto God. Of course the flowering out of the past kind of loyalty was war. The flowering out of the highest loyalty then was the Emancipation Proclamation. But, friends, if it is a life of martyrdom, or the cost of a physical life, it is not so bad for freedom as it is for serfdom and bondage, and military rule. Who deplores the millions of lives lost to advance a Crown, or to advance a Government in a wrongful possession? Here are martyrs going straight to the gallows, or to the prison, or to social crucifixion, and people think they do not want to die.

The coward is said to hesitate before he takes up arms for his country. The brave man and woman will not array themselves against the universe, will not array themselves against the great immutable principles. Those men who are ready in retort have said in parliament or congress or at other places, "we would rather be right than to be king or president," they may or may not know the value of what they said. But knowing the right, no human being can afford to be on any other side. Knowing the correct principles, no human being can afford not to speak and not to act. As that means that you place yourself in accord with the universe, even if martyrdom is there. But the marytr does not feel as you do about it. He who sacrifices what is called his life for truth gains his life. He does not feel that it is a sacrifice. If you are cringing and cowardly in the tribute you give to truth; if you say, "Oh, yes, I am a Spiritualist, but it has cost me a good deal," "I am a reformer, but I have paid dearly for it," what do you mean by that? What do you mean, when the gateways of heaven have been opened and your loved ones are restored to you? when these forces have been given you wherewith to interpret the meaning of life and death? It is because you fear this or that man's opinion, it is the thought of Mrs. Grundy, or something or other that some one has said. What is that? You cannot afford to slam the doors of heaven shut when they have been opened to you, because your neighbors criticise. In our adjustment to the universe Mrs. Grundy is not to be considered. Because Mrs. Grundy believes in the "latest thing," she believes in the most fashionable fad, and her life is devoted to the calumny of that which is highest and best. Edison does not care a fig for Mrs. Grundy if he can understand the latest and highest electrical vibrations. Astronomers who cross continents and seas to find out what will be revealed during an eclipse of the sun do not care whether Mrs. Grundy thinks the money well spent or not.

The Universe Is Ours.

In the total eclipse of the skies, the total spiritual eclipse that seems to fall upon the world, he who sees the corona of the spiritual sun illuming and lighting the world in the midst of this eclipse, flashing its light athwart the tear-stained, dark valleys of sorrow, cannot afford to let the shadows of the valleys intervene.

Our great adjustment lies in knowing that the universe is ours; that it holds all that we want, all we need to appropriate, all that eternity will require; and that here, in this small, pent-up space of time and sense and earthliness, the things that come and go, that meet and pass, that are born and perish, that abide for a time and disappear are so many stepping stones, little obstacles that we must climb over in order to reach that upper kingdom, where the adjustment is larger; where there is greater perception, where the powers of the spirit unfold more and more; where, even there as here, we cannot be lost, because we are all in eternity, now and to-day, and the forces of the universe are ours.

President Barrett's Report.

(Continued from page 3.)

recommend that this convention extend to Treasurer Mayer some special recognition of his splendid example and generous offering.

Our Trustees.

Our trustees have worked together throughout the year in perfect harmony and each and every member of the board has faithfully endeavored to do his best for the N. S. A. The results of their stewardship are now before you as delegates, and I trust that the outcome of their labors is not one of disappointment to you. To every member of the board, I desire to return my heartfelt thanks for favors received.

Conclusion.

I have endeavored to present to you an honest outline of the work of the past year, and have made such recommendations as I felt to be for the best good of the N. S. A. and our cause as a whole for the year to come. The past year has been one of great activity along nearly all lines of effort, and many trying episodes have arisen, all of which have received the considerate attention of the officers of the N. S. A. I feel that good has resulted from the labors of the year and fully believe that, while some mistakes may have been made, the work, on the whole, is the best in the history of the N. S. A. The signs of the times are auspicious for a steady, healthful growth of our beloved cause during the year next ensuing. There is nothing pessimistic about Spiritualism, and the sunny skies of to-day are the reflex of its great optimistic spirit. Let us rejoice in the progress we have made in the past, and go bravely forward to meet the duties of the new year. The signs are all propitious, the outlook is splendid, and it is now for us, the followers of Spiritualism, to prove its worth to the children of men by our devotion to it, and by the use we make of the splendid truths it has given to us.

All of which is respectfully submitted. HARRISON D. BARRETT,
President N. S. A.

RED, WHITE AND BLUE.

She was a patriot-maid,
My girl so sweet and true,
The colors she displayed
Were the red, white and blue!
Her cheeks were red as roses,—
Her lips so good to kiss,
Her eyes were heaven's own blue,
This sweet-faced, gentle miss.

Her teeth were white as milk,
Her hair a wavy-brown,
Her skin as soft as silk,—
She captured all the town!
Her neck of swan-like grace,
Her ears pink-shells most fine;
When I her form would trace
She seemed to me divine!

Red cheeks and wooing, smiling lips,
Blue eyes of merry glance,
White feet that o'er the green grass trips
And won me in the dance.
I love this tender maid,
To me her heart is true,
In her I see displayed
The red and white and blue.

JOHN A. MORRIS.
Los Angeles, Cal.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

TO MICHIGAN SPIRITUALISTS.

Notice of Appointment of State Missionaries.

At the last annual meeting of the official board of the Michigan State Spiritual Association, held in Lansing, it was deemed advisable to put forth some special efforts to advance the interests not only of the association and its subordinate societies, but the cause generally throughout the state; and in view of the great good resulting from the labors of the N. S. A. missionaries, and as well of state missionaries in other states, and being convinced that much good might be accomplished by like methods in this state, and that the best interests of the state and all subordinate societies could be best subserved by this plan, it was decided to appoint official missionaries whose duty it should be to visit the various societies throughout the state whenever their services were needed; also to devote themselves to the labor of extending the organization into new fields.

The advantages of this plan are obvious. First, those societies that are not in a position to employ speakers and mediums regularly, may enjoy the privilege of the services of the missionaries for short periods of from one week to one month, at a very nominal cost.

Second. Societies desiring to make special efforts to extend themselves and increase their membership may have the assistance of these missionaries with no extra cost for the extra work.

Third. Disconnected Spiritualists in localities where there is no society, may have the privilege of calling into their midst official workers of their own state, who have no local prejudices, but who have at heart alike the interests of all societies, and all localities, fully empowered to organize new and to re-organize old and weak or defunct ones.

Fourth. Speakers and mediums seeking appointments in this state may be materially aided in securing same by communicating with the missionaries who will always be in intimate touch with every society in the state, and therefore able to give information of value concerning the conditions and general needs of each society and every locality, and thus help to bring about satisfactory arrangements between workers and societies.

It will be the aim of these missionaries to make their work harmonious with and in some degree subordinate to, the work of the N. S. A. missionaries. Complete reports of the work of the state missionaries will be made to the state board, and published in the Spiritual press from time to time.

The fullest co-operation from all societies, and Spiritualists generally throughout the state with the missionaries, is desired by the state officers, to the end that our united efforts may result in a renewed interest in our beloved cause and a broader dissemination of its grand truth throughout our fair state.

In view of the foregoing, the board has appointed and commissioned as official missionaries for the M. S. S. A., Mr. and Mrs. E. Worden White of Detroit. All correspondence should be addressed to

MR. AND MRS. E. WORDEN WHITE,
292 Harrison Ave., Detroit Mich.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 60 cents.

BRIGHT POINTS OF LIGHT.

Reflections in Reference to Them, by Mrs. Petersilea.

To the Editor:—In a recent issue of The Progressive Thinker, T. F. Lee of Lakeport, Cal., speaks of little, bright points of light, which he thinks are little life entities. He says that a lady of his acquaintance can also see them. Now, Brother Francis, I can also see them, and have done so all my life. Twenty years ago, my dear husband and myself, after watching these darting points of light for a long time, asked his spirit father, Franz Petersilea, what they were. He told us, and also wrote it in "The Discovered Country," "Oceanides," and a number of other books, that this earth was surrounded by an ocean of spiritual germs; that these little, darting, points of light were the great sea of germs. Not only was it written in the books, and wholly explained, but it has been written through me times without number, and also published a number of times in your most excellent paper. In fact, I have been influenced to write it so much that at length I became weary of doing so, utterly discouraged, as no one paid the slightest attention to it, and at last, when it would appear in my writing from the spirits, I would strike it out when I copied them. I also gave explicit directions how to see them, for they are visible to everyone, if they will look right, and without prejudice. It does not require clairvoyant sight to see them. If you are sitting in a room, look toward the light of a window. Do not look at anything. Let the eyes rest upon the air a few yards in front of you. Look steadily for a short time, and you will see innumerable points of light, transparent and translucent, darting hither and thither, and never at rest for a moment. After once seeing them one can see them at almost any time and anywhere. They are the spiritual life entities or germs of all things that exist upon the earth; and there can be no life without them.

MRS. CARLYLE PETERSILEA.

A FIGHT IN CHURCH.

In Which Blood Flowed Freely—The Blood of the Redeemer Will "Wipe Out" Their Sins.

St. Thomas.—County Magistrate Hunt at Port Burwell Thursday investigated the Otter Valley Baptist Church scandal, following a feud between the pastor, Rev. Wm. Walker, and his supporters, and an opposing faction headed by Deacon Thomas McCurdy.

The evidence showed that the fight had been rather furious in which blood flowed.

Magistrate Hunt expressed his regret at the disgraceful occurrence. "No one deplores it more than I do," said Mr. Walker.

Benjamin Grandsen, one of the principals in the church fight, was fined $30 and 16.50 costs; Deacon Thomas McCurdy was fined $20 and $16.30 costs; Deacon Thomas Harvey was fined $10 and $16.30 costs, and George Walker, the pastor's son, was fined $5 without costs, the magistrate taking his age into account.

The trial was marked, to use Magistrate Hunt's own words, by "some of the tallest swearing he ever heard," and he asserts that "the evidence in whisky cases was nothing compared to it."—Woodstock (Ontario) Sentinel.

REMARKABLE INVENTION

AN INSTRUMENT THAT RESTORES EYESIGHT.

Spectacles Can Be Abandoned.

This instrument is in the form of a pocket battery, which the inventors have patented and which they call "Actina," a word which is their trade mark and owned by them.

In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or drugging the eye for any form of disease, cataracts, pterygiums and other abnormal growths can be removed and weakened vision restored by the new and more humane method. If this is a fact, there will be no need to go blind or to wear spectacles. "Actina" has been tested in hundreds of cases and has effected marvelous cures. So confident are the inventors that this device is an article of great merit that they give an absolutely free trial. They want every one interested to make a thorough investigation and a personal test of the "Actina." As it is sent on trial postpaid, any person can give it this test.



They issue a book of 100 pages—a complete dictionary of diseases—which tells all about "Actina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners, and it is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. 342R, 929 Walnut Street, Kansas City, Mo.

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A. SCHOPENHAUER ESSAYS.

Translated by T. B. Saunders. Cloth, 75 cents. "Schopenhauer is one of the few philosophers who can be generally understood without a commentary. All his theories claim to be drawn direct from facts, to be suggested by observation, and to interpret the world as it is: and whatever view he takes, he is constant in his appeal to the experience of common life. This characteristic endows his style with a freshness and vigor which would be difficult to match in the philosophic writing of any country, and impossible in that of Germany."—Translator.

ENCYCLOPEDIA ... OF ... BIBLICAL SPIRITUALISM ... OR ... A CONCORDANCE

To the principal passages of the Old and New Testament Scriptures which prove or imply Spiritualism;

Together with a brief history of the origin of many of the important books of the Bible.

BY MOSES HULL.

Much that is in this book appeared in an abridged form in a series of nine full pages of The Progressive Thinker. These articles were prepared at the call of hundreds of Spiritualists who felt the need of some kind of document for ready reference. They only seemed to whet the appetite for more; hence the publication of this work.

The author, Moses Hull, has written many volumes on Spiritualististic and other themes and each one is full of careful study on the subject chosen. Mr. Hull, in his introduction of this work says:

"Hoping that this book will serve to lead the people out of the wilderness of doubt and despair; and that when Spiritualism shall have wrested the Bible from its 'sanctified' enemies, it will not 'spike' it, but will use it to batter down the walls of Christian superstition and ignorance, I send it out on its errand of enlightenment with the humble prayer that it will prove a divine benediction to every reader."

The Encyclopedia of Biblical Spiritualism contains 385 pages, beautifully printed on good paper, contains a full-page portrait of the author and is handsomely bound in cloth. Every Spiritualist should have this work.

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Then comes the "Great Debate Between Moses Hull and W. F. Jamieson. It will fill an important niche in your library.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

E. R. Fielding writes from Washington, D. C.: "W. J. Colville lectured before the Secular League in Pythian Temple, Oct. 14. The Auxiliary of the First Association gave one of its social teas at Mr. Woods', the president. The Temple League will hold meetings in the Pythian Temple for the month of October. Mrs. A. M. Zoller is the test medium for the month. Mr. Emil Nobbes' meetings are well attended at the Spanish Veterans' Hall, Sunday evenings."

Dr. Juliet H. Severance will be back from a two months' visit East about November 1. Address her at her home, 578 E. 60th street, Chicago.

Harry J. Moore and Mrs. Eva McCoy will continue to serve the Montana State Spiritualists Association. They served that Association during May and June, September and October. Address either of them at Billings, Mont., until further notice.

R. F. Ring of Galveston, Tex., writes: "It is strange that people will stand in their own light, call themselves Spiritualists, and not take a Spiritualist paper of any kind. They seem to think they have got the 'brimstone hell' put out, and there is nothing to fear. They do not consider the Spiritualists have a worse hell, and there is no getting around it by forgiveness or long prayers, but each one has got to be his or her own savior."

G. W. Thompson writes: "I have been reading The Progressive Thinker now or three or four months, and feel as though I would not want to be without it. I am not a Spiritualist in the sense of being a member of any society, but I thoroughly believe in the truths of genuine Spiritualism. I have been much interested in a number of articles touching upon the very important matter of true spirit phenomena. In seance work I have never been fortunate enough to see anything that was satisfactory. I was invited a short time ago to attend what I was informed would be a genuine materialization seance, but the finale was, to my mind, a general hold-up. It seems to me there is a way to put these frauds and toggered-up-mediums out of business."

Eva L. Stewart writes: "The Hyde Park Occult Society was entertained last Sunday evening by two friends in platform work. Prof. McCard gave some very satisfactory palm-readings, showing him to be quite an adept in that line. Our surprise was the greatest when Mrs. O. B. Wilson let her control take her and gave many very satisfactory messages. This was her first experience in a hall, and she did fine and now we know what to do when we are short on mediums. On November 1 we expect to give another social dance. Prof. M. Moran will furnish the music. Admission 25 cents, including refreshments and cloakroom."

Mrs. C. Kirchner writes: "An exceedingly large audience greeted Mr. John W. Ring of Texas, Sunday afternoon, Oct. 15, at the Rising Sun Mission. He delivered his last lecture ere going to his home in Galveston to take up the work of the National Lyceum. In his remarks he dwelt entirely upon our beautiful philosophy. Words fail to express the grand inspiring thoughts he left with us, and at the conclusion of his lecture he was roundly applauded. Brother Marshall, president of the Psychical Research Society of Denver, occupied the platform with our speaker and the president. In the evening, Bro. Chas. Tisdale of California, delivered a telling discourse through his ancient Greek guide. His subject was Ancient and Modern Spiritualism, and by following him through the lecture, we gleaned lots of knowledge as to how the ancient people spread the gospel of Spiritualism in their time, and how they are working, in spirit now to uplift humanity. The selections of our choir were of the usual high order. Brother Thompson and Sister Thompson gave messages which were well received. We cordially invite all to attend our services every Sunday afternoon at 3, evening at 8, at Star Lodge Hall, 378 So. Western avenue. Our speaker for Sunday, Oct. 29, will be Dr. L. Rowell, a former Methodist minister. Our next social will be held on All Hallowe'en night, Oct. 31, at Sister Foote's, 1006 Washington Boulevard. All welcome."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Dr. Peebles is coming to Chicago to speak for the League, Saturday evening, Nov. 4, and he will speak for the Rising Sun Mission, Sunday afternoon, Nov. 5, and in the evening for the Aitken Society, 4308 Cottage Grove avenue.

The First Spiritualists Association, which meets in I. O. O. F. hall every Sunday evening, will organize a lyceum to be held each Sunday afternoon, corresponding with the orthodox Sabbath school. On Sunday, October 15, the Rev. Baade, of Detroit, Mich., who is now in charge of the pastoral work, gave a lecture to a 'large audience. Mrs. Baade is an old and tried worker in Spiritualism, having served the cause in every section of the United States, and the association here feels itself fortunate in again securing her for a few months. She was here a few years since and it was with much difficulty and hard work on the part of the board of trustees that she was again secured, as her services are so much in demand that her engagements sometimes run months ahead. She is strictly a Bible Spiritualist and her lectures are both eloquent and lucid pictures of the different phenomena recorded in that book, together with an explanation and defense of the philosophy of Spiritualism.—Wheeling Register.

Irene Gay writes from Willoughby, O.: "I would feel as though I had lost a dear friend should The Progressive Thinker fail to put in a weekly appearance. Willoughby had an intellectual feast Oct. 11, when one of the best inspirational lectures ever given here was delivered by Dell Herrick, in College Hall."

J. H. Collins writes of his various experiences in connection with Spiritualism. He has heard the various prominent lecturers, and read various books, and profited thereby. In conclusion he says: "I have recently returned from a western trip. While there I visited the home of Hon. Geo. Walser. In his pleasant home I witnessed some sights and heard things that will be held in sweet memory through the eternal ages."

Dr. A. S. Hudson, a venerable Spiritualist, lately passed to spirit life at Mount Vernon, Ohio, wrote the following to us on Sept. 29. He was 86 years of age, and a most excellent man: "Dear Mr. Francis, I am in a quandary. I am puzzled between two objections as deep as an oil well. The grand Progressive Thinker comes to hand every Tuesday. I look for it with lively expectation. The two articles referring to 'Aladdin's Lamp,' I cut out for my scrap book. The last item related to a request made by a member of the circle that a fish from the sea be brought before them. In a few minutes a shovel-nosed shark a foot and a half long, lay on the table before them. The paper having this item I have mislaid. Sorry I can't find it. If you have an extra copy please send me one."

J. L. Foster writes from Elwood, Ind.: "If my word is good for anything I wish to be permitted to say a few words in favor of our worthy sister, Mrs. F. V. Jackson, who has been attending the Progressive Spiritual Society of Elwood since the Chesterfield camp, about six or eight weeks. In all the time she was our worthy guest. Sister Jackson has sowed good seed here, and we expect a bountiful crop. Yet many of the seed fell by the wayside and upon ground that was not prepared to receive it. The world, the churches, and all the unregenerated can not receive the beautiful truths of the new dispensation, and those who advocate the true doctrine of Spiritualism will not be met with favor from such a class; but those who have been made acquainted with this sublime doctrine, by an experimental knowledge of the philosophy and phenomena will hail all such pure-minded workers with joy. We have no objection to either her doctrine, or spirit messages, but can heartily endorse them all, and sincerely recommend her to all lovers of truth. All mail sent to her present address will be duly forwarded."

Omega writes from Wichita Kansas: "Mrs. Jaquet and her very worthy guides gave their farewell lecture to the Independent Free Thinkers and Spiritualists last evening. After the lecture which was one of the finest ever given in this city, and which was upon marriage and the products of such unions, the dear little Indian girl took possession of Mrs. Jaquet's organism, and gave a nice little talk, and then gave fine messages, such as only Sunbeam can give, all being recognized. We as a body of Spiritualists regret her going away from our city, and she leaves us with the best wishes for her success wherever she goes, and any society employing her will find in her all she represents herself to be."

B. W. Gidney writes from Lynn, Mass.: "I have been a reader of your grand paper for many years, and glad to add a word of praise to the resolutions adopted by the Washington State Spiritualist Association. I would like to see those resolutions adopted by every state organization of Spiritualists in these United States. I want to quote Article 3 of the resolutions: 'The universal brotherhood implies the necessary active steps in the transformation of existing political, social and industrial conditions into such a system that will recognize and guarantee to each individual a full measure of justice in equal rights and opportunities.' I endorse that resolution. Let one take note, as I have, of the many Spiritualist circles I have attended. Eighty per cent of all questions asked and tests wanted are on business matters. The higher life, the grand truth of spirit return, is a secondary matter. Spiritualists should stand forth as workers for the new and better conditions for all humankind."

The Progressive Thinker is indebted to Mrs. M. E. Cadwallader, of Philadelphia, for the active part she took in securing items and reports of officials for The Progressive Thinker, at the convention in Minneapolis.

MRS. CARRIE M. HINSDALE, OF FORT WORTH, TEXAS, HAS LATELY BEEN ELECTED PRESIDENT OF THE STATE ASSOCIATION. SHE WRITES: "I AM GLAD TO SAY MY HEALTH IS NOW ENTIRELY RESTORED AND I HOPE TO DO SOME WORK FOR SPIRITUALISM. LET ME ADD MY THANKS TO THE MANY YOU RECEIVE FOR THE NOBLE WORK YOU ARE DOING IN GIVING TO ALL SPIRITUALISTS SUCH A PAPER, AND PRESENTING EACH SUBSCRIBER WITH THE GRAND BOOKS YOU ISSUE. THE PROGRESSIVE THINKER IS, WITHOUT DOUBT THE MOST POPULAR, MOST WIDELY READ OF ALL THE SPIRITUALIST PAPERS, AND I SHALL TAKE GREAT PLEASURE IN COMMENDING IT, AND IN TRYING TO GET SUBSCRIBERS WHILE ON MY TRIPS THROUGH THIS STATE. MY BEST WISH FOR YOU IS RIP VAN WINKLE'S TOAST: 'MAY YOU LIVE LONG AND PROSPER,' AND MAY THE PROGRESSIVE THINKER SCATTER ITS SEEDS OF KNOWLEDGE, HELP AND COMFORT FAR AND WIDE."

The veteran lecturer, N. F. Ravlin, writes from Portland, Oregon, where he is lecturing: "Enclosed please find money order for $1 for which send The Progressive Thinker to Mrs. A. K. Graves. Mrs. Graves is 90 years of age, hale and hearty. She earns her living by making the most expensive point lace, and by teaching the art to others. She walks over a mile to the meetings, reads the finest print without glasses, is lively as a young woman of thirty, and in every way is a remarkable woman. I am having good success with the First Spiritual Society. Artisan's Hall, with a seating capacity of three or four hundred is crowded every Sunday night. No test mediums follow my lectures. I am getting hold of a large number of young people and many prominent citizens are coming in. Altogether the outlook is encouraging."

Henrietta L. Lichtig is now permanently located in her new home, 4709 Indiana avenue, where she will be pleased to meet her friends. Readings daily from 10 to 4.

Mrs. A. Sexsmith writes: "At the meeting of the Golden Rule Spiritualist Society, Sunday, October 15, both afternoon and evening, was very enjoyable. We were favored in the afternoon by short talks by Sister Hill and Brother French, and messages by the same. In the evening, Mrs. Eva Fravel of Austin, lectured. She held the closest attention of all. Messages were given by Sister Hill and Alice Sexsmith, which were recognized. Strangers are requested to attend our meetings as there is always proof given of spirit return. The social given at the home of Mrs. Nora Hill, 705 Madison street, Thursday evening, Oct. 12, was indeed an enjoyable affair, and long to be remembered. The evening consisted of singing and short talks by Sister Hill and Brother John W. Ring, each giving some grand thoughts. Brother French and Sister McIntyre gave messages; a solo by Alice Sexsmith. Lunch being served, then came the fun of the evening in the way of raffling off a cake made by Mrs. Hill. Mr. Sexsmith being the winner, gave it back and it was sold to the highest bidder; Mr. Sexsmith bidding the highest, he presented it then to Miss Jennie Francis and Mr. Ring. This wound up the evening with a good, hearty laugh, and well wishes to all. Our dance on Saturday evening, Oct. 14, was not so largely attended as we expected, but all had a jolly time. Our next dance will be Saturday evening, Oct. 28. Don't forget our meetings every Sunday at 3 and 8 p. m., at O'Donnell's College Building, Paulina street, between Washington Blvd and Park Ave. All welcome. Open door."

Mrs. Augusta Grant writes from Elkhart, Ind.: "The Elkhart Spiritual Society has been enjoying a successful series of lectures given by Oscar A. Edgerly. His inspirations are of a high standard of thought, and intensely interesting, and brought forth much applause. We regret his time with us was so limited, but hope to hear more of him in the future."

Mrs. P. E. McArthur writes that she has witnessed the same phenomenon as described by T. F. Lee. She has seen these activities ever since a child.

Mrs. S. E. Carey writes: "The ladies of the Kenwood Spiritual Society will give another enjoyable social and dance on Manday evening, Oct. 30, at Kenwood Hall, 4308-10 Cottage Grove avenue; refreshments served; wardrobe free. The ladies intend to give one social each month to increase friendship, good fellowship and sociability of our co-workers and investigators, the proceeds to be used to help the society. We cordially invite all who wish a good time to come and join us in the merry-making. We will insure you a good time. Come and bring your friends."

Mrs. A. Turbett writes: "The Band of Harmony expects to have a grand bazaar, December 7, 1905. All friends of the cause come and help us make this the greatest success of all. We had a delightful time at the card party given Thursday, Oct. 19. Four beautiful sofa pillows were the prizes given to the winners."

Mrs. Maggie Henry, secretary, writes: "Interest in the meetings at (old 77) Spiritual Mission Chapel is increasing. We see new faces in the audience every Sunday. After the scripture lesson, our speaker, F. M. Stoller, took the subjects for his lecture from the audience; the discourse was very interesting, and highly appreciated. The lecture was followed by spirit messages by Madame Lucile DeLoux. Her messages were all recognized. Mr. Stoller, who is a fine psychic, followed with many psychometric readings. Strangers and skeptics are welcomed to our meetings."

Wm. Duerea writes: "The Fraternal Spiritualist Society of Greenup, Ill., was favored by a visit from Sister Schumacher, the pastor of the Spiritualistic Church Students of Nature, Chicago, who ordained our worthy brother, J. K. Dillon, as a minister and a teacher of Spiritualism. Quite a number of people was present to witness the impressive ceremony. Her lecture on ordination was from a Bible stand-point. Her words fell like the showers on the parched ground, and so soul-inspiring, no doubt they will be the means of leading some into the light. The following officers for the Fraternal Spiritualist Society were elected at our annual meeting: President, J. K. Dillon; vice-president, Lenora James; secretary, William Durea; treasurer, M. J. Starbuck; trustees, M. M. James and J. H. Ward. The circle meets Thursday and Sunday evenings."

TOP OF COL

Maurgerite Mac writes: "Thursday evening, Oct. 26, Mrs. Jeffrey Burland will hold a test social at her residence, 3019 Vernon avenue. Good psychics and palmists are always present to entertain with spirit messages and short readings pertaining to business and social affairs, and all have a pleasant social time. Refreshments served all for 25 cents.

H. F. Arnold writes: "The November meeting of the Chicago Spiritualists League will be held at Handel Hall 40 Randolph street, Saturday evening, November 4. Dr. J. M. Peebles, one of the most prominent speakers on the Spiritualistic platform will deliver the address. The Doctor never fails to please his audiences, and will certainly give investigators something to think about. Message-bearers are Mrs. Grace Aitken, Mrs. C. Schwahn and Mrs. Georgia G. Cooley. The musical program is excellent. Don't fail to be present."

N. S. A. CONVENTION.

Continued from page 2.

tarian Association and are unwilling to include the Universalists and do ignore the Spiritualists; therefore, be it

Resolved, That the National Spiritualists Association do instruct its incomingming Secretary to open correspondence with the liberal churches and free thinkers of the United States and request those bodies to form a federation for the purpose of developing the cause of liberal religion and preventing dogmatic and intolerant religious domination.

TRIBUTE TO THE PRESS.

By a rising vote, in which every delegate voted in the affirmative, a vote of thanks was extended to the Minneapolis press for its fair and impartial reports of the Convention and for the liberal amount of space so donated. Thanks were also extended to the Minnesota state Association, J. S. Maxwell, in particular, for the services rendered in providing for the Convention.

MUCH UNFINISHED BUSINESS.

The closing business session of the Convention yesterday afternoon was crammed full of routine work and many matters had to be placed on the table to go over until the next Convention.

The report of the Children's Lyceum work was read by its Superintendent, John W. Ring. It received favorable consideration at the hands of the delegates and an appropriation for the carrying on of such work was made.

The finance Committee took subscriptions from the delegates present for the aid of the Association and something over $1,100 was raised in that manner.

The selection of the place of the next Annual Convention was one of the last official acts of the business session and resulted in the acceptance of an invitation from the Chicago Commercial Club to meet in that city. Other cities after the Convention were Milwaukee, Seattle, Los Angeles, Philadelphia and Washington.

OVATIONS FOR BARRETT.

The election of officers for the ensuing year resulted in the Convention declaring itself to be unanimously in favor of the re-election of Harrison D. Barrett, of Canaan, Me., as President, to succeed himself. This makes his thirteenth year as president of the Association. The action of the delegates was the signal for an ovation for Mr. Barrett. He gracefully accepted the honor.

All the other officers were also re-elected as follows:

Vice-President—Dr. George B. Warne, Chicago.

Secretary—Mary T. Longley, Washington.

Treasurer—Theodore J. Mayer, Washington.

Board of Trustees—C. I. Evans, Washington; Cassius L. Stevens, Pittsburg; Thomas Grimshaw, St. Louis; Mrs. Carrie E. S. Twing, Westfield, N. Y.; Stephen D. Dye, Los Angeles.

PRESIDENT GIVEN A FLAG

Last evening's session, the final one of the Convention of the National Spiritualists' Association, was perhaps the most animated one of the week. For the musical numbers of the program, which were all the old-time songs given by the Sappho quartet, and by Miss Helene Paulson, there were persistent encores. For the spirit messages given by Mrs. Georgia Gladys Cooley, and the Soul-Readings by Mrs. E. T. Bosley, interested attention was exhibited until their conclusion, for the lectures by Rev. George W. Kates and Mrs R. S. Lillie there was hearty applause of approval.

The invocation was offered by the Rev. B. F. Austin.

An audience was present that filled the church to the doors.

But the program was broken by one event, the most pleasing one of the entire Convention to delegates and officers, and which found much of its significance in the common history of all the twelve preceding conventions. Partially in recognition of his ability as a presiding officer, partially in token of the signal of honor bestowed upon him by the Association in choosing him as its President thirteen times in succession, and in large measure because of the work done by him for the cause of Spiritualism, President Harrison D. Barrett was presented during the course of the evening with a magnificent silk flag by the lady delegates.

Just after a song by the Sappho quartet, President Maxwell of the Minnesota Spiritualist Association took the chair and called upon Mrs. M. E. Cadwallader, the delegate from Philadelphia, who made the presentation address in behalf of the ladies of the convention.

The unanimous re-election of the entire board of trustees was the signal for a storm of applause, it being considered that this action by the convention was an endorsement of the work accomplished by them the entire year. Mr. Hudson Tuttle was elected Editor-at-Large; Lyman C. Howe, Historian, and John W. Ring, Superintendent of the Lyceum work. The convention passed into history as one of the most successful of any held. The delegates were earnest in seeking to do all in their power to promote harmony and do efficient work. The reports of the committees are a sample of the character of the business transacted by the delegates. Every important issue that related to the interests of the Spiritualists of the world was carefully considered. The action of the delegates in selecting Chicago as the place of their next annual conclave was a wise choice.

JAPAN AND RUSSIA.

Witte has a head, but not a heart,
Japan chooses the better part;
The world will bless the little Japs,
More and more, as time shall elapse.

Better do right and suffer wrong,
Than to the horrid war prolong;
It requires more courage to yield
Than fight upon the battlefield

Too many lives have been sacrificed,
Better methods can be devised,
Even if censured for doing right,
Wrong purpose never yields delight.

Brave enough to be called a coward
Is to be most richly dowered;
Do the right if the heavens fall!
This wise injunction is for all!

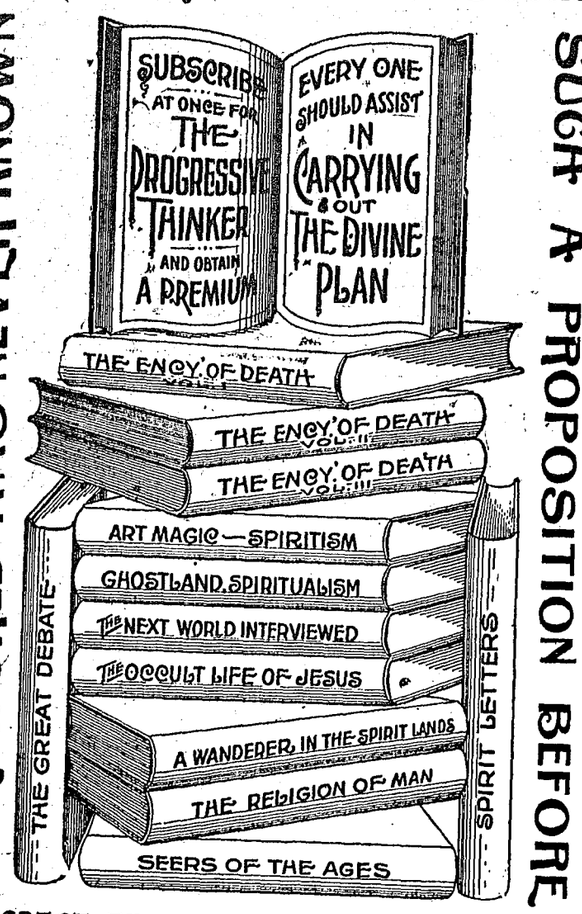
MRS. C. K. SMITH.

San Diego, Cal.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price $1.

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Truly, the world has never seen the like before. Search the annals of history, ancient and modern; critically examine the history of Spiritualism; look here and there, in every nook and corner of the world, and you cannot find a parallel to the offer made in reference to these twelve remarkable Premium Books. They constitute a wonderfully valuable Spiritualistic and Occult library, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are delighted with them. The last one to appear, "LETTERS FROM THE SPIRIT WORLD," written through the mediumship of that remarkable medium, Carlyle Petersilea, should be in every library. Read the following carefully:

We have now TWELVE magnificent Premium Books, and you can select from them as follows:

Any one of the Twelve Premium Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with a yearly subscription. The paper, one year, and one Premium Book, $1.25.

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Any six of the Twelve Premium Books you may order, price $2.05.

Any seven of the Twelve Premium Books you may order, price $2.35.

Any eight of the Twelve Premium Books you may order, price $2.65.

Any nine of the Twelve Premium Books you may order, price $2.90.

Any ten of the Twelve Premium Books you may order, price $3.10.

Any eleven of the Twelve Premium Books you may order, price $3.40.

Lastly, all of these TWELVE Premium Books here announced are sent out, all postage prepaid, for $3.75, something never before equalled in this country or Europe.

Bear in mind that every order for a Premium must be accompanied with a yearly subscription for The Progressive Thinker. We repeat that the world has never seen the like of it before.

OUR TWELVE REMARKABLE PREMIUM BOOKS FOR $3.75.

The following is the list of titles of the Twelve Premium Books:

1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.

2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.

3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. They contain invaluable data.

4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.

6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.

7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.

8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.

9—The Religion of Man and Ethics of Science, by Hudson Tuttle.

10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.

11—The Great Debate Between Moses Hull and W. F. Jamieson.

12—Letters from the Spirit World, written through the mediumship of Carlyle Petersilea.

Each Spiritualist should at once commencing forming a Spiritualist and Occult library.

When ordering a Premium Book, one or more, you must send in a yearly subscription for The Progressive Thinker.

This Offer Has No Parallel!

THE CAUSE IN TEXAS.

Some Words From the Secretary of the State Association.

The First Progressive Spiritualist Society of Smithville, Texas, is still in the ring, and is now dealing very successfully with the spiritual unfoldment, and is on the progressive road.

We are expecting to have with us soon Mrs. Isa Wilson Kayner, who is a favorite with the Spiritualists here and the different parts of the state, and welcome her with thankfulness and gratitude of having as true noble and grand a medium as our state missionary, as is our good sister. She has made many warm friends in Smithville during her several visits, and always winning many to her in her usual lovable and motherly way, and it will be with hearts full of welcome and good will extended her from this society, whenever she comes this way.

I have just returned home from our state convention, lately held in Dallas, Texas, which proved under the management of Mrs. Laura B. Payne, a grand success.

I want to extend my sincere thanks to one and all of the friends who have been so kind in assisting me the past year, and I have tried to labor as successfully as I could, on the official board of the Texas State National Association of Spiritualists as their secretary, and I wish again to thank those in the Lone Star state for the honor conferred upon me, in my re-election to the office, and I trust that one and all through the state and elsewhere will be as kind and prompt in replies to my letters as they have been during the past year, and that this year may bring forth much fruit and prove to be the banner year of the Texas State National Association of Spiritualists. May all in the state have the work of truth at heart, and work in unity for its progression.

MINNIE MALONE.
Secretary T. S. N. A. S.
Smithville, Texas.

HAS VISION HER HUSBAND IS ILL.

Mrs. Florence Ackley, a Chicago Singer, Reaches Cleveland Too Late to See Him Alive.

Mrs. Florence Ackley, a Chicago singer, had a premonition that her husband, Thad Ackley, a violinist, was ill at Cleveland, Ohio, and she left that evening for the Ohio city. On her arrival she learned that her husband had died suddenly an hour before her train arrived in the city. "I had a vision, said Mrs. Ackley, "in which I saw my husband dying. Vague at first, the impression grew upon me so that I was forced to take the first train for Cleveland. Still I was too late—my husband was dead when I reached his bedside."—Chicago Examiner.

A LITTLE OF THE GOOD.

A little sun, a little rain,
A soft wind blowing from the west,
And woods and fields are sweet again,
And warmth within the mountain's breast.

So simple is the earth we tread,
So quick with love and life her frame,
Ten thousand years have dawned and fled,
And still her magic is the same.

A little love, a little trust,
A soft impulse, a sudden dream,
And life as dry as desert dust
Is fresher than a mountain stream.

So simple is the heart of man,
So ready for new hope and joy,
Ten thousand years since it began
Have left it younger than a boy.

—Stopford H. Brooke.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life suddenly, October 2, 1905, at her home, 318 Jennings avenue, Cleveland, Ohio, Magdelena, wife of J. C. Hemmeter, ex-secretary of O. S. A. She leaves husband and two children who deplore her going away, as she was one of the best, noblest and truest of women. Rev. C. H. Figuers, assisted by Rev. Wm. H. Kees, officiating.

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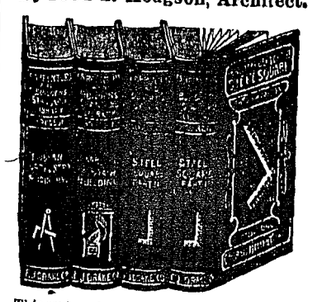
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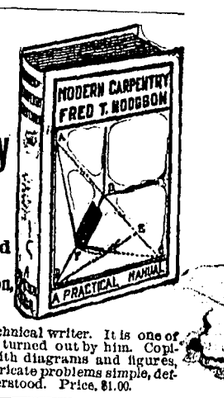
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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

O. F.: Q. I wish advice as to a nephew of mine. We began going to circles a year ago. Now this young man goes into a trance at every seance, and we have great difficulty in bringing him out. He appears in such agony that we fear he may die. The next day he complains of a headache, and is prostrate with weariness.

A. If the seance has such deleterious effect the only remedy is not to furnish the cause. That the influence produces such results indicates a state of nervous derangement and exhaustion, and persisted in might lead to most undesirable prostration.

It is not to be understood that there is danger of what is called "obsession," which is a fad name, applied to almost every nervous disorder, but a nervous prostration may be produced which will be difficult to control, and may be of long continuance.

With such symptoms of deficient vital force, the young man is on the brink of danger, even if he does not attend seances. A more vigorous life in the open air, and observance of the conditions requisite for health, are with him imperative, if he does not succumb to the abnormal state which he is in.

Mrs. M. A. F.: Q. I enclose a clipping which makes, it seems to me a very just demand, and would it not be well for Spiritualists to prove their cause by following the suggestion made?

An opportunity is to be afforded our Spiritualistic friends to prove what has never been proven heretofore—that the souls of the departed not only revisit the pale glimpses of the moon, but that they may lend material aid to their friends who still inhabit the flesh. Mrs. Mary E. Schall, a medium of St. Louis, claims to have located (spiritually) $80,000 in gold which is thought to have been buried by Indians in Hardin county, Iowa. Mrs. Schall and her friend, Mrs. Murphy, have written to Gov. Cummins of Iowa, offering to discover the treasure and turn it over to the state, provided that the governor will send them transportation to and from the site of the buried gold. Gov. Cummins comes back with a counter proposition to allow the ladies to keep all the gold they may find, if they provide their own transportation. And there the matter rests.

We trust that some enterprising railroad will now step into the breach and provide the necessary transportation. It is an opportunity of too great import, both to Spiritualists and skeptics, to be ignored. If it can be proved that spirits can find lost articles, or will direct the living where to find them, the world will not be slow to accept the belief. This is a grossly material and practical age, and has been slow to accept the doctrine of Spiritualism because the "spooks" have really done nothing useful. We may wonder at table-tipping, slate-writing, bell-ringing, etc.; but "cui bono"? Such things do not help us, and as entertainment they do not equal vaudeville. But let the spirits show us where the clothes-brush has disappeared to, or where we can find the missing $5 bill that we are sure we had in our pocket when we started home, and we will become converts at once and keep in constant communication with the citizens of the ghostly world.—St. Louis paper.

Apparently this is a fair proposition, and the writer is honest in his opinion. Many Spiritualists judge the value of their cause on the same plane of utility. The spirits, if of any value to man, must become Pinkerton detectives. If they cannot tell us where we have carelessly mislaid the hair-brush, or $5 bill we thought we had, then "cui bono!"

There are sleuths, servants and errand boys enough in this world without calling on the spirit realm. If there is one thing that should be emphasized it is that the mission of Spiritualism is to spiritualize. Of materiality—the muck-doctrine of getting a living; of getting ahead, there is sufficiency already, and to spare. The truth of Spiritualism is not to be tested by detective work, or the help spirits may give in earthly affairs. It is true that occasions may come when spirit friends, seeing the great necessities of those near to them, may give them great assistance, but as a general expression the influence of spirits must be spiritual and lead away from material things.

What would be the verdict if this same test was applied to religion? If religion cannot find our missing hair-brushes, or restore five-dollar bills to our pockets "cui bono?" The answer is plain, religion is not for such purposes. It is not to encourage neglect of duties, but attention to all duties and obligations—to lift up the mind in devotion to the highest ideal.

If this proposition was made to science, it would seen the drivel of an idiot. "What good your calculating eclipses, or passing of planets? Get to something practical, that will give us dollars and cents. Tell us of our lost hair-brushes, then you will be some use to us."

What is more, the spirits who venture on this border of materiality and communicate about lost treasures and worldly business, are on the selfish—earth plane. They are rightly called "earth bound," and if falsehoods and deceptions are met with in intercourse with them, there should not be disappointment. They are to be expected, and will be the constant accompaniment of all such communications.

Spiritualists should scorn the proposition to make such a test of spirit-

mated and judged by their spiritual influences. Let us not be beguiled to drag into the mire of everyday worldly antagonism this angel philosophy, or allow it to be measured by its usefulness to the money grabber. Spiritualism, if it be true to its name, is too sacred, too sublimely exalted in purpose to be thus prostituted.

The Light Among the Hills.

A Charmingly Interesting Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 830.)

After supper—such a lovely supper as it was—Mrs. Lee asked me to come into her room. She said she wanted to have a nice little talk with me while Clifton showed Mother around the gardens. We went into a beautiful room and sat upon a sofa with lovely soft pillows upon it and Mrs. Lee was just as nice as could be, but I felt uneasy as if something was going to happen.

After some little conversation about plants and flowers which she noticed I am very fond of, she told me that Clifton had told her that I had some novel experiences while I was with my aunt, but she was sorry I took them so seriously. She said my aunt must be a very innocent and confiding lady to be deceived for such a length of time. She said that now I was at home where everything is quiet and free from evil influences I would be all right, and she patted my hand and told me it did not look as if it was made to do hard dirty work. I told her she was mistaken in me, that I should never forget the experiences I had while I was with Aunt Laura and Mrs. Austin, and I never wanted to, but if she thought me free from such influences at home she was mistaken, for stranger things had happened in my own home than I had ever seen anywhere else.

She seemed surprised, and asked me to tell her about it, and I did so. She asked me many questions and I answered them frankly.

For a little while she sat still and looked at me. Then her whole manner changed and her face grew soft and tender, and she took my hand in hers and said in a very different tone, "You are a good girl, Martha, and I like you. You have got in you the making of a noble woman. I am going to tell you something—yes, for this once at least I am going to lay all pretensions aside and be myself. Martha, my husband died a firm believer in Spiritualism."

I know I started, but before I could say a word she went on:

"No one but myself knows it, I have never dared tell Clifton. I don't know, I can't even imagine what makes him so bitter, unjust and unreasonable about such things. To speak the word Spiritualism is sufficient to awaken all the bad there is in him. I feel that there must be some deep-seated reason for such antipathy, but I cannot fathom it."

She sighed and her face was very sad. After a moment she went on: "Mr. Lee was sick a long time, and Clifton was in college and was not at home for any length of time, so he never happened to see any of the strange sights his father and I saw. I could talk to you until to-morrow morning, Martha, and then leave some of the strange occasions untold."

"Then you are a Spiritualist!" I exclaimed joyfully.

She smiled and said, "I know the so-called dead can and often do make themselves seen and heard and felt, but it is of you and Clifton I want to talk. I have hoped and prayed that my husband would return and convince our son that his father still lives and loves us as he used to do, but I have no reason to think my prayer has ever been answered. You are a medium, Martha, and I feel sure that through you Clifton will in time become convinced of the truth, and all will be well. I know he will ask—yes insist that you promise not to have anything more to do with Spiritualists or Spiritualism, but if you are shrewd you will manage to exempt your private life from the promise and then we will be free, you and I, dear, to plan for ourselves. I will tell you for your encouragement," she said eagerly, "that in my own church there are ten members who are firm believers in spirit return, but not for a fortune would they have it known. But we, they are all ladies, can form ourselves into a woman's club of some sort and meet in the parlors of our various homes once a week if we like, and in that way, my dear child, you can use your priceless gift and comfort many a sad heart. Church creeds have no power to comfort the broken-hearted nor to dry the tears of the mourner. O Martha," she exclaimed as she looked at me piteously, "you have no idea of the sorrow and wretchedness concealed by lace and diamonds. You think I must be happy because I have a good home, fine clothes and beautiful things about me, but I would exchange it all for the humblest home in this town if I could have with it the love I crave and the power you possess of receiving messages from the spirit world. O, if I could only see my husband once more, or if he could speak but one word to me"—she paused and began to sob.

I felt so sorry for her I never stopped to think what I was doing, but put my arms around her neck and kissed her. She hugged me closely to her and cried all the harder for a minute, and then she got control of herself and went on:

"I would not have you sacrifice yourself for my sake, dear child, but you do not know how I long for a daughter's love and companionship."

Just then we heard Mother and Clifton come in, and Mrs. Lee arose, but before we passed out of the room she kissed me and said, "You have got to lead your own life and do your own work, Martha. Do what you think is right always, regardless of what others think or say. Be true to your higher self at whatever cost."

Those were her last words to me, except to say good bye, and I feel as if they cost her a great effort.

Mother talked all the way home about how poor we are and how wealthy Mrs. Lee is. I never knew before that there is a mortgage on our farm, but it seems there is and it is to be paid to Mrs. Lee. I was surprised. Mother said if I was not to be married soon I would have to go out to work. She talked about the nice clothes I would have after I was married and the places I would go to, and it seemed to me she thought of everything nice for the future and everything disagreeable for the present. Then she went on to say that probably Mrs. Lee would want me to join their church and it wouldn't matter if I didn't believe the whole creed; I could tell the minister I didn't, and she guessed he would fix it for me so it would be all right.

"Mother," I said, "don't you believe any more that the Lord is coming soon?"

She started as guiltily as I used to when she caught me near the sugar bowl and said hastily, "Why, of course I b'lieve He's comin'. What made ye think of that jest now?"

"If He is coming right away," I said, "I don't see why you need to care whether I marry Mr. Lee or not. I don't see what good the money and the clothes will do me seeing the Lord will burn them when he comes."

She looked at me suspiciously, but seeing me very sober she replied, "We can't say jest for certain when He'll come. If He comes right off you won't be any worse on't for havin' good things, and if He don't come for quite a spell a little property will be real handy to have."

I was glad when night came and I was alone in my room. I hoped and prayed that some spirit friend would come and tell me what to do, but none did. A whole week went by and I saw nothing of Clifton, and I think it was the hardest week of my life. I had never thought of myself as being weak and cowardly, but I began to suspect I might be, for sometimes I wanted to die and get out of it all. I called and called, but not one thing did I see or hear of the superhuman until a week from the day we went to see Mrs. Lee. That morning early I was awakened by a voice speaking my name. I sat up and heard these words: "Let this be the unvarying rule of your life and know that it is the will of God that you should choose your own course according to the best light you have, and then go steadily and unhesitatingly onward with faith and hope until a clearer light is given you."

That night Clifton came. He had an elegant new carriage and a handsome horse, and he asked me to ride with him. I wanted to go, but I would not. We went out into the orchard. I felt that he was angry with me, for his face was stern and hard. As soon as we were out of Charlie's hearing he burst out:

"I hear strange stories about you, Martha!"

I could not think what he meant, and said so. He looked at me sternly and said:

"Cousin Flora told me that when she was passing the Blake farm this week she saw you come out of the house and hurry away toward home. She was curious to know what my intended wife could be doing in a place like that, so she walked slowly back and seeing Mrs. Blake come out by the road she asked her if you were there and the old woman said that you had gone home, but Flora drew from her the greatest yarn about her daughter's spirit coming back and talking to her through you—bosh! What do you mean by such conduct? Don't you know better than to associate with such a low class as the Blakes?"

A wave of something seemed to roll over me and I felt as if I was six feet tall and large accordingly, and I looked down on Clifton Lee and he looked small and mean to me, and I laughed. O it was so strange, Marah, I cannot understand it but I was calm and strong, and that was the main thing. I told him that I was passing by the house and saw Mrs. Blake in the yard and something in her bent figure, white hair, and pale, sad face filled me with pity. Then it seemed to me the woman was my mother and I must go and comfort her and tell her that she had not lost me, that I still lived and loved her. The feeling grew so strong I went and told her what I have told you. The woman began to cry and asked me to go in the house and I did. She called her husband and her sister and we sat down. I do not know now what I said to her but I am sure it was what her daughter wanted me to. When I came away they were all crying, and Mrs. Blake prayed God to bless and keep me, and said I had brought her the only hope or comfort she had got since her daughter's death."

Clifton listened to my story impatiently, and when I had finished he said, sneeringly: "It is all very beautiful and affecting I have no doubt, but you understand I do not associate with a young lady who associates with such people as the Blakes."

"I do not understand you," I said; "they are old and feeble and very poor, but they are honest, respectable people. You profess to be a follower of Jesus Christ, and only a short time ago you urged me to accept your religion, but I think the one I have comes much nearer being the genuine article. When Christ was on earth he went about among the poor and ill and lowly, did He not?"

Clifton shrugged his shoulders and said coldly, "I suppose. He did, but please remember that you are not Jesus Christ. Now we come to a vital question: Will you or will you not promise me that from this day henceforth you will have nothing more to do with Spiritualism or anything pertaining to it?"

As I was about to answer he continued: "You know what this means, Martha, so do not be in haste and make a mistake. If you make this promise that detestable word Spiritualism and the subject we have been discussing shall never be mentioned between us again. We will hasten the preparations for our marriage and all that love and a limited amount of money can do for anyone will be done for you, little one," he said, very gently.

"And if I refuse to make the promise, what then?" I asked.

"Then our engagement is ended, and you renounce a devoted husband, a beautiful home and the hundred and one things that make a woman happy and life desirable. But you will not do it, little one. Tell me, dearest, that my love means something to you now."

I stood still and thought as I never had before. There seemed to be two of me. One said, "Martha Weston, don't be a fool and condemn yourself to a life of poverty and drudgery. Let your religion take care of itself; you can believe it if it is called by some other name and your spirit friends can come to you just as well in a big house as in a little one. What good will you ever do in the world if you refuse to give your promise? I guess the sun will rise without any of your assistance. Just mind your own business and let other people's beliefs alone."

The other one of me said, "Martha Janet Weston, do you be true to yourself and your highest convictions of right. Happiness comes from within and does not depend upon outward conditions. Joy and peace are born of the spirit, and drudgery and poverty cannot rob you of spiritual wealth. Love seeks not its own pleasure to the exclusion of another's, but is unselfish and kind. Love tramples not upon anyone's conviction of right, but is patient and respectful. Better be free to lead your own life in your own way, even though it be in poverty, than to be a slave in a palace."

Then there came to me a sensing of spiritual things and I seemed to be lifted up and away from myself. I heard not a word spoken but I felt the presence of many, and sensed entire sentences as one word. As I look back to it, it seems to me I lived a week in those few minutes.

Clifton's voice recalled me to earth. He was saying, "Well, little girl, you are not quite ready to throw away my love, are you?"

His voice was tender and pleading, and I never saw him look so handsome before as he did then, with the golden light of the sinking sun shining full upon him. He put out his hands to me, and for a moment I wavered. Yes, Marah, I did, although I had first stood in the gateway of heaven. I felt that I then and there must choose between the material and the spiritual and I chose the latter. The moment I made my choice a great peace and strength came to me and I said calmly:

"No, I will be free to say and do what I believe to be right. I will not give you the promise you ask. Good bye."

I turned to fly, not wanting to say another word, but he caught me by my arm and said hoarsely, "Child, you are mad, you cannot know what you are doing. You imagine you are going to do great things and reconstruct society and convert the world to a belief in ghosts, but you will find out when you come to try it that some will laugh at you, some scorn you, some find fault with your best efforts and none will thank you. I tell you, Martha, I know the world much better than you do, and I know you will never alter it in any way, even though you give your life in the attempt. You will get over this infatuation in the course of a few months and then as you toil on day after day doing drudgery nature has never fitted you for, you will utterly regret your decision to-night. Your ideas may be beautiful and comforting to those who are imaginative enough to hold them, but when it comes down to everyday life they are useless, as you will learn to your sorrow. Spirit friends, as you call your phantoms, will not do your work for you, furnish your clothing, pay bills, nor mortgages. Is know what I am talking about."

"And I know," said I, "that a tall, slender man with curling dark hair and large dark eyes is standing right beside you now. He looks very sad and motions me away from you with a large sheet of writing paper he holds in his hands."

"My God! it is my father," burst from Clifton's lips, and looking at him I saw he was a deathly white and trembling visibly.

I stood still, not knowing what to do for a moment and then a compelling power came upon me. "Good bye," I said. "I wish you only good, and always think of me as a friend." I walked rapidly away and saw him no more. Two days later I heard he had started for the far north.

O Marah, dear, what have I done? I don't know why I ask, for I know I have done right. I told father all about it, and he said, "You have done well, Mardie; you are a true Weston and I am proud of you."

I have not said a word about the matter to mother, but judging by symptoms I shall catch it soon. I am very much interested in your happiness. Please write just as soon as you can.

Lovingly yours,

MARTHA WESTON.

(To be continued.)

A WANDERER'S TRAVELS.

Will J. Erwood Writes of His Work in Various Places.

To the Editor:—In my last letter, in which were notes of the camp work at Ottawa, Kansas, I overlooked the name of J. E. White, who was one of the visiting mediums at the camp. The writer had the privilege of visiting one of his "fire test" seances in which he played with flames and fire with an abandon that was not altogether conducive to the comfort of the author of these lines. I would very much rather someone else had that phase than myself, though it shows very great control of spirit over matter.

Lawrence, Kansas, was the first point visited after leaving the Ottawa Camp. A very pleasant visit was enjoyed there. Three meetings were held, the audience and interest growing nightly. Being entertained in the home of Bro. H. W. Henderson, and meeting so many good, earnest souls, made my stay very home-like indeed and it was with regret that I turned my face away from Lawrence and Lawrence friends.

From there a short trip was made to Burlington, Kansas. This is a conservative little town in which the spirit of progress has not yet been aroused to action.

Four meetings were held here—these were not largely attended, though the people who did come were of the "thinking" order, and the speaker was accorded the closest attention throughout.

While here the writer enjoyed the hospitality of Brother and Sister Sheets who are ardent advocates of the new old truths of Spiritualism. There is need of work in Burlington, for there are many who are striving to break the shell of conservatism.

The next place to be made the "breathing spot" of the Wanderer was Wichita, Kansas, a place which seemed indeed to bespeak a welcome home for here the writer found his good old-time friends of Clear Lake, Iowa, Mr. and Mrs. David Vandenburg, in whose pleasant home he was entertained.

This town is a beautiful little city of homes; and the citizens are of the progressive, wide-awake type. Three good meetings were held here, the audience doubling in size each night. Mrs. E. J. Jaquet of Chicago, is making a visit to this town, holding successful meetings every Sunday. She honored our meeting with her presence and able assistance one evening, giving many excellent messages; illness detaining her at home the balance of the time during my stay.

The second evening, conditions being just right, the writer surprised the audience by giving a few messages himself, something he very rarely does in public meetings now-a-days.

The meetings closed with great good feeling, and the writer has in mind some bright day in the future when he hopes to meet these friends again.

From Wichita a quick trip was made to Spring Hill, Kansas. Quick as was the trip, I found I had been beaten by one "Dan Cupid" with the inevitable result. At 5:30 p. m. Oct. 5, the knot which makes "the twain one" was tied by your scribe. The contracting parties were Dr. P. Anton Pierson and Miss May Cook, both of Spring Hill.

Many friends of the principals were present during the services, remaining for the delightful repast. The house was very tastefully decorated and everything bespoke the utmost harmony, but this could not have been otherwise for the whole event took place in the home of J. H. Pratt, which has long been dedicated to the spirit world, and the work of the denizens thereof.

Readers of the Spiritualist press and "Rending the Vail" will remember the Pratt home. While there it was also the writer's privilege to meet Brother J. H. Nixon, Mr. and Mrs. House, and several other old time Spiritualists more or less connected with the work of Spring Hill.

Spring Hill, by the way, honored the writer by giving him the smallest audiences to which he has ever spoken. Aside from this, a most pleasant visit was enjoyed there. The sound of the "wedding bells" still ring in our ears—how could a visit under such circumstances be other than pleasant?

Leaving Spring Hill, the next stop was made at Kansas City, Mo. Here your correspondent was delightfully entertained in the home of Brother and Sister Reckard. Saturday afternoon an informal reception was tendered the visitor from Wisconsin. Representatives of nearly all the societies, local workers and Spiritualists, were present, and by their cordial expression of good will did much in making the Wanderer feel at home. Among the workers present were Rev. Alice Baker, Mrs. Glen C. Stephens, Mrs. Ella Baldwin, Mrs. Pierce, Mrs. Jennie Sain, Mr. J. E. Dimett, and Mrs. Sue Drogmund, the able editor of the Kanas City Light, a new advocate of Spiritualism recently born in Kansas City.

Among the societies represented were the People's Spiritual Church, the Psychical Research, the First Spiritual, the Literary, and the School of Psychic Science.

Three meetings were held in the hall occupied by the School of Psychic Science, which is conducted by Mrs. Ella Baldwin. The musical features of the meetings were attended to by Mrs. Smith, Mrs. Drogmund, assisted by Mrs. Walruth. Mrs. Drogmund has marvelous control of the piano, and Mrs. Walruth is the proud possessor of one of the finest and most remarkable voices the writer has ever heard, being a heavy baritone. One wonders, upon hearing it, where the little lady carries it all, but when told it is largely due to spirit control, much is explained.

This closed a pleasant trip and the Wanderer has ceased his labors to spend a few days with wife and babies and old friends at Milton, Wis.

WILL J. ERWOOD.

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Elizabeth Barrett Browning.

A Conclusive Statement of Her Views on Spiritualism.

When in the latter part of June or the first of July, 1861, the news of the death of Elizabeth Barrett Browning was received in Fort Wayne, I observed a number of my relatives and friends weep like children. Being but sixteen years of age myself, at that time, I could not quite understand why such marked emotion should be manifested for one who lived and died so far away, and who was unknown save by the thoughts she breathed out upon the world in her sublime poetry.

I afterward discovered that a literary society to which these relatives and friends belonged were, and had for some time been engaged in studying her poetry and prose, and had become so attached to her spiritually, that they felt they were actually losing one of their own members.

I was not personally acquainted with her writings at this time. If I had been familiar with them my surprise at the feeling displayed at her death would have been still more marked, for I find that she was a Spiritualist—a Spiritualist, too, in spite of the ridicule cast upon the subject of Spiritualism by many of her friends, including her own husband, Robert Browning, who was himself a great poet. At this period I would have also shared in the husband's ridicule of the subject, but now it is difficult for me to understand how any man or woman can be a true poet without being a true Spiritualist, consciously or unconsciously.

I have heard it quite frequently denied that Elizabeth Barrett Browning was a Spiritualist. The following extracts from her letters ought to settle the question. The scientists of that day, among whom may be mentioned the great chemist Faraday, explained the phenomena of Spiritualism (table-tipping etc.,) upon the theory of unconscious muscular activity of the medium. But Mrs. Browning took a different view of it as follows

"You will have seen Faraday's letter. I wish to reverence men of science, but they often will not let me. If I know certain facts on this subject, Faraday ought to have known them before he expressed an opinion on it. His statement does not meet the facts of the case,—it is a statement which applies simply to various amateur operations without touching on the essential phenomena, such as the moving of tables, untouched by a finger."

In a letter to an intimate friend she wrote as follows:

"If I am right, you will none of you be able to disbelieve much longer; a new law, or a new development of law, is making way everywhere. We have heard much,—more than I can tell you in a letter. Imposture is absolutely out of the question, to speak generally; and unless you explain the phenomena by 'a personality unconsciously projected' (which requires explanation of itself), you must admit the spirit theory. As to the simpler forms of the manifestation (it is all one manifestation), the 'turning tables,' I was convinced long before Faraday's letter that many of the amateur performances were from involuntary muscular action—but what then? These are only imitations of actual phenomena. Faraday's letter does not meet the common fact of tables being moved and lifted without the touch of a finger. It is a most arrogant letter and singularly inconclusive. Tell me any facts you may hear."

In another letter to a friend she thus writes

"By the way, I heard read the other day a very interesting letter from Paris, from Mr. Appleton, Longfellow's brother-in-law, who is said to be a man of considerable ability, and who is giving himself wholly just now to the investigation of this spirit subject, termed by him the 'sublimest conundrum ever given to the world for guessing.' He appears still in doubt whether the intelligence is external, or whether the phenomena are not produced by an unconscious projection in the medium of a second personality accompanied with clairvoyance and attended by physical manifestations. This seems to me to double the difficulty; yet the idea is entertained as a doubtful sort of hypothesis by such men as Sir Edward Lytton and others. Imposture is absolutely out of the question, be certain, as an ultimate solution, and a greater proof of credulity can scarcely be given than a belief in imposture as things are at present.

"But I was going to tell you Mr. Appleton has a young American friend in Paris, who, 'besides being a very sweet girl' says he, 'is a strong medium.' By Lamartine's desire he took her to the poet's house; 'all the phenomena were reproduced, and everybody present convinced,' Lamartine himself 'in ecstasies.' Among other spirits came Henry Clay, who said, 'J'aime Lamartine.' We shall have it in the next volume of biography. Louis Napoleon gets oracles from the 'raps,' and it is said that the Czar does the same,— your Emperor, certainly,—and the King of Holland is allowing the subject to absorb him. 'Dying out! Dying out!' Our accounts from New York are very different, but unbelieving persons are apt to stop their ears and exclaim, 'We hear nothing now.' On one occasion the Hebrew Professor at New York was addressed in Hebrew, to his astonishment."

Upon another occasion Mrs. Browning thus wrote:

"As far as I am concerned, I never heard or read a single communication which impressed me in the least; what does impress me is the probability of there being communications at all. I look at the movement. What are these intelligences, separated yet relating and communicating? What is their state? What their aspiration? Have we had part or shall we have part with them? Is this the corollary of man's life on the earth? or are they unconscious echoes of his embodied soul? That any one should admit a fact (such as a man being lifted into the air, for instance), and not be interested in it, is so foreign to the habits of my mind (which can't insulate a fact from an inference, and rest there) that I have not a word to say

* * * *

"No truth can be dangerous. What if Jesus Christ be taken for a medium, do you say? Well, what then? As perfect man, He possessed, I conclude, the full complement of a man's faculties. But if He walked on the sea as a medium, if the virtue went out of Him as a mesmerizer, He also spoke the words which never man spoke, was born for us, and died for us, and rose from the dead as the Lord God our Savior. But the whole theory of Spiritualism, all the phenomena, are strikingly confirmatory of revelation; nothing strikes me more than that Hume's argument against miracles (a strong argument) disappears before it, and Strauss' conclusions from a priori assertion of impossibility fell in pieces at once."

At another time Mrs. Browning wrote:

"Every fact is a word of God, and I call it irreligious to say, 'I will deny this because it displeases me.' 'I will look away from that because it will do me harm.' Why be afraid of the truth? God is in the truth, and He is called also, Love. The evil results of certain experiences of this class result mainly from the superstitious and distorted views held by most people concerning the spiritual world. We have to learn —we in the body—that death does not teach all things. Death is simply an accident. Foolish Jack Smith who died on Monday is on Tuesday still foolish Jack Smith. If people who on Monday scorned his opinions prudently will on Tuesday receive his least words as oracles, they very naturally may go mad, or at least do something as foolish as their inspirer is. Also, it is no argument against any subject, that it drives people mad who suffer themselves to be absorbed in it. That would be an argument against all religion, and all love, by your leave.

"Ask the Commissioner of Lunacy; knock at the door of mad-houses in general, and inquire what two causes act almost universally in filling them. Answer,—love and religion. The common objection of the degradation of knocking with the leg of the table, and the ridicule of the position for a spirit etc., I don't understand it at all. Twice I have been present at table experiments, and each time I was deeply impressed —impressed, there's the word for it? The panting and shivering of that dead dumb wood, the human emotion conveyed through it—by what?—had to me a greater significance than the St. Peter's of this Rome. O poet! do you not know that poetry is not confined to the clipped alleys, no, nor to the blue tops of 'Parnassus hill?'

"'Poetry is where we live and have our being—wherever God works and man understands. * * * If you are in a dungeon and a friend knocks through the outer wall, spelling out by knocks the words you comprehend, you don't think the worse of the friend standing in the sun who remembers you. He is not degraded by it, you rather think. Now apply this."

From another letter written by Mrs. Browning, I take the following:

"As to the 'supernatural,' if you mean by that the miraculous, the suspension of natural law, I certainly believe in it no more than you do. What happens, happens according to a natural law, the development of which only becomes fuller and more observable. The movement, such as it is, is accelerated, and the whole structure of society in America is becoming affected more or less for good or evil, and very often for evil, through the extreme tenacity or slowness of those who ought to be leaders in every revolution of thought, but who, on this subject, are pleased to leave their places to the unqualified and the fanatical. Wise men will be sorry presently. When Faraday was asked to go and see Hume, to see a heavy table lifted without the touch of a finger, he answered that 'he had not time.' Time has its 'revenges.'"

That time has had its revenges since the above was written is proven by the recent scientific researches of such men as Hodgson, James, Hyslop, Rev. Minot J. Savage, Rev. Dr. Heber Newton, Prof. T. J. Hudson, Rev. Dr. Funk and scores of other leaders in scientific and theological thought of the present day.

And right here is an opportune place to introduce an extract from Sir William Crookes', address as president of the British Association of Scientists, delivered six or seven years ago. Prof. Crookes; it will be remembered, was one of the few noted scientists who accepted the Spiritualistic hypothesis nearly forty years ago, at a time when his scientific brethren regarded such acceptance as hazardous, ill-advised and premature. But the time which has elapsed since then has only strengthened his convictions upon the subject and added to his own great name the names of many illustrious scientists of the present time who share his convictions of the truth of Spiritualism. But here is what he says in his address:

"These then, are some of the subjects, weighty and far-reaching, on which my own attention has been chiefly concentrated. Upon one other interest I have not yet touched,—to me the weightiest and the farthest reaching of all. No incident in my scientific career is more widely known than the part I took many years ago in the certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside a scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals. * * * * And were I now introducing for the first time these inquiries to the world of science, I would choose a starting-point from that of old. It would be well to begin with telepathy; with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without teh agency of the recognized organs of sense,—that knowledge may enter the human mind without being communithe agency of the recognized organs of sense."

To return again to the subject of this communication, I record several more extracts from the letters of Elizabeth Barrett Browning:

"Why do we make no quicker advances, do you say? Why are our communications chiefly trivial? Why, but because we ourselves are trivial, and don't bring serious souls and concentrated attentions and holy aspirations to the spirits who are waiting for these things? Spirit comes to spirit by affinity, says Swedenborg; but our cousinship is not with the high and noble. * *

"If you have seen Sir David Brewster lately I should like to know whether he has had more experience concerning the tables, and has modified his conclusions in any respect. I myself am convinced as I can be of any fact, that there is an external intelligence; the little I have seen is conclusive to me. And this makes me more anxious that the subject should be examined with common fairness by learned persons. Only the learned won't learn—that's the worst of them. Their hands are too full to gather simples. It seems to me a new development of law in the human constitution, which has worked before in exceptional cases, but now works in general."

Upon another occasion she wrote:

"Don't fall out of heart with investigation. It takes patient investigation to establish the number of legs of a newly remarked fly. Nothing 'riles' me so much as the dogmatism of the people who pronounce on there being nothing to see, because in half a dozen experiments, perhaps, they have seen nothing conclusive.

'Yet could not all creation pierce
Beyond the bottom of his eye.'

Mediums cheat certainly. So do people who are not mediums."

"I don't think that you apprehend Swedenborg's meaning very accurately. If he saw sin and danger in certain communications, why did he consider it a privilege on his own part to live in the world of spirits as he did? True, he spoke of 'danger,' but it was to those who, themselves weak and unclean, did not hold 'by the Lord.' He distinctly said that in the first unfallen churches there was incessant communion, and that the new church, as it grew, would approximate more and more to that earlier condition. There is a distinct prospect given in Swedenborg of an increasing aptitude in men in the physical body toward communication with those who have passed out from the body. I consider that he foresaw not only what we are seeing, but greater and more frequent phenomena of the same class. The teachings of Spiritualism are much like the teachings in the world. There are excellent things taught and iniquitous things taught."

While I originally intended to devote this contribution to the memory and writings of the lamented Elizabeth Barrett Browning, upon the subject of Spiritualism, it may not be amiss to convert it into a sort of melange or symposium and reproduce the thoughts of other noted people upon the same subject.

It was Addison, I believe, who, as far back as 1710, thus wrote:

"For my own part, I am apt to join in the opinion with those who believe that all the regions of nature swarm with spirits; and that we have multitudes of spectators on all our actions, when we think ourselves most alone; but instead of terrifying myself, with such a notion, I am wonderfully pleased to think that I am always engaged with such an innumerable society in searching out the wonders of the creation, and joining in the same concert of praise and adoration. Milton has finely described this mixed communion of men and spirits in Paradise; and had doubtless his eye upon a verse in old Hesiod, which is almost word for word the same with his third line in the following passage:

* * * 'Nor think, though men were none,
That heaven would want spectators, God want praise;
Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep;
All these with ceaseless praise his works behold
Both day and night. How often from the steep
Of echoing hill or thicket have we heard
Celestial voices, to the midnight air,
Sole, or responsive each to other's note,
Singing their great Creator? Oft in bands,
While they keep watch, or nightly rounding walk,
With heavenly touch of instrumental sounds,
In full harmonic number joined, their songs
Divide the night, and lift our thought to heaven."

It was Canon Wilberforce who uttered the following

"It is a strengthening, calming consideration that we are in the midst of an invisible world of energetic and glorious life, a world of spiritual beings than whom we have been made for a little while lower. Blessed be God for the knowledge of a world like this. It is evidently that region or condition of space in which the departed find themselves immediately after death; probably it is nearer than we imagine, for Saint Paul speaks of our being surrounded by a cloud of witnesses. There, it seems to me, they are waiting for us."

But while we have here and there a preacher in the orthodox pulpit like Canon Wilberforce, Rev, Drs. Heber Newton and Isaac K. Funk, Bishop Fallows, Minot J. Savage, and a few others who accept and preach the Spiritualistic doctrine, philosophy, or grand central truth of spirit communication, the existence of spirit distinct from matter, the possibility of communion with the spirit world, and the return of the departed, for some unaccountable reason the great majority of the ministers of the gospel of Jesus Christ, full of the evidences of the truth of Spiritualism, ignore the subject entirely, thus constituting themselves a great factor in the establishment of a doctrine they seek but are powerless to combat—that of materialism. Materialism, agnosticism and infidelity are the natural, legitimate results of the pulpit's attitude toward the subject of Spiritualism, and is the logical explanation why it is losing its hold upon the masses. If the pulpit can not speak with the assurance of one who knows by incontrovertible evidence and experience that death does not end all, it can have but a very indifferent, transient, questionable influence upon the pew. If materialism is untrue, then its antithesis, its logical opposite which is Spiritualism, must be true. If the spirit dies with the body, if death ends all, then materialism must be true. If the spirit survives the body, if death does not end all, and Spiritualists have unanswerable, satisfactory proof thereof by having received communications from the dead explainable by no other theory or hypothesis, then there can be no question or doubt of the truth of Spiritualism. Why, then, should the orthodox church ridicule, antagonize and reject the subject or seek to ignore it by maintaining a "discreet silence" upon it with the view of treating it with "silent contempt?" The time has arrived, however, when its 'silence' ceases to be 'discreet' and its "silent contempt" has lost its force. The pew wants to know whether materialism or Spiritualism is true and it very naturally expects this information from the pulpit. To the extent of the ability of the pulpit to satisfactorily answer this question will be the measure of the parishioner's interest in his church.

Notwithstanding the studied silence of the church on the subject of Spiritualism, it is becoming more and more influenced by the teachings of the latter. I have before me as I write an associated press dispatch announcing the resignation of the noted Methodist divine in England, the Rev. Dr. Joseph Agar Beet, from his position as head of the Wesleyan College in London, because he no longer believed in "a material hell and everlasting physical torment." He cannot preach this fossilized doctrine any longer. Whether he is aware that his renouncing and denouncing it is the result of the influence of Spiritualism upon the thought of the world, I cannot determine, but I opine that he is more familiar with its philosophy and religion than he has yet revealed.

While the church has been all these years engaged in ridiculing the subject of Spiritualism, Spiritualism has ridiculed the church's doctrine of "a material hell, everlasting physical torment, infant damnation, predestination," etc. Spiritualism has well withstood the church's ridicule, has not only held its own and constantly progressed, but has now the satisfaction of witnessing the conversion to its doctrines of such men as the above-mentioned Rev. Dr. Joseph Agar Beet of England Methodism.

The time is now certainly not very far distant when the orthodox church will adopt and preach Spiritualism. It must either do this or preach materialism as it has done by inference all these years past, for by the mouth of one of its prominent bishops it has confessed that it did not know that death did not end all.

In his book entitled "The Evolution of Immortality," the Rev. S. D. McConnell, D. D., D. C. L., after exhausting the merely presumptive orthodox evidences of a future life, quotes as a clincher from another scientific author, Prof. Shaler, Dean of the Scientific Faculty of Harvard, who, in his book upon "The Individual" writes as follows:

"A number of men, of no mean authority as naturalists, some of them well trained in experimental science, have, after long and apparently careful inquiry, become convinced that there is evidence of the survival of some minds after death.' "This," says Rev. Dr. McConnell, "is a conclusion which sensible men will reach very hesitatingly. The evidence if evidence it can be called, is found by an analysis of the enormous but unsavory mass of 'Spiritualism,' 'Occultism,' 'Telepathy,' 'Hypnotism,' and such like. It is a material with which sane men are very reluctant to deal. It is so contaminated by fraud, charlatanry, credulity, and hysterics that one's natural inclination is to pass by it as far on the other side of the way as the width of the road will allow.

"But, at the same time it must be confessed that there is a growing willingness to admit that 'there's something in it.' * * * It is not easy to find even an educated man who will categorically deny the assertion, that there are instances wherein one human personality communicates with another without physical media of intercourse. * * * He has the impression that he is here in the presence of some kind of natural phenomena which are real, but which are exploited by the wrong people. He is not much better satisfied when he finishes the Report of the Seybert Commission of lawyers and scientists appointed by a great university, to investigate the alleged facts. He feels that here again the question is in the wrong hands. If the set are too credulous the others are too dogmatic. * * * Nothwithstanding this urgent disinclination to meddle with, or be muddled by the problems of Spiritualism, the men of science have a natural interest in the inquiries of the few true observers who are dredging that dirty sea. Trusting to the evident scientific faithfulness of those hardy explorers, it appears evident that they have brought up from the deep certain facts which, though still shadowed by doubt, indicate the persistence of the individual consciousness ofter death. It has, moreover, to be confessed that these few as yet imperfect observations are fortified by the fact that through all the ages of his contact with nature man has firmly held to the notion that the world was peopled with disembodied individualities who could appeal to his own intelligence. Such a conviction is worth something, though it be little. Supported by any critical evidence it becomes of much value. Thus we may fairly conjecture that we may be on the verge of something like a demonstration that the individual consciousness does survive the death of the body by which it was nurtured."

Now, what does the reader think of the foregoing as coming from an eminent "D. D.," and "D. C. L."? Think of it. He acknowledges and not very gracefully either, that the only satisfactory evidence under God's heavens of a future existence, is that which has been "dredged" from the bottom of the "dirty sea of Spiritualism." It may be somewhat humiliating to get such important and valuable evidence from such a source, but what difference does it make as long as it is evidence? The diamond is often extracted from the dirtiest mire, and the pearl-diver encounters no little filth in his search for the pearl of great price. Our reverend friend would doubtless not have been satisfied with other than "bottom facts" even if "dredged from the dirty sea of Spiritualism." No matter from whence truth is obtained, it can be cleaned and polished and made to reflect the image of its author and creator,—God. H. V. SWERINGEN.

Fort Wayne, Ind.

CHESTERFIELD CAMP.

All Over the State of Indiana a Feeling of Distrust of the Chesterfield Camp Has Arisen, and a Blight Has Settled on That Once Favorite Place of Resort, Which Can Only Be Dissipated by a Vigorous Effort Against the Fake Element.

To the Editor:—We receive The Progressive Thinker regularly and study it as closely as we formerly did our Bible, but with far more benefit; but we SEE and HEAR so much fraud, that we often look for that first; then the correspondents for a remedy, but they all steer clear of that, as much so as a crowd from a bomb with a lighted fuse, fearing it might explode.

There is a very good, easy, and sure remedy which all can apply, and which would reduce the fakes ninety per cent the first year: At all seances let the sitters demand strict test conditions, and if refused, not sit, and the fakes would have to get out, and leave the work to honest mediums, who then would be able to make a good living and give us something we could depend upon; but when old and established camps will send out invitations for all mediums to come and work, and make all they can, what is the public to expect?

I was at Camp Chesterfield last August where fifty-three mediums (so-called) were at work; fourteen being materializing mediums, and as one of our missionaries writes, all first-class; but I think there was one too many; the one in front of the four (14), and I am willing to donate $100 to the medium fund of the N. S. A. if anyone can show me more.

I heard while on the ground that one of our oldest Spiritualists sat through a seance, and then offered $25 for one materialized form, but the seance was closed, and nothing could be had that night; they were sick and held no seances while that person remained on the ground. It was reported to the chairman in charge who replied, "The camp must protect its mediums"; also to the president with no better result, and still they expect the public to patronize them.

Let every camp test their mediums before allowed to work, and every circle demand test conditions. Let test conditions be the watch word with every Spiritualist and fakes and frauds would soon be among the things that were. E. G.

Fort Wayne, Ind.

The Progressive Thinker.

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To Our Old Patients and Friends.
I know not if you are all living in the real life (Spirit) or not, or if you are still in the physical suffering with the cares and sickness pertaining to this life.
First, let me say that I too, have been very ill for over two years. I would get better, then another blow would come, of sorrow—sickness and sorrow, sorrow and sickness; in fact, I have been down in the dark valleys, and have suffered as few have suffered; but through it all I have felt that night would not last always, and that some time the dawn of the morning would come, and to-day I find that I am full of confidence in the love of the Father and Mother God and for all of their children, and I find that once again am I strong in the Spirit and that the dawn is coming. I have had new strength given me, and I have taken up my Medical and Spiritual work again. I know, dear friends that as I once more resume my work, I have your best wishes.
Now I will inform you of our LATEST AND GRANDEST TRUTH that has come to us. It is a new method by which we make medicines out of the green roots and herbs, gathered out of God's great garden of Nature, at just the right season of the year. It is by a process which gets rid of the EVIL EFFECTS OF ALCOHOL, which all other liquid medicines contain. Alcohol destroys the very medicinal properties in the root and herb that cures. By our method we preserve these properties. No one knows this method but ourselves. We wish you to believe us when we say that we are meeting with the most wonderful success since we began this new method. We prepare the medicine for each case, out of the fresh green root and herb. The process at present in making this medicine costs us much more money than if we used the ordinary fluid extracts and tinctures; and it takes us twice, yes, three times as long to make the medicine, but the results are just grand. Now in order to introduce this new method of curing the sick, we are offering to our old patients and friends, who may be ill, a trial treatment for only Five Dollars a month, and with this condition only, that at the end of two months' treatment they will allow us to publish the results. We are curing old chronic cases in two months' time that used to take us six months to cure, the same kind of disease; curing cases in three months' time which used to take us a year.
Now, kind friend, do you not know of some poor sick one, that, by informing them of our new method, you may be the means of restoring to health and happiness? If you do, or not, we wish to hear from you again. While this is a printed letter, still it is a personal one to you all. But I desire to tell you, my friends, of this wonderful discovery, and cannot write each one a letter. Kindly let us hear from you, giving your present address; and if ill, leading symptoms and your present weight.
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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32. CHICAGO, ILL., NOV. 4, 1905. NO. 832

Dr. Henry Slade.

He was in many respects a most remarkable medium, and yet in his professional career he was when least expected erratic and unreliable, which often gave rise to earnest controversy. His good deeds and great service to the Cause of Spiritualism will be reared into a monument to perpetuate his memory, while the imperfections of his nature will soon be forgotten. The N. S. A. did a most commendable act in overlooking the weaknesses in his nature, and tenderly taking care of him in his poverty and old age.

DR. HENRY SLADE.

His Early History—Old Friend and Neighbor Writes Entertainingly in Regard to the Famous Slate-Writer.

Johnson's Creek, Sept. 28.

Having read with interest the articles in your columns regarding Dr. Henry Slade, I desire to correct some statements and relate some facts that came under my personal observation.

Henry Slade was not born in Johnson's Creek, but in some eastern county of this state, his parents becoming residents of this village when Henry was two years old.

He was 71 years old at the time of his death instead of 80 as has been stated. As a school boy it is stated by those who remember him, he was quiet, inoffensive and below the average in intellect, but good natured and affectionate. I have heard him relate that as a child he possessed powers that in after years made him a noted character.

On one occasion being required to write with other of the scholars of his school a composition, he produced one readily much beyond his normal powers, as well his comprehension and received a severe punishment for denying having copied it from some book or paper. Also of being punished by his mother for insisting that he saw persons in houses where he accompanied her that were invisible to others and that were so-called dead.

The slate-writing "trick" as it is called by Kellar was but one of many manifestations of psychic power that occurred through the mediumship of Dr. Slade.

To be in his company for a day or days as in the case of the writer, having entertained him on several occasions, was to witness, often most unexpectedly, a series of occurrences which often could be explained to an unprejudiced mind only as the operations of an unseen force possessing intelligence and a knowledge of occult laws and how to use them.

These were accomplished without a confederate, without trick tables, openings in floors or any of the devices or paraphernalia that are the invariable accompaniment of those who practice feats of legerdemain.

When in his early twenties Henry Slade moved with his parents to Michigan. It was about the time that the subject of the Rochester rappings and table tipping was being discussed and people all over the country were trying experiments with sitting at tables with various results.

In this manner Slade discovered that he had a variety of phases of mediumship. During a trance he was instructed to try slate-writing, to what results thousands if they were living could testify of messages written on any table, in any house to which he was invited, messages containing names of friends who had departed and conveying between sometimes locked slates, facts known only to the sitter and the friend invisible.

Messages were written in Greek and German and submitted to scholars for interpretation, which was impossible for him to write as his only education was received in a Johnson Creek district school and was confined principally, if not wholly, to the three Rs, and being anything but proficient in either. He developed also the power of diagnosing diseases and prescribing remedies and being threatened with arrest for practicing without a medical diploma he went before a medical faculty and astonished that body by the readiness with which he answered all questions, thus securing a diploma and a legal right to the title which he afterwards bore, of M. D.

The exhibition of power in lifting the heavy objects was truly wonderful. In two instances I have seen him place the tips of his fingers upon the shoulders of men, neighbors of mine, each of them weighing not less than 200 pounds and of seeing them lifted, chair and man to quite a height from the floor, then let quietly down again.

After a quarterly meeting at Yates Center which Dr. Slade attended, quite a number of people were being entertained at the home of Mr. Eli Clark. After the long supper table had been cleared, a member of the company, a gentleman, asked of Slade if he supposed he could be lifted from the floor with the table while he sat upon it. Slade asked his guides if they could do it and a response of three raps came upon the table, meaning yes.

The gentleman accordingly seated himself in the center of the table, Slade standing at the end with the fingers of one hand resting upon it. It at once began to rise until it was at least one foot from the floor, and standing there firmly and steadily until 100 was counted, was quietly replaced upon the floor.

On occasions of his visits at our house invariably when partaking of our meals the dining table would be tipped without spilling tea from cups, or water from glasses; raps would come upon the plates and an empty chair, which we would place at the end of the table remote from Slade, would perform various feats during the entire meal. Our parlor on such occasions was given up to Mr. Slade's use for sittings, we furnishing him with a pine table and purchasing his slates at our home store. People came for miles to have sittings with him, and I never knew of but one person who did not leave the room not only satisfied but enthusiastic and often strong men in tears. The one person referred to insisted upon putting a nail instead of a pencil between the slates and denounced Slade as a humbug because he refused.

The fame of his wonderful powers spread over our own country and eventually across the old world, for Slade

tion he visited Europe. He was accompanied by his orphan niece, whom he adopted, Miss Agnes Slade, whom he educated in the convent of the Sacred Heart in New York, and Mr. Simmons, his secretary, and his daughter.

On his arrival in England he encountered Prof. Lankester, one of a type of those who have sought to obstruct the progress of every discovery in science or spiritual revelations from the days of Galileo even until to-day. Under an old English law which imprisoned for practicing palmistry he caused Slade to be arrested for practicing sleight-of-hand with a trick table and slates written on in a sleight-of-hand manner with the help of an accomplice.

A recent article in the New York Sun stated that he was arrested in England by Prof. Lankester and imprisoned for three months when he fled from England to more hospitable lands in which to practice his fraudulent business.

Scores of other papers have sought to villify him by like reports.

I well remember the anxiety and interest felt by friends of Henry Slade in Johnson Creek on the news of his arrest, and there are three at least living here that remember some of the particulars of the trial. The dealer who sold the table upon which the writing was produced, testified that the table was a common deal table, without a drawer and with only a plain top and legs.

The result of the long trial was published at the time when he was completely vindicated and Prof. L. discomfitted.

He was entertained by invitation by the Czar of Russia, also the Grand Duke, his brother, and gave them numerous demonstrations of his psychic powers, beside other of the crowned heads of Europe. From each of these he received costly and elegant gifts which it was his delight to display to his friends on his return home.

Among them were pieces of jewelry containing elegant diamonds and a beautiful jeweled and enameled watch, also large sums of money.

Prof. Zollner of Leipsic University, with several other professors invited Dr. Slade to a series of experiments to discover whether there was a fourth dimension in space, and if matter could be passed through matter.

He gave them his entire time for two weeks and the description as published by Prof. Zollner in a book entitled "Transcendental Psychics," was marvelous and thrilling in the extreme.

Not only was it demonstrated that there is a fourth dimension and that matter can pass through matter, but that invisible and excarnate scientists were assisting in the experiments and produced the results.

After his return from the trip to the old world he rented a brown stone house up-town in New York. His niece, Agnes, presided over his house, assisted by Mr. Simmons' daughter, both young ladies. Mr. Simmons attended to receiving callers and the correspondence and all matters of business. A schoolmate from Johnson Creek, who visited him at that time stated that his time was constantly occupied and many could not be admitted.

Carriages stood before his door almost constantly. The elite of the town visited him, telegrams for sittings were of daily occurrence. I will relate one of many instances related by this friend.

A gentleman came and desired a sitting and was admitted to the seance room by Mr. Simmons. He came out in tears. He related to Mr. Simmons what he had received and the reason of his coming. He had previously lost a dear wife by death. He had a beautiful young daughter whom he had turned from his home because she had gone astray. He was wealthy and aristocratic and was grief-stricken with wounded pride and the thought of the conduct of his daughter.

Between clean slates came this message:

"Dear (calling him by name). Take our child (name given) to your heart and home and all will be well.

"Your loving wife, (name given)."

Money flowed in freely. Checks came to him for large sums beside the regular fee charged for his sittings. A railroad man sent him a check for $500 during his stay, in gratitude for a message received.

This constant tax upon his nervous system drained him of vitality. Paralysis slowly crept over his nervous system and his brain became affected. He did not become insane as papers have stated, but senile. He resorted to stimulants to tone up his system, with the usual results. Like thousands of others he lost whatever he had acquired by gift and his profession. Poets, sages and even ministers of the gospel have gone down in like manner.

During his days of health and prosperity he had continually helped his relatives with his means. Mr. Simmons told of his profuse generosity to the poor and needy and none applied to him for help in vain.

On his last visit to Johnson Creek he was but a wreck of his former self. He returned again to Michigan where he spent the last few years of his life in a free sanitarium, cared for by friends and the National Association of Spiritualists.

Bigotry and zeal of so called religion has set thousands of pens in motion to blacken his character and undermine his work. But the truth of immortality and of the intercommunion of the two worlds which he so amply helped to demonstrate cannot be written down by prejudice nor obliterated by calumny.

E. T.

Have a heart that never hardens, a temper that never tires, and a touch that never [illegible].—Charles Dickens.

What Our English Brothers Are Talking About.

THE SPIRITUAL BLIGHT OF INDIA.

Apart From the Evil Motive, We Have in Christendom, in the Story of the Crucifixion, the Counterpart of This Doctrine of the Piling Up of Available Merit by Enduring of Suffering—As Set Forth in Light, London, England.

Mr. John Campbell Oman's absorbing and important work on "The Mystics, Ascetics, and Saints of India" (London: T. Fisher Unwin) gets right under the confused medley covered by his title, and by his sub-title, "A Study of Sadhuism, with an Account of the Yogis, Sanyasis, Bairagis, and Other Strange Hindu Sectarians." The antiquity of this phase of Indian life is the first noticeable fact. The word "Sadhu" covers a vast deal of the ground. The Sadhu is the ascetic and perhaps the saint whose amazing proceedings mainly occupy the pages of this profoundly interesting work. He is "no recent importation, no modern excrescence, but has flourished in India, a veritable indigenous growth, from a time which dates many centuries before the advent of Christ, or even the preaching of Buddha of the eightfold path leading to enlightenment and deliverance."

Sadhuism is the expression of moods and experiences which inevitably tended to produce a morbid, ascetic and self-degrading state of mind. "Probably the earliest promptings towards ascetic practices came from a desire of self-humiliation before the Unseen Powers, in order to propitiate them"; and, naturally enough, "in times of great national troubles, when the protecting gods seem to have turned away in wrath, ascetic practices become more common, widespread, and intense, till sometimes whole communities seem to be smitten by a mania for self-abasement, self-imposed hardships, and severe austerities."

Such turning away of the gods seemed frequent in the old days, and even in later times, India, for many centuries, has been the prey of despoilers. Individualism has been crushed, and the tedium of existence has pressed upon weary souls, tired out with sorrow, want and misery.

It was this, probably, working upon a peculiar temperament "whose most striking characteristics are imaginativeness, emotionalism, mysticism, credulity, religious fervor and impressionability, all in a very exaggerated degree," that led on to the root doctrine of Indian asceticism and to the spread and influence of Sadhuism. This "root doctrine" is that the body is the cause of all evil; and that spirit is intrinsically good. Hence, the main business of the man who would attain to sanctity is to insult, degrade, contradict and utterly triumph over the body. The Sadhu is one who devotes himself to this, who invents strange, disgusting and horrible ways of outraging his body, and who, in consequence, poses as a winner of merit, or of power for the spirit.

Mr. Oman cites six reasons which prompt to these ascetic practices:

1. A desire, which is intensified by all personal or national troubles, to propitiate the Unseen Powers.

2. A longing on the part of the intensely religious to follow in the footsteps of their master, almost invariably an ascetic.

3. A wish to work out one's own future salvation, or emancipation, by conquering the evil inherent in human nature, i. e., the flesh.

4. A yearning to prepare one's self by purification of mind and body for entering into present communion with the Divine Being.

5. Despair arising from disillusionment and from defeat in the battle of life.

And lastly, mere vanity, stimulated by the admiration which the multitude bestow upon the ascetic.

To tell the truth, the Sadhus, in their efforts to compete with one another, and to invent strange and horrible self-degradations and mutilations, have become a kind of showman-craft, or wandering mendicants to the number of hundreds of thousands. "Their calendar of fairs and festivals is comprehensive and accurate. They know well how to time their devious wanderings so as to make them fit in with the festal events of each locality within their annual round of pilgrimages to sacred places where, on all important occasions, they congregate in hosts."

Referring in a more general way to the Hindu practitioners of bodily degradation, the fact comes out strongly that a vast amount of it is entirely unconnected with ethics—that, in fact, the effort to lay up merit by bodily misery has or had largely for its object the winning of power over occult forces—and, as often as not for sinister purposes.

"According to Hindu theory," said Sir Monier Williams, "the performance of penances was like making deposits in the bank of heaven. By degrees an enormous credit was accumulated which enabled the depositor to draw to the amount of his savings, without fear of his drafts being refused payment. The power gained in this way by weak mortals was so enormous that gods as well as men were equally at the mercy of these all but omnipotent ascetics, and it is remarkable that even the gods are described as engaging in penances and austerities, in order, it may be presumed, not to be outdone by human beings." Wonderful stories are told by Hindu sages and in Hindu scriptures of men who entered upon the ascetic's path and endured most awful tortures on purpose to pile up spiritual power in order to overpower and destroy their enemies.

Apart from the evil motive, Mr. Oman points out that we have in Christendom (in the story of the crucifixion) the counterpart of this doctrine of the piling up of available merit by the enduring of suffering. He says: "If the Hindu were to point out that a kindred idea seems to be at the root of the story of the Crucifixion, as well as of the motive assigned for that astounding voluntary humiliation on the part of the Deity, it would be impossible for the unbiased seeker after truth to deny the validity of the contention, since in the 'cross and passion' of the Redemption we distinctly find the notion of the efficacy of voluntary hardships, poverty, physical suffering and death, for the attainment of a great object otherwise unachievable even by the Deity himself."

We exaggerate misfortunes and happiness alike. We are never so wretched or so happy as we say we are.—Balzac.

We are not sent into the world to do anything into which we cannot put our

SPIRIT CONTRADICTIONS.

The Editor of Harbinger of Light, Australia, Makes Some Pertinent Reflections in Regard to the Same, Which Will Prove of Interest to All Spiritualists.

Many Spiritualists, and especially those who are not conversant with the difficulties that pertain to the transmission of matters of fact from the spirit world to the mortal plane, are terribly disconcerted at the receipt of conflicting or contradictory communications, and apt to imagine that where this occurs in connection with any prominent person, that it will be a serious check to the advancement of Spiritualism. We are not of that sort; large experience has convinced us that in the present state of human and spiritual development such conflict and contradictions are inevitable, and can only be avoided by a careful study of the philosophy of spiritual intercourse and the practice of more philosophical methods. In private circles they are of little consequence; if the individuals persist in their investigation rationally, experience will enable them to avoid the difficulty by realizing the cause, but where teachings having an important bearing upon the nature of the future life—professedly from exalted intelligences and received through a medium of culture and undoubted integrity, which have been published and read with faith by thousands of people—appear to be flatly contradicted by the translated spirit of the same medium, it is to be expected that many who have not the experience to enable them to discern the weakness of the source of the contradiction, will have their faith shaken in the reliability of the teachings referred to, viz., "Spirit Teachings" through the mediumship of the late Wm. Stainton Moses, M. A. (Oxon). The number of people in Australia who read the reports of the British Society for Psychical Research, where the contradictions first appear, are few, and the price of the particular one we refer to was prohibitive of a large circulation anywhere; but a translation of M. Sage's review of "Mrs. Piper and the Society for Psychical Research," recently published, which contains a printed repetition of the matter, and further reference to it in Mr. Charles Dawbarn's "After Death—What" published in our last issue, bring it under the notice of a large number of people and prompts us to endeavor to throw some light on the subject and ease the minds of some, at least, whose "hearts are troubled" over the matter; we judge from remarks that have been made to us that these are not a few. The case is as follows:

In Dr. Hodgson's lengthy report of his investigation of Mrs. Piper's mediumship, published in the Journal of the English Psychical Research Society some years since, there occurs an account of a sitting given to Professor Newbold where that gentleman, in the course of his questions to the communicating intelligence, asks: "Does the soul carry with it into its new life all its passions and animal appetites?" To which George Pelham (a name that the controlling spirit has adopted but which does not belong to him) replies: "Oh, no, indeed; not at all. Why, my good friend and scholar, you would have this world of ours a decidedly material one if it were so." On which Professor Newbold remarks that the writings of Stainton Moses claimed that the soul carries with it all its passions and appetites, and was very slowly purified of them.

George Pelham rejoins: "It is all untrue." Professor Newbold adds, "and that the souls of the bad hover over the earth goading sinners to destruction." George Pelham persists in his denial, says he claims to understand about this: "Sinners are sinners only in one life. An argument takes place about this and George is asked to look up Stainton Moses and beg him to come and communicate. This he is supposed to have accomplished. The Professor thereupon interrogates the newcomer thus: "You taught that evil spirits tempt sinners to their destruction?" To which the spirit replies: "I have found out differently since I came over here. This particular statement given me by my friends as their medium when in the body is not true." Professor N.—"Your second statement was that the soul carries its passions and appetites with it." W. S. M.—"Material passions. Untrue. It is not so. I believed that we had every desire after reaching this life that we had in the body, but I find that we leave all such behind. In other words, evil thoughts die with the body."

In the first place it will be observed that Stainton Moses is charged with teaching what George Pelham declares to be untrue, but as a matter of fact "Imperator," the most exalted spirit who communicated with him was the teacher, and his teachings as a whole cannot fail to impress any unbiased reader as emanating from a refined and highly cultured mind. Critics and reviewers have invariably admitted their high tone. Moreover, they are in accord with the communications received and accepted by the most advanced mediums and seers. On the other hand we have George Pelham, who has only left this world a year or two, professing to know and dogmatically affirming that the teachings are erroneous, and, at the suggestion of the Professor, hunting up Stainton Moses and bringing him to Mrs. Piper to recant, and confirm his (Pelham's) views. We doubt very much whether it was Stainton Moses' spirit who responded; Pelham was a stranger to him in the body, and would not be likely to get him at call in the spirit world; but even if it were, Mrs. Piper was not a fit instrument for him to communicate through. Up to this time through the voluminous records of her mediumship, we fail to find anything of an exalted or religious nature; she was merely a machine for tests and common places, with no evidences of soul inspiration, and a considerable amount of unreliable and contradictory matter had been passed through her by her leading control.

At a later period, when all her old influences had been dismissed and she had been taken under the control of "Imperator" and his assistants, the whole character of what came through her was changed and the idiosyncrasies of the higher intelligences were distinctly manifest. Had Stainton Moses been brought into Mrs. Piper's sphere at the period first referred to, he would have veritably found himself in what Mr. Dawbarn calls "fogland," and, like a hypnotised subject, mechanically responded to [illegible] positive

CURIOSITIES OF COINCIDENCE.

Evidences of Spirit Power and Influence—Remarkable Escape From Being Murdered—Impressions, Dreams, Telepathy—Her Spirit Husband and Son Come to Her—As Set Forth in Light, London, England.

The discussion in the "Daily Graphic" on "Curiosities of Coincidence," to which we alluded in Light of September 16, on p. 440, has elicited a number of striking letters from well-known persons.

The Rev. S. Baring-Gould tells how he once greatly desired to consult his sister, who was traveling in Wales, so that he did not know her address. Next day but one, in the morning, he received a letter from her, saying that his form had come to her bedside in the night and asked her to write to him, as he had something very particular to consult her about.

Mr. F. C. Selous narrates a remarkable escape from being murdered by natives in Africa. Visiting a family of which one of the members was mediumistic, he was induced to try automatic writing, and without his own volition a message was repeatedly written warning him to go out of the country, or he would be murdered by the natives. The message purported to be from a friend of his own, who was a brother of the medium, and who had suffered that fate not long before. Mr. Selous could not well give up his journey, but some six months afterwards he was repeatedly attacked, and, he says, "for days I lived in the very shadow of violent death, and my escape was little less than miraculous. The warning had, indeed, very nearly proved true."

A number of the cases related are of exact impressions, whether in dreams or otherwise, which were afterwards verified; cases are also given in which the same peculiar chain of circumstances was repeated at a year's interval. The fact of a fancied recognition being followed by a meeting with the actual person thought of is referred to as of common occurrence, while in some instances, when an unexpected meeting of former friends has taken place one of them has seen the "double" or form of the other, this being usually distinguished from a real person by the fact that it takes no notice of anyone and does not respond to a salutation. (This trait in "Phantasms of the Living" is well illustrated in Mr. Span's article on p. 283 of Light.)

Dr. John Watson ("Ian Maclaren") gives four instances in which he received strong impressions to preach certain sermons or to go to certain places; all of them were amply justified by the results, and in the one case in which he did not yield to the impulse he found that he had "missed a gracious opportunity and failed to render a timely service." He concludes with this fine expression of belief:

"My conviction is that a spiritual power guides every man in his life; that this power acts upon his will through his soul, by which I mean the spiritual part of him; that through callousness and obstinacy we are insensible at times to this power, or even contend against it; and that if our souls were finer instruments to record spiritual impressions we should never miss the Will of God, or fail in the work God has committed to our hands."

Sarah Grand, writing in the issue of the 18th inst., thinks that the theory "that thoughts are indestructible things, that thought is creative, and that by thought transference there is continually going on between human beings a system of communication which is at present for the most part involuntary, but which must in time, when the laws which govern it have been discovered, come under control," opens up "a more emphatic and astonishing reason for a complete revolution in our habits of mind" than anything else "in this age of scientific discovery and psychical research."

Although she never studied telepathy some of her experiences seem to prove that there is a means of communication between mind and mind. For instance, when writing to a neighbor, whom she

got rid of his earthly theological bias. The idea that man's nature is miraculously changed and purged of all evil by the process of transition will not bear the light of reason; he must work out his salvation, not in fear and trembling, but with courage, repentance and deeds of atonement. Dr. Peebles' recent volume on "Obsession" gives overwhelming evidence of the truth of "Imperator's" teachings. Swedenborg and Bacon in their communications to Judge Edmonds speak of "the adversaries;" and the original teachings in Australia received over forty years since, the MS. of which is in our possession, caution us against them; indeed, few investigators have been exempt from their interference, but a careful study of the subject in all its aspects before commencing a practical investigation will enable the investigators to ward off any serious interference on the part of mischievous spirits, and harmonious conditions combined with high aspirations will open a path through "fogland" to the plane of truth, and affirms that "some unknown influence caused a picture of that bridge to appear in my mind, and to project a situation of immediate danger while my father was some three or four miles distant from the scene."

The Ven. Archdeacon Colley, in his sermon at Stockton Parish Church, on Sunday evening, the 17th inst., is reported in the "Leamington Chronicle" of the 19th to have referred to the recent death of two of his parishioners, who, he said, had no fear of death before passing over. The first was a Mrs. Berry, a widow, who had no knowledge of Spiritualism, but shortly before her death she assured the Archdeacon that her husband "often came to her bedside, as also did her son Oliver George." Mrs. Berry in a sense rebuked him "for speaking of her husband as dead, when, to her quickened perception, he was then at her bedside." In the other case, Mrs. Noon, before she departed, felt the actual touch of an invisible hand. She was suffering from a dislocated limb, and was startled at first when the hand was laid upon it to assuage the pain, but she clairaudiently heard her husband (who had been on the other side for two years and a half, and who used to rub her to relieve her sufferings from rheumatism) say that he could do "her more good than the doctors could do." The Archdeacon's whole sermon was an outspoken plea for belief in spirit companionship and

had never met, she was thinking how strange it was that she did not even know him by sight. While she was writing she received a letter or a pamphlet about vegetarianism, and finished her letter with that subject in her mind. Her correspondent in his reply remarked, incidentally, "in the very words in which the same thought had shaped itself" in her mind while she was writing to him, on the strangeness of their never having met, and he touched on vegetarianism, a subject they had never before discussed.

The Rev. Forbes Phillips, Vicar of Gorleston, says:

"A few days ago a fishing firm asked me to communicate to a mother in my parish the sad fact that her son had been lost at sea. As soon as I entered the cottage she cried out, "I know! I know! Bertie is drowned!" Already the poor dear had tasted to the dregs the bitterness of the cup that I was supposed to be bringing. Yet not a word of his death had reached her. The glib explanation would be, something in voice and manner gave her the suspicion. Not at all. My manner possibly would have given the secret away. But I found her with the blinds down, in the depths of her despair."

When fourteen years of age the Rev. F. Phillips had a dream in which he saw his father, who was in the Revenue, in danger of falling through a gap in the Hook Bridge about two miles from Goole. Awakening, and finding that his father was absent from home, he dressed and rang up the junior officer and induced him to accompany him to the bridge, where, he says:

"We heard steps coming in our direction and I ran forward, and there was before me the whole picture of my dream. A cloud of steam was coming up through a wide opening in the bridge, and my father was within twenty feet of it, coming to his doom, with his swinging, quick stride that I knew so well.

"I had never been on the bridge before. No one was allowed to cross save the officials of the company and the officers of Customs, who did so at their own risk. There was never a doubt in my father's mind that my appearance saved him from death, as it was impossible to see the opening because of the fog and the steam; and never expecting part of the bridge to be taken up, he would have continued walking on throughout the length of the bridge."

SPIRIT RETURN.

It Is Kaleidoscopic in Character, and Common to all Humanity, Coming in a Great Variety of Ways and Circumstances—A Curious Case at Ravenna, Ohio, as Set Forth by the Cleveland Plain Dealer.

Ghost stories are old and probably no town is without some story of a "mysterious spirit," but Ravenna has one that will cause all the old timers to sit up and take notice.

Sidney Veon has been living in a small house about two miles southeast of Ravenna, next door to the country home of W. J. Hayes, the Cleveland banker. Mr. Veon's home has been broken up by a ghost. He lived there for several months but the ghost only made its appearance a short time ago. The ghost appears in the form of an old man walking with a cane and comes each night between the hours of 9 and 12, and Mr. Veon says that strange things have happened right in midday.

This strange thing, whatever it is, has been kept up until Mrs. Veon was frightened frantic, and carried from the house in an unconscious condition a few nights ago. They are selling off their household goods and will not live there any more.

The ghost slams the doors and windows, plays the piano, moves the furniture about and does any number of those things that seem impossible. At noon when the family was seated at the dinner table the piano began playing and as their little boy was not in sight Mrs. Veon called to him to get away from the piano. The boy began to laugh, and then Mr. and Mrs. Veon went into the room. The instrument had been playing "Blue Bell," and as they entered the cover went down with a smash.

Mr. Veon says that the windows will fly up and the doors come open and close again from some mysterious cause. A few nights ago one of the windows opened and the outline of the old man and his cane stood there. Mr. Veon made a grab at it, only to see it vanish and hear one of the most horrible laughs imaginable. Quite often this laugh is heard about the house when there are no visions. Mr. Veon's hat was hanging on a nail in the wall a few nights ago and as he sat there looking at it, the hat began to spin, then rose off the nail, floated about the room and finally lighted at his feet.

The bed in which Mrs. Veon's sister was sleeping recently was turned completely around during the night and when she awoke in the morning the head of the bed was placed tight against the window.

Mr. Veon says that he saw the "old man" coming up to the door recently and he thought he would chase it. Mr. Veon started after the ghost and ran it twice around the house and then just as he thought he was going to get hold of it, it vanished again with that same horrible laugh.

The friends of Mr. Veon have been making considerable sport over what he has been telling them about ghosts but he always stoutly maintains his sincerity and after his wife was carried from the place unconscious, a party of neighbors went there to see the ghost, and they got scared and left before morning.

BRIGHT POINTS IN MOTION.

They Are Composed of Animalcules.

In The Progressive Thinker, T. F. Lee gives an experience under the head of "Bright Points in Motion," which consists of swarms of animalcules in space. The author wishes to ask who has had a similar power of sight? I have had three such experiences and under the same conditions as T. F. Lee's. These bright points traveled in all directions, right and left, up and down, toward me and from me, in curves, circles and parabolas, then skipping off in a straight line. I remembered having read "The Discovered Country," by Petersilea, in which they are described as holding the male and female principle of life, and those of certain species are inhaled by men and go from their lungs to the blood. I went away thinking how beautiful is the process of nature.

W. A. MUELLER.

THE HUMAN WILL.

It Is Amenable to Reason, and Should Be Governed Thereby.

So much is written and talked, at the present time, about the human will and its accomplishments. It is said to be the principal motor in all activities.

Let us see. What is it that supplies the will for its action? It is wholly dependent upon the sense activities. The senses can only furnish such material as the acquired mental unfoldments permit, then what is so produced is to be first submitted to reason to pass judgment upon. The will is then expected to work in harmony with that judgment. We see thus, that the will is not only subordinate to reason, but its strength for achievement depends upon the quality of mental activities.

When a man or woman sees but one side of a question or problem, instead of all sides, the will is as a rule wrongly exerted and works damage instead of blessings.

The will itself is a blind force, so to say, that needs to be governed by reason and guided by wisdom for good results. True, will-power, or what passes for that, even wrongly exerted, may, and often does accomplish craved results, but such results give pain and sorrow in the end.

As we behold such mental output of mortal desires and thought, both voiced and silent, and see the same supplemented by strong willing to thus secure for themselves some worldly gain, etc., we feel exceedingly sorry for them, seeing that they thus overstep the limits of right and abide not in truth, and are then in constant need to tell untruths to hide their motives and selfish efforts.

This is the chief cause of so many detrimental fluctuations which make nearly all the troubles mortals experience beside retarding soul growth, thus progression.

There are too many mortals, even in this enlightened age, who prey upon their fellow-travelers and work them harm in subtle ways, wearing masks of assumed kindness and even friendship to further their wicked ends. It was always thus. Paul of old realized it even among those whom he taught, and counted as friends. In Galations, he cries out, "O foolish Galations, who hath bewitched you that ye should not obey the truth?" He saw in spirit that not obeying the truth or being truthful, caused these detrimental vibratory fluctuations, and that their active vibratory ratios were on the lower levels, therefore, even when they wished to entertain higher thought and meditation, the opposite lower force currents would seek ingress to their minds and would not be put aside, for the reason that they had been previously invited by selfish desires and thoughts.

Now these differences in vibratory ratios are what fix gulfs in life's pursuits, and these are not passed over easily when once constructed.

You see the thoughts of mortals on the lower strata of life's expression are one-sided, imperfect, thus the exercise of their will power cannot result in blessings, and O, such a checkered life record these would-be-good, yet really wicked people make, and what painful after experiences when Earth-life is ended.

It is each one's duty in accordance with his own best interest to adhere strictly to the rules of right, no matter what betides him. Thus mental firmness and true character is acquired which can command and sunside ill force and remove all barriers in life's true progress, because thinking and acting nobly strengthens the will in the true sense so it can have the full support of the Omnific Will in all worthy efforts, as well as the defence of immutable and general laws.

MRS. M. KLEIN.

Van Wert, Ohio.

Roosevelt Versus Cleveland.

Ex-President Cleveland's article against woman suffrage, in the Ladies' Home Journal, following close upon his article against women's clubs, calls attention afresh to the great difference between him and President Roosevelt. The two are opposite types in many respects; and nowhere is the contrast between the older and the younger man more marked than in their views on the woman question.

Both of them believe in the great usefulness and value of woman's work in the home and the family. That is a point upon which we all agree. But Mr. Cleveland seems to think that woman's sphere is the home and nothing else. He solemnly assures us that if a woman joins even a single club, her home and her character will be in danger; while if women could vote, disaster would overtake both them and their country.

Mr. Roosevelt, on the other hand, was the first governor of New York to recommend woman suffrage in his message to the Legislature. Instead of urging women to limit their interests exclusively to the home, Mr. Roosevelt in his public addresses has again and again urged upon them the importance of interesting themselves also in the welfare of the world outside. In speaking to the New York State Assembly of Mothers, he said: "A woman, to be a true mother, must be more than a cross between the head nurse and the house-keeper. She must have an interest in outside things to keep her own self-respect. No family can become all that it should be if the mother does not keep in touch sufficiently with outside interests and what is going on in the world." In his recent address to the National Congress of Mothers, after speaking of the great value of the work done by the mass of men and women for their own families, he added: "Of course there are exceptional men and exceptional women who can lead and ought to lead great careers of outside usefulness in addition to—not as substitutes for—their home work."

In general, it may be said that Mr. Cleveland's attitude of mind in regard to the woman question is archaic and looks toward the past, while Mr. Roosevelt's is modern and faces toward the future.

ALICE STONE BLACKWELL.

HOW FAR.

How far are heaven and hell apart?
No farther than from heart to heart;
Some souls taste both ere death.
How far is spirit life away?
The thickness of this veil of clay,
The journey of a breath.

C. L. H.

No one will ever find a fact in the universe that will harm the truth, although science may make discoveries that will discredit the dogmas of the church.—Washburn.

Which Is It? A Crime or a Blunder?

"Not only so. How is it possible for a woman in a department store or other public institution to meet the demands of fashionable society as to dress, and meet other necessary expenses on ten cents a day? And yet the parvenus of society who wither a sensitive girl with a glance of scorn if her garments show evidences of a month's wear, are the very first to complain of high wages, to denounce any effort to better the condition of the dependent classes, and who hoot at the possibility of merchandise being made of virtue in order to subsist and meet the false demands of a false and unholy economic system."

So says Mr. Dryden. We desire to say that our space is too limited to introduce in our paper a discussion of Socialism, finance, or the labor question. Send such articles to the secular press in the future.

"I quite agree with Sister Payne that our Government is not to blame for any individual's mistake or misdoing; but how many of us are individually to blame for our Government's mistakes and blunders that are worse than crimes?"

No 828 of The Progressive Thinker was so well filled with good things that in observing my usual custom of selecting scrap-book clippings, almost one-half of the paper was appropriated. The poetical effusions were all good; the editorials meaty; the discussions of the relationships existing between Spiritualism and Theosophy were especially interesting to me, because for some time past I have been carefully investigating along that line and am both surprised and delighted to find so many points of agreement, notwithstanding the efforts of certain representatives of each to establish antagonisms between the two.

But that which interested and pleased me most of all was the masterly manner in which Laura B. Payne dealt with some of the defects in the world's systems of government generally, and with the management of affairs in our own vineyard particularly. Talleyrand, referring to a certain policy of Napoleon Bonaparte said of it: "It was worse than a crime, it was a blunder." In like manner, a careful consideration of some of the defects in our industrial, educational and social systems to which she refers, leads to the inquiry which heads this article, were they merely crimes, or something worse?

There are two principles of government which constitute the key-note and give assurance of the continued greatness of our nation, and they are, first, in a Republic, such as ours claims to be, the whole people are the government. Second, all just government derives its power from the consent of the governed. The very existence of the defects referred to is proof that these fundamental principles are being disregarded. The rising tide of uncertainty, dissatisfaction and unrest indicates clearly that the affairs of government are neither being conducted by, nor with the consent of the whole people. And the existence of these things further indicates that each passing day increases in the minds of the people the conviction that the social and political defects, or blunders of which they complain, are not only unjust, onerous and oppressive, but they are inexcusable and unnecessary, because there are other and better conditions at hand ready to be ushered in.

The indictment which the writer of the article referred to frames against our industrial and educational systems is severe, but amply supported by evidence. The school laws of many of the states are crammed with compulsory attendance and truancy provisions which possess about as much vital force and effect as a mummy from Thebes; because the god of the empty stomach is superior to all such enactments, and his harsh edicts of hunger and nakedness cause tens of thousands of parents and children to quietly evade or openly violate them with impunity.

Why with impunity? Because the self-interest of the employer and employe, and the profits hoped for by the law-making and law-enforcing fraternities, all demand that children should swell the income of the lords and masters, rather than cumber their own minds with "book larnin.'" An industrial system that brings father and son in sharp competition for the same job of work, and drives mother and four-year-old babes to the sweat shops and cigar factories in order to obtain a bare family subsistence, is in direct antagonism to our educational or any other system that has a tendency to lessen the supply of cheap labor.

The wages paid female toilers in New York and Chicago, as stated in the article referred to, is indicative of the earnings of millions of toilers in the United States to-day. Through the capitalistic press the reading public is promptly informed of every advance of wages, however slight, but never informed of the reductions; and the averages of yearly earnings paraded by the various Reporting Agencies are invariably based upon official salaries and wages of skilled labor; not upon the pitiful earnings of the unskilled multitude.

Joseph Cook, the Boston clergyman, in one of his celebrated Monday Lectures, defines starvation wages as being "any sum less than double the cost of un-cooked food." The logic upon which this proposition is based is that clothing, house-rent, doctors' bills and other necessary and unavoidable expenses must of necessity equal the cost of un-cooked food. Accepting the amount stated by Miss Auten (76.74) as the average earnings of shop girls, seamstresses, etc., and applying the above rule, we have $38.37 with which to supply uncooked food for 365 days, or 10 cents per day, or 3 1-3 per meal. How much food for a toiler's meal can be bought on any market for 3 1-3 cents? Under the existing Meat Trust prices, how far would that sum go toward procuring a shin-bone for soup?

Not only so. How is it possible for a woman in a department store or other public institution to meet the demands of fashionable society as to dress, and meet other necessary expenses on ten cents a day? And yet the parvenus of society who wither a sensitive girl with a glance of scorn if her garments show evidences of a month's wear, are the very first to complain of high wages, to denounce any effort to better the condition of the dependent classes, and who hoot at the possibility of merchandise being made of virtue in order to subsist and meet the false demands of a false and unholy economic system.

That such sacrifices are made upon the altar of commercial greed, is unfortunately too true, and I almost feel tempted to congratulate those who through ignorance deny that such is the case, for "where ignorance is bliss, 'twere folly to be wise."

Because of the ever-widening field of occupations in which young women are engaging, not only have the old men been crowded out, but the young men find themselves facing the alternative of accepting the wage scale forced upon girls and children, or else stepping down and out. The increased cost of living and the uncertainties of obtaining steady remunerative employment, deter multitudes of young men from marrying, claiming that their incomes are not sufficient to meet their own and increasing demands of wife and children. Consequently we have for the past four decades winessed an alarming increase in celibacy; until, based upon the census of 1900, it is safe to say that 65 per cent of the toilers of America are unmarried. The moral and spiritual results of such a condition are obvious.

Angels and ministers of grace shield us from the social hell that yawns in our pathway not very many years ahead.

Unmarried labor is migratory labor. Like the newly-fledged quail, the bachelor toiler carries his home on his back and tramps the highway in search of better conditions and something to eat. With none but himself to support, he can camp close to the line of starvation wages; and casting his lot with the Cheap Johns and other foreign pauper bachelors who are flocking to our shores by increasing thousands each year, he comes squarely in competition with the home-loving married laborer and outbids him every time in the auction of capitalistic greed, where jobs are sold to the lowest bidder. As a result the toiling father must either accept the wages of the foreign pauper bachelor and bind wife and children to the tread-mill of toil in order to obtain family subsistence, or else join the tramp brigade while the family share with the dogs the crumbs that fall from Dives' table, called charity.

Mrs. Payne further informs us that there are now a "million and a half unemployed, a gigantic army of the disinherited for whom there is no job of any kind." According to the other estimates claiming to be reliable, she could add another half million without doing violence to the truth. But even this army, vast and disgraceful to our American civilization as it is, is to be increased five fold in the next two years. John D. Rockefeller, the business deity of the world to-day, predicts that the worst financial panic ever known is to be inaugurated in 1907, and that from seven to ten million toilers will be thrown out of employment in addition to those already out. And every intelligent observer of the signs of the times knows that the chances in favor of his prophecy coming true, are almost ninety-seven and one-half out of a hundred. His prediction is based upon the some old cause assigned for all financial panics by legislative grafters, frenzied financiers and business thieves.

"Over-production," which being interpreted means: the many producers have nothing wherewith to buy back for their own use the products which they made and gave to the few. The great American idol, high protective tariff, has wrought out its legitimate results. It has not only protected home labor by excluding foreign cheap productions and admitting the foreign pauper laborers, but it has closed and hermetically sealed the "Open Door" to Oriental and European markets which we fondly hoped would furnish an outlet for the increased products of our cheap labor and improved machinery. The ever-increasing current of combination and concentration having swept more than 90 per cent of the nation's wealth into the pockets of 1 per cent of the population, the impoverished millions have nothing with which to relieve the glutted markets. Consequently the business arteries are congested, the productive energies becoming paralyzed, and the industrial machine demands rest and repairs; while almost one-half of the vast population of the Republic will see the bottom of Mark Hanna's full dinner pail.

The world's history fails to present a parallel to the magnificent display of wisdom and benevolence contained in Mr. Rockefeller's plan to relieve the distress of the unemployed; which is that government shall construct wagon roads and auto boulevards and Appian Ways from Ocean to Ocean and from the lakes to Florida so as to furnish this disinherited multitude a chance to earn bread! When we reflect that Mr. Rockefeller has more ready cash on hand than the United States government has, that he has done more than any and all the other agencies at work to turn adrift this mighty army of tramps (this suggestion seems to be equivalent to saying to the public, "Here, I have squeezed the lemon dry, now you can take care of the rind."

But when we consider the financial side of the proposition, the benefits to the public and the disinterested unselfishness of the great god of the business world—stand forth in their colossal majesty. Let us hope that the oily prophet's lowest estimate will be realized and only seven million Weary Willies be employed by government.

Doubtless a Christian government like our own would not think of paying less than $1.50 per day, nor demanding more than 300 days' labor per year. This would necessitate an outlay of only $3,150,000,000 for labor alone, aside from picks, shovels, scrapers, and other tools and implements.

But such a gigantic process of industrial recuperation and cultivation of public charity could not be consummated in one year. The history of all past financial crises informs us that the debris, the human wrecks, the flotsam and jetsam left upon the shores of a stupendous business depression such as the coming one is likely to be, cannot be gathered up in one year. The chances are that the carnival will last long enough to enable government to construct at least a bicycle path to every house in the land and create a bonded indebtedness of six or eight billions of dollars, so as to enable the frenzied financiers to locate a national bank at every cross roads. The proposed measure is so thoroughly in keeping with the broad business methods of the oil king, and his Wall street associates that we need not be surprised to see it done.

I quite agree with Sister Payne that our government is not to blame for any individual's mistake or misdoing; but how many of us are individually to blame for our government's mistakes and blunders that are worse than crimes?

I feel almost ashamed to write in this fault-finding, carping manner, because in the first place I helped to establish conditions as they now exist, and am doing but very little to better them; and in the second place, the people want just such a government and such conditions as now exist, because the majority rules, and the majority votes for their continuance at each election.

When we read of the colossal legislative grafters, and land frauds, and insurance misappropriations, and the legion of wholesale peculations, and bribery and theft in every branch of business, we can but ask "What in heaven's name is the condition of public conscience and private integrity? Do they not take their character and coloring from the individual factors comprising the public? Can we expect the stream to rise above its fountain head?"

Every item suggested by Mrs. Payne in answer to her question, "What is the remedy?" is pertinent and essential in effecting the remedy. But how are any of them to be brought into active exercise until the individual conscience is quickened, and the public sense of right and justice aroused. The first and most essential factor in building the co-operative commonwealth, is direct legislation; the initiative and referendum; by which alone can the management of affairs be taken out of the hands of scurvy lawyers, pot-house politicians, corrupt legislators, truculent judges and a venal press, and placed back in the hands of the whole people where they rightfully belong.

These essential measures cannot be obtained until constitutional amendments are grafted upon the national and nearly all the state constitutions.

These amendments must originate in the United States Senate, and in the state legislatures; and with all these bodies owned and controlled by capitalistic machine politicians, it seems to me that the first and most essential duty of all who really desire better conditions, is to support at the ballot-box only such legislative candidates as will give unqualified assurance of a willingness to submit such amendments to popular vote. I feel confident that a majority of the people are ready and anxious to adopt such measures.

Yours for a People's Government,
San Diego, Cal. J. L. DRYDEN.

STRAY THOUGHTS

On Various Themes, From a Worker.

I am spending the months of September and October amid the beautiful hills and vales of the old Empire State. My only sister in the flesh, and her three children with their families, have each fine stock farms, with commodious houses, barns, etc., all within about five miles of DeRuyter, my native town, the nearest railroad station. Last spring my sister and husband leased their farm and purchased a home in Lincklaen Center, a little settlement which contains as its only business enterprises a postoffice and two churches, Adventist and Seventh-Day Baptist.

Last Sabbath (Saturday) I accompanied my sister to the meeting of the former with whom she is affiliated. The minister preached from the text, "The heart of man is deceitful above all things and desperately wicked." He prefaced his remarks by explaining that in the past people supposed that thoughts, feelings and impulses proceeded from the heart, etc.

I wondered if anyone in the audience queried if that was the word of God as he called it, didn't know better?

After the meeting there were seven baptized in the brook that runs through the place. With one exception they were little boys and girls and in less than two hours they were clubbing apple trees across the way and pocketing the fruit. Verily "The ways of the Lord are mysterious and past finding out."

The preacher doubtless was sincere and devoted, and I could in my mind's eye see him brought in contact with some manifestations that convinced him of the communion between the earthly and decarnate man, simply transferring his blind allegiance to God and Jesus to the "dear spirits" and accepting every communication as authority without reference to the intellectual or moral standard of the communicant. From such sources we get our over-credulous Spiritualists, those who believe in churches, pastors, ordinations, christenings and the whole retinue of ceremonials belonging to ecclesiasticism. So long as men have not outgrown a belief in rulership, authority, they will bow down in servile subjection to popes, bibles, laws or spirits, it matters little which.

When the child condition in development is superseded by that of manhood, all authority will cease. Men will be ruled alone by their highest sense of truth and right and acknowledge no one as master, having become self-masterful. Then all worship will cease with its flummeries and ceremonials.

All will come to know that every thought and act will bring forth its natural fruitage, that cause and sequence is a law of nature, and that there is a law of nature, and that there are no means of escape from the results of action. Thus knowing, every one will feel he cannot afford to do a wrong to others or himself, either physically intellectually or morally.

I have found only one Spiritualist who knew me through The Progressive Thinker which she has taken for years and highly appreciates. Mrs. Beard is now 87 years old; has been a healing medium in the past and is credited with much good work in that direction.

My sister was telling me of a talk she had with a supposedly orthodox man who believed that spirits entered the next life in the same state as they left this, likening life (as I often do) to a graded school, and believing in progression after death. She told him that was the belief of Spiritualists which he denied knowledge of. The world moves on.

JULIET H. SEVERANCE, M. D.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J.H. Dye, 154 Lewis Block, Buffalo, N. Y., and he will send you, postpaid, his wonderful book which tells how to give birth to happy, healthy children, absolutely without pain; also, how to cure sterility. Do not delay, but write to-day.

THE NEW THOUGHT IDEA.

"Judged From a Spiritualistic and Socialistic Standpoint.

To the Editor:—In your issue of September 9, David A. Leisk of this city, under the caption, "Judged From a Spiritualistic Standpoint," in a half-page article, presents a good argument in favor of the so-called "New Thought Idea," that every man must, if he would advance, develop his own innate powers. He says:

"The power to make mankind new creatures, springs from within, drawn from that innermost relation of life which is ceaseless and untiring in its energy making all things new."

With all that Mr. Leisk says in the article along that line, I agree; but to some other assertions I cannot give my assent. Alluding to the capital-labor problem he says:

"Social reformers, particularly of the political class, desire to legislate the people into peace and plenty through the power of a righteous and equitable government. Socialists, like all other classes of extremists, are one-sided and tenacious to a fault of that particular side of the question which they have espoused. * * * Individual man must first be reformed, and the social and political questions will find true solution through reformation. It isn't so much the environments that make the man as it is man who creates and makes the environments."

Now, Mr. Editor, I have no desire to provoke a debate with my friend Leisk. I wish only to say that no well informed Socialist contends that individuals should not endeavor to develop, to the fullest, their moral and intellectual powers. No prominent teacher of socialism relies wholly on legislation to bring about a juster condition of things. Socialism says let manhood and womanhood be developed individually, by education and instruction, let us, in a collective capacity, by city, state or nation, adopt such rules, or enact such laws as will provide conditions or environments favorable for individual development. The Socialist says, "faith without works is dead." Why think good thoughts and plan kindly plans, if you execute none of them? Is not the "New-thoughter" an "extremist," for contending that environments (laws, customs, etc.,) count for little or nothing?

What would a "New-thoughter" have done in the days of negro slavery, to have told the slave to be good, and to the slave woman to live a virtuous and chaste life if they desired to gain liberty? Did these enslaved negroes make the environments, or did the environments hold three millions of humans in bondage? The Socialist would do what he could to instruct the slave in goodness and chastity, but like Lincoln, he would improve the conditions at the same time by law.

To-day nearly two millions of tender children are being overworked, and practically enslaved, in the mines and mills of this country. The environments created and strenuously maintained by greedy monopoly, are so stunting those children at a tender age, that later in life, they will be totally unfitted to develop their intellectual and spiritual powers. How ridiculous to talk of these little child-slaves developing their innate powers regardless of environments.

The peasants of Russia are the victims of the most cruel environments made by the government. One hundred millions can neither read nor write, and the women are kept in a most degraded condition by the "Holy Church" with government sanction. Now, Socialism says, while you cannot legislate goodness into people, you can legislate as to compel heartless tyrants to get off the backs of their victims, thus creating environments under which they are more likely to develop morally, and mentally than they would in a condition of slavery.

Luther Burbank, the wonderful wizard of the plant world, finds environments—conditions—very important in his marvelous work of developing plants. Air, sunlight, soil, water, and temperature, are as important as the latent germ life principle contained in the seed. In fact, good seed, or the New-thoughter's "innate powers," amount to nothing unless the environments or conditions are provided favorable to the growth of the plant. For centuries small-pox carried off its millions. One city in England abolished the slums, cleaned up the town, changed the environments of the poor, and abolished small-pox in that city.

Socialism appeals to every man's love of justice and equality; proclaims the brotherhood of all men: orders the tyrant to get off the back of his brother; shouts to the "man with the hoe" to look up and assert his manhood—all this to the individual. Turning to society, to all the people collectively, it says: we demand the abolition of child-slavery; we want laws more equitable and just toward the working people; we insist that war shall cease; we favor equal rights for men and women alike; we contend that the honest toiler shall have a large share of the product of his labor; we want the state to provide life insurance; we want the people to own collectively public utilities; we want more public schools and libraries; we insist that all children shall be educated at the public expense—all this to the end that every man, woman and child, shall be placed in conditions, or environments, in which they may have opportunity for the development of their innate powers.

I am rejoiced to see the wave of "New Thought" rising higher and higher. It means much for this and future generations. I agree with much found in its creed. I am however compelled to dissent from that plank which would confine all of its reform work to the task of making spiritual philosophers and savants, one by one, out of eighty millions of people by "thinking, thinking, praying, praying ceaselessly, praying for their own personal unfoldment and spiritual illumination," and at the same time declining to join other progressive people who are not only praying for themselves, but for others, and are also working with their fellows, in a collective capacity, to abolish environments in which poverty, vice, crime and disease do thrive, and to inaugurate other environments which make for intelligence and morality. Yes; there are "extremists" among Socialists, I freely admit, and I have a suspicion that there may possibly be a little sprinkle of extremists among the New-thoughters.

Write me down, Mr. Editor, as being for the "reformation of the individual" man, and for the removal of bad environments as well. The wise farmer does not depend alone on good seed. He has a care about the soil and other conditions necessary to produce a good crop.

He who would develop his own innate goodness must assist his fellow-man in developing his.

R. A. DAGUE.
Alameda, Cal

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents.

"The New Life." By Leroy Berrier. Eminently suggestive along the lines of "new thought." Excellent in tone and [illegible]. Price, cloth, $1.

WILL POWER VERSUS OBSESSION.

Views of Various Writers—A Medium's Painful Experience, Illustrating the Kaleidoscopic Character of Spirit Return—The World Advances, at the Same Time Encountering the Good as Well as the Bad.

In the present symposium of our earnest, liberal Progressive Thinker the common belief of Spiritualists is being clearly defined; here we find Lyman C. Howe specifying important points of agreement, one is that, "All varieties of spirits exist after death and are liable to share in the communications received."

Mrs. Mary T. Longley adds "The subject of obsession I consider important; I think that nine-tenths of our experienced Spiritualists believe, with reason, that human beings who are malicious on this earth tarry a period in earth's atmosphere and torment sensitive mortals," therefore obsession can properly be called a common ground of belief.

Spirit John Pierpont, Faraday and a host from the spirit realms do know of, and have taught the facts concerning obsession; all the testimonies compiled in the many books now published on obsession are actual experiences, by conscious intelligent persons; therefore, obsession is not only a belief, but a knowledge.

Hudson Tuttle says: "A spirit may be in error, misinformed and prejudiced, just the same as before leaving its earthly body."

Read Dr. J. M. Peebles' and Walter DeVoe's books on obsession, and Dr. G. Lester Lane's experiences direct and indirectly through his patients.

All Spiritualists hold the common belief that truthful, intelligent spirits do communicate and control for the unlifting of humanity, and Faraday says, "That by the same law as come the good, so come those of evil intent," the motive being as different as the motive of the honest college professor from that of the criminal holdup.

A July issue of your excellent paper contained a most important article on the "Will as a Remedial Power in Cases of Obsession," one that should be in the hands of every developing sensitive, and yet the noble author was compelled to seek aid beyond the power of her own will aided by mental science.

In the case of the author, Nora Batchelor, I find almost a duplicate of a Mrs. N., of Boston, whom I interviewed two years ago, and who had prided herself that she could not be hypnotized or impelled to do anything against her will, a claim made by that majority who do not fully consider the facts in case of obsession.

Mrs. N. had attended lectures, seances, and sat for development, attained to spiritual sight and hearing, had found her ideal religion, one of knowledge, spirituality, love and immortal life.

A change of location became necessary, but the new environments seemed to possess an unhappy, intangible something, an uncertainty as to her spiritual sight and hearing arose, then a restlessness, a fear, and yet she began to be impressed as to the smallest duties of the home, but unsatisfactorily, all the happy, loving trust, the peace of mind and former bright anticipations seemed blotted out.

The presence of strange, shadowy beings dwarfed and malicious in thought, began to be sensed.

Mrs. N. had only heard of the true and beautiful from the lecturer and seance room, or with her own spiritual vision, and the truth that death does not change the evil-minded, nor law, nor God withhold them from using their will power upon sensitives, burst upon her consciousness with terror.

All her power of will to oppose, command, persuade, or reason, they scoffed; she was unable to lay hold of them and force them to leave, or to cease their talking, she was told, "that they were there first and meant to stay or go when she did."

The reading of beautiful literature, became as blank, as soon as read, names and placing of articles could not be remembered, the brain cells were being injured by a current like force concentrated on the brain and spine, allowing of but little sleep.

At times the nerve, or vital fluid seemed to be drawn from head and chest as if invisible mist, depleting her strength.

This is a condition that is never taken into account by those declaring there is no such thing as obsession, that a person cannot be impelled against her own will, nor do they remember that there are many wills operating against her lone will. Could Mrs. N. resist a half-dozen hold-ups and vanquish them?

When through days and nights of such mental contest and physical pain, walled in as it were by such persistent cruelty, holding on to consciousness, she was merely existing.

Those who have never had to cling to consciousness that they might be conscious at all, with the fact in mind that when consciousness was gone, what the world thought to be Mrs. N., would only be the concentrated will, consciousness and deeds of these evil-minded beings controlling her, those who have never looked at obsession in this light are in no way fitted to criticise. Mrs. N. had been impelled to hear, to think and to do things against her will.

Listen to the testimonies in our court rooms, men and women testifying, "I felt impelled to do so and so. I did not wish to." It was relief from the unseen forces, that was needed, and not a loathsome cell.

Like did not attract like, for Mrs. N. was spiritual and honest.

Nora Batchelor with all her self-assertion of the divine within and her just right to life, health and happiness found the necessity of something more than will power.

In Mrs. N.'s case Dr. G. Lester Lane was called to her aid, and with the cooperation of his spirit physicians and Oriental healers the destructive malicious obsessing forces were made to desist and depart, the depleted mind and body were restored to normal health, the spiritual sight and hearing made possible, to the unspeakable joy of Mrs. N. and the dear departed who had not been able to protect her from the spirit side.

Mrs. N.'s gratitude and praise for Dr. Lane and his noble, loving spirit coworkers was unlimited; she became able to see their methods of healing, the spiritual colors and chemicals used, the white healing vapor supplied by the Orientals, and sensed their kindly advice for her future.

The instruction and kindly advice given free by the Doctor are well worth the taking of a course of treatment to acquire.

The very atmosphere of this kind doctor and his lovely psychic wife and their spirit guardians fill their home with an atmosphere not of this earth, only in its transplanting from spiritual spheres, a spiritual oasis 'mid life's materiality.

To any one who may be suffering from annoying spirit forces, or any nervous ailment aside from spirit influence, I would advise them to seek restoration from some tried and true specialist.

The success of the will versus obsession, depends upon a [illegible]

SOUTHERN CASSADAGA.

Spiritualist Camp-Meeting at Lake Helen, Florida, February 4 to March 18, 1906.

As the fall advances, the people are hastening from the north and west to the "Land of sunshine and flowers," especially to the genial climate of this charming winter home.

In preparation for the hundreds to come, a number of new cottages for rent are being builded, and additions made to cottages already erected.

Mr. Bedell has about completed a four-tenement house on the Stevens property. He is also putting down an artesian well for the new village springing up just north of the gate. The Bedell family have remained on his orange grove all summer.

Mrs. Hurley's house on Prospect Heights is well advanced.

Mr. Bartholomew has a cozy cottage of three rooms ready for rent, in addition to his two other cottages.

Lake Colby is full of water, and the fleet of boats is ready for the lovers of moonlit nights.

Mrs. Pratt's cottage on the Huff Peninsula, has been begun.

The dining-room of Hotel Cassadaga has been let to Mrs. Sherman and Mrs. Lloyd.

Mrs. Huff has had the hotel well renovated and it is now ready for guests.

Mrs. Haviland has a gem of a cottage on the Stevens property, next to the gate fence.

The new Beckwith cottage is occupied by a tenant, as Mr. Beckwith will not be at camp this season.

The bicycle path of clay has been completed from camp to Lake Helen village, where it joins the one running to DeLand. Riders should bring their wheels; both ladies and gentlemen. Bicycle riding is popular in Florida for both sexes. Clyde steamships carry wheels free. They need not be crated.

Mr. F. J. Norman, with his children, are living at camp.

Dwellers at camp write that the weather is superb—the health of the people is good—and no malarial conditions have been observed the past summer.

Mrs. Philbrook has a neat lawn and beds of flowers around her pretty cottage, which have attracted the admiring attention of visitors the past summer.

Mrs. Fisher and friend will occupy rooms in her cottage, as well as Mrs. Bacon.

People who intend to keep house, should engage rooms early, as the demand is large. Address for rooms in Apartment House, Mrs. J. D. Palmer, Willoughby, Ohio; for sleeping rooms in Brigham Hall, address Mrs. Sarah Brigham, Fitchburg, Mass; for new cottages address H. M. Clark, Lake Helen, and Mr. Bedell, same place.

Mr. Johnson, the builder, has completed a six-room house on the Stevens property and moved in. He is now engaged in building a cottage on Prospect Heights for W. E. Greenwood.

H. M. Clark sails for Florida with a large party Oct. 31. He will erect another cottage on Prospect Heights.

Mrs. Spencer is boarding the carpenters at present.

Some twenty-five people from Lily Dale, N. Y., are expected in November.

Mrs. Elizabeth Thompson is to have rooms with Mrs. Hardenburg in the Bond Cottage.

Arthur Underhill and son are at camp, the son attending school at Stetson University at DeLand. Judge Underhill is much better in health, and intends to spend the winter at camp. His daughter, Mrs. Fogle, will accompany him.

The proposed rose garden near the hotel has not yet materialized, but probably something will be done next month. Some shade trees ought to be set out around it this fall, as this is the best time in the year for such work, and the roses will need shade from the scorching effect of the summer sun.

The store has been moved back of the Apartment House, and is now used for a carpenter's shop.

Herbert Hallily has recovered his health and is working for Mr. Bartholomew.

My excursions for November, sail November 10, 21 and 28. The Apache will be used for the first two and the Comanche for the third. These ships are all first-class, very safe, and elegantly appointed.

Write me for special low party prices and other information, enclosing four cents in stamps for postage on folders, etc.

H. A. BUDINGTON.
91 Sherman street, Springfield, Mass.

ABRAHAM LINCOLN.

His Farewell Address on Leaving Springfield, Ill., Monday, February 11, 1861, to Go to Washington,, to Be Inaugurated President, Delivered on the Car Platform in Springfield, Illinois.

Friends:—No one who has never been placed in a like position, can understand my feelings at this hour, nor the oppressive sadness I feel at this parting.

For more than a quarter of a century I have lived among you, and during all that time, have received nothing but kindness at your hands. Here I have lived from my youth until now I am an old man. Here the most sacred ties of earth were assumed; here all my children were born, and here one of them lies buried.

To you, dear friends, I owe all that I have, all that I am. All the strange chequered past seems to crowd now upon my mind. To-day I leave you. I go to assume a task more difficult than that which devolved upon General Washington. Unless the Great God, who assisted him, shall be with me, and aid me, I must fail. But if the Omniscient Mind and the same Almighty arm that directed and protected him, shall guide and support me, I shall not fail—I shall succeed. Let us all pray that the God of our fathers may not forsake us now. To him I commend you all. Permit me to ask, that with equal sincerity and faith, you all will invoke his wisdom and guidance for me. With these few words I must leave you, for how long I know not. Friends, one and all, I must now bid you an affectionate farewell."

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A SYMPOSIUM.

Suggested by Dr. Alex. Caird, of Lynn, Mass.

Massachusetts steps to the front and demands a hearing. Alex. Caird, M. D., an influential Spiritualist, suggests a Symposium on an exceedingly important subject. It will be inaugurated in his special honor as a leading and highly respected Spiritualist of the Old Bay State, one who is constantly working for the spread of the Truth as manifested in Spirit Return.. It will prove especially interesting, suggestive and valuable to every reflective mind.

The Important Question.

What Does Spiritualism Teach That Spiritualists Believe in Common?

The Eminent Sar-gis Expresses Hir Views.

To the Editor:—Your letter asking a contribution to a symposium as to Dr. Caird's topic, "What Does Spiritualism Teach That Spiritualists Believe in Common," has been received, and of course it is flattering to be deemed eligible to that class. But to write even to satisfy oneself requires to be in the mood. But of late the Spiritualistic atmosphere has been so charged with insolubrious gases that a smothering feeling is felt when trying to treat the subject by writing. And if what follows may sometimes seem to wander from the text it must find excuse in this condition.

You say "the secular press is stealing our thunder." No, not our thunder, but are giving the thunder of our facts, minus the depreciation that is too common in our own circles. The ill-concealed war on mediumship will kill the "movement," unless the "secular" press rescues it by giving its facts and incidents.

And in this is a hint for mediums: If mediums would organize, even so far as concert of action in that direction, and by an understanding with the press to give their reports of seances, as news, they would give a "boom" to Spiritualism such as the most optimistic have not dreamed of. The way is open, for at last the press has given a hearing by printing the news as to Spiritualism as of any other matter of public interest, and there is not a city in the country with a daily paper but would give the reports of mediumship—as news—divested of course of advertising features. As to "frauds"—the average reporter would see to that with a discrimination and efficiency to which the present method is crudeness itself. Such a course would soon bring the platform and "Rev." managers to terms.

Our enemies—the priesthoods—get all their ammunition for offensive attack from our own wranglings—platform and press—but a short application of this remedy would settle the trouble for good.

As it looks to the subscriber, the consequential bigotry that now openly decries mediumship is the beginning of the end if it is encouraged by the channels through which the modern public is reached.

The "fraud" question is not for discussion here. Enough has been and is being written on that subject to give a healthy mind an aggravated case of dyspepsia. The supercilious fling of the agitators: "Do you advocate condoning fraud?" is simply the insult of a shallow mind and cannot be fittingly answered beyond arm's length. This cry is as old as the cracking of the toe and knee joints of the Fox girls. Its too often effect is to disparage mediumship and discourage mediums, and no one of the sponsors for it can put their finger on a Spiritualist who ever favored it.

But aside from all this, there is a serious side to it. Every article in the Open Court has been read, also those before the Court of Appeals, those even when the courts were in vacation. And truth, from this standpoint compels the statement that never has been aggregated so much crudeness as to spirit phenomena in twenty-five years' observation, experiences and familiarity with it.

Ignorance is a harsh term, and should not be used toward people who as a rule are honest and intelligent, many of them persons of culture and refinement. But any one who has given time and a wide investigation, with experience as to phenomena, could not fail to be impressed with the want of knowledge manifested by many who for years have been accredited as teachers of our rank and file. The evidence is innate in their writings. A man may make an address full of learning and culture, but as a teacher of the conditions of mediumship, as barren as an almanac.

Particularly is this true as to materialization. The popular concept as to this phase is so absolutely material as to eliminate the element of spirit agency altogether. That the one is from and of the other is to them unthinkable. There is only one way to the understanding of this phase—long, patient observation, opportunity and study.

In the first place, spirit manifestation and mediumship are indissoluble and inseparable. The one cannot be without the other. Materialization is not from the volition of the spirit manifesting alone, but reinforced by the elements or conditions in the medium—the temporary growing out from the stable form. The whole process is chemical, and like all visible compounds must have the needed elements in the proper proportions.

Thus, when the spirit form that came from Dr. Monck's form was given an apple and bit into it, the mouthful bit off by the spirit form came out of Dr. Monck's mouth. To the student and investigator of experience this was the natural and inevitable result, but to the average discusser of fraud it is as inexplicable as the corona of the sun to the smoked glass observer of an eclipse. And now as to the manifesting of phenomena:

Suppose it comes to the ear by words. To utter words requires a larynx. No power on earth can talk without a larynx. The "control" will tell you he "borrows" the vocal organs of the entranced medium. This has been told ten thousand times, yet to the general it goes in at one ear and out of the other.

Again, words come from the trumpet? Why? Because the walls of the horn help to concentrate substances to materialize a larynx. In this case the power to form is "borrowed," instead of borrowing the already formed organ as by the control. The writer has seen one of those long club gourds used as a trumpet and as satisfactorily as the most elaborate manufactured ones. Independent voice mediums are rare, having the power to form the larynx without the aid of the trumpet, but those familiar with Mrs. Hollis-Billings or Louie Lowe, know how marvelous and superior is this rare form of mediumship.

As to slate-writing: So open, so free from criticism is this form of manifestation, that the crusaders have not yet attacked it, although a foot-print here and there shows it is only a question of time and sympathy, which is being sedulously cultivated.

But to return: Materialization, so-called, is essentially a matter of power, depending upon the force the spirit chemists can obtain from the medium and the circle—the storage battery in other words. This force varies of necessity on each change of the sitters. The condensation of substance to produce form is as a rule within the aura or atmosphere of the medium, where it can be utilized free from the impinging aura of the sitters. This is why so large an aura is required between the circle and the cabinet—the latter serving the same purpose as the walls of the trumpet—condensing substance.

Again, the most unripe mentality ought to realize that a materialization must traverse all the stages from the invisible to the tangible. Your fire-poker came from the ore and in that form it is unknown. It may cost you from a shilling to a dollar according to the skill and knowledge employed—but the cruder one is not necessarily a spurious article.

Manifestation, they tell us, is simply a matter of force or power. We measure force by units we call horse-powers. When we wish increased results we increase the horse-power of our machines. Precisely analogous is spirit power in all physical manifestations. One unit may produce a rap, five a hand, ten a face, twenty a form. And the power of persistence of this form and the more or less perfectness of manifestation is just in proportion to the units available from the conditions of the circle—or the storage battery may supply. This explanation ought to be material enough for any one to comprehend. Spirits are but people and they manifest in conformity to nature and its laws.

And now about "toggery." Lace-making, as it is called, was a very common and one of the very earliest physical manifestations, as by Honto in the seance of the Eddy brothers. Its evident lesson was the ability and facility of spirit chemists to change the form of substance or fabrics—a handkerchief being transformed into lace or similar appearing thing of ten-fold the original size, and reproduced in its original integrity. This has been manifested before our eyes for more than fifty years, yet its obvious purpose has not been apprehended by the two-seance philosophers, who strangely persist in treating spirits as beings without sense or purpose—a sort of puppets who pose in queer pranks for show purposes and our entertainment. Such minds fitly furnish the very fallow ground for fraud.

And again, why is white the predominant color of drapery in materialization? Because white is the normal or neutral color. In the earlier stages of the planet before the sun exercised so potent a force as now, white was the color of vegetable life—of all flowers. It requires a force to produce the chemical combination that makes colors. White has always been an emblem of purity, because it has not been subjected to influences that modify primal conditions. Yet the fault-finder has never got along that far as to nature—and spirit is very close to nature and its manifestations always lessons—if we so take them.

Suppose your friend who died at eighty years comes to you, and you have him in your mind at forty? Unless he comes as in your mind it is a fraud. Our magazines are prolific in biographical sketches of noted men with photographs at ten-year intervals—no two of which would be taken for the same man by a stranger. And compare the young Queen Victoria with her long hair smoothly combed down the sides of her face and in hoop-skirts, with the matron Queen of the anniversary year. Recognition of spirits is subject to these conditions. Time and time again when suggestion was made as to how the presentation differed from the memory, has change to more familiar personality been made. Yet all these things are overlooked—or were never within the experience of the rusher into print. Expose on the instant the medium or the pretended medium detected with "toggery," but first be sure you have at least some knowledge of spirit power or that of the transformation.

For example: Here is an experience absolutely exact in every detail. Sitting in an open double parlor, in broad sunlight, at two o'clock of an August afternoon, with every window and door open to the street end rear of the house, with the thermometer in the eighties, with no intent or expectation of a "sitting," talking socially with a lady, mediumistic but not a professional medium. A change in her features began to show. To the inquiry if she felt anything unusual, the reply was "no." As the change involved one feature after another and the fact was told her, she simply replied that the observer was trying to be funny. And when at last she had entirely disappeared and an old man, semi-bald, gray hair, mustache and beard had taken her place, she laughingly insisted that the observer was jesting.

It was then that the overshadowing influence spoke, in a strong masculine voice and in a foreign accent: "I must now entrance the lady, so as to talk with you." And he did for many minutes. He stated that finding conditions unusually favorable he wanted to show the observer an example of materialization and transfiguration, only the same in degree of power, so that all skepticism in his mind might be removed. He then said that if the lady had more materializing power he could present himself as he was in life, six feet tall and sixty-two years old. After farther conversation he said he must retire, but not abruptly so as to shock the medium. Finally he said: "Place your hand on my shoulder and see how quickly I will disappear and your hand rest on the lady." Which occurred as he said.

Now, the observer had before him an example and illustration of both materialization and transfiguration, and their explanation by the spirit operator, under conditions absolute and all unexpected. The lady was entirely in her normal condition as the changes were taking place, wiping her face with her handkerchief, as the air was warm and sultry, and laughingly insisting she was being jested with—until entranced. But here was a man in her chair, with coat and other garments of man's apparel, while the woman with a full head of hair, no gray in it, fresh, blonde complexion, in a light summer dress, had disappeared as completely as if out of the room. These are the simple, unadorned facts.

Now, had the lady been in a cabinet, and brought out thus transformed, and the observer had put his hand on the old man's shoulder—or "grabbed" him—and rested as it did on the lady—and then what? This is a good place to refer the matter to the imagination of the reader. The two-seance tester would go wild at such an overwhelming exposure of "fraud."

That such things are, or may be, should make investigation into phenomena the business of cool-headed, well-balanced men and women, with at least some appreciation of what spirit power and mediumship means, and how impossible the one without the other. Without the lady, the spirit would still have been invisible—and the lesson lost. But the blending of spirit force and mediumistic chemical elements enabled the one to make himself by a change of the conditions of feature and clothing of the one displaced. The how cannot be ascertained in a hot room at a camp meeting, crowded with people to whom spirit coming is simply a show to which they have bought tickets of admission.

It may not be out of order to say that in a fifteen years' familiarity with the mediumship of this lady this was the only time a materialization was ever witnessed through it, and she said the only one ever mentioned by any one. Another very interesting fact.

Now, this may seem wandering from the Dr. Caird text—all contributions to which have been read up to date, but under all that and like discussions lurks those of mediums and their work. Nor is what is here said any attempt at "condoning fraud." If there is anything odious over the ordinary it is simulation or assumption of spirit manifestation by anybody, medium or fakir. But until the platform deals exclusively in discourses, lectures and expositions original with the speaker, clear of plagiarisms, it should be modest as to faults that have no greater motive than desire for popular applause and patronage.

A little matter in parenthesis—which is often the best part of a speech. There is a sort of superior class among us who decry anything but "cultured talent" on the platform—such as the "Rev." people. To this class Indian controls are anathema. They never stop to think that the people who go over to the spirit world are those who come back, and that the Indian has been going over for ages before the Spanish butchers discovered them. But to the parenthesis:

By the journal of the Lewis and Clarke expedition, of October 14, 1804, they were in camp on the upper Missouri river in what is now the Dakotas, in the country of the Rickaree Indians. This is the extract from their journal: "One of the soldiers, tried by a court martial for mutinous conduct, was sentenced to receive seventy-five lashes on the bare back. The sentence was then and there carried out. A Rickaree chief, who accompanied the party for a time, was so affected by the sight that he cried aloud during the whole proceeding. He stated that his people never whip even their children at any age."

What a contrast is this to another record: Proverbs 13:24, "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Also Proverbs 23:13-14, "Withhold not correction from the child, for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." Let us be frank and honest—which of the two is to be preferred as a "control" in this twentieth century, A. D.—the Rickaree Indian chief or Solomon? But this is only a parenthesis.

Mrs. Clara Watson scores religion with a force that is almost religious in itself. But Dr. Caird wants to know what we "believe" in common. The two are almost synonyms. Religion consists wholly in belief, and belief is simply credence, trust, opinion, faith. Neither has any anchorage in knowledge, but in essence are without knowing—speculation. What is knowledge or to know, is to comprehend a fact, a certainty, without doubt—demonstration.

Now, what are we asked to do? To pass over the facts of phenomena, of demonstration, and agree to organize on what outside these facts we may think probable. This is simply what all the religious organizations in the history of man have been trying to do, with the success we can see. Can we do any better by patterning after their methods?

As Ervin A. Rice so forcibly says: "Spirit Return" is the only common point of belief among Spiritualists. And it is so because demonstrated. And while E. W. Baldwin says there are many things we have in common, yet "the corner-stone of the faith is mediumship." Without it and the heavens would again be shrouded in darkness." True as the stars.

Mrs. Longley says in effect we can all agree to disagree. That is about what we are doing. And if only those disagreeing would be less disagreeable things would be better.

Now, everybody who reads, observes and thinks dispassionately knows that the mental emancipation of this age, in so far as it has progressed, is due to the mediumship of Modern Spiritualism. But for it the human mind would still be in the shackles of a god idea that shocked the Rickaree chief the first white men he had ever seen. When will our organizations see what is needed? More mediums and their restoration to their original status in the "movement." They can see what the discussion of "fraud" has disclosed—that is two facts: (1) That there are persons who for gain simulate mediumistic phenomena and deceive some very good, but very credulous, ill-informed people.

(2) That many who discuss the matter in the public prints are of this ill-advised, inexperienced class. To remedy this condition is not to deal in epithet and to the great outside world throw discredit on mediumship, per se.

If, as all agree that "Spirit Return" is the common ground, the key to universal concord, then it is absolute that it is only by and through mediumship that this Return has been or can be demonstrated. The business of organizations—as mediumship is a thing of persons who have to live, as all live—is and ought to be first the care and conservation of mediumship and mediums. When this condition is restored, the millennial time in our ranks will come again.

And to close—what is this Return? The spirit man is as he was here. The demonstration is, and logically ought to be as varied as are the returning dead, and as the living visited. No two minds in all the universe are alike—be it the living or the dead. To convince the living man the evidence must meet his mental demand. To meet the demand the dead man must come as his capability will allow. This is the mutual situation in Spirit Return. The Return must meet the demand of the party to whom it is made. Unless it is so the visit is vain. And who is to decide? Is it the man who knew the dead man, or the spectator who knew neither of the parties? This covers the case as to a majority of the criticism that seeks the use of types.

All the organizations that ever existed or can be devised cannot alter that fact—it is fundamental and organic. Some minds may be reached by forensic methods from our platform—but that only incites belief. The vast aggregate must have proof palpable. And that proof must be through the senses and with mental endorsement. Common agreement on these lines organizes itself.

SAR-GIS.

THE LATE N. S. A. CONVENTION.

A Commendatory Review of Its Work, by Moses Hull.

At this date, October 21, though tired out, I am filled with the spirit of the convention just closed. It was the largest, most harmonious, and in every way the best convention the Spiritualists ever held. The beautiful, progressive and thorough-going city of Minneapolis is just the place to hold such a convention. The Spiritualists of Minneapolis, St. Paul and surrounding country are just the people to entertain and take care of such a convention. The Spiritualists of Minnesota, and especially the members of the state association, well officered as it is, are wide awake, and ready for almost any emergency.

Bro. E. W. Sprague said in his little talk at the general reception on Monday night, before the regular convention began, that he had it directly from the psychic side of life that this was to be the best convention the Spiritualists had ever held. He was right. It was the largest, and in every sense of the word the best convention I ever attended.

The Universalists, the Woman Suffragists, and, I believe, the American Sunday-school Union all held conventions in Minneapolis while ours was in session. All exchanged greetings with us. The Universalists sent a Rev. Mr. Rose to our convention to make a speech to our people, in exchange for one of our speakers, I believe, who went and spoke to their audience. I happened to be on our committee on resolutions, which suspended work long enough to hear Mr. Rose. One cannot well imagine a more eloquent, rhetorical and logical speech than this man delivered. Nothing ever came from a Spiritualist speaker in the directions mentioned, that excelled this address. It set me to longing more than ever for an educated ministry in our ranks.

Right here I am reminded that the world of Spiritualists is becoming interested in the Morris Pratt School. President Barrett made a fine presentment of the school and its needs in his report. The committee on the report gave the school a place on the program. After making a few remarks myself, I called upon Rev. Will J. Erwood, who made a telling speech in behalf of the school, then John D. Vail, another of our trustees, and our auditor, said he had spent over two months in examining our books from the very first to the last item of receipts and expenses, and that the books were not kept orthodoxically, our secretary, Mrs. Stewart, not being an experienced book-keeper, but he could not find a mistake of even one cent in the books, nor could he find one cent of misappropriation of funds After remarks by Mrs. Stewart and others, Attorney Willing, of Iowa, after a few eloquent remarks, moved that the N. S. A. appropriate five hundred dollars to assist the Morris Pratt school in its work. Attorney Hulbert, of Iowa, moved to amend by raising the appropriation to one thousand dollars. The amendment carried, and the Institute is one thousand dollars better off as a result. Our secretary, Mrs. Stewart did yeoman service both for the school and the N. S. A.

The resolutions passed by the Association had the true ring and embraced a variety of subjects. After affirming that our cause is based on the demonstrable facts of spirit life, and communications with the denizens of that life; that the facts and philosophy of Spiritualism have enlisted the attention of the learned people of the world, and that Spiritualism is being accepted as based upon fact, we hereby declare that we are proud to proclaim its rapid progress in bringing this great fact and its resultant philosophy to the world.

The resolutions began by affirming the existence of a spiritual world filled with spiritual things and peopled with spiritual beings who were as tangible in their world as we are in ours; that we can become so spiritually developed as to come in touch with those things and that people. Spiritualism is a religion which works for every good for its devotees. A practical application of Spiritualism provides for the material wants as well as for the spiritual wants of those who are in need.

These are followed by strong resolutions on education, and particularly endorsing the work of the Morris Pratt school. Capital punishment, wars, and the cultivation of the war spirit in our schools, were condemned as something which were calculated to keep up the spirit of war and murder. A resolution followed these urging a systematic course of reading, to be pursued under the management of a wise committee for the use of the home and of small churches and societies where regular speakers cannot be had. In fact a committee was chosen by the convention to prepare such reading matter as would build up Spiritualism in the minds of those who read or listen to such reading. Equal suffrage without regard to sex was the subject of another resolution. The spirit of commercial mediumship, and of societies looking more after the dollars than after the good of the people was condemned in further resolutions. Other important resolutions were passed, but I do not at this moment recall them.

The night meetings were so large that it was with great difficulty that we could get all into the house that came determined to hear. Some nights the crowds could not be accommodated. The last night I personally know that hundreds were turned away for want even of standing room.

All went away from the convention, so far as I know, determined that their own Spiritualism should in the future be more of a working factor than it had ever been before.

Our president, vice-president, secretary and treasurer, together with the whole board of trustees had failed to give perfect satisfaction, so the association determined to elect them again and give them another year's trial. The result was a re-election of every officer.

I cannot close this letter without congratulating everybody that The Progressive Thinker is to publish a report of the reports of each officer and servant of the N. S. A., and then re-issuing that report in pamphlet form. I shall be disappointed if the pamphlets containing these reports are not scattered like autumn leaves. The N. S. A. holds its next convention in Chicago.

MOSES HULL.

LAW RETRIBUTIVE.

When she touched those little ringlets
and those little hands she kissed;
When she pressed them to her bosom
with a love that can exist
But within a mother's spirit, did she
think they e'er would turn
And in cold and cruel actions all her
tender feelings spurn?

As she watched them and grew weary
thro' each night and livelong day,
Did she ever think another could entice
her babes away?
Did she think the love they bore her
could be smothered by a kind
That is only fit for mating in the youthful human mind?

When she rubbed their little bodies,
and she pinched their little toes,
Did that mother ever wonder or for e'er
once pre-suppose,
That her sacred, tender feeling, and
her loving words and thought,
To her babes grown into manhood,
would be wasted, would be naught?

Oh, how cold must be the human, aye,
how callous to the core,
Who in passion or in calmness turns a
mother from his door!
Such must sometime, in full justice, be
rewarded for his crime,
And be taught a loving mother is a being most sublime.

Ev'ry cloud of gloom and sorrow, ev'ry
sneer and ev'ry spurn,
He has cast upon his mother must upon
his life return.
Ev'ry tear of pain and anguish he has
caused her soul to shed,
Shall return in bitter sorrow in due
time upon his head.

T. WILKINS.

GREAT POWER AT SMALL COST.

Some Pertinent Reflections on Criticism, by the Chicago Chronicle.

There is only one way in which the investment of 2 cents gives the investor the right to visit unsparring criticism or condemnation upon the conduct of a business involving an investment of hundreds of thousands of dollars.

When a man buys a copy of a daily newspaper he feels that he is ipso facto entitled to expostulate with the management of that journal when its editorial policy does not conform to his views.

In many cases it is probable that the critic does not even make the preliminary investment of 2 cents, but acquires his right of censorship vicariously by reading a newspaper for which somebody else has paid 2 cents. As a general thing, however, we may concede that the 2 cents has been invested and the right of review thereby acquired.

Thereupon the investor proceeds to exercise his prerogative of telling the newspaper management wherein it is wrong.

"I have read your paper for ten years"—which may mean ten days or ten minutes—"and I have usually found it safe, sane and sensible. In this morning's issue, however, I find an editorial article which is the climax of imbecility and dishonesty. I refer, of course, to the driveling disquisition on"—anything from the tariff to the weather which does not meet the complainant's views. The critic has paid his 2 cents and proposes to get his money's worth. Every editorial office in the country is familiar with the proposition.

Sometimes the critic is moderate in his reprehension; oftener he is savage and unsparing in his denunciation of what he deems a journalistic departure from the path of rectitude in any matter than can be mentioned. The 2-cent investment has armed him with plenary powers in the way of eversight and regulation. Woe to the editor who falls short of the high requirements of the investor.

Of course the critic would not dream of carrying out his policy of severe criticism under similar conditions in other directions. He would not, for instance, having bought a pound of butter at the corner grocery, proceed to snake a minatory finger under the grocer's nose and inform him that his religious views were heretical and damnable. He would not consider himself warranted in denouncing the milkman's political beliefs by virtue of having bought a pint of milk from that tradesman. His mission of criticism and regulation is confined to the newspaper, and he acquires his authority by the payment of the 2 cents. Was ever such a valuable privilege acquired at such a small price!

Yet the critic of newspapers is all right—bless him! If he sometimes contributes to journalistic entertainment he also affords an occasional index to public feeling. His impulses are usually commendable, and if his language is frequently somewhat tinged with asperity we must credit it to the strength of his convictions.

At any rate, we shall always have him with us so long as he has the necessary 2 cents to establish his authority or so long as he can get hold of the newspaper which has cost someone else 2 cents. Tradition and precedent have made him the supreme censor.

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Or the Future Life According to Science. By Louis Figuier. Translated from the French by S. R. Crockee. A very fascinating work. This fine volume might well have been entitled Spiritualism Demonstrated by Science. It is written in that peculiar interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author says: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhumans and the inhabitants of earth." Price, $1.50.

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THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year..... $1 00
Six Months..... 50cts
Thirteen Weeks..... 25cts
Single Copy..... 5cts

REMITTANCES:

Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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SATURDAY, NOVEMBER 4, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

Valuable Geological Facts.

A learned writer in the Scientific American says:

"The Horseshoe Falls, at Niagara, has receded more than 260 feet within the memory of living men, and is now advancing at the rate of 500 feet in a century."

This advance will equal a mile in a thousand years. Continued at that rate of recession in from 22,000 to 25,000 years, where now is Lake Erie, will roll a mighty river, an expansion westward of the St. Lawrence to Toledo, possibly to Detroit. The wide expanse of waters will be narrowed to a broad channel while probably lesser lakes will mark its course. The general bed of the old lake will show cultivated fields, with flocks and herds; and the banks of the new river will be dotted with populous and prosperous cities and homes of a highly cultivated people.

This is projecting unwritten history by a single bound a little way into the future, and applying our knowledge of the past to what is to be.

The whole surface of the earth is a history of the eternity that has been. Hills and mountains upheaved by internal fires, show the erosion of waters which have dashed upon their sides, the rivers bearing the debris to the ocean, and silting up its bed. Continents have gone down, and others have emerged from the watery abyss. Nothing is stable. Tennyson, in his Memoriam, has rendered the idea:

"There rolls the deep where grew the tree.
O earth, what changes thou hast seen!
There where the long sea roars, hath been
The stillness of the central sea.

"The hills are shadows, and they flow
From form to form, and nothing stands;
They melt like mist, the solid lands,
Like clouds they shape themselves and go."

Every grain of sand the wide world over, or in the depths of the ocean, is but the fragment of a rock, broken in pieces by the crushing waves, rock dashed on other rocks, producing sand and dust as the ultimate. Every particle of salt held in solution by sea or ocean came from disintegrated rock. The minerals, all of them, seem to have been laid down by electrical action, originally, like salt, held in chemical solution. The same is true of the lime-rock and gypsum. Marble is but melted and granulated lime rock. The beds of coal, whether anthracite, bituminous or lignite, are remains of ancient forests, prostrated by wind or wave, and buried for countless eons by drift and ocean.

Thus a very feeble conception of the eternity of years which have been. They suggest the eternity that lies before. The 6,000 years the Bible relates since the dawn of creation are but the minutest fraction of time compared to the infinite whole.

It is well to keep these things in mind when the preacher is relating the story of creation; for though ten thousand Gabriels shall shout, "Time shall be no longer," this grand old earth will still revolve on its axis, will still swing in its annual circuit around the sun, obeying the primal law common to companion worlds, and roll on forever. Change awaits them all, and is ever going on, but destruction never!

What Does It Mean?

The National Daily Review of this city during an article headed "Study Aboriginal Tribes," telling of the tribe of Tarahumares, who are cave dwellers, who are represented as exceedingly primitive in their manners and customs, and residing in the Sierra Madres, of Mexico, who were lately visited by Prof. Carl Lumholtz, and reports:

"These cave-dweller Indians, like many other tribes worshiped the holy cross even before the conquest of Mexico by Cortes. There were three crosses worshiped by these Indians. One represented the sun, another the moon, and the third the planet Venus. They derived the cross from nature. It was conceived from the position shown by a man standing erect with his arms outstretched, forming a cross."

This is no new discovery of the emblem of the cross in Mexico. It is everywhere found among the ancient ruins, with proofs that it was venerated by the natives before the Spanish invasion, as it was among the Oriental nations of the old world many centuries before the advent of Christianity. It was a sign of victory, and as such appeared on the ensign at the head of the Roman armies when engaged in battle.

Ignorance supposes the cross first appeared as an emblem of Christianity. If so then Christianity must have antedated by more than a thousand years the birth of its alleged founder.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

It Puzzles an Old-Time Editor

The Progressive Thinker is a magnificent paper. I have been a subscriber to it since you issued the first copy. I like it better the longer I read it. I have been an editor and publisher of newspapers for thirty years, and how you can furnish such a splendid publication for $1.00 per year, and keep out of the hands of the sheriff, is a problem I cannot solve. R. A. DAGUE.

Alameda, Cal.

Possible Fountain of Church Frauds.

In a protracted correspondence several years ago with a prominent European scholar, well versed in French, he wrote in one of his letters:

"There are many French words, Grecianized, in the Pauline Epistles. They are so numerous we must infer the author of the original Greek from which the Epistles have been rendered into modern European languages, was a Frenchman, with an imperfect knowledge of classical Greek."

The writer then suggested:

"To thoroughly ventilate this subject requires the services of an honest, well-learned, and deeply read Frenchman, whose only ambition should be to gain the truth. It will be found modern European languages have been drawn upon, not only in the composition of the New Testament, but I find traces of them in the Septuagint, sufficient to raise a question as to its ancient origin."

The College of Sorbonne, at Paris, chartered by the French government in 1253, at the instance of an ecclesiastic, its object to educate youth for the Catholic priesthood, demands consideration when in search of stupendous church frauds.

Butler's Hudibras refers to the character of the Doctors composing the faculty of that institution in the distich:

"He a rope of sand could twist
As tough as learned Sorbonnists."

The professors of this college were resorted to for dogmatic opinions and decisions in canon law. The college was in active operation when the Council of Trent was convened in 1545, the object of that council, to defeat the Protestant heresy of Luther and his co-reformers. Its students were ever active in rendering learned aid to Catholicism. The professors justified burning at the stake Joan of Arc, as it did the massacre of St. Bartholomew. The Encyclopedia Britannica, vol. 18, p. 288, says: "The decisions of the Sorbonne were well nigh as authoritative as those of Rome."

The first works printed in France were from the press of the Sorbonne, which was established by Jean de la Pierre, prior of the university, in 1469. The first piece of printing which bore date, was on Indulgence, seven editions of which were issued to raise money to fight the Turks. Any crime was tolerated so the offender supplied the cash.

How much this ecclesiastical institution contributed in shaping Catholicism, commencing while the Crusaders were yet active, we cannot know. We do know it became so oppressive it was suppressed by the people in the French Revolution of 1789.

Was Paul invented, and were his Epistles written to supply a real want in Catholic literature about the time Luther entered the ministry? and is that literature false which half-learned scholars quote with self-laudation, confirming the antiquity of that ecclesiastical literature? Hardouin, near 200 years ago, said it was. Prof. Johnson reached the same conclusion, while yet ignorant of what Hardouin had written. And last, Hon. Alexander Del Mar, writing as a Christian author, confirms their statements.

As Spiritualists are not legitimately an engraft, nor a scion of Christianity it little matters what conclusion is reached, save as searchers for truth we are curious to know the facts.

Some Pointed Questions.

Any calamity befalling humanity, the preachers tell us is the direct interposition of Almighty God, to punish offenders for some infraction of his law. Lightning, wind, and wave, and flood, are represented as God's messengers to wreak vengeance on the guilty. The world was drowned, and nearly all life in it, because of the wickedness of the race; while Sodom and Gomorrah were wiped out because there were not ten righteous people in the cities. We have frequently noted how God seems to hate the churches, hurling his thunder-bolts at them, and sparing the saloons at their side, which should be offensive to any God.

All were saddened because of the late destruction of life and property in Calabria by an earthquake. Official reports to the Vatican from the bishops of the dioceses most afflicted, bring the mournful information the number of churches destroyed, or seriously damaged by that terrible act of God is 300, including seven cathedrals. Every church and every cathedral is reputed in church literature the dwelling place of God. Is he dissatisfied with those structures? Are they lacking in grandeur to meet his approbation? Or do they represent "tainted money" wrenched with unfeeling hands from the industrious toiler, at the bidding of priests, pretendedly to save their souls from purgatorial fires? Wherein are they different, save in greater magnificence, than olden heathen temples, wherein the worshipers of Jupiter assembled to pay their devotions to that pagan divinity?

The Better Way.

The daily papers bring the news that the women of Philadelphia are going to fast and pray on election day, for the success of Mayor Weaver and the defeat of the robber gang of politicians and grafters that have dominated the city for years past.

How much better and more effectual it would be, if the women might cast their votes to down the gang.

If the women could reinforce their prayers with their votes, their "effectual fervent prayers" would be vastly more effectual.

Briefly, this subject is worthy the study of all friends of reform.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price $1.

A Question of Science and Ethics.

Leaving out of view the question of the value and efficacy of vaccination as a safeguard against small-pox, is there not something absolutely inhuman and morally debasing and abhorrent in torturing innocent helpless animals for the purpose of assuaging the ills of human beings?

That our readers may fully understand the purport of our question, we will here state the methods employed to secure the vaccine virus, as set forth by an eminent London M. D. He says:

"They take a calf, strap it down to a table, so that it is absolutely helpless. The next thing is to scrub the stomach well, and after having scrubbed it, to shave off all the hair. After the calf has been scrubbed and shaved, it is cut in 100 to 120 places upon the stomach with a lancet, and into these places is rubbed the so-called small-pox virus. After it has been well rubbed into these sores, the poor creature is unstrapped and tied up in a stable, with its head to the wall, so that it shall not lick itself, for eight days. Some of you know what you have suffered from a single pustule on your arm. You know the irritation and the inflammation—fancy having 100 or 120 on your stomach with no opportunity of assuaging the torment!

"At the end of eight days the calf is brought back, and once more tied to the table, and in order to get the dirty decomposing matter out, the pustules have to be squeezed. You cannot procure the contents as you can from a child's arm, so the hard sores must be squeezed with iron clamps. Often the tops are cut off and the matter from the scabs scooped out; this filthy exudation is then mixed with glycerine, and used."

Does not this whole transaction strike you as inhuman, disgusting, and morally abhorrent?

And the serious question arises in every thoughtful and sensitive mind: Can that which shocks the finer esthetic feelings and the higher moral sense, be scientifically right?

GRAND RAPIDS, MICH.

An Encouraging Report of the Condition of Affairs.

The Grand Rapids Spiritualists Society of which Dr. W. O. Knowles is president and Mrs. Lou E. Johnson is secretary, is prospering gradually as the result of faithful and persistent labor in behalf of the cause of truth.

Dr. Edson A. Titus has been serving the society during the month of October, and his services are proving a great benefit to the Society. He lectures every Sunday at 2:30 and 7:30 and the eloquence with which his lectures have been delivered is appreciated by the society at large, and the interest displayed by the outside people will prove a benefit to the society financially and otherwise.

He seems to be possessed of the power of not only attracting people to him with his social nature but his higher spiritual development gives him a foresight over matters in general unusually manifested by the most of speakers. The harmonizing power which he manifests will no doubt, while he is here with us, elevate and place the Spiritualists of Grand Rapids on a higher plane of spirituality.

Having been a minister in the church in his early life has given him a large range of experience along spiritual lines, and with people in general, and his knowledge of the Bible and its spiritual interpretation seems to feed, broaden and spiritualize all who hear him. He seems to draw all the spiritually-minded to him, and the power with which he is surrounded is sensed by all who come in contact with him, and the Grand Rapids Spiritualist Society gives thanks to God and the angel world for his coming among them.

A message circle is held every Friday evening at the different homes, for the benefit of the society, at which Dr. Titus is present and takes part.

The Ladies' Aid is especially a model of business courage and push, working with zeal and method in every department of possible opportunity by which they may increase the fund for the building of the temple which Grand Rapids Spiritualism so much needs.

The general interests of the society are also in a prosperous condition. The Sunday and week-day services are well attended, and the outlook for the season's work is encouraging.

MARY PURCELL,
Corresponding Secretary.
Grand Rapids, Mich.

MOTHER DARLING, BROTHER TRUE

Mother darling, Brother true,
What is now this life to you?
You are through with pain and strife,
You are both in spirit life,
You have passed the harbor bar,
Is there aught your joy to mar?
As I sit alone at eve,
Visions fair my fancy weave,
Of your home beyond the tide,
Where your souls in peace abide,
Free from illness, want or pain,
There desires are not in vain.
All you wish for good and true,
In my visions, come to you.
Ah! your presence oft I feel
As on bended knee I kneel,
Praying that my life may run
Usefully till set of sun.
May I ever worthy be
Of the love you bear for me;
May my life down here below,
As I journey to and fro,
Be of use to fellow-man,
Doing all the good I can,
So that when my work is done,
At the setting of life's sun,
I can enter that fair land,
Join your happy, joyous band,
Journey onward by your side,
And in peace and love abide.
Watch and wait, I pray of you,
Mother darling, Brother true.

MARY L. BETTES.
Cuyahoga Falls, Ohio.

180! THEY COUNT 180!

for Something

In Swelling the Mammoth Subscription List.

A true Spiritualist of Ft. Worth, Texas, is a PHILANTHROPIST at heart and trying to do all he can in the cause of reform. He recognizes the great value of The Progressive Thinker in the fields of progress, hence he steps to the front and subscribes for ONE HUNDRED AND EIGHTY COPIES of the paper for one year. He read our special edition of twelve magnificent pages, and was no doubt very much surprised at the great amount of thrillingly interesting matter therein, and all furnished for the small price of 2 cents. He would like to see TWELVE SUCH PAGES issued weekly, and he realizes that in order to do that our circulation should be greatly increased. During the coming year many THOUGHT-PROVOKING PROBLEMS will be submitted to our readers, and you can not afford to be without the paper, unless you prefer to walk in the rear of the advancing column.

The Progressive Thinker is not like any other Spiritualist paper published. It has been a success all along the line. It is original. It is adventuresome. It explores new fields of thought. It tells some unpalatable truths. It is educational. It will increase the number of your brain cells, and make you wiser and happier in all respects.

If this Spiritualist can afford to send out ONE HUNDRED AND EIGHTY COPIES of the paper each week, can not YOU aid in the great work to the extent of hunting up one new subscriber? Now is the time to move. This gentleman wishes his name withheld from publication.

THE FUTURE LIFE.

Mrs. Lole F. Prior, Who Is Now at Work in Australia, New Zealand, and New South Wales.

Under the auspices of the Victorian Association of Spiritualists an address was given before a limited attendance at the Mechanics' Hall last night by the Rev. Mrs. Lole F. Prior, who for three years has been pastor of the Spiritualistic Church at Seattle, U. S. A. It had been intended that she should speak for only half an hour, and then give a demonstration of the future life, but the lecturess warmed up to her work, and kept going till 9:40 p. m. The demonstration was therefore considerably curtailed.

Dealing with Modern Spiritualism, Mrs. Prior said it was a religion. Many people who knew little or nothing about it preached against it, because they feared it might possibly undermine the corner stone of their orthodox creeds. They villified it not only ignorantly, but possibly maliciously. She simply would ask them to use their brains and think, and not let other people do it for them. If they did think she was perfectly sure they would see the truths that underlay, sustain, support and are building up the religion of the future.

She refuted the ideas that Spiritualism was of the devil; that they denied God; had nothing to do with the Bible, and did away with the saving of the Nazarene. Their great foundation was spiritual communication, just as it was the foundation of every religion. If they took the spiritual communications out of the Bible and destroyed them they would only have a dry husk.

In support of these assertions of spiritual communications the lecturess cited the cases of Buddha, Zoroaster, Confucius, and late examples in Babylonia and Nineveh. Let them read their Bibles intelligently—take off the blindfold and remove the church spectacles, letting no one interpret the Bible for them. Subsequent to the crucifixion of the Nazarene they had cases of communication in St. Cecelia and Joan of Arc. As a religious body they demanded free thought in all religious matter that would draw men together as brethren. If communications had taken place in the past what was there to prevent them taking place to-day? Luther, John and Charles Wesley were cited as later evidences of spiritual communication. In the early infancy of the Methodist Church preachers were really called to do their work.

Dealing with Biblical manifestations, the lecturess referred to the healing of the blind and lame, and said to-day they had magnetic healers who produced remarkable results by the simple laying on of the hands. To-day in the Church of England a society exists for the study of psychical questions, and that great body known as the Anglican Church had come to the recognition of the fact that they must study these things to keep abreast of the times.

They had never heard of a Spiritualist who denied God, and, once a Spiritualist, a Spiritualist always. There was no backsliding. The Spiritualist's God was such a big God that he could not measure him by his own height, breadth and depth. Men measured God according to their own minds—if they were revengeful, God was revengeful; if a man was benevolent his God was like unto him. People accepted the assurances of scientists about their discoveries, but let her say she had heard and seen spirits, and because of their preconceived orthodox ideas they said it was not so. But men were at the back of her the wide world over, and it would not be many years before it was believed in.

It had no pageantry, but simply taught man how to live to benefit his brother man. Some said it was the devil, and wanted nothing to do with it. Why? Because the world had been taught to fear death. They taught how to live so as to never fear death; but as they expected death, to turn their faces towards it, and pass through the open door between this and the spent life as intelligently and clear-minded as possible. As they lived here, they would find their life on the spirit plane.

People believed they did not believe in the Nazarene. As a divinely good man, a wonderful teacher and reformer, as one who had gone before and shown them the way, so did they believe in the Nazarene; but she could not say they believed in Him as the only divine one. They believed in His divinity and the God-principle in Him. He did not teach ceremony or ritual but taught "I and My Father are one, and ye are My brethren."

The lecturess related how in America 58 years ago a 12-year old girl had discovered spirit knocks, and people next saw and heard spirits, and in 58 years they had increased from a family of five to a family of five millions. This had been achieved without shedding a single drop of blood—let them compare it with the history of the orthodox religion. Spiritualism had spanned the chasm between science and religion. It demonstrated that if a man died he does live again, and it led men to lead nobler, better and truer lives.

In the brief interval remaining, Mrs. Prior gave demonstrations of the future life. In front of two ladies in the hall she saw two spirits—an old man and a young man. The latter had died from chest troubles.

Again there was a little girl who died in infancy from croup or diphtheria, and a fourth spirit arose dripping with water—a fourth relative had been drowned. The two younger male cases were described by the ladies as correct.

To Mr. J. Bannister, Sr., the lecturess described a spirit, and said she saw in his coat a bunch of clove-pinks. It was in England, and it was his mother—they were her favorite flowers. Mr. Bannister could not recollect. Continuing, the lady said his father was telling her of his movements. When 14 he went on a short journey, and when 16 went on a journey and stayed away. Mr. Bannister said the latter portion of the statement was correct, but when an infant sister Mary was mentioned he could not recall her. Mrs. Prior persisted, and he admitted amidst laughter "that there was one before he was born, but he did not know her." The lecturess said this sister was speaking to him, and said that had she lived she would have been called Mary.

Mr. Herbert could not place John, one of the five spirit forms who led him in the things he undertook; and near the lady alongside him the spirit form seen by the demonstrator was of an elderly woman, who had a Bible, and wore half-mits on her hands. There was a picture of the person in existence. The lady said it was probably an aunt, of whom she believed she had a photograph.

Another lady remembered the spirit of a relative who was killed in a machinery accident; and was also the recipient of love from Maggie, to whom she was kind before consumption carried her away.

A message from Alice discovered a medium by that name in the hall. A well-known gentleman said he could not understand the special significance of the years 1875 and 1889, given to the lecturess. A female relative, however, remembered an uncle in Glasgow to whom a communication would bring news of missing papers that meant money.

The meeting closed with a brief prayer to the Infinite One.—Geelong Advertiser.

UPHOLDS IMMORTALITY THEORY.

Dr. O. O. Burgess of This City Gives the Medico-Legal Society Food for Thought.

New York, October 18.—The positive assertion that the theory of immortality is susceptible of proof was made to-night by Dr. O. O. Burgess, a San Francisco scientist, at the opening of the fall meeting of the Medico-Legal Society at the Waldorf-Astoria. Dr. Burgess read to an audience of noted physicians a paper on "Demonstrative Proof of Immortality," and drew upon the demonstrations of Spiritualists for his material. He declared that the Heubner spiritualistic demonstration, which he has watched closely, is not a fraud, and that the reports of communication with the tenants of the after-world are true, thus pointing to an existence after death.

The paper was read to closely attentive listeners, and give them much food for discussion. The sincerity of Burgess and his standing in the profession guaranteed him a respectful hearing.

"The Electrical Action of the Organs of the Human Body" was the title of a paper read by Dr. E. J. Fraser, also of San Francisco.

SPIRITS OF ANCESTORS.

Japan Owes Its Success to Their Benign Influence.

The mikado October 16, issued an imperial rescript announcing the conclusion of peace with Russia and explaining why peace was made. The rescript asserts that Japan's arms have achieved a glorious success and that the position of the empire has been strengthened after twenty months of war.

The emperor admonishes the Japanese people against vainglorious pride, and urges them to take up the avocations of peace in order to maintain the prosperity of the country.

The text of the emperor's rescript is as follows:

"We have always deemed it a fundamental principle of our international policy to maintain peace in the east and thus assure the security of our empire, and the promotion of this high object therefore has been our constant aim; but last year, for reasons dictated by the necessity of self-preservation, we unfortunately were forced into hostilities with Russia.

"Since the war began our army and navy have made adequate provision for home defense and military preparations within the empire itself, and have withstood hardships of all kinds during their campaigns abroad, and thus have achieved a glorious success. Our civil officials, in concord with our diet, have diligently performed their duties in furtherance of our will.

"All measures for the prosecution of the war and for the administration of domestic and foreign affairs have been properly taken, as the exigencies of the situation demanded. Our people, frugal and prudent, cheerfully have borne the heavy burden of national expenditure and generously have contributed to the war fund, thus assisting, as with one will, in advancing the prestige and maintaining the dignity of the state.

Gives Ancestors the Credit.

"THE RESULT IS DUE IN A LARGE MEASURE TO THE BENIGN SPIRITS OF OUR ANCESTORS, AS WELL AS TO THE DEVOTION TO DUTY OF OUR CIVIL AND MILITARY OFFICIALS AND THE SELF-DENYING PATRIOTISM OF ALL OUR PEOPLE."

The Japanese are, in fact, a nation of Spiritualists. JAP.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

Religion Defined and Applied.

A Masterly and Philosophical Analysis of the Subject, By Prof. J. S. Loveland.

As municipalities in various places have imposed licenses upon Spiritualist mediums, some mediums have refused to secure license on the ground that Spiritualism is one phase of religion, and that mediumship is a manifestation or mode of religious activity. For this refusal to obtain license some have been arrested and fined as violators of a supposed legitimate law.

Since the Constitution of the United States guarantees complete religious liberty to every person, the crucial point to be settled in the decision of these cases consists in answering the following questions. Is Spiritualism religion? Hence is mediumship a manifestation of religion.

To settle this question there must be a correct and exhaustive definition of the word religion. It is a somewhat singular fact that our churches are continually using the word, and yet it is found but twice in the New Testament. Jesus never used it. Paul used it once when he declared that he lived after "the straightest sect of our religion"; which is the Jewish. James uses it once and gives a free definition. He says: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." If James be authority, religion is service to humanity and keeping a moral character. In other words it is conduct and character, opinions being entirely eschewed. According to Paul the Pharisees were a religious sect, but they had doctrines and a vast mass of ceremonial observances. At the present time we have a great number of systems which are termed religious, and it is assumed there is a true religion and many false ones. If this position be granted, it would still be a fact that our constitution guarantees protection to the false system of religion as absolutely as to the true, for it makes no distinction. It makes no definition of the term religion, but leaves that to the professors themselves. No one of the many assumed systems of religious teaching has any right to impose its definition upon community as authoritative. The Brahmin, Buddhist, Jew, Mohammedan and Christian are all protected by our constitution. But there are most essential differences in these systems; for instance, the vast majority of Christians worship Jesus Christ as God. He is the second person of the triune Godhead. The Jew and the Mohammedan reject this with horror, for to them Christians are the greatest idolators, worshiping a mere man as the Supreme Deity. There is hardly any pretense that Christianity does not teach religion, and while Catholic and Protestant are bitterly opposed to each other, yet both claim to be Christian.

The question, What is religion? becomes more and more important in view of these, and other analogous facts which are not here presented. A correct definition must cover all these cases, or else we shall be compelled to say that only one of them is religion and all the rest mere pretenses. A true definition will cover all these cases and all others where the claim of religion is put forth. The definition is this: Religion is the mental and emotional attitude of intelligent beings toward the invisible. This definition makes all men religious. But they are divided into two classes, positive and negative. The positive class affirm that the invisible is more real than the visible and that man will live on in the invisible future as conscious as in the visible present. The attitude of the negative class is that the present life is all, and that the invisible future is a perfect blank so far as any continued consciousness after physical death is concerned. Death to them ends all of conscious, sensual life. No one can fail to see, that based upon this fundamental definition of religion, there may be an infinite diversity of ideas and practices, depending upon time, place, and evolution. There will be the monotheism of certain phases, the polytheism of some, the tritheism or trinitarianism of others, and atheism and pantheism of still others; while ancestor worship will embrace hundreds of millions more. When we come to the observances of rites and ceremonies, the variations are absolutely innumerable, and are from the most absurd to the most revolting and barbarous. But all these are systems of religion.

This definition being true, Spiritualism is religion, and Spiritualists are religious people. They are also positive religionists, for they affirm the most positive conviction of continued conscious existence. They go as far as the Apostle Paul and say, "We know" that if this physical body be dissolved we have a "spiritual body" which will live on through the ages of the future. Hence, they are the most positive of any class of religionists to be found.

So far as public manifestations are concerned, the Spiritualists have no elaborate forms. They are comparatively simple. The circle, platform lecture, and message giving are the principal phases. The lecturers are normal, impressional, and trance speakers. The circle was the primal place where mediumistic manifestations were first given, and messages from the departed are given in the circle, from the platform, and in private readings. There are two purposes in all manifestation of the different systems of religion: 1, The edification of its adherents; and 2, The conversion of outsiders. Spiritualists follow the common practice; they work for the enjoyment of their own religious belief and to convert others to their mode of thinking. The most potent method for the conversion of unbelievers are the tests given in private readings, at the circles, and on the platform. This inauguration of giving tests and messages was for the express purpose of convincing the skeptical masses. It was not commenced with any thought or purpose of commercialism, but it soon became so much in demand that it took all the time and energies of the acting mediums. The question then arose, how could they live? Since time and energy were consumed, the medium must be remunerated or quit the work. The real medium like Paul declares: "Woe is unto me, if I preach not the gospel," for to him it is a matter of conscience, the imperative demand of duty, because he holds the gates between the invisible future and the visible present.

This makes him the called minister of the positive religion. The Spiritualists accept and recognize him as such, and he proceeds to do his duty, imposing a charge for his labor as a recompense and means to live. Whereupon, because he is performing his duty according to his religious belief as set forth in his article of faith and receiving compensation for time and service in the best way he knows, the municipality of Los Angeles arrests him for not paying a license.

The Spiritualists' organization being in the initial stage of formation, is obliged to leave many things to local and individual management. In many ways the practice of the old church is followed, whose ministers are paid—supported—and that support is furnished in different ways. For baptisms, confirmations, marriages, masses, etc., direct payment is made. Collections are made, tithes imposed, and subscriptions taken. But no attempt is made to compel these priests and preachers to take out a license. Why not?

The Spiritualists authorize their ministers to do their work and leave them to adopt various methods for support, thus they follow, in part, the same methods practiced by ministers of other systems of religion. The clergyman contracts with a church for his services at so many hundred or thousand dollars a year. Surely this is business, for a contract means business in the financial sense. The Spiritualist minister stipulates that each attendant pay a dime at the door, a specified sum at the circle and for a private reading. Is this more of business than the priest taking pay for masses, etc? The object in both cases is to secure support to the means by which religion can be kept before the people. The objection offered to this is that the Spiritualist minister, the medium, gives advice about secular matters, tells where lost things may be found, and sometimes foretells the future. Very well, the priest in the confessional gives advice and direction as to secular matters; and the sermons of the clergy abound with discussion of secular and business affairs. Is there any great question affecting the welfare of the people financially, socially or morally, that the clergy do not discuss? Then why should not the medium minister? Do they tell where lost things may be found? Very well, so did the great prophet Samuel. Was it not part of his business? And did he not take a recompense therefor? But the Los Angeles municipality would term him a fortune-teller, then arrest and fine him unless he took out a license.

But the crowning sin of mediums seems to be foretelling the future. Is there anything more absolutely demonstrated than the fact of prophecy? That a most wonderful prediction was given to a company of utter skeptics in the early period of the French Revolution is doubted by no one familiar with history. When prophecy comes it is like an overwhelming wave, for it sweeps everything from the consciousness but itself and then gives itself utterance. Sometimes it comes in a dream, as in the case of the Empress of Japan, when the wonderful success of the Japanese navy was foretold.

In accepting recompense for religious rites and observances the Spiritualists are in accord with all forms of religious service through all the ages. Hence, to segregate Spiritualists from other religionists, and mediums from other ministers, and to seek to reduce their religion to a level with fortune-telling and juggling, and to place duly authorized and reputable mediumistic Spiritualist ministers on the plane of cheats and frauds is an act of the grossest injustice. It is a flagrant violation of the principle of the Declaration of Independence, and an overturning of our constitutional guarantee of protection for one's religious rights.

Foregoing a legitimate criticism of our license system, there seems but one reason for a license law; namely, a method to raise means to carry on government. In this case all forms of legitimate business should contribute in proportion to the profits realized. Mediums would not object to license on that ground, if ministers of other systems of religious teaching are required to do the same, but their contributions would then be infinitesimal in amount.

The true medium cannot afford to be licensed, as this would be an acknowledgment that he is not engaged in a religious work, that the authority which chartered the Spiritualist organization acted illegally and that Spiritualists have not the same right in the liberty of conscience respecting their methods of teaching and worship as those who differ from them in their religious belief.

Every American citizen should be proud that the religious liberty earned by the founders of our government has made a lasting impression upon the whole of earth's inhabitants which will grow and expand until a universal freedom of conscience shall open the doorway for loosening the bonds that have held human minds in slavery to ignorant superstition and letting the redeeming light of scientific knowledge into the darkness of transmitted ignorance.

J. S. LOVELAND.
Los Angeles, Cal.

LIFE AND DEATH.

A little blindness when 'tis needed most;
A little kindness in a troublous time;
A little waiting at a wayside post;
A little lie when truth were half a crime.

A little anger that we should have quelled;
A little bitterness that writes its tale;
A little word unsaid—too long withheld;
A little courage when we nearly fail.

A little meeting of the lips of love;
A little sorrow, and an hour to weep;
A little holding of the hands of friends;
"A little folding of the hands in sleep."

—R. Henderson Bland.

THE PESSIMIST.

Behold the soured pessimist,
With frown he goes around;
He never sees the smiling sun,
He gazes on the ground;
The only skies his eyes e'er greet
Are in the puddles at his feet.

Though flowers bloom along the way
Their grace he never heeds,
He searches out with acid eye
The rank, forbidding weeds;
The dainty rose he spurns and scorns
And only finds the bitter thorns.

He never hears the ringing laugh,
But listens for the sighs;
He always wears a veil of mist
Before his gloomy eyes;
The way he goes is full of gloom,
He's always looking to the tomb.

Behold the gloomy pessimist,
He's gladdest when he's sad,
And if you give these words a twist
He's saddest when he's glad.

—Exchange.

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MINISTERING SPIRITS.

To What Extent Are Ministering Spirits and Teachers Responsible for the Guidance of Human Lives?

A Lecture by W. J. Colville, Before the First Association of Spiritualists of Washington, D. C.

The subject for our lecture this evening is, "To what extent are ministering spirits and teachers responsible for the guidance of human lives?" While you may hold the lecturer responsible for the method of treatment, you must hold the president of the congregation responsible for the subject, for it was at Mr. Woods' kind invitation that that particular subject was announced for this evening.

When we speak of "ministering spirits and teachers" we are using language entirely above criticism. We may object and we have a right to object to the word "control," for no human being should be dominated or coerced by any other; but, however much objection may be taken to the word "control," and to all kindred terms, no objection can be maintained, if it ever be offered, when the words "guides, directors, teachers and ministers" shall be employed. "They are all ministering spirits sent forth to minister to heirs of salvation." These are the great words which have sounded down the ages and which to-day are a challenge to humanity seeking for further spiritual enlightenment.

Inspiration and Illumination.

When it is understood that spiritual light, that spiritual life, that spiritual illumination belongs to all humanity alike, that it is the property of no special age or of no particular people, we must consider inspiration and illumination as vastly different from the possession and exercise of certain limited spiritual gifts. Not every one is clairvoyant or clairaudient, not every one is mediumistic or psychical or sensitive in the modern sense of the term, and yet it has very often been declared, and not wrongfully, that every one is mediumistic or sensitive more or less, meaning that no one is altogether void of sensitiveness or of sensibility.

Occasionally we might meet with someone so far removed from what is now denominated a psychical condition that we might compare it with someone who was color blind, or deaf, or at least with someone who hears very imperfectly. But while there are instances here and there where people are so marvelously obtuse that their obtuseness is a matter for general comment, on the other hand there are some few so highly gifted that their genius calls for universal comment, and the great majority of people—the rank and file of humanity—stand somewhere between the extreme of sensibility and the extreme of insensibility.

But even though we be insensible to spiritual guidance, even though we may not be aware of spiritual teachers we are not deprived of that teaching or the ministration of the immortal gods; we are only unconscious or unaware of it. Many people are greatly enlightened during their sleep, yet they know not whence their enlightenment comes. They arise in the morning with knowledge they did not possess at bedtime the night before—they awake re-enforced and reinvigorated with renewed ability to cope with the difficulties which may beset them during the coming day, but know not how they know, nor whence they receive this spiritual reinforcement. They have been spending their nights in contact with spiritual instructors; they have been, to a degree at least, educated during slumber, and instead of sleep being spent in idleness the eight hours out of the twenty-four which people on the average pass in repose may be the time most fruitful in the results that it brings forth in human enlargement of vision. Instead, therefore, of feeling that the time we are asleep is time wasted, instead of allowing ourselves to believe that our education is interrupted and that if we were never called upon to sleep we might be much more enlightened than we now are, let us realize that we are always under the direction, always blessed with the guidance of those ministering angels, those spiritual teachers who are the elder brothers and elder sisters in the human family.

The Idea of God.

The idea of God stands out beyond all other concepts, unique in its sublimity. We have just received from London a recent copy of that admirable weekly paper, "Light," devoted to the consideration of all mystical and spiritual subjects according to its title, and we find in the editorial columns of the number dated September 23, that the discussion of two views of Deity is now in the mind of the writer and in the mind of those who contribute to the correspondence columns of our worthy English cotemporary. These two views of God are only the two old conceptions, one that God transcends all, and the other that God is immanent in all; that God is sovereign over all; that God abides in all and that we are all recipients, partakers of the one divine life.

The idea of one God stands forth unique, sublime, unparalleled; that God is one who has no second, that Deity is absolute, is the contention of all enlightened philosophers and ever has been, not only from the days of Plato who said "God geometrizes;" not only from the days of the author of the nineteenth Psalm who says, "The heavens declare the glory of God, and the firmament showeth his handiwork;" not only from the days of the Egyptians who had realized their god-concept long before the time of the Israelitish exodus, but from the very remotest days of history or tradition every mention of the root idea is of one supreme being, one infinite eternal intelligence.

But God is called "God of Gods," "lord of lords," "king of kings." That language would have been meaningless if those who have written or spoken it had no idea of many gods and many lords and many kings. How could we use the expression "Lord above lords, God above gods, king above kings," if we did not first realize that there were many lords, gods and kings? So the word Elohim in Hebrew, and many other words are constantly employed to suggest the thought of the many divine messengers, the many appointed spiritual leaders who are the guardians of planets and the rulers of planetary systems.

No more can a world make itself than this Masonic Temple could build itself. No more could man come into existence without a spiritual cause than there can be the material effect known as a cup and saucer without an intelligence to devise it and to manufacture it. There cannot come into the world a single individual without a divine purpose, and there are only two reasonable theories concerning the origin of man. One is that man is sent into the world by Deity; the other is that man comes into the world of his own accord. One is that the soul is created by God, and the other is that the soul is self-existent and is an eternal finite entity. One is that every human being has voluntarily come here to live, in order to bring forth in expression that which is involved within the soul, and the other is that the soul itself is commissioned by the Most High to realize that in itself it has all possibilities of divine expression.

The Soul Like God.

Now, if God creates the soul, then the soul must be like unto the God who creates it. If the soul is sent into the world to fulfill a divine mission, then that soul is appointed to do the very work which it is now fulfilling. Does not this conception raise our thoughts, elevate our ideas, ennoble our conceptions, and remove once and for all every vestige of lingering pessimism from our philosophic system whatever that may be. I have come into the world; I have not dropped into the world accidentally; I have descended; I have not fallen; I have come down the ladder; I have not lost my balance and tumbled; I have walked down, and I am here to-day because my soul is seeking to manifest its inner powers and is here in an intelligently designed workshop, school and laboratory.

I care not which aspect of the great many-sided truth is insisted upon, whether I think of myself as God's creation or whether I think of myself as living forever as a spiritual entity and being here now of my own volition; I am here for a definite purpose, I am here in the fulfilment of destiny, I am here to master circumstances, to control fate, to rise superior to environment, to demonstrate the truth penned by Ella Wheeler Wilcox, "There is nothing we cannot overcome," and "Behind parents and grand-parents stands the great eternal Will."

All these gods and lords and kings mentioned in sacred story, all the mystic characters we meet in mythological treatises, every one belongs to the great family of intelligent entities to which we also belong—they are intimately related to us. How often the western world to-day struggles with the Oriental problem of Nirvana—how many who are studying Vedanta philosophy are endeavoring to translate Sanscrit into intelligent English and wish to know precisely what the Oriental thought means when it identifies rest not with unconsciousness but with super-consciousness.

The Doctrine of Nirvana.

The doctrine of Nirvana is so exceedingly simple when reduced to its ultimate that it need not perplex even the wayfaring man though he is illiterate. Suppose all of us constituted a congregation of full workers, of co-operators, the spirit of competition thoroughly expelled or never introduced, and every one of us said "I have a place in the universal temple—I am a living stone helping to constitute it, I am a member." There is no spiritual temple, there is no house of God apart from the intelligent entities which compose it, for every soul is a living stone within this mighty edifice.

But some are in the roof, some are in the floor, some in one wall and some in another, some may be in a window, some in a chandelier, some may be at an altar, some close to the entrance; but no matter where they are the temple of God is holy through and through and all God's handiwork. Just as in the orchestra and in choir one musician, instrumentalist or singer, is not necessarily above or below another. Let one play the first violin and another play the second violin, in talking we should speak of first and second but we should not be speaking about superior and inferior, for those two might be equally good musicians and one might be quite as necessary to the rendition of a symphony as the other.

So we say in a choir that one voice is higher than another or lower than another; but we do not mean that the soprano or treble is any higher in a spiritual sense than the contralto or bass. We do not mean because one is in the chorus and another is a soloist that one is not equal to another or that one is any more necessary to the unity of the whole than the other.

And so we are here on earth to-day; some of us are in high stations and some in low places. Here in Washington there are a few senators, a few congressmen; one man is President. One man is King of England, one man is Czar of Russia, one man is Mikado of Japan, one man Shah of Persia, and though all these different individuals may be called kings, rulers, and exalted representatives, yet they shall die like all other men, for princes rise and fall like peasants. We are all members one of another. If I meet a King I shall say, "Brother;' if I meet a Queen I shall say "Sister." I have no objection to meeting the gods and goddesses of Egypt and Persia. I am willing to meet the millions of gods and goddesses of India.

Our Guides and Teachers.

An eminent man, widely traveled, who is doing a great work in Los Angeles, said last spring in the course of an interesting address, that he had been told that in Hindu mythology there are three hundred and sixty-five million divinities—a million divinities for every day in the year. If that is the doctrine of certain Hindus, what does it mean but that there are three hundred and sixty-five million souls who are now so far advanced that they can be guides and teachers, directors, overseers and instructors of others. Now, how do we get our overseers, our foremen and forewomen? A boy in a New York hotel is running an elevator, he is told by the proprietor of that hotel that in a few years, if he does his work well and deserves promotion, he may become a head clerk. Now when that boy has become a head clerk there will be a great many boys under him in a large hotel. He may direct the affairs of many; he may be, a few years hence, a head waiter and there may be a large number of men serving under him, yet to-day he may be one of the bell-boys subject to everybody's call. The clerk behind the counter tells him to go and he has to run, but he can look forward to the time when he will be a director.

All the way from a city hotel to the very heavens bending over the earth our guides and teachers may be found. You ask, who are our guides, who are our teachers, who are the ministering angels that come to-day as they came in days of old? Men and women in human form manifesting with human attributes.

A lady said recently: "Some years ago I wrote in my Bible sarcastically, 'What, angels eat and drink!' and I thought I was very smart when I thus criticised the biblical text." But she added: "During the past several years I have had spiritual revelations which have led me to feel it is perfectly reasonable that they should eat and drink, and now I am older and wiser and I am no longer sarcastic." Is not that the history of intellectual progress? Do we not find a number of people turning up their noses, so to speak, at anything like spiritual revelations—skeptics, agnostics, materialists, they do not believe in ghosts; they do not believe in "spooks." They are perfectly justified in not believing in ghosts and spooks; they are perfectly justified in not believing in "galvanized astral shells," and in paying no attention to a fanciful story of a wraith, of a vision of some imagined visitor from the unseen world when their nerves were unduly excited. But when we take an intelligent view of spiritual revelations we do not go to churchyards to have interviews with angels, nor do we consider that our spirit friends usually awake us in the night in ghastly presence as well as in ghostly raiment and frighten us out of our sleep by coming back to this world and returning only to scare us.

I wish we could once for all drop the phrases "spirit return," "spirits coming back," "spirit control" and all the other misleading phrases and statements which have caused a great many people to look with contempt upon what would otherwise have won their respect.

A great many people use language which is utterly unscientific and go on using it when they know better because they have grown accustomed to the old erroneous forms of speech. We are always determined in our ministrations to use only terms which we are prepared to stand by. "Do you believe in spirit control?" says some one. I may believe in it because it may exist, and if it exists I have no right to disbelieve in it. If one says, "Do you desire spiritual communion?" I reply, Yes, I do, I know that spiritual communion is a mighty truth. I do not speak falteringly or hesitatingly on the question of spirit communion. I know it to be true, to be desirable and profitable and I rejoice in it. I rejoice in the certainty of it. There is no incertitude in such a tone, and there is no mentally uncertain ring when that doctrine is promulgated by those who know.

Meaning of Spirit Communion.

What do we mean when we speak of "spirit communion?" People say, "Have you a God?" Why not? "Have you teachers?" Why not? We are not ashamed of going to a university to study under a professor. We are not ashamed to read a valuable book by a scientific author and of being profited by its contents. We are not ashamed of sitting at the feet of some great maestro and learning music, painting, or sculpturing. Why should we then be ashamed, here, of meeting with some master who has passed on to the unseen world? Why may he not be still what he was while on earth—a music master there even as he was here? Why not be still the teacher as well as the artist? Why not be still the writer, the inspired and inspiring litterateur? Why say "gone" and "dead" of Sir Walter Scott, Charles Dickens or Thackeray? Why say no more poems from Longfellow and Browning, and no more essays from Emerson? Why say that the great patriarchs and prophets of olden time have merely left legacies and testaments behind them? I abhor the word "testament" whether with old or new, as a prefix; let us use "testimony;" older and younger testimony, but not "last will and testament."

When God spoke to the world in days of old, God did not say, "this is my last message to humanity, now good-by, I am going to leave you." When God sent angels to enlighten the generations gone by these angels didn't come with a heavenly mission to earth saying, "these are the last utterances which will ever come down to earth from celestial spheres." There is not a record in any bible, ancient or modern, which has led any intelligent student to believe or to infer that in any special age or country all divine revelation was confined to revelations which are very old to-day though they were very new two or three thousand years ago. They were followed by other revelations and by angelic ministrations which have extended down to the present time. I have received many letters in which the writers have said they had received more help by one statement through my lips than by anything else, and that was the statement, "It is always now and it is always here."

We preach the Now-Here and the Here-Now philosophy. Are we not now in the universe; are we not now in eternity? Some people think they are going into eternity when they die; that when they drop their mortal bodies they will pass out of time into eternity, but there never was any time outside eternity; Eternity always holds poor little Time in its embrace and time, no matter how long, even though it be an incalculable age, can never be a competitor with eternity. How can we get out of space into infinity, and say when we die we are no longer in space but that after death we are in infinity. We are in the infinite now, in the eternal now. What we call time on this planet is not the time of Mercury, Mars, Jupiter or Saturn, and what we call space is not only what we limit by our own three dimensional peculiarities. The fourth dimension in space is a very scholarly term which people bandy about and enjoy repeating the phrase. The fourth dimension in space only means that there is another great realm peopled with spiritual intelligences knowing more, seeing more, hearing more, feeling more and doing more than we comprehend.

The Mission of the Soul.

"Now if every soul has a mission in expression to fulfil shall not that soul be left alone," says one, "to work out its own salvation? Shall we not depend entirely upon the Over-Soul, upon Deity, and have nothing whatever to do with any angelic intermediaries?" Why so? when every soul on earth ushered into mortal existence comes through the gateway of motherhood. Surely we do not wish to abolish the mother—only to perfect her for her function. We do not wish to abolish the mother love that is tender and sweet and kind—the mother ministry which makes it possible for the child to grow and thrive. In the course of years, or months, or perhaps weeks, some ministry may be overcome, surpassed, superseded, because no longer needed; but as long as the child needs the mother, so long the mother needs the child; they need each other; but there comes a time when the human mother must wean her babe, as there comes a time when the mother eagle will let the little eaglets fly and no longer bear them upon her widely outspread pinions. The mother instinct tells her when all her little family are strong enough to fly alone. The very instinct that made her carry them, now makes her send them out to ferret for themselves. Is not that the order of universal nature, of the cat with kittens, the dog with puppies; even as with the human mother and the human child; is not that the order in every school of life? Graduate from school, say good-bye to the old school house, do honor to your alma mater; graduate from the university, leave the college walls behind you and go out into the world to practice your trade or profession, but always think kindly of the university which has harbored and helped you.

But will you never go back to college as a teacher? Have you said good-bye forever to dear old Heidelberg, to Harvard, to Yale, to Oxford, to Cambridge; will you never see the old university again? Have you young men and women who are now engaged in the teacher's admirable profession said to the school houses, "I will never see you again?" The bright young girl graduates, the bright young men who are graduating from the same schools in these days with their sisters, proving that co-education annihilates all false belief in the superiority of one sex and the inferiority of the other—as these young men and young women return to those very schools may they not go there again as teachers where they were once learners? May not the children of the next generation be learning from the pupils of the generation before? And so with angels, ministers, messengers; and archangels, ministers and messengers of higher grade.

Archangels and Angels.

Archangel means a spiritual architect. An architect is one who plans, designs. Angels are builders; archangels are architects. It takes more intelligence to be an architect than to be simply a workman employed in the raising of some majestic pile. How many men you can find—good men and true—who are masons. How many carpenters, glaziers; how many work together and build a great Masonic temple, yet one architect with his complete design is sufficient to be the captain, yea to be the general and direct the employment of them all. In the spiritual spheres there is a parental soul, an archangel having charge, a supervising guardian. We have all our spiritual guardians and directors and when everything is well planned on earth the words apply: "See thou make all things below according to the pattern which is shown to thee from above."

We should not depend slavishly upon our teachers. We go to school and acknowledge our teachers, but we study for ourselves. Our teachers do us very little good if we are idlers. A teacher does not say, "My dear child, I am paid by Uncle Sam to do your lessons for you," or "I am drawing my salary from the Government in order to work out examples for you upon the slate, so you need not have the trouble of working them out yourself." The teacher says, "Look at me, see how I work out the example." One teacher goes to the blackboard and figures away with his piece of chalk; another goes to the piano and plays a selection admirably, perfectly; another teacher says, "This is the way to pronounce this word;" or "This is the correct translation of this passage from a foreign tongue." And just as wise teachers on earth know their vocation and keep their place, as they are our guardians, guides and directors, so are our spirit friends who have ascended.

Character of Communications.

Your friends are not necessarily wiser than you because they passed into the spirit world a few years ago. You get communications from your uncles, aunts, cousins, sisters, brothers, business partners, employes, employers and intimate friends. You get communications from many who were well known to you on earth and they make themselves manifest with all their idiosyncrasies. Professor Hyslop declares in his new book entitled "Science and a Future Life"—which is well worth studying and reading many times over—that the communications which a majority of people get from the spirit world are exactly such communications as people get who ring their friends up over the telephone. "Hello, is that you?" calls Prof. James to Prof. Hyslop, when one is at Harvard and the other at Columbia—one in Boston, the other in New York. "Fine weather we are having. Very warm for the season; it's very hot in Washington for October." That's a sample message from one learned professor to another.

"Well, how's your wife and the children? Give my love to Harry; tell Julia that when she comes to the city we shall be very glad to entertain her." That's from one learned professor to another. These men have been college chums, intimate friends, and that's the kind of conversation they carry on over the telephone wire. Is it disgraceful or demeaning? Certainly not; but it is commonplace.

Professor Hyslop has found that when people have passed over into the next state of existence they do very much the same and indulge very often in the same ordinary trivial friendly intercourse. Why, that's brother Jack, and that's sister Mary. Certainly. You don't expect them to stand upon their dignity, and you don't expect your college chum to deliver a classic oration when he comes to make a friendly call upon you. You don't expect your mother is going to appear before you with stilted phrases as though she had composed an essay which she is going to read before a very critical audience. When we enter into communion with our spirit friends do we not love and prize the tender tones, the old familiar accents of affection. We do not expect an oration every time an aunt comes to visit us; we do not expect to hear majestic sentences dealing with profound philosophical subjects, every time an uncle comes, even though he is an astronomer, a geologist or a biologist in some great university.

So when we hold communion with the bulk of our spirit friends, it is with Tom, Dick and Harry, because they are our friends, our brothers, our companions of a few years ago; and it is from your brother Tom, and from your son Harry, and from your uncle George that you want to hear, and you are a great deal more satisfied to hear from your beloved friend than from some distinguished philosopher whom you may have read about when you were at school, but of whom you would say, "I never knew him individually, and while I admire him greatly I have never felt the same intimate regard that I felt for my bosom friend who was my confidant in all times of trouble and sorrow as well as in hours of exaltation and delight."

Higher Intelligences.

There are higher intelligences; there is a Socrates and a Sophocles in the spirit world. There is even a great spiritual guardian who may be to us a messiah or master; there are those on still higher planes who occasionally make themselves clearly known to us; they guide, direct, counsel, warn, exhort, but they never coerce. Emma Hardinge Britten used to say her guides always recommended what course she should pursue but never insisted on her following it. The daemon of the eminent Greek Socrates was, according to his biographers, both the voice of the soul within and the speech of a guardian angel.

A guardian angel never says, "You shall," but only, "I advise you." The guardian angel never says, "You must, or I will make you," for the guardian angel never hypnotizes or mesmerizes, never attempts to make himself an operator and you a subject. Your guardian angel never says "I have more power than you, and as the stronger force will always prevail; as I command you to do you will have to do, because I say so." That is not the tone of a guardian angel who says, "Beloved children, I advise you to follow this counsel, for my experience has taught me that it is a path of wisdom, and wisdom's ways alone are ways of pleasantness and peace."

The guardian angel truly says, "If you follow this road blessing will attend you; joy and success will crown your endeavor." The guardian angel warns you from the path beset with snares and pitfalls, but always adds, "My child, you must do as you please; you must give the deciding vote; it is for you to say whether you will follow as I direct or not." If the guardian angel did not thus warn and guide, direct and exhort, but attempted to coerce, he would be no longer a teacher and minister but simply a mesmerist, a hypnotist, controlling his subject by the exercise of greater mental ability.

The Problem of Obsession.

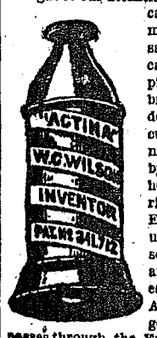
How many intellectually lazy people there are in the world, even though they are very busy physically. A number of people think it

(Continued on eighth page.)

DEAFNESS AND CATARRH CURED

BY NO METHOD UNTIL "ACTINA" WAS DISCOVERED.

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dept. 342C, 929 Walnut Street, Kansas City, Mo.



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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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BEAR IN MIND when ordering Premium Books, that you must always accompany the order with a year's subscription for The Progressive Thinker.

IMPORTANT WORK.

"Official Register of the National, State and Local Spiritualist Associations of the United States and Canada, With Lyceums, Camp-Meetings and Mediums."

The above is the title of a highly important illustrated work, gotten up with painstaking care, by Mrs. Laura G. Fixen, the efficient vice-president of the Illinois State Spiritualist Association, 1047 Carmen Avenue, Chicago. It contains 100 pages and will prove of great value to those who wish to get information in regard to the different societies located in various parts of the country. It is gotten up in a most beautifully artistic style, and reflects great credit on its compiler. This long needed work will impress the casual observer with the extensive following we have, and the dignity due to the grandest and most important philosophy now before the whole civilized world. It leads off with a magnificent photo-engraving of Mrs. Abby Louise Pettengill, president of the "City of Light" Assembly, Lily Dale, N. Y., who is a prominent factor in the education process now going on in our ranks. This Official Register can be obtained by addressing this office. Price $1.

THE AGE OF REASON.

By Thomas Paine. Being an investigation of True and Fabulous Theology. A new and complete edition, from new plates and new type; 186 pages, post 8vo. Paper 25c; cloth 50c.

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Age of Reason, Examination of the Prophecies, etc. Illustrated edition. Post 8vo., 231 pages. Price, cloth, $1.00.

COMMON SENSE By Thomas Paine. A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with explanatory notice by an English author. Paper, 15 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

T. B. Grunwald, pastor, writes favorably of the Church of the Soul, Louisville, Ky. The hall has been filled with eager listeners, and much good is being done.

The Independent Church of Truth, corner 47th street and Grand Boulevard, under the leadership of Georgia Gladys Cooley, is meeting with grand success. The capacity of the hall is taxed each Sunday evening.

Mr. and Mrs. E. D. McCormick of the Cottage Inn, Billings, Mont., were in the city last week.

Mrs. G. C., of Chicago, writes: "Will the members of the Psychic Circle please try to relieve my husband of obsession. He is suffering terribly from this affliction, and any help the circle can give him will be greatly appreciated by his family. We are members of the circle and wish to be remembered by all the friends."

Mrs. Johnson writes from Three Rivers, Mich., warning the people against the deceptive "spirit" manifestations that come forth in the seances held by a trumpet medium by the name of Varnell.

Mrs. Cora L. V. Richmond will address Mrs. Mary Hill's meeting, 320 Flournoy street, Sunday evening, Nov. 5 1905.

Mrs. T. Barry writes: "Miss Emma Gibbs, of Grand Rapids, a new worker in the field as public speaker, but one whose whole soul is in the work, filled the Spiritualist rostrum very satisfactorily in Battle Creek, October 1, 8 and 15."

Henry Smith writes: "The Spiritualistic Church of the Students of Nature service was held as usual, Van Buren Opera House, corner Madison street and California avenue. Last Sunday evening the pastor delivered a very interesting address to a large audience. Dr. L. C. Koehler, the assistant pastor, followed with teachings of the Master. We all felt repaid for listening to the messages which were demonstrated by the pastor, and brought sunshine to all."

Mrs. Kirchner writes: "Our beautiful philosophy was demonstrated thoroughly on Sunday afternoon, Oct. 22, at the Rising Sun Mission, by Mrs. M. Schumacher. Her tests were given with only one thought in view and that was, consoling messages from the loved ones on the spirit side of life. Sister Thompson also gave some very interesting messages. In the evening a large audience greeted Dr. J. McFarland, who electrified his hearers. He was heartily applauded. Sisters Weaver and Andrews gave grand demonstrations of the return of spirit. We cordially invite all to attend our services every Sunday afternoon at 3; evening at 8, at Star Lodge Hall, 378 So. Western avenue. Our speaker for Sunday afternoon, Nov. 5, will be Dr. J. M. Peebles, of Battle Creek, Mich., and in the evening, which will be medium's night, a short talk by our president, followed by spirit messages by six of our well-known mediums."

A Kokomo (Ind.) special says: "The police department of the city building is haunted. Strange noises of nights are heard in the 'bum room' department. Generally the sounds are those of some one walking about, but investigation fails to reveal any one in the flesh. Locking doors is no relief from the nocturnal visitors, who seem to delight in making their presence known when everything is deathly quiet. Now and then a board will creak as if disturbed from its place by the foot of an intruder, but when the desk sergeant goes to see if some one has entered by a rear window or back door, he has his pains for nothing and gazes upon empty air. The bluecoats are not afraid but they have creepy feelings sometimes when these noises start. Believers in spirits say the disturbances are caused by some former member of the force who is attracted to the place."

Mrs. Sarah A. King writes: "I am a subscriber to The Progressive Thinker. I don't let anything so good pass by. Thanks to the angel world for what you and friends are doing. I want to be enrolled on the Psychic Circle book. I will send in the names of some of my friends."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Mrs. I. M. Powderly writes: "There will be a Halloween social at the residence of Mr. and Mrs. Hurlbut, 6320 Wentworth avenue, on Tuesday evening, Oct. 31, under the auspices of the Englewood Spiritual Union. Come out and have a good time and bring your friends; also come to the Sunday services held at the new G. A. R. hall, 6236 Princeton avenue, just north of 63rd street, at 2:30 and 7:30 p. m."

C. W. Bennett writes: "The Progressive Thinker, No. 830, is grand, and though I know little of Spiritualism as compared with what I wish to know, I like the stand you have taken. I want nothing spurious, and if we cannot have the genuine I want nothing to do with Spiritualism. Your condemnation of fakes has the true ring, and every honest reader of your paper will voice the same sentiment; the others can be spared."

G. H. Brooks has secured rooms at 823 Cass street, Milwaukee, Wis. All lotters and telegrams should be sent to that number. He will respond to calls for funerals and mid-week meetings. His meetings in Milwaukee are well attended.

Thomas Kizer writes from Decatur, Ill.: "On Saturday last, after a stay of two weeks with us, Mr. Donlevy and Mr. Fraser and Mrs. Bell and daughter, all of Chicago, left our city for Centralia. They came here independently, renting a hall two Sunday evenings. Mr. Fraser and Mrs. Bell lectured, following with tests that were satisfactory in almost every instance. They gave two test seances at my home each week, and assisted in our mid-week meetings, and we feel that their stay among us will result in great benefit to our society. We entertained Mrs. Bell and daughter while here, and the gentlemen a portion of the time, and wife and I can't remember of any persons remaining with us the same length of time that we became so attached to as these people. They go southward for the benefit of the health of the daughter Myrtle, expecting to return in the spring."

Mrs. A. Sexsmith writes: "The meeting of the Golden Rule Spiritualist Society on Sunday, Oct. 22, was well attended, both afternoon and evening. In the afternoon we were interested by short talks by different ones present; then forming a circle there were messages given to all by different mediums. In the evening a large audience gathered to listen to our veteran brother and co-worker, James E. Coe, who gave reminiscences of the work and growth of Spiritualism since its commencement. Mrs. Frankie Cole sang that beautiful song, 'I Know There Are Flowers in Heaven.' Messages were given by Mrs. A. Sexsmith to many strangers. Our speaker for Sunday, November 5, will be Mrs. Nora Hill. Everyone welcome each Sunday afternoon and evening, at O'Donnell's College Building, Paulina street, between Washington Blvd. and Park avenue. Open door. Don't forget our series of dances the second and fourth Saturdays of each month. Tickets 25 cents."

Wm. Hassmann writes: "The regular Sunday service of the North Star Spiritual Union at its hall, No. 1546 Milwaukee avenue, was very interesting. Organ concert by Silas Arthur Hunt, inspirational musician. Lecture by Rev. Dr. P. M. Esser. The closest attention was paid by the audience. The test medium, Mrs. Johanna Rennau, gave remarkable proof of spirit return. The sick were treated free by Dr. P. M. Esser, a special attraction which is given in evidence of spiritual facts at every meeting. The Progressive Thinker, the true Spiritualists' friend, was at hand and given out. On Thursday, Oct. 26, two members of this church will be united in holy marriage, by Mr. Esser, at the home of Mrs. Rennau, 1800 North Ashland avenue. Let us hope that the blessings of the holy spirit may come down in enduring rays of sunshine and happiness upon them."

E. R. Fielding writes from Washington, D. C.: "Prof. W. J. Colville is lecturing to good audiences in the Capitol City, under the auspices of the First Association of Spiritualists. He lectures in the Masonic Temple, Sundays, at 11 and 7:45. He also holds classes in different parts of the city. His lectures are free from dogmatism. Anyone wishing a larger unfoldment and a higher expression will do well to attend his lectures. The student is led from lesson to lesson by an enchanting story. Every step one feels on awakening or an unfolding influence. Every lesson is uplifting. He gives his last lecture at Mrs. Dr. Butts', Saturday, October 28. The Auxiliary holds meetings every Thursday evening at Mr. F. A. Woods'. Something new and interesting at every meeting. The Temple League has rented a hall in the Pythian Temple. Meetings are held every Sunday evening, with good music and speaking. Mrs. A. M. Zoller follows with tests."

Correspondent writes: "Dr. Beverly's parlors were filled to overflowing by friends of Madame Lora Holton, in honor of her birthday. A special musical program had been prepared and was participated in by a large number of young people, the Madame giving two fine vocal solos of her own composition. Prominent psychics were present and all received readings. Refreshments were served, and several nice presents were presented Madame Holton, among them a beautiful light blue and white beaded chain. She responded by appropriate remarks, and all returned to their homes feeling happier and brighter for the few hours spent in friendly intercourse. That many happy returns would come to this faithful and talented worker was the wish of all."

A subscriber writes: "Dr. B. F. Austin, the indefatigable and fearless exponent of Spiritualism, will lecture at Grand Boulevard Hall, corner 47th street and Grand Boulevard, Tuesday evening, Oct. 31, at 8 o'clock. Do not fail to come and bring all your friends to hear this speaker who for a quarter of a century was a Methodist minister and leader among the orthodox people of Canada but who bravely entered the ranks of Spiritualism after investigating its truth and is now one of our most ardent workers. The Doctor will be in the city but the one evening and let every Spiritualist and liberal thinker appoint themselves a committee of one to make this evening a grand and glorious one for our worthy brother. He will be ably assisted by Chicago's sweet soloist, Miss Inez Light, and Georgia Gladys Cooley, who will be the message bearer of the evening."

L. H. Warren writes: "Allow me to congratulate you for the bold stand you have taken against frauds and trickery practiced by so many pretending mediums. I have been a thorough investigator for over 50 years with my wife and others, wife being a good medium, so you see it is hard for bogus mediums to deceive us. I met with Mr. Winans some ten years ago at Clinton camp, Iowa, and many were telling what a wonderful medium he was, but the most wonderful part of it to me was the ignorance of the people to allow a man to impose upon them, and do it so easily."

The Sunflower Club gave its second tea party, Tuesday, Oct. 24, and was well patronized. These gatherings are becoming great social events. Many salesladies from the leading stores of the city plan their lunch hour on these days, that they may enjoy a cup of tea and receive a reading. The gentlemen in attendance are gaining in number each time. The next tea party will be held Nov. 14. The ladies will meet early for the transaction of business and be ready to serve the friends at two o'clock. Tuesday evening, Nov. 7, for the club, Mrs. Henrietta L. Lichtig will entertain at her home, No. 4709 Indiana avenue, third flat, at an Orange Social. The price of admission is one orange. Many will be anxious to carry home the prize oranges, which will be imported for this occasion. Every minute of the evening will be interesting. Don't miss it. Bring your friends. The young people are especially invited.

Maurgurite Mac writes: "Quite a number attended the social at Mrs. Burland's. It was exclusively a ladies' entertainment, as there was not a gentleman present. All had a good time. Psychics present gave readings and messages: Mrs. McCleary, Mrs. Davenport, Madam LaBell, and Mrs. Maggie Henry; and Violet, Mrs. Burland's little Indian control always exerts herself to give messages and entertain so all can have a pleasant time. For refreshments we had coffee and pumpkin pie."

Mrs. J. Wheelock writes from Long Beach, Cal.: "I have no thought of losing a single issue of your most valuable paper; almost any issue is several times worth the price of the paper, and as long as I can spare the dollar, I will have the grand and uplifting thoughts and lessons this wonderful paper ever spreads out before me.

J. I. Hollingsworth writes: "Having read with interest the article of Mr. Channing Severance of Los Angeles, Cal., in The Progressive Thinker of October 14, I wish to say that I fully agree with him. And further, while there is a great deal of humbuggery in this world, yet there is more humbuggery in religion than in all other humbugs put together, and not one particle of evidence can be produced to show that all the religions of the world combined ever kept one single soul out of hell or sent one to heaven. And why the leaders of the National Association will insist upon conducting it as a religious organization, I cannot conceive. Spiritualism being a science pure and simple, as much so as astronomy, telegraphing or telephoning; the latter science it approaches nearest to, and if Spiritualism had been placed before the people and conducted as such, it would have spread equally as rapid. And if the leaders of the National Association insist on conducting it as a religious organization, instead of scientific, then I am in favor of forming an association separate and distinct, to be conducted as a science only, and for the express purpose of educating and enlightening the people in spiritual science, and will be glad to hear from any one having similar views."

Mrs. Maggie Henry writes: "At old 77, Spiritual Mission Chapel, we certainly had one of the finest meetings I ever attended. The home was full of intellectual people. At the close of the scripture lesson, our speaker, F. M. Stoller, took his subject from the audience, and they frequently interrupted him with applause. We also had the pleasure of listening to a few remarks from Dr. Charles Arthur Burdett of New York, professor of psychology. He was followed by messages by Madame Lucile DeLoux; then Mr. Stoller gave the best psychometric readings I ever heard. Our musician was accompanied on the piano by Prof. La Londe, on the violin. Strangers in the city and skeptics are especially invited to attend our meetings to open promptly at 8 p. m. every Sunday."

Eva L. Stewart writes: "The Hyde Park Occult Society enjoyed a pleasant evening on Sunday last. Miss Warren gave us a beautiful talk under control. She afterwards sang, 'Beckoning Hands.' She has a fine delivery and a sweet voice. Mrs. Ruth A. Coombs gave fine readings from articles placed on the table, followed by Mr. E. Dierkes; after which Mr. T. D. Jones finished them, and also gave spirit messages. On November 5, we have engaged Mrs. E. J. Hanson to speak for us. She is well known and always draws good houses and gives a fine lecture. We have another social dance on Wednesday, Nov. 1. Admission 25 cents including refreshments."

Dr. D. S. Hager, a prominent physician and a profound thinker along spiritual lines, writes: "It is with pleasure that I congratulate your special department, in 'Questions and Answers,' in reply to Mrs. McC. This really shows that thinking men are molding the course of Spiritualism. I also note in Moses Hull's letter, 'No so-called tests wanted.' If there is anything disgusting to intelligent persons who would gladly become units in your beautiful cause, it is the fact that so many 'Profs.', 'pseudo doctors,' 'Mrs. Drs,' etc., etc., are allowed to prey upon an honest investigating public. 'He that entereth by any other way' than a thorough study and foundation, is a thief and a robber. Every Spiritualist ought to thoroughly understand the laws of health and the cause of disease, but they must study to know this. The future religion will be a practical one, and how to live here and now will enter largely in that religion."

Sarah Stone Rockhill writes from Alliance, Ohio: "I will tell you of our discouraging conditions, and see if through the General Survey aid will come to us. We have, as many of the lecturers know, a nice church building, free of rent or debt, but our president moved to another place, and some of the workers are from age and ill health incapacitated to shoulder the responsibility of keeping up meetings for the winter, and no younger ones lack the enthusiasm that insures success, so it looks as if we would have a closed house in the future indefinitely; so I am wondering if there may not be some person who, knowing of the conditions, will come and carry on the good work independently, or with our co-operation. I see several have opened meetings in other cities, and under proper conditions the effort might prove very successful here. Nothing bogus or fraudulent need respond, as the trustees reserve the right to close the doors at once upon any dishonest or fraudulent presentation of Spiritualism. If lecturers passing here could give us a date and time to announce, and take the collection, we may still have some signs of life."

Mrs. Frances F. Spangler writes: "The Pittsburg (Kansas) Spiritualist Society is very much alive. Mr. Walser lectured last Sunday evening, and Mrs. Walser rendered one of her beautiful solos. We intend to hold the attention of the public, and give them a pleasing variety all winter. We expect to alternate between Prof. S. A. Weltmer, Mrs. Sara C. Scovell, Mr. and Mrs. Walser, and our local talent, and possibly some one from among the workers from a distance. Please do not place us in the list as dead, wounded, or missing, but ready to answer to the roll call."

Dr. G. B. Warne lectured in Rockford, Ill., last Sunday.

J. W. Ring of Galveston, Texas, who lately illuminated Chicago with his presence, has several engagements in Missouri. He went last week from St. Louis to Springfield.

Wm. F. Nye, a prominent Spiritualist of New Bedford, Mass., lately visited Chicago.

WHEELING, W. VA.

Mrs. Nellie S. Baade at Work for the Cause.

Yesterday, I organized the Spiritual Progressive Lyceum, with the following officers: President, Frederic Schaub; secretary, Miss Etta Brunhaus; treasurer, C. P. Richardson; librarian, Lucy Schaub; pianist, Mrs. M. D. Bryan. In the evening I addressed a large and appreciative audience. This society at Wheeling has efficient officers and earnest workers.

Mr. Brunhaus, the president, is a whole-souled man, presides with great dignity at each meeting and is a power for good. With his genial presence upon the rostrum one could scarcely fail, and his good wife is also an earnest worker, a power behind the throne to move things along. In fact, the officers and members are all doing their best to advance our cause, and with the array of talent to follow us, such as Mrs. Carrie Curran and Mr. Geo. H. Brooks, we bespeak for this society a spiritual success. I am told that the Rev. Way of this city, who is the regular pastor of this society, was instrumental in organizing the same, but at present is speaking for the spiritual society in Washington, Pa. He is a genial, pleasant, and spiritual-minded man, and is doing his best for the good of the cause. He has many friends here and is respected by all.

I shall remain here until January 1, then proceed to other fields of labor. I find The Progressive Thinker is the favorite spiritual paper and the enlarged edition was a great surprise to all, and this last edition is certainly worth a years subscription to your valuable paper.

The fearlessness with which you attack the fraudulent element in our ranks is highly commendable, and every true medium and Spiritualist should return you their best thanks.

Some time ago some one sent an article to your paper saying no one should be considered a good test medium unless they could get the name of every spirit in full. That may be so, but in all of my years of mediumship and earnest investigation I have never found one honest medium that at all times could do this. Of course some get more names than others, and often that is about all they do get; while others see, describe, and give tests of spirit presence that are undeniable. So let no one in their egotism presume to say just what shall come before the medium, or in just what manner the message must be given. This eternal clamoring for what cannot at all times be given, has been the means of bringing our cause in disrepute, and without doubt some who started out honest, earnest and true, when they found more was demanded of them than they could honestly give, have resorted to fraud and deception, lowering their spiritual standard and deceiving the people.

But come and let us reason together. Make the best possible conditions for our spirit friends to approach us and with a clean and pure body, a fit temple for our own spirit, and with the kindest thoughts for all, make harmonious conditions, then we shall have far better results than at the present time. For instance as an illustration, four years ago in a large city where I was speaking for a spiritual society, one of the officers came to me for a reading. He was an old gentleman, faultlessly attired, well spoken, etc., but while in conversation with him I was obliged to keep as far away from him as possible, he was so thoroughly saturated with the poisonous nicotine as to make me deathly sick whenever he approached me, and then he wondered why I, and no medium he had ever met, could not see and describe his spirit friends, when the fact was not one of them could come into his aura. So do not let us be so uncharitable as to blame the medium or spirit, but let us look within and see if our lives are such as to attract the higher and better influences, when we all do this we shall receive far more satisfactory results; and with the aid of the dear Progressive Thinker, that reaches thousands of investigators every week of the year our cause will become purified and the truth go marching on.

NELLIE S. BAADE.

Wheeling, W. Va.

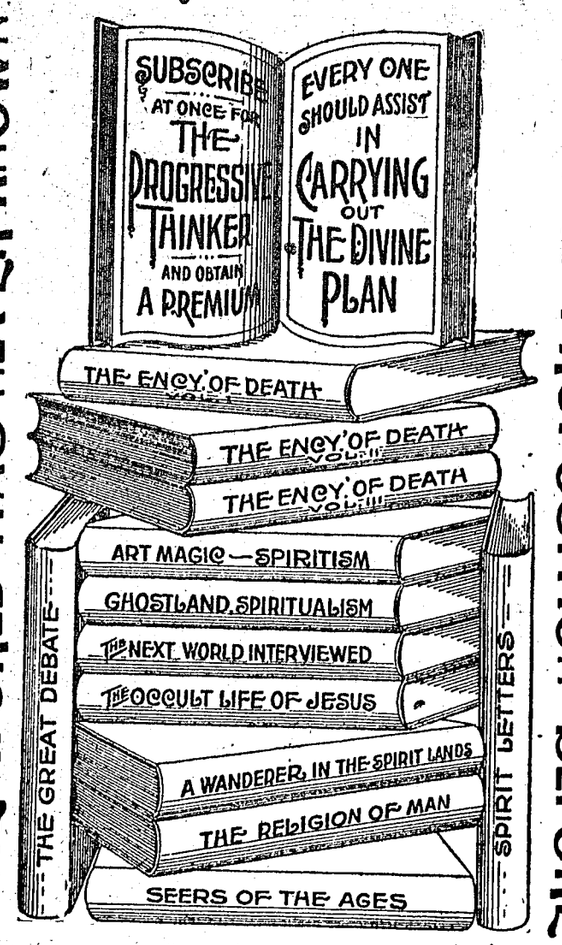
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This Offer Has No Parallel!

CHARLES J. BARNES.

An Ohio Spiritualist Certifies to His Mediumship.

To the Editor:—Since Charles J. Barnes, the true and tried trumpet medium, recently came to Canton, the writer has had the pleasure of attending several of his seances which were indeed interesting, and in which the proof of continued life, spirit return and communion were proven without the shadow of a doubt, and among the manyconvincing proofs I would like to make mention of a few.

Proof No. 1.—An old acquaintance of Mr. Benjamin Lint, now of Canton, but formerly of Missouri, by the name of William Hauch, who also formerly lived in Missouri, but who claims to have passed to the spirit side from that state several years ago, came to Mr. Lint, calling his full name, and when Lint asked who was speaking, he replied in a clear and distinct tone of voice, "Billy Hauch, from Missouri." This surprised Mr. Lint, since he was not aware of the fact of his old friend's passing to the other side of life. Spirit Hauch also said: "To prove to you that I am Billy Hauch, I will relate an incident that happened when we lived in Missouri. I was driving a span of mules attached to a heavily-loaded wagon and the wagon got stuck in a mud-hole, and while in that predicament you drove along, got out, hitched your team to the wagon and through the two teams the wagon was pulled out." Mr. Lint remembers well the incident and verifies the truthfulness of the statement.

No. 2.—Dr. House, a physician of the homeopathy school, who passed to the spirit side of life from Canton a few years ago, came to Mr. Benjamin Reed, an old friend and patron of the Doctor while practicing medicine in Canton. To prove to Mr. Reed, who was attending his first seance, therefore quite skeptical, that it was really he, Dr. House, who spoke to him, he, House, related somewhat of an amusing incident that took place a few months before his death. Said he, "Don't you remember coming to my office, saying you were sick and when I told you what ailed you, you said, 'Doctor, give me something mild.' This was too much for Reed and he had to acknowledge the truth of the statement. A night or so thereafter, a spirit giving the name of William Reed and claiming to be an uncle of Mr. Benjamin Reed, came to the seance expecting, he claimed, that Mr. Benjamin Reed would be there as he had promised, and seeing he had failed to come, was disappointed. Mr. Benjamin Reed claims that no one in Ohio, outside of himself, knew he had an uncle by that name. Another clincher.

No. 3.—The deceased husband of a lady who sat in the circle next to the writer, came to his wife, calling her by her given name, and then gave his name in full, and for the purpose of asking his widowed wife's forgiveness for acts of his before passing to the spirit side. After being told by her that she forgave him, and assuring him that she still loved him, his reply was: "Katie, you have no idea how much good that does me. I can now progress better and faster." After this conversation had been apparently finished, I said to the spirit, "Henry, do you know who I am?" His reply was, "Yes, it's Ed Kidd; I'm glad to see you." I will here state that I have known him for a number of years and it was his custom when addressing me to call me Ed.

Brother William Davis, whose life for many years was devoted to Spiritualism and the grand truths therein contained, also known as the old boatman, he having had charge of the boats at Lake Brady for a number of years, and was known by thousands of Lake Brady patrons, came directing his remarks to the writer, also saying, "I want you, Brother Kidd, to deliver a message for me to Judge Underhill (Judge J. W. Underhill to whom he referred lives in Canton)." The message: "He and I promised each other that the one first to pass over should return and send a message to the one left on earth, and as I have come over first, am here to make my promise good." Brother William Davis passed out and into the spirit world last winter, in Cleveland, Ohio.

There were many other convincing tests and messages given, but will ask you for no more space in which to record them. In conclusion I wish to say to all truth-seekers that I cheerfully recommend Brother Charles J. Barnes, through whose mediumship the truth and proof of continued life will be satisfactorily demonstrated. His home address is 642 N. Lake street, Warsaw, Ind. E. R. KIDD.

Canton, Ohio.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE,

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

John Whitworth: Q. Why is it that at times men confess to crimes they have not committed, and take on themselves the crimes for which others have been convicted?

A. This question is called out by what is almost like an epidemic of confessions. A letter confessing to a murder committed in Ohio, has recently been widely published, being written just before its author committed suicide it so states. As a man was duly tried and executed for the crime, this confession, if true is a deplorable reflection on the justice of law, but all connected with the affair are positive the real criminal suffered, and it becomes obligatory to conclude that this confession was made by one innocent of the deed.

The guilt of the famous Biddle brothers was indisputable, yet now a person confesses that he alone committed the crime.

The most remarkable part of the confession is the strict adherence to details, and the addition of ingenuous evidence.

Volumes might be filled with instances, and when these confessions have come from innocent persons before the conviction of the guilty, they have caused a miscarriage of justice, and instances are recorded where the innocent confessor has been executed or imprisoned.

There may be two explanations, both plausible, and perhaps both required by the different facts.

By constantly brooding over a crime, susceptible person may become hypnotized, and an implicit believer in any circumstantial thus received. This is a cognate aberration often seen in forms of insanity.

A hypnotizer would have no difficulty in making his subject believe himself guilty of a given crime.

There is no reason why a spirit should not influence such a person, making him think as desired. Hence many of these freak confessions may be at the instigation of over-influencing spirits. Each case requires a separate and independent investigation and study.

H. H.: Q. What has become of Emma Goldman, and what was her early life and later influence?

A. She was born in Russia, but at an early age was taken to Germany by her parents. Even then her soul was fired with anarchy and her favorite words were "Kill the oppressors!" She came to this county in 1886 and after the hanging of the anarchists in Chicago in 1887 she started out boldly advocating riot. She went to New York and mingled with the lowest and most criminal, taking one of the latter for a husband. On his leaving her she added free love to her creed. She became more malignant in her speech against God, religion and government, and became intimately attached to John Most.

An early lover of hers, inflamed by her teachings shot Henry C. Frick, and Czolgosz asserted that he was led by her burning words to assassinate McKinley. In 1893, in a speech in Union Square, New York, she advised those who could not find employment to take up arms and demand bread, and if refused, to help themselves. For this she was sentenced to the penitentiary for one year, which time she served.

She has preached anarchy all her life, and been one of the most active and most venomous of nihilists. The day after the attempt to kill King Humbert, she gave a burning speech to the group at Paterson, N. J.

She is pre-eminently the queen of anarchists and one of the most dangerous. Even the extreme nihilists, although working for the destruction of all governing powers and persons, are possessed of a self-devotion, making the sacrifice of themselves for the benefit of others in the future, that sheds a halo over their careers and give a rude justification of their crimes. But Emma Goldman seems possessed with one desire—vengeance on the oppressors. She incites to destruction, assassination, conflagration, riot, the breaking down of all barriers, as a tiger would destroy for the pure pleasure of destroying. She is now in New York, ostensibly occupied as a hair-dresser, but biding opportunity.

Wm. H. Curran: Q. Would not Woman's Suffrage give us God in the Constitution, and are we ready for such a calamity. If two-thirds of the church members are women, and three-fourths of them would cast their ballots for the candidate their dear pastor desired elected, and nine-tenths of the pastors in favor of God in the Constitution; it seems to me that it certainly would be a dangerous step in that direction.

A. This objection to Woman's Suffrage has been often urged by freethinkers who saw in it a menace to liberty of thought. If it were possible to give woman the ballot at once, to allow her to vote at the next presidential election, the consequences might be disastrous, as is always the case when a large number of people are given the ballot before prepared to exercise the privilege with discretion. It was forced on the southern slave to his own detriment and that of the whites, and has ever since been a perplexing problem, the solution of which will be the task of the future.

There are over 2,000,000 Catholic voters in this country, and suffrage granted to women would add 2,000,000 more to this vote. As it is, by casting the vote of the church solid with the party which promises most, the hierarchy is able to carry the election of such candidates as it pleases. With twice the strength, it is readily seen what a menace it would be to the liberty of the people. This Catholic element is proverbially ignorant, and the women are several degrees more incapable and superstitious, than the men, and hence they will require a longer time to be safe citizens—safe to have the ballot placed in their hands.

There can be no doubt that the time will come when women will stand equal to man at the polls. Before that time she should be educated out of superstition. What is more—what is most vital—is there should be a test of qualifications to vote. Simply being a man, or woman, should not be all that is required. To vote should demand a knowledge of our government, and the duties of citizenship. It should demand ability to read, write and speak the English language.

With safeguards there would be no danger. As it is now, however, the greatest menace to the national life, is the mass of voting superstition and ignorance. The assimilating power of the nation has reached its limits, and the time threatens when the anarchy imported by capital in its greed, may turn on its master.

Let us not forget the fact that there is danger in giving the ballot to men.

The Light Among the Hills.

A Charmingly Interesting Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 831.)

New Light Cottage.

My Dear Martha:—I was so surprised when I got your letter, which John carried in his pocket so long, telling of your engagement to Clifton Lee, that I had not gotten over it when I got your letter saying the engagement was broken. I feel more like congratulating you over the breaking than of the making of the engagement. This may sound cruel but it is not, and I feel sure you will be glad some day not far away. You are a dear brave girl and I am proud of you.

When I get where I know I am a Spiritualist I shall call myself one and people may say what they please. I will never sneak, for I despise a coward. If anyone says anything bad about me, I will live in such a way as to prove it a lie. When I get Spiritualism—if I ever do—I will live it and make my life testify to the fact that it is grand, beautiful, pure, and uplifting in every sense of the word. For some reason I believe it is all of that, but if I find that it is not I will have nothing to do with it. I suppose I got these ideas from John—I wish you could be acquainted with him—for he always tells me not to be governed by circumstances and conditions but to rise superior to them and compel them to serve my purpose. He says we ought to be glad of everything however hard that tests our strength of character and reveals to us our real selves.

How I wish you were here with us! Things are getting real interesting. You see I have got our house named. Perhaps the light may not be new to everyone but it is new to us. About a week after I wrote last, Aunt Jane—mother's aunt—came to make us a long visit. Aunt Jane is a very decided character. She says she has a very strong will, but John says he thinks her won't is a good deal stronger than her will. It may be bad grammar but it expresses the truth. The first day Aunt Jane was here she went all over the house and at the supper table she asked us why we did not fix up the big chamber over the kitchen. She said she thought it the pleasantest room in the house and if we were willing she would like it for her room. Mother looked at John with a helpless, appealing look that was pitiful.

After a moment's hesitation John said, "Aunt Jane, do you believe in ghosts?"

"Probably," she said scornfully, "do I look as if I do?"

We could not truthfully say we thought she did, but John went on bravely: "I am glad you do not, for now you will not be afraid to help us solve a mystery."

"What mystery?" said Aunt Jane, sternly.

"The mystery of the baby, for one thing," said John. "Every night between eleven and one o'clock we have heard an infant wailing in the room you want for yours, and several times we have heard footsteps as of a woman walking to and fro."

"Cats or rats," said Aunt Jane in a decided tone.

"Did you ever know a cat or a rat to wail like an infant?" asked John.

Aunt Jane sniffed. "One can hear anything in the night," she said, "and to think the noise you have heard is made by cats is the only sensible conclusion."

"Different persons have different ideas of what constitutes sense, I have observed," answered John quietly.

There was a moment's silence and then Aunt Jane said to John, "You said 'the mystery of the baby, for one thing,' now I want to know what the other thing is."

"You will have to answer that question for her, mother," said John, and excusing himself, he left the house. Mother turned pale and stammered, "I—I can't."

Aunt Jane looked at her in surprise, and then as mother remained silent, said irritably, "Helen Weston, what ails you? Do speak out! One would think that you were trying to conceal a crime or that all of you have been struck with idiocy. No one but a lunatic or a fool believes in ghosts."

This started my Weston blood, as mother says, and I turned to Aunt Jane and said with some warmth, "I suppose if you should hear, see and feel a ghost, you would not believe in it?"

"Certainly not, for there is no such a thing," was the prompt reply.

"What would you think if you saw some one standing before you and then saw the person vanish instantly?"

Aunt Jane looked at me severely and said, "Marah Weston, I shall never see anything of the sort, for it is only those who believe in such things, those who are not emancipated from the slavery of superstition, who see such things."

"If you feel in this way about it, it will be better not to tell you what we have seen, but I am surprised to find you do not believe the Bible."

Aunt Jane looked up in great surprise and said quickly, "I disbelieve the Bible? Why, Marah Weston, I believe every word of it!"

"Then," said I calmly, "how do you get along with the ghosts in it? From beginning to end the Bible is full of accounts of spiritual beings who appeared and vanished. One moment they were, the next they were not, and if you can believe those things I should think you ought to be able to believe what mother and I tell you."

Aunt Jane looked at mother. "Helen Weston, what does all this mean?" she said. "Have you all been deluded by some modern witch calling herself a spirit medium? Speak!" she said excitedly; "surely I have a right to expect an answer from my own sister's child."

Mother arose to the occasion and said, calmly, "Do not be alarmed; we have never had anything to do with a spirit medium so far as I know, but we have had some strange experiences since we came into this house. The room over the kitchen which you propose to occupy we call the Shadow Room. When we came here the one door leading to it was fastened by nails at top and bottom. I thought it very strange and so did John when he came to open the door for me. We went in and found everything just as you found it to-day. We examined the furniture which is very good, as perhaps you noticed. I went to the bureau and opened the drawers and found them all empty but the bottom drawer, in which, to my surprise, I found an infant's wardrobe all complete. As I was lifting the articles out one by one I became conscious of a darkness suddenly enveloping me. The sun was pouring into the room through the curtainless west windows, lighting every corner when we entered, and I was startled by the sudden darkness. I turned to speak to John and saw him standing before the big mirror on the south wall. I called his name but he did not answer, so I went to him and saw a strange sight. John's and my own reflection in the glass and at John's right hand the shadowy form of a woman with an infant in her arms. I was startled and looked about me but all I saw out of the usual was the shadow of a woman upon the opposite wall. I clutched John's arm. 'What does it mean?' I said. The room seemed real dark, but the sun still shone brightly through the windows.

"'I am blessed if I know,' said John. 'I guess the air is bad.' He went across the room to the west windows, and the shadow woman glided along with him. He threw up the windows and the room filled with the pure out-door air, but the shadows still remained. I felt as if in an ice-house, and shivered. 'I want to go down stairs; I cannot stand this any longer,' I said.

"John never said a word, but he took my hand and we came down stairs together, and I have not been in the room since, but Marah has, several times."

"And seen a shadow everytime, probably," said Aunt Jane sarcastically. "Well, I will tell you this: To-morrow I shall clean and air that room thoroughly, shadows or no shadows! The idea of being routed by a shadow!" and she leaned back in her chair and laughed heartily.

"He laughs best who laughs last," said I, and I went down to the barn where I found John feeding the calves and I sat down on a box and watched him. We have some beautiful calves and they have just the cutest little faces. I can't see how anybody can kill such dear little things—it gives me the creeps just to think of it. According to the Bible God made a wardrobe for Mr. and Mrs. Adam out of the skins of animals, so I suppose he first killed the animals. What a God! Just think of it! I will never, to please anybody, either worship or pretend to worship a God that is no higher than my highest ideal of manhood. John always makes me think of a king of the ideal sort. It makes no difference what he is doing nor how poorly he is dressed, he looks noble and the work he is doing assumes an exaltedness when he is doing it. He always seems to want to do everything he has to do. I have not got to that point yet, but I am going to. After the calves were fed I invited John to sit beside me on the grain bin and then I asked him if he knew anything about Spiritualism?

"Not as much as I intend to," was the answer.

"John," I said, "do tell me all you know about it."

"I know we are confronted by a mystery here in this house, and I think that only through Spiritualism will we ever find a solution. I know that Spiritualism, as one of its advocates, Mrs. Drury of Steelville, proclaims it, is just what I want, what my soul has long been hungering for, the grandest, most beautiful, helpful, ennobling religion the world has ever known. Last week when I went to Steelville on business, I went to hear Mrs. Drury speak and I wish you could have been there with me. I was never so surprised in my life. I expected she was going to offer us something that would suggest the coarse, cheap, tarnished finery of a dirty minstrel show, but it seemed to me when she had finished her remarks that she had gathered the best of everything ever offered to the world under the name of religion, and given it to us under the name of Spiritualism. She is refined and ladylike in her speech and manner and dress, dead in earnest, sympathetic, and kind and respectful when dealing with the opinions of others, and I am determined I will attend her meetings in the future.

"While she was giving the messages she told me a tall man with dark hair and eyes stood beside me and she could see the letters R. W. over my head and she felt impelled to say to me, 'the mystery will be explained to you and a new life opens before you.' The family where I stayed seemed inclined to laugh over the message, but I told them I knew what it meant if no one else did, and the letters R. W. stood for Ripley Wilder, my father's name. They said probably she had been around reading the grave-stones, but they could not explain how she could make any connection between a grave-stone in the far west and me whom she had never seen before. It is strange how some people will believe the most senseless things rather than accept a new truth, or rather a truth that is new to them. It takes more credulity to believe their explanations than to believe what they are trying to explain away."

John says the next time Mrs. Drury comes to Steelville I may go to the meeting with him, and it does not seem to me I can wait for the time to come, but as John says we always do things when we have to. Oh, I am so glad John is my half-brother, seeing he couldn't be a whole one, for he is the best brother a girl ever had!

The next day Aunt Jane went up to Shadow Room and began operations. She declined our help, so we kept away from her and let her have things her own way. About four o'clock she came down looking pale and tired and asked us to go up and look at the room. John had just come in, and so he went up with us. The room looked real clean and nice and all the furniture was arranged differently. The first thing I noticed when I stepped into the room was the shadow of a woman upon the south wall where the mirror had been. Mother noticed it, too, and grabbed my arm tight.

Aunt Jane talked rapidly and acted decidedly nervous. John went over to the mirror and stood for a moment and then said, "Please come here, ladies." When we stood before the mirror we saw our own reflections and the shadowy figure of a woman with an infant in her arms. Mother almost shrieked, "What does it mean, John?"

"Don't be a fool, Helen Weston," snapped Aunt Jane. Then turning to John she said, "If that hemlock tree out there was out of the way, this shadow business would be stopped, for I have noticed when the wind blows the tree, shadows glide along the wall."

John smiled in a peculiar way and we all left the room. A little later the hemlock was lying on the ground. "I hated to cut down the tree," said he, when I went out to see what he was doing, "but those who pray at the shrine of Truth must be willing to sacrifice something upon her altar."

The next morning Aunt Jane came down to breakfast with a burning spot upon either cheek and she looked ill, but she held her head very high and talked and laughed in a way I never knew her to before. Perhaps she deceived herself into thinking she had deceived us, but she did not. After breakfast I noticed a mysterious noise in the shed chamber and went to investigate. I found Aunt Jane thumping the wall between the unfinished shed chamber and the Shadow Room. She started when she saw me looking at her, and said sullenly, "I thought there must be some room connecting with my room, but I find there is not, so I am hunting for a sliding board or something of the sort. I am going to solve the mystery of those shadows if it takes me six months. I don't believe in spirits," and she shut her jaws with grim determination.

"I thought you said the hemlock tree explained the shadows," I said, a little wickedly I am afraid, but she took no notice of me. She had been in her room but a few minutes that night before I heard her calling to me to bring up a light. I found her in the dark. She said her light went out and so had all the matches she had lighted. I set my lamp upon the table but before I got three feet away from it there came a breath of icy air and the light flared up and went out. I hardly noticed it though, for I saw a strange sight which held me fascinated; for some reason I have never felt afraid in this room. What I saw was four human figures, mist-like in appearance and slightly luminous. They moved about the room and one of them held in her arms an infant. As I watched her she glided before the mirror and reflected there. I saw she was a beautiful young girl with fair complexion and dark luminous eyes.

Aunt Jane screamed, "John, for heaven's sake, bring up a light and some matches."

John came quickly but the minute he entered the room the light went out. He struck a whole card of matches one by one and then went down and got his safety lantern and that burned all right. While John was gone Aunt Jane and I looked upon a strange scene. The fair girl sat down in the print-covered rocker and rocked her baby sobbing piteously as she did so. The room appeared dimly lighted by a tallow candle which sat upon a small table which was not in the room—I mean really—and there was an odd-looking little stove in one corner with a fire in it. A tall man with thin white hands bent over the stove, and a large woman with a heavy mass of gray hair, fumbled in the lower drawer of the bureau. Puff after puff of icy air blew over me, but it was a very hot night.

When John came he asked us what we were staring at, and then it came out that Aunt Jane had seen nothing but semi-luminous figures moving about, "which proves," she said, obstinately, "that neither of us saw anything but what our imagination conjured up."

What has happened in the room since then I do not know. She goes to her room every night with a stern white face, and we all admire her courage. To-morrow night we go to hear Mrs. Drury, and I do hope she will tell me some of the things I want to know.

Write just as soon as you can and tell me all about your dear self.

Lovingly yours,

MARAH WESTON.

(To be continued.)

CARLYLE PETERSILEA.

That Which Man Has Done, Man May, and Can Do.

I wish to relate an anecdote connected with my dearly beloved husband, Carlyle Petersilea. Mr. Petersilea, from early youth, had been in the habit of smoking. He contracted the vile habit, as other boys do, at the age of ten or twelve years.

After being graduated from the Leipzig Conservatory of Music, he purchased a very expensive smoking set of meerschaum; all of the separate pieces bearing the exquisitely carved profile of King Wilhelm.

Petersilea was naturally very proud and pleased with this beautiful smoking set, which he preserved very carefully for many years, up to the time when he became fifty years of age.

During his career as a great piano virtuoso, he was invited to dine with Longfellow, the poet. After dinner, Longfellow proffered him a cigar, saying, "These cigars were one dollar each;" and if my memory serves me, Longfellow himself did not smoke, but kept these cigars, which had been presented to him, for his invited, gifted and honored guests. Then, during the evening, Mr. Petersilea played to Longfellow the pieces of music which Longfellow loved best, Mozart's principally, ending with Beethoven's grandest sonata.

O, how many times he has told me of that visit, and the smoking of that cigar which cost one dollar; but such folly was in his younger life; and now comes the part of my story which interests me most.

Shortly after Mr. Petersilea reached his fiftieth year, he said to me:

"Amelia, what do you think of my leaving off smoking?"

I answered, "Carlyle, dear, I do not know what advice to give you. I greatly fear that, at your age, after smoking for forty years, it might go very hard with you, perhaps make you very ill and weak; consequently, I dare not advise you."

"Well," he replied, "I shall be obliged to leave off smoking when I go to spirit life, unless, indeed, I return as a spirit, and attach myself to some inveterate smoker; thus making him and myself worse than before. The very thought is becoming horrible to me. No; I must gather up my will-power and leave it off now. There is no better time than now; then I shall not carry the vile habit with me when I enter the higher and should-be better life. Besides, I am a spirit now, and as an immortal soul, I will not continue the nasty habit. My darling, the house is scented with it. All your clothes are scented with it, and I well know you abhor tobacco smoke," which was true.

"Well, dear," I said, "I dare not advise you to leave off the habit, but if you do, I will go against your ever taking it up again, with all my might."

"Agreed!" he answered, "and from this moment I shall never smoke the vile weed again."

That evening he presented his beautiful smoking set to a young Prussian, who desired it as a memento, and keepsake, on account of King Wilhelm's portraits; and from that hour until the day of Mr. Petersilea's departure for the higher life he never smoked again.

He had, occasionally, when very weary, after exhaustive playing, taken a glass of good old German lager beer; from that moment he never took another. He also nearly discontinued the use of meat; and would have done so entirely, but living out of town, as we did, he often had to dine at a restaurant, and here he could get little else; and they really were not willing to serve him unless he took the regular dinner course; but I think he ate very little of it.

Now I write this to encourage both young men and old to leave off the vile habit of smoking. No matter how many years you may have had the habit, leave it off—leave it off. It is never too late to mend. I hear young men often say: "Oh, I can't leave off smoking. The habit is too deeply seated."

"You can. You must. Gather up your will forces and stop on the instant, as I did. You will never regret it, but it will be a source of joy and content to you as long as you live on earth, and forever after you have entered the spiritual spheres."

Carlyle and Amelia Petersilea.

(This last sentence Mr. Petersilea took the control entire.)

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

John Whitworth: Q. Why is it that at times men confess to crimes they have not committed, and take on themselves the crimes for which others have been convicted?

A. This question is called out by what is almost like an epidemic of confessions. A letter confessing to a murder committed in Ohio, has recently been widely published, being written just before its author committed suicide it so states. As a man was duly tried and executed for the crime, this confession, if true is a deplorable reflection on the justice of law, but all connected with the affair are positive the real criminal suffered, and it becomes obligatory to conclude that this confession was made by one innocent of the deed.

The guilt of the famous Biddle brothers was indisputable, yet now a person confesses that he alone committed the crime.

The most remarkable part of the confession is the strict adherence to details, and the addition of ingenuous evidence.

Volumes might be filled with instances, and when these confessions have come from innocent persons before the conviction of the guilty, they have caused a miscarriage of justice, and instances are recorded where the innocent confessor has been executed or imprisoned.

There may be two explanations, both plausible, and perhaps both required by the different facts.

By constantly brooding over a crime, susceptible person may become hypnotized, and an implicit believer in any circumstation thus received. This is a cgnl aberration often seen in forms mattnity.

worlgnetizer would have no difficulty making his subject believe himself guilty of a given crime.

There is no reason why a spirit should not influence such a person, making him think as desired. Hence many of these freak confessions may be at the instigation of over-influencing spirits. Each case requires a separate and independent investigation and study.

H. H.: Q. What has become of Emma Goldman, and what was her early life and later influence?

A. She was born in Russia, but at an early age was taken to Germany by her parents. Even then her soul was fired with anarchy and her favorite words were "Kill the oppressors!" She came to this county in 1886 and after the hanging of the anarchists in Chicago in 1887 she started out boldly advocating riot. She went to New York and mingled with the lowest and most criminal, taking one of the latter for a husband. On his leaving her she added free love to her creed. She became more malignant in her speech against God, religion and government, and became intimately attached to John Most.

An early lover of hers, inflamed by her teachings shot Henry C. Frick, and Czolgosz asserted that he was led by her burning words to assassinate McKinley. In 1893, in a speech in Union Square, New York, she advised those who could not find employment to take up arms and demand bread, and if refused, to help themselves. For this she was sentenced to the penitentiary for one year, which time she served.

She has preached anarchy all her life, and been one of the most active and most venomous of nihilists. The day after the attempt to kill King Humbert, she gave a burning speech to the group at Paterson, N. J.

She is pre-eminently the queen of anarchists and one of the most dangerous. Even the extreme nihilists, although working for the destruction of all governing powers and persons, are possessed of a self-devotion, making the sacrifice of themselves for the benefit of others in the future, that sheds a halo over their careers and give a rude justification of their crimes. But Emma Goldman seems possessed with one desire—vengeance on the oppressors. She incites to destruction, assassination, conflagration, riot, the breaking down of all barriers, as a tiger would destroy for the pure pleasure of destroying. She is now in New York, ostensibly occupied as a hair-dresser, but biding opportunity.

Wm. H. Curran: Q. Would not Woman's Suffrage give us God in the Constitution, and are we ready for such a calamity. If two-thirds of the church members are women, and three-fourths of them would cast their ballots for the candidate their dear pastor desired elected, and nine-tenths of the pastors in favor of God in the Constitution, it seems to me that it certainly would be a dangerous step in that direction.

A. This objection to Woman's Suffrage has been often urged by freethinkers who saw in it a menace to liberty of thought. If it were possible to give woman the ballot at once, to allow her to vote at the next presidential election, the consequences might be disastrous, as is always the case when a large number of people are given the ballot before prepared to exercise the privilege with discretion. It was forced on the southern slave to his own detriment and that of the whites, and has ever since been a perplexing problem, the solution of which will be the task of the future.

There are over 2,000,000 Catholic voters in this country, and suffrage granted to women would add 2,000,000 more to this vote. As it is, by casting the vote of the church solid with the party which promises most, the hierarchy is able to carry the election of such candidates as it pleases. With twice the strength, it is readily seen what a menace it would be to the liberty of the people. This Catholic element is proverbially ignorant, and the women are several degrees more incapable and superstitious, than the men, and hence they will require a longer time to become safe citizens—safe to have the ballot placed in their hands.

There can be no doubt that the time will come when women will stand equal to man at the polls. Before that time she should be educated out of superstition. What is more—what is most vital—is there should be a test of qualifications to vote. Simply being a man, or woman, should not be all that is required. To vote should demand a knowledge of our government, and the duties of citizenship. It should demand ability to read, write and speak the English language.

With safeguards there would be no danger. As it is now, however, the greatest menace to the national life, is the mass of voting superstition and ignorance. The assimilating power of the nation has reached its limits, and the time threatens when the anarchy imported by capital in its greed, may turn on its master.

Let us not forget the fact that there is danger in giving the ballot to men.

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(Continued from No. 831.)

New Light Cottage.

My Dear Martha:—I was so surprised when I got your letter, which John carried in his pocket so long, telling of your engagement to Clifton Lee, that I had not gotten over it when I got your letter saying the engagement was broken. I feel more like congratulating you over the breaking than of the making of the engagement. This may sound cruel but it is not, and I feel sure you will be glad some day not far away. You are a dear brave girl and I am proud of you.

When I get where I know I am a Spiritualist I shall call myself one and people may say what they please. I will never sneak, for I despise a coward. If anyone says anything bad about me, I will live in such a way as to prove it a lie. When I get Spiritualism—if I ever do—I will live it and make my life testify to the fact that it is grand, beautiful, pure, and uplifting in every sense of the word. For some reason I believe it is all of that, but if I find that it is not I will have nothing to do with it. I suppose I got these ideas from John—I wish you could be acquainted with him—for he always tells me not to be governed by circumstances and conditions but to rise superior to them and compel them to serve my purpose. He says we ought to be glad of everything however hard that tests our strength of character and reveals to us our real selves.

How I wish you were here with us! Things are getting real interesting. You see I have got our house named. Perhaps the light may not be new to everyone but it is new to us. About a week after I wrote last, Aunt Jane—mother's aunt—came to make us a long visit. Aunt Jane is a very decided character. She says she has a very strong will, but John says he thinks her won't is a good deal stronger than her will. It may be bad grammar but it expresses the truth. The first day Aunt Jane was here she went all over the house and at the supper table she asked us why we did not fix up the big chamber over the kitchen. She said she thought it the pleasantest room in the house and if we were willing she would like it for her room. Mother looked at John with a helpless, appealing look that was pitiful.

After a moment's hesitation John said, "Aunt Jane, do you believe in ghosts?"

"Probably," she said scornfully, "do I look as if I do?"

We could not truthfully say we thought she did, but John went on bravely: "I am glad you do not, for now you will not be afraid to help us solve a mystery."

"What mystery?" said Aunt Jane, sternly.

"The mystery of the baby, for one thing," said John. "Every night between eleven and one o'clock we have heard an infant wailing in the room you want for yours, and several times we have heard footsteps as of a woman walking to and fro."

"Cats or rats," said Aunt Jane in a decided tone.

"Did you ever know a cat or a rat to wail like an infant?" asked John.

Aunt Jane sniffed. "One can hear anything in the night," she said, "and to think the noise you have heard is made by cats is the only sensible conclusion."

"Different persons have different ideas of what constitutes sense, I have observed," answered John quietly.

There was a moment's silence and then Aunt Jane said to John, "You said 'the mystery of the baby, for one thing,' now I want to know what the other thing is."

"You will have to answer that question for her, mother," said John, and excusing himself, he left the house. Mother turned pale and stammered, "I—I can't."

Aunt Jane looked at her in surprise, and then as mother remained silent, said irritably, "Helen Weston, what ails you? Do speak out! One would think that you were trying to conceal a crime or that all of you have been struck with idiocy. No one but a lunatic or a fool believes in ghosts."

This started my Weston blood, as mother says, and I turned to Aunt Jane and said with some warmth, "I suppose if you should hear, see and feel a ghost, you would not believe in it?"

"Certainly not, for there is no such a thing," was the prompt reply.

"What would you think if you saw some one standing before you and then saw the person vanish instantly?"

Aunt Jane looked at me severely and said, "Marah Weston, I shall never see anything of the sort, for it is only those who believe in such things, those who are not emancipated from the slavery of superstition, who see such things."

"If you feel in this way about it, it will be better not to tell you what we have seen, but I am surprised to find you do not believe the Bible."

Aunt Jane looked up in great surprise and said quickly, "I disbelieve the Bible? Why, Marah Weston, I believe every word of it!"

"Then," said I calmly, "how do you get along with the ghosts in it? From beginning to end the Bible is full of accounts of spiritual beings who appeared and vanished. One moment they were, the next they were not, and if you can believe those things I should think you ought to be able to believe what mother and I tell you."

Aunt Jane looked at mother. "Helen Weston, what does all this mean?" she said. "Have you all been deluded by some modern witch calling herself a spirit medium? Speak!" she said excitedly; "surely I have a right to expect an answer from my own sister's child."

Mother arose to the occasion and said, calmly, "Do not be alarmed; we have never had anything to do with a spirit medium so far as I know, but we have had some strange experiences since we came into this house. The room over the kitchen which you propose to occupy we call the Shadow Room. When we came here the one door leading to it was fastened by nails at top and bottom. I thought it very strange and so did John when he came to open the door for me. We went in and found everything just as you found it to-day. We examined the furniture which is very good, as perhaps you noticed. I went to the bureau and opened the drawers and found them all empty but the bottom drawer, in which, to my surprise, I found an infant's wardrobe all complete. As I was lifting the articles out one by one I became conscious of a darkness suddenly enveloping me. The sun was pouring into the room through the curtainless west windows, lighting every corner when we entered, and I was startled by the sudden darkness. I turned to speak to John and saw him standing before the big mirror on the south wall. I called his name but he did not answer, so I went to him and saw a strange sight. John's and my own reflection in the glass and at John's right hand the shadowy form of a woman with an infant in her arms. I was startled and looked about me but all I saw out of the usual was the shadow of a woman upon the opposite wall. I clutched John's arm. 'What does it mean?' I said. The room seemed real dark, but the sun still shone brightly through the windows.

"'I am blessed if I know,' said John. 'I guess the air is bad.' He went across the room to the west windows, and the shadow woman glided along with him. He threw up the windows and the room filled with the pure out-door air, but the shadows still remained. I felt as if in an ice-house, and shivered. 'I want to go down stairs; I cannot stand this any longer,' I said.

'John never said a word, but he took my hand and we came down stairs together, and I have not been in the room since, but Marah has, several times."

"And seen a shadow everytime, probably," said Aunt Jane sarcastically. "Well, I will tell you this: To-morrow I shall clean and air that room thoroughly, shadows or no shadows! The idea of being routed by a shadow!" and she leaned back in her chair and laughed heartily.

"He laughs best who laughs last," said I, and I went down to the barn where I found John feeding the calves and I sat down on a box and watched him. We have some beautiful calves and they have just the cutest little faces. I can't see how anybody can kill such dear little things—it gives me the creeps just to think of it. According to the Bible God made a wardrobe for Mr. and Mrs. Adam out of the skins of animals, so I suppose he first killed the animals. What a God! Just think of it! I will never, to please anybody, either worship or pretend to worship a God that is not higher than my highest ideal of manhood. John always makes me think of a king of the ideal sort. It makes no difference what he is doing nor how poorly he is dressed, he looks noble and the work he is doing assumes an exaltedness when he is doing it. He always seems to want to do everything he has to do. I have not got to that point yet, but I am going to. After the calves were fed I invited John to sit beside me on the grain bin and then I asked him if he knew anything about Spiritualism?

"Not as much as I intend to," was the answer.

"John," I said, "do tell me all you know about it."

"I know we are confronted by a mystery here in this house, and I think that only through Spiritualism will we ever find a solution. I know that Spiritualism, as one of its advocates, Mrs. Drury of Steelville, proclaims it, is just what I want, what my soul has long been hungering for, the grandest, most beautiful, helpful, ennobling religion the world has ever known. Last week when I went to Steelville on business, I went to hear Mrs. Drury speak and I wish you could have been there with me. I was never so surprised in my life. I expected she was going to offer us something that would suggest the coarse, cheap, tarnished finery of a dirty minstrel show, but it seemed to me when she had finished her remarks that she had gathered the best of everything ever offered to the world under the name of religion, and given it to us under the name of Spiritualism. She is refined and ladylike in her speech and manner and dress, dead in earnest, sympathetic, and kind and respectful when dealing with the opinions of others, and I am determined I will attend her meetings in the future.

"While she was giving the messages she told me a tall man with dark hair and eyes stood beside me and she could see the letters R. W. over my head and she felt impelled to say to me, 'the mystery will be explained to you and a new life opens before you.' The family where I stayed seemed inclined to laugh over the message, but I told them I knew what it meant if no one else did, and the letters R. W. stood for Ripley Wilder, my father's name. They said probably she had been around reading the grave-stones, but they could not explain how she could make any connection between a grave-stone in the far west and me whom she had never seen before. It is strange how some people will believe the most senseless things rather than accept a new truth, or rather a truth that is new to them. It takes more credulity to believe their explanations than to believe what they are trying to explain away."

John says the next time Mrs. Drury comes to Steelville I may go to the meeting with him, and it does not seem to me I can wait for the time to come, but as John says we always do things when we have to. Oh, I am so glad John is my half-brother; seeing he couldn't be a whole one, for he is the best brother a girl ever had!

The next day Aunt Jane went up to Shadow Room and began operations. She declined our help, so we kept away from her and let her have things her own way. About four o'clock she came down looking pale and tired and asked us to go up and look at the room. John had just come in, and so he went up with us. The room looked real clean and nice and all the furniture was arranged differently. The first thing I noticed when I stepped into the room was the shadow of a woman upon the south wall where the mirror had been. Mother noticed it, too, and grabbed my arm tight.

Aunt Jane talked rapidly and acted decidedly nervous. John went over to the mirror and stood for a moment and then said, "Please come here, ladies."

When we stood before the mirror we saw our own reflections and the shadowy figure of a woman with an infant in her arms. Mother almost shrieked, "What does it mean, John?"

"Don't be a fool, Helen Weston," snapped Aunt Jane. Then turning to John she said, "If that hemlock tree out there was out of the way, this shadow business would be stopped, for I have noticed when the wind blows the tree, shadows glide along the wall."

John smiled in a peculiar way and we all left the room. A little later the hemlock was lying on the ground. "I hated to cut down the tree," said he, when I went out to see what he was doing, "but those who pray at the shrine of Truth must be willing to sacrifice something upon her altar."

The next morning Aunt Jane came down to breakfast with a burning spot upon either cheek and she looked ill, but she held her head very high and talked and laughed in a way I never knew her to before. Perhaps she deceived herself into thinking she had deceived us, but she did not. After breakfast I noticed a mysterious noise in the shed chamber and went to investigate. I found Aunt Jane thumping the wall between the unfinished shed chamber and the Shadow Room. She started when she saw me looking at her, and said sullenly, "I thought there must be some room connecting with my room, but I find there is not, so I am hunting for a sliding board or something of the sort. I am going to solve the mystery of those shadows if it takes me six months. I don't believe in spirits," and she shut her jaws with grim determination.

"I thought you said the hemlock tree explained the shadows," I said, a little wickedly I am afraid, but she took no notice of me. She had been in her room but a few minutes that night before I heard her calling to me to bring up a light. I found her in the dark. She said her light went out and so had all the matches she had lighted. I set my lamp upon the table but before I got three feet away from it there came a breath of icy air and the light flared up and went out. I hardly noticed it though, for I saw a strange sight which held me fascinated; for some reason I have never felt afraid in this room. What I saw was four human figures, mist-like in appearance and slightly luminous. They moved about the room and one of them held in her arms an infant. As I watched her she glided before the mirror and reflected there. I saw she was a beautiful young girl with fair complexion and dark luminous eyes.

Aunt Jane screamed, "John, for heaven's sake, bring up a light and some matches."

John came quickly but the minute he entered the room the light went out. He struck a whole card of matches one by one and then went down and got his safety lantern and that burned all right. While John was gone Aunt Jane and I looked upon a strange scene. The fair girl sat down in the print-covered rocker and rocked her baby sobbing piteously as she did so. The room appeared dimly lighted by a tallow candle which sat upon a small table which was not in the room—I mean really—and there was an odd-looking little stove in one corner with a fire in it. A tall man with thin white hands bent over the stove, and a large woman with a heavy mass of gray hair, fumbled in the lower drawer of the bureau. Puff after puff of icy air blew over me, but it was a very hot night.

When John came he asked us what we were staring at, and then it came out that Aunt Jane had seen nothing but semi-luminous figures moving about, "which proves," she said, obstinately, "that neither of us saw anything but what our imagination conjured up."

What has happened in the room since then I do not know. She goes to her room every night with a stern white face, and we all admire her courage. To-morrow night we go to hear Mrs. Drury, and I do hope she will tell me some of the things I want to know.

Write just as soon as you can and tell me all about your dear self.

Lovingly yours,

MARAH WESTON.

(To be continued.)

CARLYLE PETERSILEA.

That Which Man Has Done, Man May, and Can Do.

I wish to relate an anecdote connected with my dearly beloved husband, Carlyle Petersilea. Mr. Petersilea, from early youth, had been in the habit of smoking. He contracted the vile habit, as other boys do, at the age of ten or twelve years.

After being graduated from the Leipzig Conservatory of Music, he purchased a very expensive smoking set of meerschaum; all of the separate pieces bearing the exquisitely carved profile of King Wilhelm.

Petersilea was naturally very proud and pleased with this beautiful smoking set, which he preserved very carefully for many years, up to the time when he became fifty years of age.

During his career as a great piano virtuoso, he was invited to dine with Longfellow, the poet. After dinner, Longfellow proffered him a cigar, saying, "These cigars were one dollar each;" and if my memory serves me, Longfellow himself did not smoke, but kept these cigars, which had been presented to him, for his invited, gifted and honored guests. Then, during the evening, Mr. Petersilea played to Longfellow the pieces of music which Longfellow loved best, Mozart's principally, ending with Beethoven's grandest sonata.

O, how many times he has told me of that visit, and the smoking of that cigar which cost one dollar; but such folly was in his younger life; and now comes the part of my story which interests me most.

Shortly after Mr. Petersilea reached his fiftieth year, he said to me:

"Amelia, what do you think of my leaving off smoking?"

I answered, "Carlyle, dear, I do not know what advice to give you. I greatly fear that, at your age, after smoking for forty years, it might go very hard with you, perhaps make you very ill and weak; consequently, I dare not advise you."

"Well," he replied, "I shall be obliged to leave off smoking when I go to spirit life, unless, indeed, I return as a spirit, and attach myself to some inveterate smoker; thus making him and myself worse than before. The very thought is becoming horrible to me. No; I must gather up my will-power and leave it off now. There is no better time than now; then I shall not carry the vile habit with me when I enter the higher and should-be better life. Besides, I am a spirit now, and as an immortal soul, I will not continue the nasty habit. My darling, the house is scented with it. All your clothes are scented with it, and I well know you abhor tobacco smoke," which was true.

"Well, dear," I said, "I dare not advise you to leave off the habit, but if you do, I will go against your ever taking it up again, with all my might."

"Agreed!" he answered, "and from this moment I shall never smoke the vile weed again."

That evening he presented his beautiful smoking set to a young Prussian, who desired it as a memento, and keepsake, on account of King Wilhelm's portraits; and from that hour until the day of Mr. Petersilea's departure for the higher life he never smoked again.

He had, occasionally, when very weary, after exhaustive playing, taken a glass of good old German lager beer; from that moment he never took another. He also nearly discontinued the use of meat; and would have done so entirely, but living out of town, as we did, he often had to dine at a restaurant, and here he could get little else; and they really were not willing to serve him unless he took the regular dinner course; but I think he ate very little of it.

Now I write this to encourage both young men and old to leave off the vile habit of smoking. No matter how many years you may have had the habit, leave it off—leave it off. It is never too late to mend. I hear young men often say: "Oh, I can't leave off smoking. The habit is too deeply seated."

"You can. You must. Gather up your will forces and stop on the instant, as I did. You will never regret it, but it will be a source of joy and content to you as long as you live on earth, and forever after you have entered the spiritual spheres."

Carlyle and Amelia Petersilea.

(This last sentence Mr. Petersilea took the control entirely.)

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MINISTERING SPIRITS.

(Continued from fifth page.)

would be truly glorious if they could only find an easy cut to all enlightenment. "Ask the guardian spirit and he will tell you everything." Those dear people get mistaken and misled. They desire dogmatic and peremptory teachers; they attract those who assume mastership but not genuine masters. Dogmatists say, "Do as I tell you, ask no questions," and sometimes sensitives are threatened with dire consequences if they disobey. Then comes the problem of obsession. Some poor victim of the results of his own stupidity complains of the mismanagement of the universe. Remember, you can be free from all unpleasant influences if you wish to free yourselves; you can relate yourselves with the highest intelligences if you desire, but there are certain people who never do more than demand what they want on the lower plane, and then find great fault because the higher is not made manifest to them.

Take a few typical biblical instances. Samuel was approached by some young men who came to him to inquire concerning the whereabouts of strayed asses. Samuel did not rebuke the young men who came to him to inquire whither their father's donkeys might have strayed, for the question was thoroughly legitimate, therefore Samuel the prophet said, "Make your minds easy concerning the asses for they have returned home." He exercised his clairvoyance and told the fact very quickly and very reasonably, and put their minds at ease concerning the beasts of burden. Then he said to the young man Saul, "You are to be king over Israel. You thought you came to me to inquire about donkeys, and so you did, but there is a very much higher question to be answered, and a very much nobler work to be done with you than to merely tell you those animals are safe and sound. You are to be the king of Israel; your destiny is to be king; you were born to be king, and king you will be."

Fortune-Telling, Witchcraft, Etc.

Sometimes a fortune-teller so-called, a clairvoyant misnamed a witch, says "I see a crown before you." One might have said it many a year ago to Edward, Prince of Wales. She might have said, "When you are sixty years of age you will be on the throne of England; you will be richly blessed if you are a wise king." But whether a man rules well and wisely or not depends upon himself. Samuel was inspired of heaven to tell Saul he would be king; Saul's destiny was outlined before him, but whether Saul was happy or unhappy, whether he attracted to him holy or unholy influences did not depend on his being king or peasant but upon his own conduct. The youthful David who was to be his successor, while yet a shepherd boy played exquisitely upon his harp and charmed away the king's insanity brought about by his own ungodly conduct. David dared to stand before the monarch and with heaven's inspiration told that monarch that, king or no king, his health and sanity depended entirely upon his own behavior. And this is true wherever one may stand high or low in the world's esteem, wearing a crown or cleaning shoes or selling newspapers on the street corners, it matters not, every one's happiness, every one's blessedness depends upon himself and no one need be unhappy, no one need be unsuccessful, and no one need be ill. That is a very bold but a thoroughly true statement. No matter what a destiny may be, Saul never drew an evil spirit to him because he was king, and never drew a good spirit to him because he was a king. When Saul was ruling righteously he drew angels of heaven to him, when ruling unrighteously he drew dark influences to his side.

No matter whether you are Theodore Roosevelt or the colored man who opens the gate that leads to the White House grounds, no matter whether you are ruling or serving in the world's esteem, health and happiness, safety and blessedness depend upon the individual, and no truer doctrine was ever proclaimed than this. No other doctrine has ever been spoken from heaven, and when people learn to discriminate between genuine spiritual revelation and foolish witchcraft, mere empty-headed fortune-telling, there may be some improvement in the laws of various countries.

It was only very recently that a lady in Montreal was obliged to give her word of honor to a magistrate that she will give no sittings, because the Canadian government is opposed to witchcraft. There is something for organized Spiritualists to look into—not necessarily in Washington, because the laws of the United States have nothing to do with Canada, which is under another flag; but wherever people are persecuted, wherever any are interfered with in the legitimate carrying out of their business they should be protected by the strong arm of the law, but where people do not bestir themselves but are merely apathetic and indifferent, then it is their own negligence more than the persecuting spirit of their neighbors which gets them as a community into any sort of trouble.

The Work of the Guides.

But why don't the guides do it all? Why don't the guides protect their mediums? Why don't our dear spirit friends look after all our interests? Why do they allow us to get into trouble? You might just as well say, why does a father or mother allow a child to fall down and hurt itself when the parents have the muscular ability to prevent the child from falling. Do we deny for a moment that a child can be protected by paternal arms? Do we deny that the mother is strong enough of muscle to lift the child and carry him so that he cannot fall? And yet if parents always did so, there would be no development of individual strength, no formation of character, no unfolding of incipient manhood or womanhood.

What would be the condition of a man or woman always carried, or always wheeled about in an enlarged perambulator or baby carriage, only altered in size but not in nature to accommodate the increased number of pounds in weight, and feet and inches in height, of the person who was still occupying it? Can there ever be spiritual, moral, mental, or physical development so long as there is simply guidance, simply ministration that does not work out the evolution of individual consciousness? Now, the mother and father are the guardians of the baby's welfare and are in their places truly teachers and superintendents while any child has need of their fostering care, yet every child must work out salvation, every one must be thrown upon his own resources.

Can you point on the pages of history to a single great man or woman who has ever achieved real greatness by having it forced upon him? You may turn to the career of Abraham Lincoln, and ask, Why did the guardian angels allow that boy to be so poor in his early youth; why did they allow him to gain so little education and that obtained with so much difficulty and hardship? Why didn't they provide everything for him if he was going to be President of these United States, savior of the nation, and freer of the slaves? Why didn't they give him at the time of his birth not only a silver spoon but put even a golden spoon in his mouth? Why did they not rear him in the lap of luxury and look well after their own? Because the higher intelligences knew full well that the hardihood, the nobility of character, the genuine strength within, and everything else that made the real Abraham Lincoln was only to be procured by having him inured to hardship. Had the dear little boy had his food handed to him on a golden platter and always been put to bed under eiderdown covers, and sent to an aristocratic school, he would never have been on earth what he became, for the very discipline that made him grow noble and hardy would have been wanting.

Can we expect a great character to be evolved by taking a child and keeping it a child forever? When people ask why they don't get more enlightenment than they do, we reply, You get all you deserve, and when you deserve more you will get more. If you want a higher revelation, do you deserve it, do you work for it?

Flammarion has obtained great astronomical knowledge; but he has worked for it most diligently.

Madame and Monsieur Curie, the discoverers of radium, have achieved great results after working for them indefatigably.

Marconi has practically perfected his system of wireless telegraphy after working to that end tirelessly.

Edison has done a glorious work, but wherever there has been a great work accomplished there has been great working.

Heaven has inspired Edison, Flammarion, Marconi and the Curies, and heaven is ever inspiring inventors and discoverers. Great musicians, authors, poets, painters, sculptors, reformers, liberators—they are all inspired.

The Angels of Peace.

You are taken into a fraternity if you are faithful, you become a brother Mason, a working member in a society, you are an active member of a congregation, you are one of the federation, and those bright and holy intelligences who guide and direct you regard you as a fellow member. Suppose we have a president, vice-president, secretary, treasurer and board of trustees or directors; they are only fellow members holding office for the time being and exercising supervision over congregational affairs. The President of the United States is in the position which he now holds and is sustained therein that he may be the leader of the people.

When working for peace last summer, the President's voice was the voice of all wise Americans, the voice of Columbia and of the guiding spirit that has charge of this Republic. Theodore Roosevelt responded to the heavenly voice, answered to the call, and we verily aver that when he called together the plenipotentiaries at Washington and then at Portsmouth; that when he invited the Russians and the Japanese to confer with him; when he invited first one and then another representative of the estranged nations to Oyster Bay to meet him and be friendly with him in his summer home, he was answering to the call of heaven. The guardian angel of Russia said, "I want peace." The guardian angel of Japan said, "I want peace." And the guardian angels of Russia and Japan held a spiritual conversation with the guardian angel of America and decided between them to inspire the President of the United States to make a move to bring about on earth the work that had been planned in heaven. The guardian angels of the nations saw that the war did not terminate fatally on either side. They saw that the best and highest good would result from allowing them to go so far and no farther, then they cried "Hold!" and put a stop to it.

The people read in their newspapers one day that the peace negotiations were practically at an end and that the war would doubtless continue, that Russia was determined to prolong the war and would not pay any indemnity while Japan insisted upon it; the next day came that wonderful demonstration of the power of the peace angel which astonished the trembling world. When it was darkest, when the clouds above seemed black as a raven's plume, when the world was trembling upon the verge of an awful precipice—the war ended suddenly and thanksgiving services were held for the renewal of peace.

Do you think that was all brought about on one side the mystic ve[il]? Do you think that all took place on earth? Do you think that only plenipotentiaries and the President, the Mikado and the Czar, those directly in their confidence, had to do with this? There [was] great upheaval in the spiritual world and it was responded to on [earth]. But it would not have been consummated had the people not been ready. We may pipe unto you when you do not answer, we may call unto you when you do not respond, as the prophets of old were wont to say.

It may be the voice of the guardian angel that whispers in your ear as an elder brother or sister, as a faithful monitor; and it is for you and for all of us to co-operate, if we will. We are never coerced but always guided by celestial legions.

The Progressive Thinker.

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Give Us the Truth, the Whole Truth, and Nothing but the Truth

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritual Church of the Students of Nature will hold services every Sunday at 7:30 p. m., at Van Buren Opera House, corner Madison and California avenue. Good speakers and test mediums. Mrs. M. Schumacher, pastor.

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, between Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Everybody welcome.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun Mission will hold services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. All welcome.

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 8 p. m. Scientific and philosophical lectures. Best psychics and message bearers always in attendance. Prof. F. M. Stoller, conductor.

Church of the Soul Communion meets every Sunday at 3 and 8 p. m., in Lincoln Park Lodge Hall, 869 N. Clark street, opposite main entrance to Lincoln Park. Lecture, tests and messages at each meeting. R. S. Ray, pastor.

Lake View Spiritual Union holds meetings Sunday afternoons at 3 o'clock, at Wells' Hall, 1629 North Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others. Friends and co-workers cordially invited. Residence 616 N. Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

The Band of Harmony, auxiliary to the Church of the Soul, meets at room 512 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is requested to furnish refreshments for 6:15 supper. Coffee tickets, 10 cents.

Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western avenue. Lecturer, Rev. Dr. P. M. Esser, 82 Willow street; president, W. Hassman, 340 Humboldt avenue; medium, Mrs. Rennau, and visiting mediums. All welcome.

The Independent Church of Truth will hold meetings every Sunday evening at 730 sharp, in Grand Boulevard Hall, corner 47th and Grand Boulevard. Speaker and message bearer, Georgia Gladys Cooley. Hall can be reached by electric and 47th street cross line cars. Speaker's residence, 567 East 62nd street, Chicago, Ill.

The Englewood Spiritual Union meets every Sunday at 2:30 and 7:30 at the G. A. R. hall, 8336 Princeton avenue. Every Thursday at 2:30, Ladies'

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Susan A. Rose passed to her spirit home, October 16, 1905, at Twinburg, Ohio. She was born in Jefferson county, New York, Nov. 6, 1823, coming to Ohio in early girlhood. She was a firm believer in spirit return and had been a reader of The Progressive Thinker for many years. She leaves a daughter, son and three grandchildren to mourn her loss. C.

Thomas Hope passed to spirit life from the home of his son John, Cadmus, Kansas, after an illness of six weeks' duration, at the age of 85 years, 7 months and 17 days. He was true in his devotion to the cause of Spiritualism, and a faithful reader of The Progressive Thinker and Banner of Light for many years. His wife passed to spirit life nine months before.
Cadmus, Kansas. JOHN HOPE.

Mrs. Barbara A. Renollet, wife of Daniel Renollet, passed to spirit life, Sunday, Oct. 22, 1905, at the age of 61 years. The family have been firm believers in the Spiritualist philosophy for several years. At the funeral, which was held on Tuesday, Oct. 24, not only the house was filled with friends and neighbors but the front yard of her home was also thronged with representative citizens, who seemed to enjoy the spiritual discourse that was given by Fred. D. Dunakin, of Cecil, Ohio.
COR.

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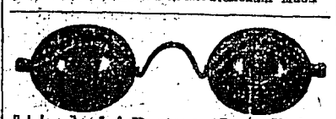
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Materialization.
Genesis iii:8.
Genesis xviii:1; xxxii:24.
Exodus xxiv:10,11.
Ezekiel xi:9.
Daniel v:5.
Luke xxiv: 15, 16, 29, 30, 31.
John xx:19, 30.
Luke xx:30, 31.

Spirit Writing.
II. Chronicles xxi:12.
Daniel v:5.

Independent Spirit Writing.
Exodus xxiv:12.
Exodus xxxi:18.
Exodus xxxii:16.
Exodus xxxiv:1.
Deut. v:22.
Deut. ix:10.

Trumpet Speaking.
Exodus xix:13, 16, 19.
Exodus xx:18.
Revelations 1:10.

Trance.
Genesis xv:12, 17.
Daniel viii:18.
Daniel x:9.
Acts ix:3, 9.
Acts xxii:17.
II. Cor. xii:2.

Healing—Old Testament.
Numbers xxi:8, 9.
II. Kings v:1, 14.
I. Kings xvii:17, 24.
II. Kings iv:18, 37.

Disciples Charged to Heal the Sick.
Matt. x:8.
Luke ix:2.
Luke x:9.

Disciples Heal the Sick.
Acts xiv:8, 10.
Acts iii:1, 8.

Healing: New Testament—Jesus the Healer.
Matt. viii: 5, 13
Matt. xii: 10, 13
Luke xiv: 2, 4.
Mark iii: 2, 5.
Luke v: 17, 25.
John iv:47, 54.
Luke ix:11.

Gifts of Healing.
I. Cor. xii:9, 28.

Healing by Magnetized Articles.
II. Kings iv:29.
Acts xix:11, 12.

Independent Spirit Voices.
Deut. ix:12, 13.
I. Samuel iii:3, 9.
Ezekiel 1:28.
Matt. xvii:5.
John xii:28, 29, 30.
Acts 7:30, 31.
Acts 9:4, 7.
Acts 11:7, 8, 9.

Spirit Levitation.
I. Kings 18:12.
Ezekiel 3:12, 13, 14.
Ezekiel 8:3.
Acts 8:39.
Possibly also Matt. 4:1.

Spirit Tests.
Genesis 24:14, 19.
Exodus 4:14, 31.
Judges 6:36, 40.
I. Samuel 1:10, 11, 17, 26, 27.
I. Samuel 10:2, 6, 9, 10.

Spirit Communications in Dreams.
Job 33:15.
Joel 2:28.
Genesis 28:12.
Genesis 31.24.
Genesis 37:5.
Genesis 41.

THE SUPERNATURAL AND THE SPIRITUAL.

To the Editor of the Sun:—I have received a sympathetic letter from one who has come, apparently through mental tribulation, to the conclusion that he must give up "supernaturalism." But so have we all, if by the supernatural is meant anything above or contrary to nature; that is, to the order of the universe. If there is a supreme power at work, it works in every thing and its workings in all things are alike natural. As was said long ago by a Roman poet:

As far as eye can range or feet can rove,
Jove is in all things, all things are in Jove.

In giving up the supernatural, therefore, my correspondent is not giving up the spiritual or anything implied in its existence. What he probably means to give up, and if he is true to reason must give up, is miracle. Simultaneously with his letter I get the declaration of a simple soul who has been converted, or reconverted, to the faith by witnessing the miraculous liquefaction of the blood of St. Januarius. He says that he actually saw with his own eyes the solid suddenly become liquid. Unquestionably the simple soul did. There is another periodical miracle of the same kind at Amalfi, where the bones of a saint exude on a certain day in each year. Does American Catholicism believe in these miracles?

To a Galilean peasant living before the dawn of science miracle was natural, and belief in its occurrence, even in such a case as the demoniac miracle at Gadara, would not interfere with his moral perceptions or destroy his trustworthiness as a moral and general reporter.

I am not sure whether I ever referred in your columns to a case which fell under my own notice. Many years ago a convent in the Tyrol was the alleged scene of miracle wrought upon the persons of two nuns. The Addolorata bore the stigmata; the Estatica was miraculously raised from the ground in prayer. There was a great controversy about the case, in which, if I remember rightly, Lord Shrewsbury, the leading Catholic layman, took part. I happened to allude to the case in print as probably one of hysteria. Thereupon I received a visit from a fellow of a college at Oxford, who afterward became a Roman Catholic, but who was a man, I should have said, not only of superior cultivation, but of remarkable good sense in ordinary matters, and certainly of the highest character. He assured me that he and two companions, also fellows of colleges and in every respect, except that of their extreme High Church bias, eminently trustworthy, had actually witnessed the miracles and had seen the blood run upward on the Addolorata's forehead. Those miracles were in the end completely exposed and withdrawn.
GOLDWIN SMITH.

"BRICK POMEROY'S PHILOSOPHY.

Let every one enjoy his own belief till you can educate him into a better one.

That day is best spent in which the most is accomplished for the good of others.

A man has a right to judge himself by what he does regardless of the opinion of others.

Every person desirous of quarreling can easily catch on and be made still more uncomfortable.

The man who cannot quickly and quietly control himself is not fully competent to control others.

The one who gives us new thoughts is better to us than the one who gives only material presents.

The more we do to add to the happiness of others the more sunshine and contentment comes to us.

The less of reasoning power and the fewer ideas a man has the more arbitrary and egotistical he is.

Almost any man can dread to attempt, and there are those who can perform while the other is dreading.

When a sick man is able to grumble, growl and wrangle he is able to get up and do his own chores at least.

Thought is the pioneer and action its servant who gets there or is left, as he is active or lazy and indifferent.

Never mind the righteous, as they are all right. The sinners and sufferers are the ones who should have our love and our efforts to upbuild into better conditions.